



*Mosaic floor, Sycamore Tree, Jericho.  
Cover photo: Mosaic floor, Hisham's Palace, Jericho.*





# JERICHO

## A LIVING HISTORY

TEN THOUSAND YEARS OF CIVILIZATION

By  
Dr. Hamdan Taha and Dr. Ali Qleibo





## PREFACE

### JERICHO: OASIS OF HOPE

Jericho has rightfully carved its name in history. As the most ancient city in the world, Jericho narrates the undisputed story of 10,000 years of human life. The city has been bestowed with good fortune to sustain human life for the longest period; characterized by a warm semi-tropical climate, the city teems with life, utilizing its abundant natural resources: water springs, fertile earth, and hospitable people.

The roots of Jericho as an agricultural town can be traced back to the Neolithic Age. Jericho represents the transformation from a mobile society based on hunting and gathering to the first settled society based on the domestication of plants and animals. The new subsistence economy enabled them to build mud houses, and gave way to the creation of pottery and art.

At the beginning of 3000 BC, Jericho emerged as an urban centre. Its material prosperity was manifested in its domestic architecture and the mud-brick city wall that surrounded it. In the Middle Bronze Age, and specifically in the first half of the second millennium BC, Jericho grew as a major urban centre with its elaborate palaces, great fortification system, and cemeteries containing vivid evidence of its material culture.

Even though Jericho is mentioned in biblical sources, the archaeological excavations conducted in Tel Es-Sultan in the old city of Jericho by the British Archaeologist Dr. Kathleen Kenyon have demonstrated a contradiction between the biblical narrative and archaeological evidence. The excavations resulted in the discovery of archaeological ruins that were of no major significance in the site at that time, which indicates that Jericho was still an uninhabited city when its wall fell at the sound of the drums and trumpets. The excavations revealed some ruins belonging to the Iron Age II, however, but it is definite that the city was entirely deserted during the Persian Period.

At the beginning of the third century BC, the city centre of Jericho moved to the location of Telul Abu Alayeq on the edges of Wadi Qilt, about two kilometres south of Tell Es-Sultan. There the City of the Gardens grew, and water from the Jericho spring and Wadi Qilt was brought to it. The Palestinian historian Josephus describes the new emerging city as God’s paradise on Earth. In fact, the end of the Hellenistic Period and the beginning of the Roman Period witnessed remarkable development in agricultural irrigation, represented in the construction of water channels and aqueducts.

Jericho witnessed the emergence of every time period that permeated this land; Christianity flourished on the banks of the River Jordan, and at the end of the Roman Period, the Byzantine city centre moved to the location of contemporary Jericho. During the Byzantium Period, Jericho underwent a period of prosperity, manifested by the intensity of construction of churches, convents, and monasteries.

During the Islamic Period, however, the Umayyads built spectacular architectural monuments like Hisham’s Palace, which combines both artistic and daily-life values. In the Middle Ages, Jericho was known for its different agricultural productions, including the production of sugar from sugar cane.

Although the decline of Jericho was visible during the Ottoman Period, the city was rejuvenated at the end of the nineteenth century and paving its way toward the future, fortified by 10,000 years of civilization.

Several factors have contributed to the shaping of the identity of Jericho, including the geographical location of Jericho, which makes it a gateway to the Arab world. Another factor is the diversity of its cultures and the unique social fabric of its inhabitants comprised of city dwellers, farmers, Bedouins and refugees. These factors have contributed to determining the role of modern Jericho as a tourist destination for local and international tourism.

In the 1990s, following the advent of the Palestinian National Authority, Jericho was the first Palestinian city that witnessed the return of thousands of Palestinians to their land. Since then, the Palestinian Authority has taken it upon itself to celebrate this important historical event that puts Jericho and Palestine in the context of human history, and reinforces the concepts of cultural diversity, respect, and acceptance of the other. These concepts that have characterized Palestinian culture for thousands of years highlight the fact that history does not only glorify the past, but also inspires future development and growth. Indeed, the past offers a horizon of hope for a better future.

It is this positioning of Jericho—from ancient times to modern day Palestine—that inspires us to celebrate Jericho and its 10,000 years of human history, culture, and unique location. Jericho builds on a history of 10,000 years of civilization and community building, and it will be development efforts in the Jericho region that help fortify the foundation for a viable state in the future.

The efforts to preserve the cultural heritage of Jericho and enhance its touristic capacity would not have been possible without joint local and international efforts. On behalf of the Steering Committee of the Jericho 10,000 Project, I would like to extend my sincere gratitude to the governments of Japan, the United States of America, Norway, Italy, the Netherlands, and other countries that have contributed to the success of this huge project. I would like also to thank international organizations, especially UNESCO, for their active participation in preserving and promoting the culture and heritage of Jericho, including the publication of this book in the framework of the Development and Culture Project funded by the Spanish government. Finally, my thanks go to the authors of this book, which humbly tells the great story of Jericho, its people, and its inspirations. My final words of appreciation go to the team who took part in the production of this marvellous book.

**Dr. Khouloud Daibes**  
Chairperson of the Steering Committee of the  
Jericho 10,000 Project  
Minister of Tourism and Antiquities




Published by the Palestinian Ministry of Tourism and Antiquities through a generous contribution from the MDG Achievement Fund - Joint Programme on Culture and Development in the occupied Palestinian territory.

The views expressed in this book are the sole responsibility of the publisher and do not necessarily represent the views of the MDG Achievement Fund nor the Joint Programme partners.

Design and layout: **Turbo Design – Ramallah, Palestine**  
Turbo Design team:  
**Taisir Masrieh** (Art Director), **Shehadeh Louis, Mohammad Amous, Sani Meo, Hiba Tantash.**

**Special thanks to:**  
  
Department of Antiquities and Cultural Heritage-MOTA  
UNESCO Ramallah Office  
UNDP/PAPP  
Palestine Wildlife Society  
Prof. Lorenzo Nigro and Dr. Maura Sala, The University of Rome “La Sapienza”  
Khader Khanfer – MOTA

Printing: Studio Alpha, Al-Ram, Jerusalem  
Binding: Al-Asdika’, Al-Ram, Jerusalem

 This publication is proudly produced in Palestine.

ISBN 978-9950-351-02-8  
© Copyright 2010

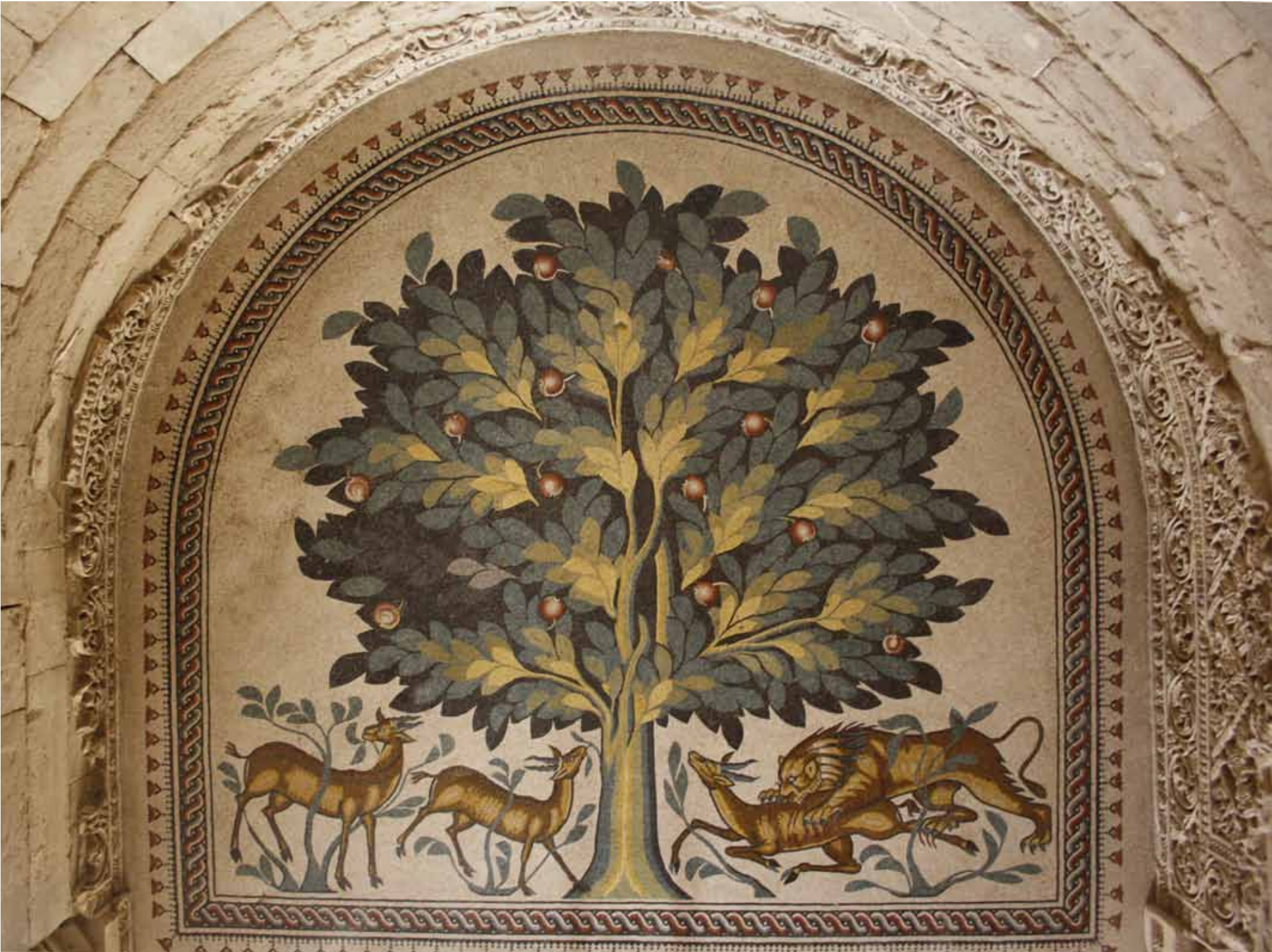
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means; electronic, mechanical, photographic, recording or otherwise, without the prior permission of the publisher.

In December 2006, UNDP and the Government of Spain signed an agreement to establish the MDG Achievement Fund (MDG-F), to accelerate efforts to reach the Millennium Development Goals, and to support UN reform efforts at the country level. The Fund operates through the UN development system and finance, typically, collaborative UN activities that leverage the clear value-added of the UN in the sector and country concerned, particularly where the UN’s collective strength is harnessed in order to address multi-dimensional development challenges. The MDG-F intervenes in a number of thematic areas and one of them is Culture and Development.

In the occupied Palestinian territory (oPt), UNESCO, UNDP, UNIFEM, and FAO in cooperation with the Palestinian Authority Ministries of Tourism and Antiquities, Culture, Agriculture and Women’s Affairs are currently implementing a Joint Programme on Culture and Development which aims at establishing policies and practices for safeguarding the Palestinian tangible and intangible cultural heritage, developing best practices to foster social cohesion and utilizing the potential of cultural heritage and creative industries for inclusive economic growth in the oPt.

**Photo credits**

**Ministry of Tourism and Antiquities/Ala Badarneh:** 2, 12, 23, 30, 31, 32, 41, 42(s), 64(s), 67, 68-69, 82, 84, 85, 86, 88(top), 90(s), 91, 92-93, 94, 112(s), 114(s), 115  
**Ministry of Tourism and Antiquities/Sari Hammouri:** 33, 64, 65, 83, 90, 96, 102(s), 104, 105, 112, 113  
**Imad Atrash/PWLS:** 106, 107, 108, 109, 110, 111  
**Apollo Images:** 61  
**Palestine Image Bank:** 3, 8, 43, 44-45, 54-55, 66(s), 97, 99, 114, 116  
**Federico Busonero/UNESCO Photo Archive:** 56, 57, 75, 103, 119  
**MOTA-DACH Photo Archive:** 1, 7, 9, 10-11 (George Azar), 11, 17, 21, 25, 28, 29, 42, 47(up), 48, 49, 51, 52-53, 59, 62 (up left), 63, 70 (George Azar), 71, 72-73, 74 (up left - George Azar), 76 (down left), 77 (George Azar), 78, 80, 81.  
**MOTA-DACH Photo Archive, Palestinian - Italian Expedition at Tell Es-Sultan:** 26, 27, 34, 35, 36, 37, 38 (down left), 39  
**Garstang’s Excavation, 1930’s:** 16 (down left), 18 (up left - down left), 38 (up left)  
**UCL Photo archive:** 19 (up right)  
**Benjamin Z. Kedar, The Changing Land Between the Jordan and the Sea, 1999:** 18 (middle), 19 (down right)  
**Buckingham, J.S. Travels in Palestine, 1822:** 16 (up left)  
**E.Nezer, Hasmonian and Herodian Palaces at Jericho, Vol. I:** 46 (three pictures), 47 (down two pictures)  
**Y. Tsafir, Ancient Churches Revealed, 1993:** 60 (up - down)  
**Bagatti, B, The Church from the Gentiles in Palestine, 1971:** 62 (down left)  
**Lamoine F. Deveries, Cities of the Biblical World, 1997:** 76 (middle)  
**Itinéraires Bibliques (2000):** 79 (up left)  
**George Azar for UNDP/PAPP Photo Archive:** 14-15, 66, 82(s)  
**Steve Sabella for UNDP/PAPP Photo Archive:** 95



*The Tree of Life, Hisham’s Palace, Jericho.*





Chronological Table

Late Natufian	10500–8500 BC
Pre-Pottery Neolithic A (PPNA)	8500–7500 BC
Pre-Pottery Neolithic B (PPNB)	7500–6000 BC
Pottery Neolithic A (PNA)	6000–5000 BC
Pottery Neolithic B (PNB)	5000–4600 BC
Chalcolithic Period	4600–3200 BC
Early Bronze Age	3200–2300 BC
Intermediate Period	2300–2000 BC
Middle Bronze Age	2000–1550 BC
Late Bronze Age	1550–1200 BC
Iron Age I	1200–1000 BC
Iron Age II	1000–535 BC
Persian Period	535–333 BC
Hellenistic Period	333–63 BC
Roman Period	63–324 AD
Byzantine Period	324–636 AD
Rashidun Caliphate	632–661 AD
Umayyad Period	661–750 AD
Abbasid Period	750–1099 AD
Crusader-Auyybid	1099–1250 AD
Mameluk Period	1250–1516 AD
Ottoman Period	1516–1918 AD

Table of Contents

Jericho: Oasis of Peace	12
Introduction	16
The Birth of the City	22
Early Settlement	24
Ein Al-Sultan	30
Bananas, Nubians and Cleopatra	32
Urban Jericho	34
King Herod: The Edomite Othello	40
Essenes, Ascetics, and Hermits	42
The Garden City	46
The Allure of the Desert:	50
Sanctuary in the Desert: Al-Nabi Musa	56
Birthplace of Christianity	58
City of the Moon	64
A Booming City	66
Jericho Under Arab Rule	70
Al-Ghawarneh	82
Orange Orchards	84
Agriculture	86
A City of Bicycles	90
Bedouin Cheese and Butter	94
Palestinian Refugees in Jericho	96
Dead Sea	98
The Bridge	100
The Hearth	102
Nightlife	104
Fauna	106
Flora	108
The Moon Comes from Jericho	112
A Final Word	114
Bibliography	116





Mosaic detail, Hisham's Palace.





◀ Ein Al-Sultan Spring irrigates Jericho's fields.



## JERICO: OASIS OF PEACE

*Jericho and nature are synonymous in Palestinian thought. Vibrant colours, soothing aromatic fragrance, and a comforting sense of warmth are conjured at the mention of the name of the most ancient city on earth. Flanked by the Moab Mountains to the east, and the Jerusalem Mountains to the west, the expansive horizon stretching between the Sea of Galilee and the Dead Sea creates a subtropical paradisiacal ecological niche wherein wild fauna and flora thrive. The Oasis marks a stopover for the flocks of migrating birds that glide aboard the seasonal air currents from Ethiopia along the long corridor known as the Jordan Rift Valley, leading northwards towards the Mediterranean. In the Oasis of Peace a number of perennial springs murmur through its fields. Green pastures manicured with deep purple eggplants, various hues of green mulukhia, cabbage, and zucchini, white-studded cauliflower patches crouch under swaying cornfields. Citrus trees cluster in thick groves in the shadow of papayas under a canopy of silver palm trees reaching to the eternally cerulean sky.*

*The winter of Jericho is short-lived. Al-Marbaánieh, "the forty cold days," begins on December 20 and ends, as the Arabic name implies, forty days later. Day temperatures hover in the balmy, sunny teens, with night temperatures occasionally dropping to seven degrees Celsius.*

*The citrus fruits ripen in winter and modulate in colour from bright luminous yellow to rich succulent orange. The summer-parched landscape, now wet, reveals pink, yellow, and ochre pigments that, in the play of light and shadow, acquire dramatic hues of purple blue.*

*Summer heat does not dampen our infatuation with the City of the Moon. The lure of the full moon shimmering behind the fine sheaths of palm leaves draws us to Jericho. Whereas the full moon throws a silver blanket on the rooftops of Jerusalem, the coral, hues of purple, and deep lapis lazuli full-moon nights of Jericho remain forever a great source of enchantment.*



*Citrus trees cluster in thick groves under a canopy of silver palm trees.*







*The fine silver palm sheaths reaching to the eternally cerulean sky draws us to Jericho.*





Sketch Map of Jericho Region.



Garstang's Excavation, 1930's.

Page 17: General view of Tell Es-Sultan.

# Introduction

## The place of Jericho in history

Jericho is known as the oldest town in the world, and at 230 metres below sea level, it is also the lowest point on Earth. Jericho (*Riha* or *Ariha* in Arabic) is mentioned in ancient historical and biblical sources. The site of Tell Es-Sultan is identified with ancient Jericho. It is known by many names: the City of Palms, God's paradise, the City of the Moon, the City of Giants (*Jabareen*), and the capital of the Ghor. Recently, the name of Jericho was discovered on a carved stone scarab from the second millennium BC.

Jericho is located in the lower part of the Jordan Valley, ten kilometres west of the Jordan River and twelve kilometres north of the Dead Sea. It is part of the fracture known at the Great Rift Valley, visible on the earth's surface from north Syria to east Africa, with the Jordan Valley as the deepest section. The bed of the Jordan Valley is very largely the work of the Pleistocene period. The land of the Ghor was formed by a series of marine sediments deposited on the ancient sea of Tethys.

The Great Rift Valley of which the Dead Sea forms part and the position of Jericho above a geological fault line is an unstable area. The legendary biblical memory of the destruction of Sodom and Gomorrah may represent a later interpretation of geological events of the past.

The region of Jericho is composed of an arid plain, watered by three main springs, Ein Es-Sultan, Ein Deuk and Ein Nueima. Just southwest of Jericho runs the springs of Wadi Qilt, with Ein Al-Fawwar and Ein Fara, which rise a few miles up the valley west of Jericho. South of







Garstang's Excavation, 1930's.



General view of Jericho 1938.



Garstang's Excavation, 1930's.

Jericho, water runs through the Wadi Nueima. The combination of alluvial soil, perennial springs, and tropical climate made Jericho an attractive place for humans to settle.

In religious and historical narratives, the image of Jericho ranges from the blessed land to the land of disaster. Jericho has a place in the history of humanity as the oldest city of the world, documenting the emergence of the first settled society based on the domestication of plants and animals. It was the centre of the Neolithic revolution in human history.

In the beginning of the third millennia BC, the first urban city was found at Tell Es-Sultan. In the Bronze Age II, Jericho flourished as a major Canaanite urban centre in Palestine. Jericho is linked with a series of biblical stories, including the story of Sodom and Gomorrah, the story Joshua's capture of Jericho, Elisha spring and many others.

From the Persian period onward, Jericho was known as winter resort, for rulers and rich people in Palestine. It seems that Jericho was part of the government's estate at the time of Alexander the Great conquest.

In the Hellenistic and early Roman period, the Jericho region witnessed the birth of Christianity and relevant events connected with John the Baptist, Jesus Christ, and the Essenes. In the first century AD, the historians Pliny Strabo and Josephus provided a detailed description of the city of Jericho and its environment.

Roman generals passed through Jericho, including the Syrian General Bacchides, and Pompey, who fortified the city. Under Gabinius, Jericho had the administrative status of a district headquarter. Jericho witnessed the love story between Antony and Cleopatra. According to Josephus, Antony gave the balsam groves of Jericho to Cleopatra, from whom Herod the Great rented them until he regained possession of them.

Jericho was the residence of King Herod, who re-built it as a garden city along the banks of Wadi Qilt. His development projects include building a series of elaborate palaces, a theatre and a hippodrome, as well as constructing a water system consisting of channels and aqueducts.

Due to its strategic importance, the entire Jordan Valley was protected by a series of fortresses built on the top of hills surrounding the

plains. After the death of Herod, Jericho became an estate of the Roman emperor. Herod erected the fortress Cypros, named after his mother, on Tell Al-Aqaba.

During the time of the New Testament, Jericho is linked with the stories of Jesus. He passed through Jericho, curing two blind men and converted Zacchaeus the tax collector. The miraculous deeds are linked to the Mount of Temptation, site of baptism, and the story of the Good Samaritan.

From the fourth century AD onward, Jericho was a main religious destination; many pilgrims and travellers have documented their journeys to Jericho. In 333 AD, the Pilgrim of Bordeaux described the old town, as well as the new town of Jericho. Bishop Arculf wrote about the city around 700 AD.

Jericho flourished during the Byzantine period, evidenced by the large number of settlements, churches, and monasteries. Jericho was depicted on the Madaba mosaic map, showing the church and the City of Palms. Historic and archaeological sources showed the thriving life during the Byzantine period. Literary sources, traveller and pilgrim accounts, and inscriptions provide important information about different aspects of Byzantine life.

Jericho was mentioned in the Qur'an as the City of Giants (*Jabareen*). During the Umayyad dynasty (661–750) Jericho was part of *Jund Filistin*. Jericho flourished during this period. This is evidenced by the eighth-century Umayyad palace at Khirbat Al-Mafjar. The site was attributed to Umayyad Caliph Hisham bin Abed Al-Malik (724–743 AD) and his heir Al-Walid II (743–744 AD) on the basis of some epigraphic materials.

The site was not the official residence of the Caliph, but was used as a winter resort. The spectacular palace, which was never completed except the bath, was destroyed in a severe earthquake around 749 AD. The site was reused during the Abbasid and Ayyubid periods. The site was excavated between 1935 and 1948 under the direction of D. Baramki and R. Hamilton, and renewed in 2006 under the direction of H. Taha. The Umayyad repaired the water system and constructed new aqueducts across Wadi Nueima to supply Hisham's Palace with water and to irrigate its fields.

Jericho and the Jordan Valley were mentioned in several early Medieval, Arab, and Frankish sources. Al-Yaqubi described Jericho as the capital of the Ghor. Al-Maqdesi, who died in 985 AD and Ibn



Trench I, Kenyon's Excavation (1952-1958).



Aerial photo of Jericho (1993).



Hawaqal, who died in 977 AD described the plantation of sugar cane, palm trees, bananas, indigo, and cosmetic plants in the Jordan Valley.

In 1116 AD, a general reference was made to a mill in Jericho. Yaqut Al-Hamawi described Jericho in 1225 AD a city located in the Ghor, famous for sugar cane, dates, and bananas. The city was described during the Crusader period by Ali Al-Hiri, who mentioned the birthplace of Moses at Maqam Nabi Mousa near Jericho. Abu Al-Fida refers to the biblical story and locates Jericho four miles west of the Jordan River from the site of Baptism. It was described also by the Arab geographers, Al-Istakhri and Al-Idrisi. Jericho was also described at the end of the Mameluk period in 1484 by the pilgrim Felix Fabri.

In the Medieval period, the plantation and production of sugar was one of the main economic activities in Jericho. A considerable number of sugar mills were surveyed in the Jordan Valley a finding that is supported by both historical sources and archaeological evidence. The site of Tawaheen Es-Sukkar in Jericho features a relatively well-preserved industrial installation for manufacturing sugar. The remains consist of an aqueduct, press, mill house, refinery, furnace, kitchen, and storage house. Two seasons of excavations were directed by H. Taha in 2000 and 2001 providing new information on the sugar industry in the Jordan Valley. A considerable number of artefacts were found, including sugar vessels, lamps, metal artefacts, glass objects, and coins. The mill system dates back to the Crusader, Ayyubid, and Mameluk periods.

The early Medieval Jericho was described by the Russian abbot Daniel in 1106–1107 and Sir John Maundeville around 1322. Henry Mundrell described Jericho in 1697 as a small, poor Arab village.

The scholarly interest in Jericho dates back to the early eighteenth century, with explorations of Swedish botanist Hasselqvist in 1751, Richard Pococke in 1754, and W. Wilson and J. Wilson in 1847. Jericho was visited by Ulrich Jasper Seetzen 1808, C. Irby and J. Mangles in 1818, and J. Buckingham in 1821. The archaeological sites in the Jericho region were described in 1841 by E. Robinson, and E. Smith and identified Tell Es-Sultan as ancient Jericho. But the first archaeological soundings were carried out by Charles Warren in 1864 on behalf of the Palestine Exploration Fund. This brief excavation marked the beginning of the archaeological investigation of Tell Es-Sultan. In the *Survey of Western Palestine* (1983), ancient Jericho was identified with Tell Es-Sultan, and the Greco-Roman Jericho at Telul Abu Alayeq on the banks of Wadi Qilt.

During the Ottoman period, Jericho fell into decline, due largely to the lack of security and the tax policy of the Ottomans.

Life in the city of Jericho was revived at the end of the nineteenth century. The modern city benefited from its natural and human resources, fertile land, and warm climate in addition to its strategic location on the Jordan River. Agriculture and tourism represent the main assets of the city.

This pictorial book is based on the work of a large number of scholars, researchers, travellers, photographers, and archaeologists. Charles Warren, Ernest Sellin, Carl Watzinger, John Garstang, Kathleen Kenyon, and the most recent work of the Palestinian Department of Antiquities in the Jericho area as well as the work carried out within the framework of the Palestinian-Italian excavations at Tell Es-Sultan. In particular, the work of Kathleen Kenyon at Tell Es-Sultan was the cornerstone for reconstructing the history of Jericho.



Neolithic Tower of Jericho.





< Tower of Jericho.

## THE BIRTH OF THE CITY

*Jericho is located 258 metres below sea level in the Jordan Valley. The abundant perennial water spring Sultan produces 1,000 gallons of water per minute. The red alluvial soil and the temperate weather provide ideal agricultural conditions. In this unique eco-system, Neolithic man experienced a major cognitive revolution with the realisation that as soon as the seeds of wheat were covered with earth and sprinkled with water, they would sprout. He had learned that a hundred days later the dry seeds would become saplings that would mature to give an abundant harvest. In this moment, as archaeological finds reveal, Neolithic man domesticated wild goats and practiced animal husbandry. If only the male goats are eaten then a huge surplus of meat would be available all year round. Agriculture and animal husbandry proved to be more practical for survival than the previous hunting and gathering mode of subsistence.*

*“Here” (for neither the name of these Neolithic people nor that of their city is known), surplus carbohydrate and protein allowed for the division of labour to start and specialisations to develop. While one person would make pottery, another would protect the city, and another would be devoted to rituals placating the dead and ensuring the fertility of the land and the people.*

*In Jericho we glimpse the first intimations of the “Other.” Human society expressed the uncanny sense that death was a passage to another existence. Archaeologists uncovered bones of the dead neatly packed in a foetal position within individual jars, resembling the uterus, evidently in anticipation of the afterlife.*

*Stunning skulls survive from Neolithic Jericho attesting to one of the first human sculptural expressions. Once dried, the human skull was plastered into an idealised aesthetic form. The nose, chin, and cheeks would be reconstructed to look like natural skin. The empty eye sockets were filled with seashells. The practice represents an elaborate form of secondary burial. Scholars have suggested that the plastered skulls may represent*

*Stunning skulls remain from Neolithic Jericho, attesting to one of the first human sculptural expressions.*

*a form of ancestor worship. The effect is of great serenity evoking a profound sense of otherworldliness. Across millennia the Jericho skulls emerge as art work of great spiritual beauty belying a cosmology veiled in eternal mystery.*

*We observe compassionately the first fumbling for architecture in Jericho long before writing was invented and centuries before the great civilisation in Sumer appeared in Mesopotamia. Inside the archaeological dig, we stand in awe facing the formidable seven-metre tower that is ten thousand years old; a monument to that first majestic step on the planet earth towards urban settled life.*

*In the silence, meditating on the dusty archaeological mound, one hears the murmur of the water of Ein Al-Sultan still pumping life into the modern orchards of Jericho, now a Palestinian winter retreat.*





## Early Settlement

Tell Es-Sultan, located in Jericho, represents the earliest human settlement in the world. The site of Tell Es-Sultan is located in the lower plain of the Jordan Valley, about ten kilometres north of the Dead Sea. At a depth of 250m below the sea level, and a history dating back to the Neolithic period, it is the lowest and the oldest town on the earth. The mound raises approximately twenty-one metres of accumulation and covers an area of about one acre. The site is located close to the perennial spring of Ein Es-Sultan and a mid-fertile land of alluvial soil, suitable for agriculture with a tropical summer and a mild winter.

The history of explorations goes back to the end of the nineteenth century, with the first soundings by Charles Warren in 1868 on behalf of the Palestine Exploration Fund. The first large scale-excavation was carried out by an Austro-German expedition from 1907 to 1909 under the direction of E. Sellin and C. Watzinger. The excavation cleared part of the Early and Middle Bronze Ages' fortification systems. The third campaign was directed by G. Garstang from 1930–1936. The excavation was more controlled, but Garstang missed dating the Bronze Age fortification. The fourth major excavation was carried out by K. Kenyon, between 1952 and 1958. This excavation managed to fix the stratigraphic history of the site. The result of this excavation was published in five volumes.

In 1997, a long-term project of archaeological excavations and tourist valorisation at Tell Es-Sultan was started by the Palestinian Department of Antiquities and Cultural Heritage in cooperation with Rome "La Sapienza" University, under the direction of H. Taha, L. Nigro and N. Marchetti. The Expedition focuses on the investigation of the urban plan, stratigraphy and material culture of the Bronze Age city, when Jericho was one of the earliest urban centres of the whole Levant, and a major Canaanite capital at the crossroad of Syria-Palestine.



*A Painted Plaster Head, Tell Es-Sultan, Jericho.*





*Pre-Pottery Neolithic Mudbrick, Tell Es-Sultan.*



*Grinding Stone, Tell Es-Sultan.*

### Natufian Period (10500-8500 BC)

The earliest artefacts found in the site dates back to the Natufian period are flint and bone implements. These objects belonged to the Natufian hunters near the spring of Tell Es-Sultan between the tenth and eighth millennia BC. Some skeletal remains were found in the Mesolithic levels.

### Neolithic Period (8500-4600 BC)

A small settlement is documented from the Neolithic period, with round houses built of mud brick and surrounded by a wall preserved in one section to a maximum height of 5.75 metres. To the west, a round stone tower 8.5 metres in diameter and preserved to a height of 7.75 metres, stands as the oldest preserved piece of a fortification system from the eighth millennium BC. A flight of steps led from the city into this massive tower. It is possible that the early farmers of Tell Es-Sultan used a simple irrigation system on their fields. The number of the inhabitants in this village is estimated at about 2,000 inhabitants. Six skull groups with thirty-three skulls from this period have been excavated, indicating the beginning of the post mortal treatment of skulls.

This phase is known as the Pre-Pottery Neolithic “A” (PPNA) and dated from the end of the ninth millennium BC to the second half of the eighth millennium. The site was abandoned for a while, followed with a second phase, Pre-Pottery Neolithic “B,” (PPNB) dated between the second half of the eighth millennium and the early of the sixth millennium.

The homes from this period are characterised by rectangular houses, consisting of a large room and number of smaller ones. The houses were built of elongated bricks decorated with a herringbone pattern, while the floors were of beaten earth. The village was not walled until a later stage. Some cultic features were identified, including a plastered basin. But the most striking cultic features were plastered skulls, on which the features of the human face have been modelled in painted plaster. The skulls were discovered buried beneath the floors of the houses, in the living area. This practice has been interpreted as evidence of ancestor worship. The skeletal remains of hundreds of individuals were excavated from the PPNA and PPNB contexts in association with the habitation area.

After a long abandonment, the site was occupied in the Pottery Neolithic period, when people were living in pits. At Jericho, no mortuary remains of PNA and PNB were excavated within the settlement area. The lack of burials may suggest that the dead were not formally buried or buried in external cemeteries. The agriculturalists of Tell Es-Sultan were the first to produce pottery, responding to the increase of their storage needs. Three phases, based on form and decoration, can be discerned in these early pottery vessels

The Neolithic period at Tell Es-Sultan marks the transformations in human history from a prehistoric subsistence pattern based on hunting and gatherings, to a new subsistence pattern, based on domestication of plants and animals in a non-nomadic society. The production surplus of agriculture enabled man to free part of his time that was previously dedicated to secure food, giving him the opportunity to build a house and to create art. The material culture of this period indicates the growing social complexity of the Neolithic society.

### Chalcolithic Period (4600-3200 BC)

Evidence of the Chalcolithic Period was not attested at Tell Es-Sultan itself, but rather, in the cemeteries. Kenyon wrote that “between the Pottery Neolithic and the next stage at Jericho there is a gap, perhaps covering the period of the Ghassulian culture. The gap is indicated by a usual erosion stage and by a complete break in the artefacts, particularly the pottery. The people of this period buried their dead in rock-cut tombs and produced new forms of pottery. This culture is termed proto-urban by Kenyon, because it precedes the urban culture of the Early Bronze Age.

In the Jericho area, Chalcolithic remains were surveyed and attested in various sites. At the site of Telul Abu Alayeq. Chalcolithic pottery was found in a pit excavated by W. H. Morton in 1951, dating to the late Chalcolithic period. This period is paralleling a chronological gap between strata VIII and VII at Tell Es-Sultan. In 1994, Chalcolithic remains were excavated by H. Taha in the site of Swwanet Al-Thanyieh, west of Tell Al-Mafjar. The remains include pits, silos, and shallow mud brick walls.

But the main evidences of the Chalcolithic occupation in Jericho were excavated recently at the site of Tell Al-Mafjar. The site of Tell Al-Mafjar is located two kilometres north of the city centre of



*Two plastered skulls, Tell Es-Sultan.*



*Neolithic flint tools, Tell Es-Sultan.*





*Chalcolithic Layers, Tell el-Mafjar 2002.*

Jericho, about 200 metres south of the Umayyad Palace at Khirbat Al-Mafjar excavated by Hamilton and Baramki in 1930s and 1940s. It extends approximately 150 metres running east-west along the northern bank of Wadi Nueima.

The site of Tell Al-Mafjar was identified in the Survey of Western Palestine as part of Ard Al-Mafjar. But the first systematic survey and sounding was carried out by James Mellaart in 1953. The survey and sounding carried out by Mellaart has shown the great potential of the site for the study of the Chalcolithic period in the lower Jordan Valley. Mellaart described the site as an important Chalcolithic site in the Jericho area.

The Joint Palestinian-Norwegian excavation was carried out within the framework of the joint work between the Palestinian Department of Antiquities and the University of Bergen in Norway. The excavation was undertaken under the general direction of Dr. H. Taha and Dr. N. Anfinset. The excavation at Tell Al-Mafjar has yielded significant stratigraphic material from the Chalcolithic period. The material consists of pottery shards, lithic material, stone artefacts, bone tools, animal bones and human bones.

The ceramic finds consist mainly of pottery shards, indicating a limited repertoire of the Chalcolithic pottery. The pottery is predominantly handmade, including bowls, cups, hole mouth vessels pithoi, small-necked globular jars, spouted jars, basins, chalices, and footed vessels. A painting most likely representing a gazelle was found on a Chalcolithic pottery shard. A series of terracotta animal figurines were also found at the site. More than thirty-five clay animal figurines were uncovered.

A relatively rich assemblage of lithic material was uncovered during the first season of excavation at Tell Al-Mafjar. The majority of lithic material is made of various types of flint, except some of the small finds and large stone objects made of basalt and limestone. Several tabular fan scrapes have also been discovered. A wide variety of small and large stone objects were found, including basins and bowls of various sizes.

A considerable number of polished bone tools were found at Tell Al-Mafjar, including awls, borers and gravers. There is evidence of other specialised industries in Chalcolithic at Tell Al-Mafjar as indicated by beads and bone tools. A few spindle whorls were found during this season, but no evidence of metal was found.

A large amount of animal bones in a relatively good state of preservation was uncovered. Preliminary investigation of this large bone samples indicate various species including sheep, goat, cattle, pig, gazelle, dogs,

and molluscan shells. The wild ancestors of the main domestic animals could be detected.

Beside to the rich animal assemblage, a human foetus and a skull fragment of an adult were found from the same square. The foetus was found inside a jar, indicating the practice of subfloor jar burials, a mortuary practice known in other Chalcolithic sites including Teleilat Al-Ghassul and Tell Abu Hamid.

However, the main features of the material culture of the Chalcolithic period at Tell Al-Mafjar are pits, circular silos lined with stones, and pebble surfaces. It is also characterized by abundant animal bones, clay figurines and the occurrence of an infant jar burial.

The material culture indicates an economy based primarily on agriculture combined with sheep, goats and large animal husbandry. Excavation has shown without doubt that Tell Al-Mafjar is the major Chalcolithic settlement in the Jericho area. A second season of excavation was carried out in 2003 with two major fields, one to the west of the road and the other to the east of the road near the centre of the site.



*General view, Tell el-Mafjar excavation.*





## EIN AL-SULTAN

*Ein Al-Sultan perennial spring played a major role in shaping the history of the oldest city on earth. The water of Jericho has come to symbolise life. Myth and ritual rites of purification and regeneration associated with “water” reach their apogee in the person of Elisha and John the Baptist in Jericho. Elisha, the biblical prophet restored fecundity to the city by casting a handful of salt at Ein Al-Sultan and brought to end the infertility of its women, thus revitalising the city.*

*The water source itself has recently been made into a showpiece. Housed under a handsome shed, two pools stand at different elevations next to each other. In the first pool bubbles rise from the depths of the earth and collect silently before gushing into the lower pool that leads to the water pipes for Jericho’s drinking water.*

*Standing by the water source, one’s heartbeat quickens. This is a breathtaking awesome experience. For the past 12,000 years of Jericho’s history, the spring water has been the source of the city’s life. Emerging from the depths of the earth and unaffected by the average annual rainfall, the water derives its vitality from a deep subterranean source. Here we are overcome with the presence of mother earth. The spring is the umbilical cord sustaining and connecting us to the mystery of life on earth.*

*The sound of the gurgling water, the wild fauna and flora that survived along its banks, and a scenic pastoral way of life has passed unceremoniously away. For centuries, the classic method of open canals with running water irrigated the orange orchards of Jericho. Each landowner bought the land with a ratio of water that he would let into his garden to water his trees once a week. This came to an abrupt end five years ago. With the population growth the city had to save every drop of water from seepage, evaporation, and theft. Now the orchards are irrigated with the Ein Al-Sultan spring water that mutely runs in underground pipes. Flood irrigation has been regrettably replaced by the dripping system.*

*In Jericho we no longer go to sleep to the sound of the murmuring waters...*

*“We kept certain areas exposed,” Mr. Ahmad Saleh, the mayor of Jericho explains. “In Ein Al-Sultan, the water source has been kept exposed and the area is being transformed into a park.”*

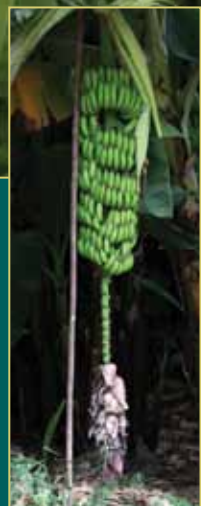
*In Ein Al-Sultan, the water source has been kept exposed and the area has been transformed into a park.*







*Ein Al-Diuke is famous for its sweet tasting bananas.*



## BANANAS, NUBIANS, AND CLEOPATRA

*Bananas have been known in Palestine since the advent of Islam. In the tenth century the banana appears in texts from Palestine and Egypt whence it spread to Europe via Muslim Spain. Granada's bananas were considered the best in the Arab world. The Jericho banana, which belongs to the bananitos variety, is known in Arabic as moz abu namleh, literally "ant bananas" because of the little black freckles on the skin, is now cultivated mostly in the adjacent Ein Diuke and Nuwe'meh villages north of Jericho, and is preferred over the larger Somali Banana which belongs to the Cabendish variety. Ironically, in English the word "banana" is derived from the original Arabic name, "banan," which means "finger." Contemporary Arabs use the generic name moz from the scientific classification of the genus as "Musa."*

*The change in Jericho from bananas and citrus production to legume-intensive agriculture has transformed Jericho into the vegetable garden of the West Bank. Jericho's delicious eggplants, zucchini, cucumbers and tomatoes are exported to Jordan. The adjacent isolated small communities in Ein Diuke and Nuwe'meh remained tradition-bound monopolising on the banana agriculture which is possible because of the abundant perennial water of Ein Diuke spring.*

*Traditionally the local communities of Ein Diuke and Nuwe'meh set themselves apart from the Rayahneh (people of Jericho) and married only among themselves. The genetic phenotypes of the two communities living off Ein Diuke are distinctly different from the adjacent Africans. The local natives of Ein Diuke who bear finely chiselled faces and blue-black complexion, trace their descent to Cleopatra's visit and to the Nubians courtiers who stayed behind. More recently some tribes seek to establish geological links with African Arab tribes in eastern Saudi Arabia. Their features and petite size are distinctly different from the neighbouring Jericho African population, with chocolate-colour complexion and bigger bodies.*

*In Ein Al-Diuke >  
Abu Musa from  
Al-Samaraat tribe  
is the last surviving  
traditional adobe  
house builder.*





## Urban Jericho

### Early Bronze Age (3200-2300 BC)

This period marks the emergence of the first urban society in the early Bronze Age. It characterized the establishment of large urban centres, based on agriculture and trade described as the Canaanite city-states.

This was a period when writing was invented in Mesopotamia and Egypt, but no evidence of writing was found in Palestine in this early period. The Early Bronze Age culture evolved out of the Proto-Urban life. The early Bronze Age was distinguished by a fortification system. The material culture showed cultural contact with Egypt, evidenced at EB I Jericho by black stone palette with lines incised, an Egyptian style also with the occurrence of Abydos ware imported from Palestine. The early Bronze Age tombs contained some copper artefacts. The earliest EB remains were uncovered in the north central area of the *tell*, where a series of building phases was excavated. These layers have little architectural remains. The EB II and EBIII layers were represented by brick pavements and brick silos. The EB III occupation is marked by the occurrence of Khirbat Kerakware, a red and black pottery with incised decoration.

The line of the EB city wall is visible on the north and west sides of the *tell*. The eastern city wall is not uncovered. But the walled area of EB town covering eight acres, probably less than the Pre-Pottery Neolithic settlement estimated ten acres.

During the Early Bronze Age, around 3000 BC, the first city was established, protected by double-mud brick city-walls, with towers and subsidiary buildings adjoined, and showing three major



Left photo: Early Bronze III jar, Tell Es-Sultan.  
Right photo: Early Bronze flutes, Tell Es-Sultan.



Early Bronze III stoppers, Tell Es-Sultan.

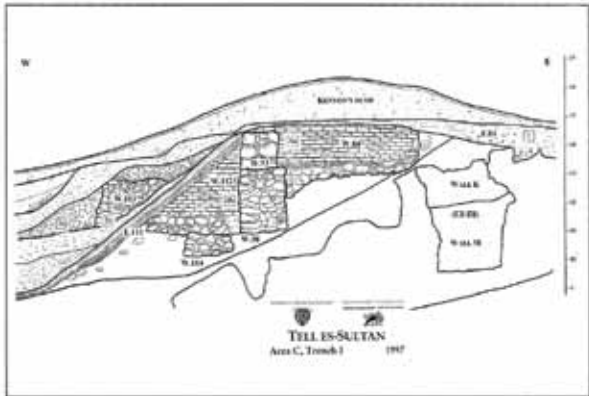


Early Bronze III bull head, Tell Es-Sultan.





View of the Western Section of Trench III, showing the Early Bronze Age II City wall, Tell Es-Sultan.



Section of Trench I, Tell Es-Sultan.



General view of Area F, Tell Es-Sultan, Jericho.

reconstructions from 3000 to 2350 BC. These impressive mud brick fortifications are still visible on the ground: the rectangular enclosure measures 250 by 90 metres.

During the Early Bronze Age II, Jericho developed into a major urban centre. Several building phases were observed in the fortification area west of the mound. A large number of common burials from this period were uncovered. In one tomb, more than one hundred skulls were found.

For the Early Bronze Age II-III (3000–2300 BC), the new excavations brought to light a residential quarter in the northern part of the city (Area F), where three successive reconstructions show the continuous development of these houses. Against the southern city-wall (Area B) a large building was erected, which gives information about food production and storage. On the central plateau, a few storerooms, possibly belonging to a palace have been brought to light (Area G). Architectural devices and finds give important insights into the daily life of the inhabitants of Jericho during the third quarter of the third millennium BC.

### Intermediate Period (2300-2000 BC)

The transitional stage between the Early Bronze Age and Middle Bronze Age, urban cultures were described generally as a period dominated by pastoral nomadic groups. No permanent buildings were found. Kenyon ascribed the change at the end of EB Age to the Amorites, a pastoral group. The site of *Tell Es-Sultan* was used as a campsite with no significant architectural remains.

The mortuary remains are almost the only category of archaeological data available about this period. A large number of these burials were excavated at Jericho between 1952 and 1958, with 356 individuals discovered in 346 tombs. The communal burial of the early urban period at Jericho was replaced by the practise of single burial. This burial form was associated with a pastoral life style. Five types of tombs were found in Jericho.

### Middle Bronze Age (2000–1550 BC)

Following a transitional period with no permanent dwellings, the urban life revolved again in the Middle Bronze Age II. The



Middle Bronze Age II tomb, Tell Es-Sultan.





*Middle Bronze Age pottery vessel in the shape of man's head, Tell Es-Sultan.*



*Middle Bronze Age II Scarab from Tell Es-Sultan.*

restoration of urban life was a slow process; the urban character of this period is demonstrated by the settlement pattern, urban planning of the city, public buildings, technology and mortuary remains. The excavations have revealed a significant part of the MB II (1800–1550) city in Jericho. In the eighteenth century BC, the city built a huge fortification system.

The fortification system consists of a massive wall built of stone and glacis, with a wall that is two metres thick built on top. The earthen rampart had two major building phases. The clearest evidence of the great rampart is visible in the west side of the *tell* in the section of Trench I. The introduction of the new defensive system was intended as a response to chariot warfare. The stratigraphic evidence of the MB II period over the tell is missing, probably due to severe erosion.

The Middle Bronze Age tombs in Jericho preserve a unique testimony of domestic life through artefacts such as pottery vessels, personal belongings, and furniture. The best evidence for the life of the MB Jericho has come from the MB II tombs. A large number of tombs were excavated by Garsatng and Sellin. Most of these tombs are multiple burials, likely indicting family burials.

The grave goods consist of pottery vessels, wooden vessels, a bed, a stool, tables, baskets, a wooden comb, a toggle-pin, and few gold items. Various local timbres were used, including tamarisk, willow, wild cherry, hornbeam, and thorn. Date palm leaves were used to weave bags and matting. Meat and drink was left in the tomb for the dead. Fruits found in the tombs included pomegranates, dates, and grapes. The MB II pottery is among the most beautiful of the entire Palestinian repertoire. This period witnessed the invention of the fast pottery wheel.

A residential quarter in front of the spring attests to the last phase of occupation before the final destruction which took place around 1550 BC. Kenyon distinguished three stages in rebuilding the early city wall. Toward the end of the eighteenth century, the city was expanded and rebuilt with larger defences, indicated by building over the top of the MB wall. A significant part of the fortification system was traced by Sellin and Watzinger. This new wall may have been designed to enclose the water supply within the city wall.

The Palestinian-Italian excavation uncovered a huge mud brick building outside the Middle Bronze Age fortification wall, indicating occupation outside the city wall. The remains uncovered include: a mud brick wall with square towers (Area A and D); a first rampart

plastered with crushed limestone and crowned by a mud brick wall five metres thick (Area C); a second rampart made of rubble with a Cyclopean wall as the foundation (Areas A, C); and houses with central open space and working installations (Area A).

The Middle Bronze Age city was destroyed around the end of the sixteenth century. The final levels of the MB showed that the ruined walls are covered by a layer of burnt debris one metre thick. The reasons of this destruction are much speculated among archaeologists.

### Late Bronze Age (1550-1200 BC)

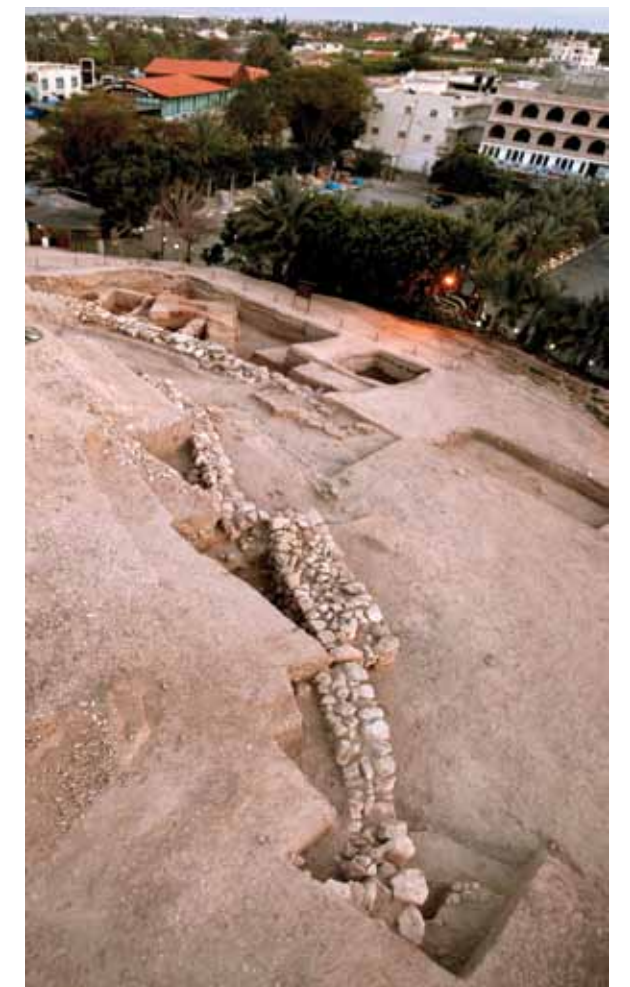
The town was deserted in the Late Bronze Age (fourteenth century BC), Kenyon believes that the tell was unoccupied until 1400 BC. The archaeological evidence of the Late Bronze Age at Tell Es-Sultan is very scanty. The excavation of Kenyon demonstrates clearly that Garstang misdated the EB double wall as late Bronze Age, to fit his Joshua's invasion theory. It is evident, however, that the city wall of Jericho from the time of Joshua's invasion was not found by archaeologists, indicating a contradiction between the biblical narratives and the archaeological evidence. Archaeology cannot provide the proof of the destruction mentioned in the book of Joshua. Kenyon showed little evidence of a Late Bronze Age settlement between 1400–1325 BC, but without any sign of a city wall. The archaeological evidence does not give a clear picture about the Jericho between the sixteenth and thirteenth centuries. Therefore, it is not possible to connect the archaeological evidence and the biblical narrative of Joshua's invasion. The town was not mentioned in the Egyptian records—neither in the description of Thutmosis III's campaign in the fifteenth century nor in the Amarna letters in the fourteenth century BC.

### Iron Age and Persian Periods (1200-333 BC)

Very scanty remains are attributed to the Iron Age and Persian periods. In the Iron Age II (900–700 BC) a massive building was erected in the eastern slope near the spring. Just a few discoveries, consisting of jar handles with seal impressions from the Persian period were found. The site of Tell Es-Sultan was fully abandoned. Later periods are represented by some Roman graves and water installations near the Ein Es-Sultan.



*Stone, pottery and lithic tools, Tell Es-Sultan.*



*Middle Bronze II City Wall, Tell Es-Sultan.*





The ruins of the great winter palace of King Herod are barely visible along Wadi Qill.



## KING HEROD: THE EDOMITE OTHELLO

*During the Roman period, Jericho functioned not only as an agricultural centre and a crossroads, but also as a winter resort for Jerusalem's aristocracy. This tradition continued among Palestinian Jerusalemites and more recently has extended to other Palestinians. The story of the dramatic drowning of Herod's brother-in-law, Aristobulus III, took place in a swimming pool at Jericho. According to the Roman Jewish historian Josephus, the drowning occurred during a banquet organised by Herod's Jewish mother-in-law on a Sunday afternoon.*

*As one walks in the debris of Herod's Jericho palace during a full moon, the very air feels haunted by the King's inconsolable grief. One visualises Herod, sleepless in Jericho, pining in grief for his beloved Mariamne, whom he had killed, driven by passionate irrational jealousy. Overcome with anguish and weakened by gangrene with his body covered with ulcers and blisters, the painful feeling of loneliness must have been overwhelming. Yarikh, the moon, rising from the mountains of Moab and partially hidden behind the thick plumage of palm leaves, was his only companion and confidant.*

*Mariamne was a great beauty. She was a descendant of the Jewish Hasmonean Dynasty whose last king the Romans had replaced by the Edomite Antipater (Herod's father). She wanted to place her Jewish brother Aristobulus, a Hasmonean, in a position of power as high priest. The political trajectory was designed by her mother, Alexandra. King Herod obliged and placed the barely eighteen-year-old brother-in-law in the coveted position. Within one year of the appointment, her equally beautiful brother Aristobulus was killed. In the following years, Herod was in a tragic position and had to kill his children borne by Mariamne lest the Herodian Dynasty get taken over by the Hasmoneans.*

*King Herod, the chieftain of the Edomite tribes, and the nephew of the Nabataean King Arethra III (Al-Haretha in Nabataean and Arabic) was a Roman chief satrap. He*

*controlled the Jewish rebellions and although he rebuilt the second temple, on its gate he installed the Roman eagle. When the rabbis of Jerusalem destroyed it, his rage was boundless and he killed many of them. The Jews complained of his excesses to Cleopatra, and Alexandra (Mariamne's mother) wrote to Cleopatra asking her to punish Herod, who then had to travel to Egypt to explain himself. Too jealous to even imagine Mariamne marrying another man if she were to become a widow, Herod entrusted her to the custody of his uncle Joseph with the order to kill her should he die first.*

*The secret pact was disclosed, and upon his return Mariamne rebuffed him, saying that he did not truly love her, but loved only her body. Herod's sister Salome (there are many Salomes and many Herods in the Herodian Dynasty) insinuated to her brother that Mariamne had betrayed him. To gain favour with Herod, Mariamne's mother even implied that Mariamne had committed adultery with Joseph, lèse majesté, a crime against the monarch. In a fit of irrational jealousy, he had her convicted and sentenced to death.*

*In this context, Herod the Great emerges a tragic figure, an Edomite/ Nabataean Othello.*

*Herod the Great spent his last years grieving his lost love. But this did not stop him from dividing his kingdom among his three Edomite/Nabataean sons to ensure that Palestine would not fall under Hasmonean control and ensuring the triumph of the Herodian Dynasty.*

*Herod was a Canaanite whose people were forced into following Jewish laws a century earlier. He struggled for the sovereignty of Palestine, which pit him against the Hasmoneans and the Jews. His political conflict with the Jews led him inevitably to be demonised by Josephus and the biblical narrative.*

View from inside an adobe house.







## ESSENES, ASCETICS, AND HERMITS

*The desert surrounding Jericho exudes a sense of spirituality that has attracted ascetics, hermits, and religious groups for over the past two millennia. The Essenes lived along the northern shores of the Dead Sea. The baptism of Jesus by St. John the Baptist on the River Jordan is barely eight kilometres from Jericho's city centre. The mystique of the Jericho desert drew Jesus where he spent forty days fasting in preparation for Passion Week in Jerusalem. The monastery of Quruntul, perched half way on the Mount of Temptation, marks the site of the third temptation of Jesus and provides a breathtaking view of Jericho.*

*Early hermits in the third, fourth, and fifth centuries populated the adjacent desert and valleys. To the west of Jericho lies the Church of St. George of Cosiba Monastery which was built during the fourth and fifth centuries. The dramatically picturesque canyon, known as Wadi Qilt, has been inhabited by hermits since the third century. Over 150 caves hanging on deep precipices sheltered these hermits whose only access was via ropes and flimsy ladders. The Church still stands and provides a stop on one of the most scenic winter hikes in Palestine.*

*St. Gerasimus founded Der Hijlah, a monastery almost five kilometres south of Jericho. An ascetic famous for his miracles, he came to Palestine and settled near Jericho in the sixth century. The friendship between St. Gerasimus and the lion, which he tamed by removing a thorn from his paws, is a well-known story. The Greek priest in Der Hijlah keeps a dog that has a thick mane like a lion, in commemoration of the Saint's loyal friend.*

*The famous Mar Saba Monastery is located south west of Jericho in the wilderness of Judea. It stands out as one of the oldest continuously inhabited monasteries in the world. It was founded in 439 AD and still houses twenty priests.*

*The silence of the desert still evokes the sense of religious awe and mystery experienced by humanity throughout time.*

*The dramatically picturesque canyon, known as Wadi Qilt, has been inhabited by hermits since the third century. St. George's monastery still stands and provides a stop on one of the most scenic winter hikes in Palestine.*







*The mystique of Jericho drew Jesus to where he spent forty days fasting in preparation for Passion Week. The monastery of Quruntul, perched half way on the Mount of Temptation, marks the site of the third temptation of Jesus and provides a breathtaking view of Jericho.*



## The Garden City

### Jericho in Hellenistic and Roman Periods (333 BC-324 AD)

After the site of Tell Es-Sultan was fully abandoned at the end of the Persian period, the centre of ancient Jericho shifted to Telul Abu Alayeq in the Greco-Roman period.

Jericho expanded as a large-scale garden city along the Wadi Qilt, about six kilometres south of Tell Es-Sultan. A network of water channels and aqueducts was constructed, exploiting the water from the surrounding springs, Ein Es-Sultan, Nueima, Ed-Deuk, the Wadi Qilt and Auja springs. The site is attributed to Greco-Roman Jericho, which was mentioned and described by the historians of the Hellenistic and Roman periods, as Strabo, Pliny, and Josephus. It was the winter resort of the Herodian family. According to Josephus, Antony gave the balsam groves of Jericho to Cleopatra, from whom Herod the Great rented them until he regained possession from them. Both Pompey and Vespasian exhibited balsam in Rome after their conquest of Palestine.

The first soundings at Telul Abu Alayeq were carried out by C. Warren in 1868 and by E. Sellin and C. Watzinger between 1909 and 1911 showed the large size of the city during the Late Hellenistic and Early Roman period. The excavations were renewed in 1950 and 1951 by J. Kelso and D. Baramki and Pritchard. From 1973 to 1983 and again in 1986 and 1987 excavations were carried out under the direction E. Nezer. The excavations uncovered a substantial part of the city. The late Hellenistic palaces built by John Hyrcanus were uncovered in the northern mound. An entire complex was built

later to the east, with two elaborate swimming pools, paved areas, and gardens. In the last major building phase to the south, two villas ("The Twin Palaces") were built on the same plan. The Hellenistic palace includes various bathing installations. This palace was replaced by three successive palaces built by Herod the Great. The first palace square in plan was built south of the Wadi Qilt. It was excavated by Pritchard, and misinterpreted by him as a *gymnasium*. It was followed by Herod's second palace constructed above its ruins. The new palace was built on an elevated artificial mound (the northern mound) in which the main building of the Hellenistic palaces were built, along with a large swimming pool, a garden, and a Roman bath.

The third palace, the most elaborate, was built toward the end of the first century BC. It was built as a complex on both sides of Wadi Qilt. The Roman building technique was indicated by the use of Roman concrete covered with small stones in the *opus reticulatum* and *opus quadratum* method. The palace contained a garden to the south, a huge pool for swimming and boating, and a round reception hall on the southern artificial mound. North of the valley, was a large wing that contained a huge reception hall, two peristyle courtyards, various rooms, and a Roman bath.

A large industrial zone dating to the late Hellenistic period and Early Roman period was uncovered in the northern area. A series of industrial installations were found in this area associated with pools, ovens, treading pavements, and drainage channels. With a square building used to store liquids, these installations may have been part of the cultivation of balsam and persimmon reported in various historical sources.

At the edge of the city, northeast of the palaces, a large necropolis of approximately fifty tombs was found. The cemetery dates from the middle of the first century BC to the first century AD. The cemetery was excavated by R. Hachlili, between 1975 and 1977. The tombs were hewn in the limestone rock, with a square burial room with loculi, ranging from one to nine loculi each. The tombs were blocked with hewn sealing stone or brick stone and earth masonry. Wall paintings were found in few tombs. Some ossuaries have inscriptions, written in Aramaic, Hebrew and Greek.

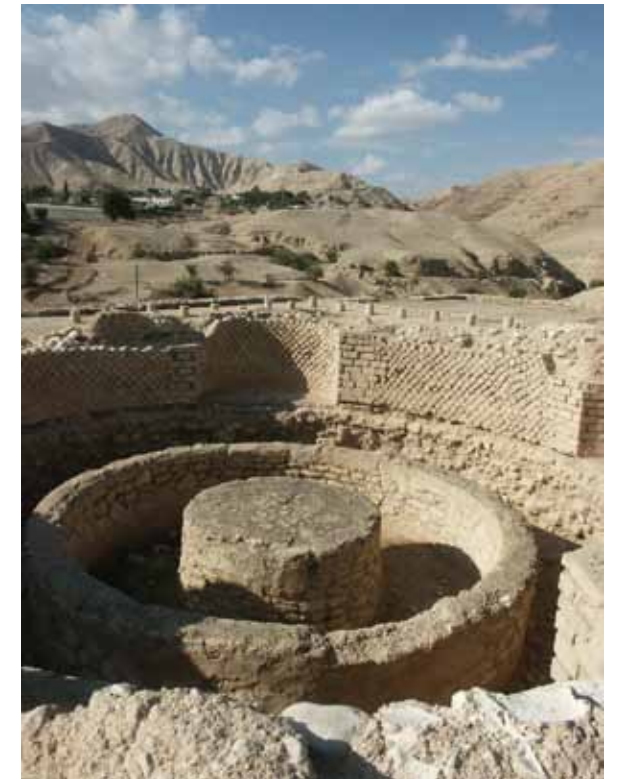
Different burial methods were used, including primary burial in wooden coffins; secondary burial in ossuaries; secondary burial in loculi; and secondary burial in ossuaries. Pottery, glass vessels, and



Herod's Third Palace, Telul Abu Alayeq.



Left photo: Multi-nuzzled pottery oil lamp.  
Right photo: Early Roman pottery vase, Telul Abu Alayeq.

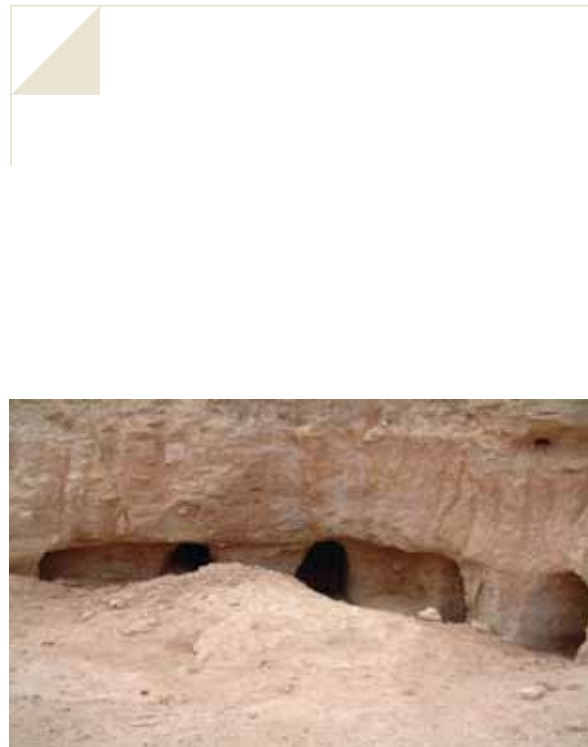


Sweating room (Laconicom) in the thermal bath at Telul Abu Alayeq.



Left photo: Late Hellenistic-early Roman pottery lamp, Telul Abu Alayeq.  
Right photo: Horn-shaped pottery vessel, Telul Abu Alayeq.





*Qumran Caves.*



*Khirbet Qumran.*

coins were found in these tombs.

In 2002 a burial dating to the Hellenistic period was excavated at the northern bank of Wadi Nueima, west of Tell Al-Mafjar. The burial cave hewn in the rock is of arcosolium type. It comprised a single square burial chamber, surrounded by three arcosolia, hewn into three sides of its walls. Each arcosolium contained one burial trough, with devises for placing a lid. The cave was breached by a bulldozer right near the opening. The original entrance, sixty-five centimetres wide, opens to the south. The burial cave was intact and its content undisturbed, and therefore rich in its cultural and human remains. Remains of thirty-two individuals, all completely disarticulated, were found in the tomb.

South of Tell Es-Samarat, located between Tell Es-Sultan and the winter palaces of Telul Abu Alayek, a large complex dating to Herod's time was uncovered by E. Nezer in 1975 and 1976. The complex consists of a hippodrome, a theatre, and a large building on the high artificial mound. At Tell Al-Aqaba, Herod erected the fortress Cypros, named after his mother.

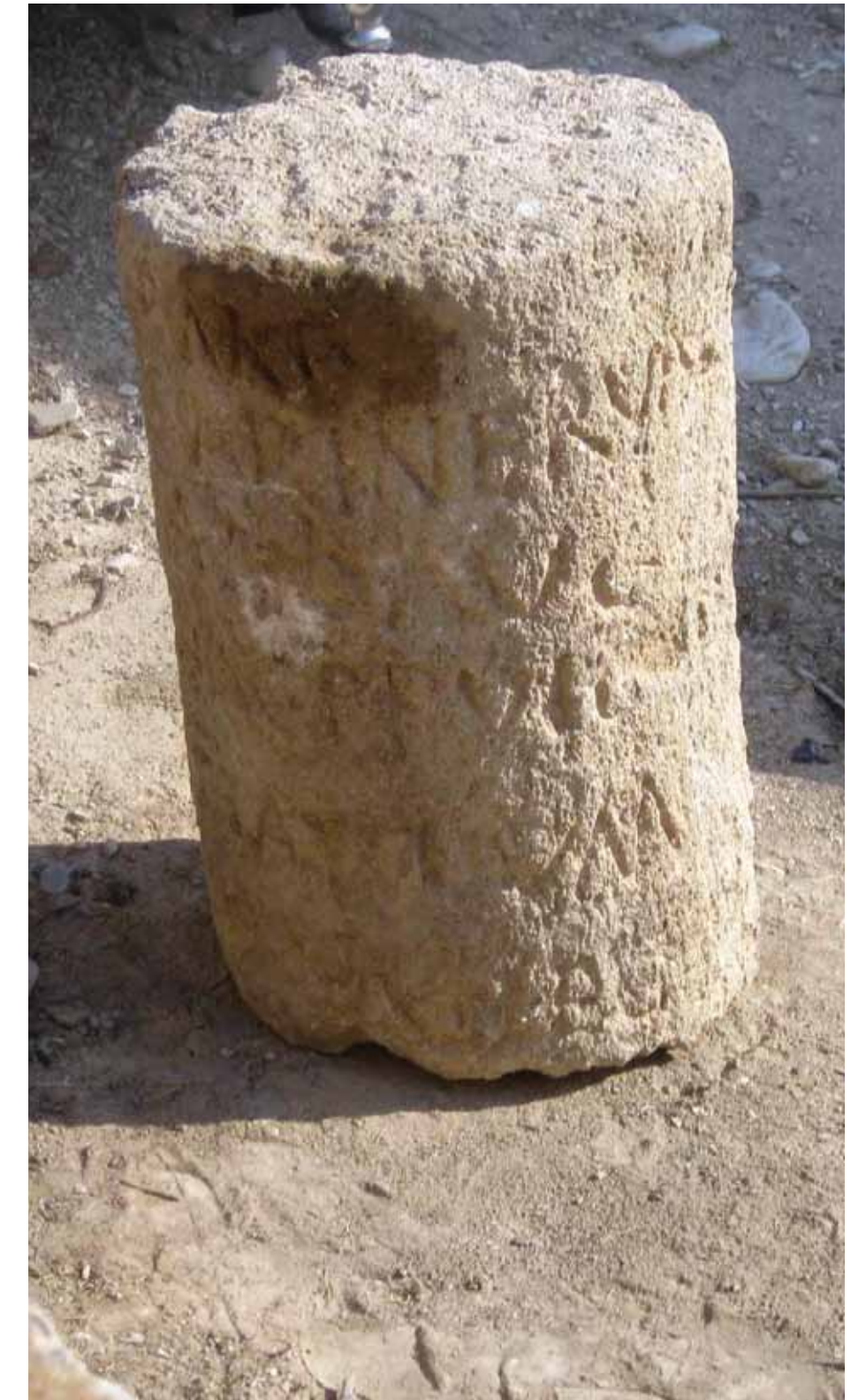
Roman remains were uncovered in the site of Suwannet Al-Thanieya, one and one-half kilometres north of Tell Es-Sultan on the southern bank of Wadi Nueima and west of the Jericho-Beisan road. The area is occupied now by the Police College, west Jisr Abu Gabbush. The building was originally a school built by the UNRWA after the establishment of the two refugee camps, Ein Es-Sultan and Nueima, following the *Nakba* in 1948. After the abandonment of Nueima camp in 1967, the building was no longer used as a school. In the early 1970s the building was used as an agricultural station, until the Palestinian National Authority turned the building into a police college.

The salvage excavation was carried out on behalf of the Palestinian Department of Antiquities in 1997 following bulldozing fifteen holes, each measuring more than one cubic metre in the courtyard of the school. The whole area was covered with pottery shards; in one hole, a broken jar and several clay loom weights were found. The archaeological remains date to the first century AD.

One of the major archaeological discoveries in the Jericho region is linked with Khirbat Qumran. The site is located on the western shore of the Dead Sea, approximately twenty kilometres south of Jericho, on a spur of the marl terrace, bordered on the south

by Wadi Qumran, and by ravines to the north and west. Qumran is located a mile west of the Dead Sea. The site, identified by some scholars with the biblical "City of Salt", was occupied mainly during the Greco-Roman period (150 BC–68 AD). The site had a large complex of buildings, including communal facilities, a water system, a library and a large cemetery. The community of Qumran is generally identified with the Essenes, a religious sect that lived in isolation in a region west of the Dead Sea.

The outstanding value of the site of Qumran was made by the chance discovery of the Dead Sea Scrolls in 1947 by a Palestinian shepherd called Mohammad Al-Theeb in Cave Number One. The cave was excavated in 1949 by a joint expedition from the Jordan Department of Antiquities, the Palestinian Archaeological Museum, and the École Biblique Française. Similar discoveries were made in many caves between 1952 and 1956. The site is composed of a large complex of buildings, including communal facilities, a sophisticated water system, a library, a large cemetery, and a series of caves along a cliff. The scrolls consist of copies of biblical and apocryphal literature, the writings of the sect, including the Commentaries, the Rule of the Community, the Scroll of the war of the Sons of Light against the Sons of Darkness, and the Damascus Document. A scroll consisting of two rolls of copper was found in Cave Number Three. The dates of these scrolls range from the second century BC to 68 AD, but mostly from the first century BC. The Dead Sea Scrolls have shed light on Palestinian Judaism and the roots of Christianity on the shore of the Dead Sea.



*Mile Stone, Jericho.*





## THE ALLURE OF THE DESERT: HUNTING LODGES IN THE UmayYAD PERIOD

*Hisham's Palace stands six kilometres to the north of Herod's Palace. Every time I enter the Umayyad Palace, I am haunted by the nostalgic verses of Maisun bint Jandalah Al-Kalbiyeh, the Bedouin wife of the first Umayyad Caliph Muawiyah ben Abi Sufian. Encumbered by her new life in the sumptuous palace in Damascus and longing for her poor Bedouin cousin with whom she was in love, she wrote of the joyless court life. For the pleasure of the Arab reader I quote the first three verses:*

احب الي من قصر منيف  
احب الي من لبس الشفوف  
احب الي من اكل الرغيف  
احب الي من نقر الدفوف  
احب الي من قط البف

لبيت تخفق الارياح فيه  
ولبس عباءة تقرر عيني  
واكل كسيرة من كسر بيتي  
واصوات الرياح بكل فج  
وكلب ينبج الطراق دوني

*In her poem, Maisun Al-Kalbiyeh expresses her preference for life in a tent in which the wind blows from all directions, rather than a sumptuous palace. She prefers a coarse wool garment to silk dresses, and the sound of dogs barking at desert travellers rather than a pet cat.*

*The poem alludes to the lure of the desert for the early Umayyad Caliphs, and explains the numerous hunting lodges (palaces) in the greater Syrian Desert. Hisham's Palace in Jericho stands witness to the transitional nomadic Muslim Caliphate before it became fully urbanised in Andalusia.*

*Water from Ein Diuke forms the running theme in the hunting palace built by Hisham ben Abd Al-Malik (724–743). In the last year of his reign, the tenth Caliph ordered the building of a hunting lodge three kilometres north of Tel Al-Sultan. He died before its completion and was succeeded by his nephew Al-Walid Ben Yazid (743–744). Al-Walid had the reputation of being a debauched hedonist. The Caliph's irreverent attitude to Islamic canons outraged even his political allies. A poet, musician, singer, and self-indulgent libertine given to endless bouts of drinking, his indiscreet sexual excesses were scandalous. It has been said that he set off on a pilgrimage to Mecca to drink alcohol on the Kaaba's roof. He was accused of heresy and was killed a year later. To this iconoclast, paradoxically the Caliph of Islam, are attributed the exquisite nude female stucco sculptures, the men dressed in black, and the exquisite mosaic and finely carved water fountains all housed in the Rockefeller Museum in Jerusalem. The masterpiece, the Tree of Life, a naturalist mosaic portrayal of the strong overpowering the weak, the lion eating the gazelle, may be seen in situ; an ironic metaphor of Al-Walid's own victimisation for his very human vulnerabilities.*

*This masterpiece, the Tree of Life, is a naturalist mosaic portrayal of the strong overpowering the weak. The lion eating the gazelle, may be seen in situ; a metaphor of Al-Walid's own victimisation for his very human vulnerabilities.*







Mosaic detail, Hisham's Palace.





*The lure of the desert for the early Umayyad Caliphs, explains the numerous hunting lodges (palaces) in the greater Syrian Desert. Hisham's Palace in Jericho stands witness to the transitional nomadic Muslim Caliphate before it became fully urbanised in Andalusia.*





## SANCTUARY IN THE DESERT: AL-NABI MUSA

*Muslims distinguish between the actual tombs of saints and prophets, and the symbolic yet holy sites and sanctuaries that bear their names. Nabi Musa (Prophet Moses) is venerated in this sanctuary. The domes are visible from hilltops ten kilometres away.*

*Traditionally the first stop on the caravan road to Mecca, Nabi Musa became a centre of local pilgrimage in its own right in the twelfth century. In order to avoid violent confrontations between the crusaders and the local Arabs, Saladin set up the Nabi Musa as a local pilgrimage centre, a sanctuary originally associated with a local Bedouin holy man known as Musa. Muslims in Jerusalem and the surrounding villages would leave the mountains during Easter and spend a fortnight in Nabi Musa. This was a religious Sufi festival during which boys were circumcised. For entertainment there were horse and camel races, music and Qur'an recitations. Processions lead by Sufi sheiks from the various sects would meet in Jerusalem at Dar Al-Bairaq, the house of the banners. The main families of Jerusalem—Bazbazat, Al-Husseini, Fityani, Qutob, Qleibo—each had their own banner, which was an inherited honour. From there they would lead the procession with music and fanfare, through Steven Gate to Nabi Musa. The seasonal local pilgrimage to the holy shrine takes place in April. This is spring in Palestine. All the mountains are still fresh lush green and the valleys bloom with hundreds of wild flowers. The end of this rite of spring corresponds with the end of Easter.*

*Muslims distinguish between the actual tombs of saints and prophets, and the symbolic holy sites and sanctuaries that bear their names. Nabi Musa (Prophet Moses) is venerated in this sanctuary barely ten kilometres from Jericho.*





## Birthplace of Christianity



*Coptic Church, Jericho.*

### Jericho in the Byzantine Period (324-636 AD)

Jericho played a major role in the early stages of Christianity. In the Late Roman and Byzantine periods, the town was reduced to the area of modern Jericho. Jericho was mentioned in several classical sources. In the fourth century AD, the church was led by bishop Januarius, who took part in the Council of Nicaea in 325 AD.

Jericho was depicted on the sixth century Madaba Mosaic map, marked by the symbol of a church and a palm tree, along with the inscription “Of St. Elisha” marking a domed church flanked by two towers. The church likely represents the place of ancient Jericho, close to the spring of Ein Es-Sultan. But the Byzantine city was marked with the name Jericho, enclosed by a wall and surrounded by palms. This situation was confirmed in by the pilgrim of Bordeaux who visited Jericho in 333 AD. He described the sycamore tree of Zacchaeus one-and-a-half Roman miles from the spring of Prophet Elisha. The story was repeated in the sixth century pilgrim of Theodosius. In addition to the church near the spring, other buildings were mentioned, including a chapel dedicated to St. Mary with a hospice for pilgrims. Monastic sources record a hospice founded by St. Saba, another belonging to St. Euthymius, a hospital built by St. Theodosius, and various monasteries in the Jericho region. A large number of churches from the Byzantine period have been found in the vicinity of Jericho.

The anonymous pilgrim from Piacenza who visited Jericho in the second half of the sixth century left a vivid description of the vegetation of Jericho. He noted wine, dates citrons, beans, and early grapes.

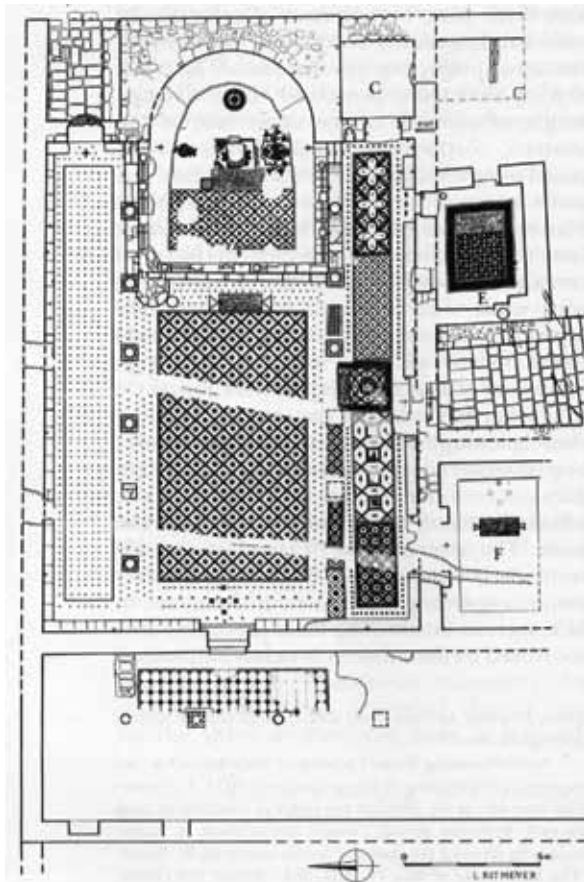


*Pilgrims in Wadi Qilt.*





*Byzantine Church of Khirbet Al-Bayyudat, Jericho.*



*Plan of the Byzantine Church, Khirbet Al-Bayyudat, Jericho.*

*Page 61: Christians being baptised in the Jordan River.*

The archaeological excavations in the last century revealed archaeological remains from various sites which shed light on the history of Jericho during the Byzantine period.

Remains have been uncovered in different spots within the boundaries of the old town of Jericho, particularly in the area of the Russian convent. A mosaic floor dating to the Byzantine period was uncovered by a Russian team at the end of the nineteenth century. In 2010, a series of salvage operations were carried out in the area. More buildings with mosaic floors were discovered. Just north of the Russian compound, remains of a mosaic floor appeared during bulldozing work. An assessment study was carried out by a team from the Palestinian Department of Antiquities and the University of Jerusalem. In the land just opposite to the Arab Bank, a series of buildings were excavated in 2010 dating to the Roman-Byzantine period.

A large number of churches from the Byzantine period have been found in the vicinity of Jericho, including Tell Al-Hassan, the Coptic Church, the Greek Orthodox Church of Abuna Anthimos, and Khirbat En-Nitla.

At Tell Al-Hassan, a three-nave basilica with two aisles, thirty-seven metres long and eighteen metres wide, was excavated by D. Baramki in 1934 at Tell Al-Hassan, with two additional chambers and a portico. The floor is paved with mosaic of a geometric pattern. The church is identified with the Church of the Holy Virgin restored by Justinian (527–565 AD) in Jericho. South of Tell Hassan near the Coptic church, various archaeological remains dating to the Byzantine period have been recorded, including architectonic fragments, and a fragment of an inscription, with two lines of script that includes the name of Cassianus. Further south is the oratory dedicated to St. George, containing the tomb of the priest who died in 566 AD, as indicated by the mosaic inscription that still exists. The ruin is enclosed within building belonging to the Russians.

Other Byzantine remains were found in the church of Abuna Philip, belonging to the Coptic Orthodox cleric, and located on the north side of Wadi Qilt. The mosaic pavement was recorded by Fathers Baggati and Augustinovic. The mosaic bears two inscriptions: one says that the soldier Magnianos giving thanks to St. Andrew built the church and laid the mosaic through the Zeal of the priest Heraclius, the deacon Constantine and Polychronius. The other inscription is the epitaph of blessed tryphon, servant of Christ, with the date of his







Russian Convent, Jericho.



Bronze Thurible from Jericho.

death (Baggatti 2002: 99). The other ecclesiastical building called the church of Abuna Anthimos belonged to the Greek Orthodox. The mosaic floor featured images of various birds, a jackal eating grapes; some fish, a palmate as well as inscription: *Tomb of Deacon Daniel, Macarius and John*. The two churches were dated to the fifth and sixth centuries AD. Byzantine remains, including a colourful mosaic pavement, was uncovered in 1962 at Tell Al-Matlab, on the Qaser Hisham road.

In 1936, D. C. Baramki excavated a synagogue north of Tell Es-Sultan. It has a rectangular plan, divided into a nave and two aisles by two rows of square pillars. The pavement of the building is of mosaic with stylized geometric and floral design. The site is located now in the basement of the Shahwan family. The remains of another synagogue with a colorful mosaic were found at the site of Khirbat ed-Deuk.

In the Jericho region, a series of Byzantine churches has been unearthed at Khirbat En-Nitla, Khirbat Al-Bayyudat, north of the village of Auja, and Khirbat Fasayel. At Khirbat En-Nitla, the Byzantine remains were found in the excavations carried out by Kelso and Baramki in 1954. A church was unearthed, dating to the fourth or fifth century until the ninth century AD. During this period the church structure underwent several architectural modifications. Five architectural phases were distinguished in the history of the church. The mosaic floor from the third phase contained two Latin inscriptions: *Lord have mercy and I did it all on one happy day*.

Illustrative examples of monasteries include Deir Quruntul, St. George, and St. Gerasimus. The Monastery of Temptations (Deir Quruntul) provides a magnificent view of the Jordan Valley. It is the site where Jesus spent forty days and nights fasting and meditating during the temptations of Satan. The monastery was built in the sixth century over the cave where Jesus is believed to have stayed.

The Monastery of St. Gerasimus (Deir Hijla) is located southeast of Jericho, three kilometres west of the Jordan River. Deir Hijla houses the place where Mary, Joseph, and the child Jesus rested during their escape to Egypt from Herod the Great. The present edifice was built in 1885, but it has inherited the mantle of the famous laura monastery that Saint Gerasimus founded here in 455 AD.



Madaba Mosaic Map, 6<sup>th</sup> century AD.





## CITY OF THE MOON

*A modern sculpture stands at the entrance of Jericho flanked by the Latin Cathedral and the Blue Domed Mosque. The sculpture is symbolic of Jericho and encapsulates Palestinian history from Canaanite and Umayyad periods to modern Palestine. A sign in both Arabic and English announces: "Jericho: The City of the Moon."*

*The Arabic appellation of the oldest city on earth, Ariha, is derived from Yarikh, the name of the Canaanite god of the moon. Among his many attributes, Yarikh is the provider of nightly dew. Married to the goddess Nikkal, his moisture enables her orchards to bloom in the desert. From the same root of the Canaanite word, reah is derived with the referential value of fragrance. The modern Arabic Ariha unites both referential values of the Canaanite word, that of fragrance and the name of the moon god.*

*The Palestinian Municipality chose the Umayyad star as the symbol of the city together with the ancient appellation Jericho, City of the Moon. Ariha Madinet Al-Qamar. The artistic composition is stylised to combine symbolic references to the moon god Yarikh, the map of Palestine, and Hisham's Palace metonymically represented by the star shaped rosette in the main courtyard. Whereas the moon in the composition metamorphoses into a Muslim crescent the rosette is stylised into the shape of traditional Palestinian grinding stone. In the combination of the two symbols contemporary Palestinians have justly appropriated ancient Canaanite history in Jericho as our national patrimony.*

*The Arabic appellation of the oldest city on earth, Ariha, is derived from Yarikh, the name of the Canaanite god of the moon.*





Over the past few years Jericho has developed a flourishing tourist economy with numerous swimming pools, restaurants, cafés, bike rental shops, and even an Equestrian club.



## A BOOMING CITY

Jericho stands out as the Palestinian melting pot next to cosmopolitan Jerusalem and Ramallah. Economically independent refugees from the Nakba (the forced exodus of Palestinians in 1948) were quickly integrated into the city fabric that had already absorbed the Transjordanian Christian immigrants from Al-Salt and Madaba earlier in the twentieth century. The gentle, peaceful, accommodating temperament of the Rayahneh made it possible for the Jerusalemites to build their country houses starting from the late-Ottoman period. This process of transforming Jericho into a winter resort intensified during the British Mandate and continues, albeit in a different style, into the present. To the Rayahneh, Jericho owes its special highly diversified yet well integrated demographic populations that include people from Al-Salt, Jerusalem, Hebron, and refugees from Jaffa, Gimzo, Yabneh, Salamah, Yazure, Masmiiyyeh, Ajjure, Walajeh, Ein Karem, Kalonia....In the census carried out by the Palestinian Authority in 1997, Jericho's population was 14,674, among whom 6,393 (44 percent) are refugees.

Jericho is a family-friendly city and has flourished as Palestine's local tourism destination par excellence. To accommodate the great passion the Palestinians hold for the Oasis of Peace, the local municipality, in cooperation with donor countries, has initiated various venues to accommodate the need for public parks. The first initiative, The Spanish Garden, proved a great success and was followed by the cable car gliding up and down the Mount of Temptation. The success of these ventures spurred private entrepreneurs to build amusement parks with rocking boats, pools for paddle boats, ferris wheels, small menagerie, and all kinds of attractions. All are equipped with cafeterias and/or barbecue facilities. Over the past few years Jericho has developed a flourishing tourist economy with numerous swimming pools, restaurants, cafés, bike rental shops, and even a horseback riding club. Jericho now boasts two five-star luxury hotels that are fully booked throughout the summer!

Jericho is undergoing a major building boom. Houses, hotels, swimming pools, and tourist attractions are being built everywhere. People want to own properties, and villas are sprawling all over the city...





*Jericho is a family-friendly city and has  
flourished as Palestine's local tourism destination  
par excellence. Artificial stream in Banana Land.*







Statue of the Umayyad Caliph.

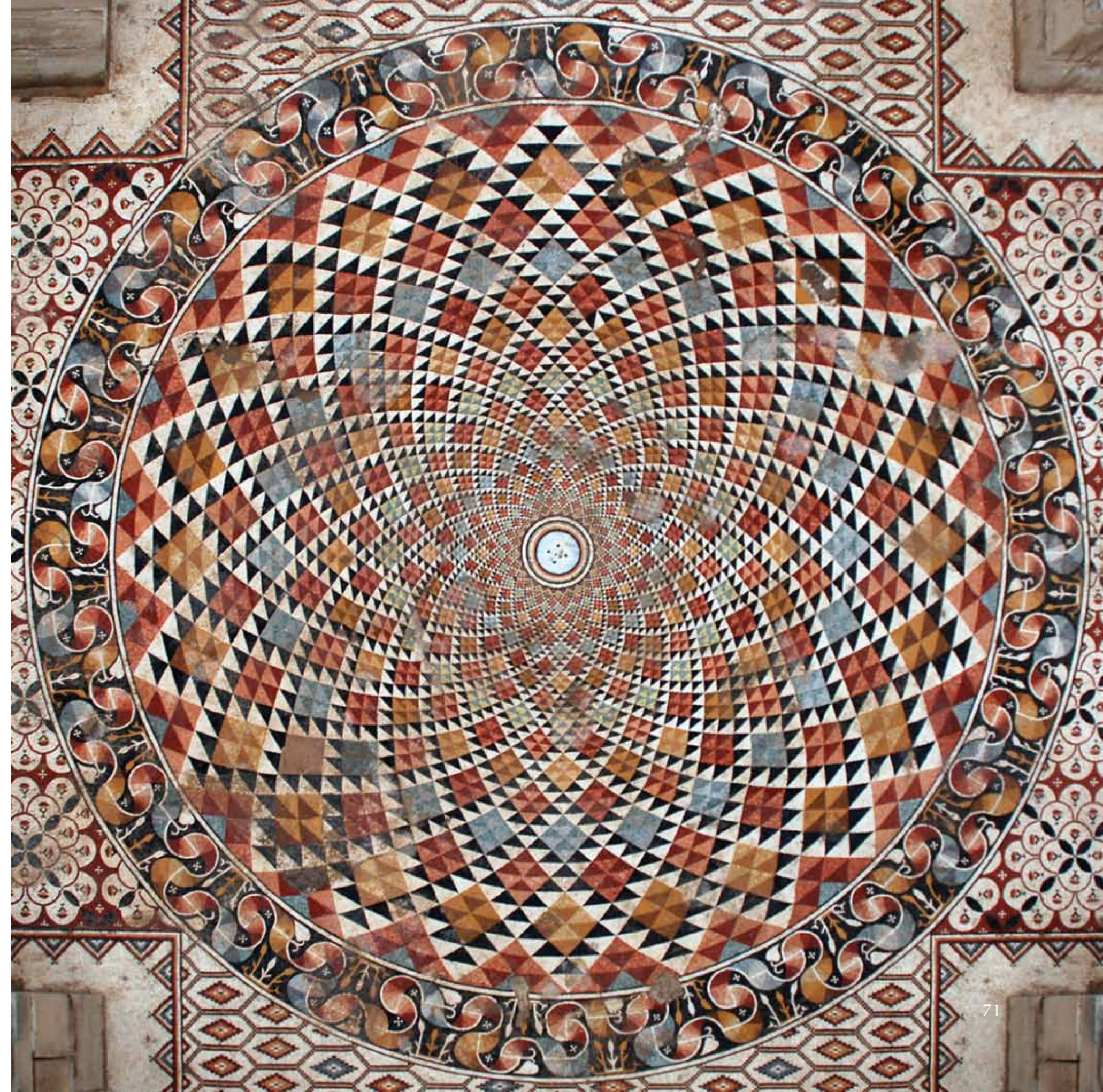
## Jericho Under Arab Rule

### Jericho in the Umayyad (661-750 AD) and Abbasid (750-1099) Periods

Following the Arab Islamic conquest of Palestine in the seventh century AD, Jericho was part of the Ramla district in *Jund Filistin*. The city of Jericho flourished during the early Islamic period. The French Pilgrim Arculf visited Jericho in 670 AD and described the ruined city around the spring. Jericho was scattered without a city wall. The prosperity of the city is apparent from the remains of the Umayyad and Abbasid period at Khirbat Al-Mafjar. The site of Hisham's Palace is located on the northern bank of Wadi Nueima, approximately two kilometres north of Jericho in the Jordan Valley. It is identified as the ruins of Khirbat Al-Mafjar. The site was attributed to Caliph Hisham bin Abed Al-Malik (724-743 AD) on the basis of some epigraphic materials. Today, however, it is believed that his heir, Al-Walid II, built the palace between 743 and 744 AD. The site was not the official residence of the Caliph, but was used as a winter resort. The spectacular palace—which was never completed except for the bath—was destroyed in a severe earthquake around 749 AD.

The excavation at Khirbat Al-Mafjar was carried out by the Palestinian Department of Antiquities between 1935 and 1948 under the direction of D. Baramki and R. Hamilton. The excavation uncovered a significant part of the palatial complex. An excavation carried out in 1960 in the northern section of the palace was unfortunately never published. In December 2006 a small scale excavation was carried out in the bath area, under the direction of

Page 71: Colored Mosaic floor, Hisham's Palace, Jericho.





Mosaic floor,  
Hisham's Palace, Jericho.







Female head, Hisham's Palace.



Procession of Nabi Musa, turn of the 20<sup>th</sup> century.  
Source: Orient House.

H. Taha. Four main strata were distinguished, with two architectural phases, indicating occupation of the site after the earthquake.

The site is composed of a palace, a thermal bath complex, a mosque, and a monumental fountain within a perimeter wall that was never completed. The three first principal buildings were arranged along the west side of a common forecourt, with a fountain in its centre. The area to the north was partially excavated and revealed a series of rooms that was likely a *caravanserai*.

The palace was a two-storied square building, with round towers at the corners. The entrance to the palace was through a vaulted passage, lined with benches on both sides. It was planned around a central courtyard that was enclosed by four arcaded galleries. The arrangement of the rooms suggests that it was used for guests and servants and storage.

On the southern side, a small mosque with a *mihrab* was found. Stairs on the two opposite corners of the courtyard led up to the second story, believed to be the living quarters.

In the western gallery of the central courtyard, a stairway led to a mosaic-paved antechamber, leading to an underground vaulted room, *sirdab*, with a waterspout, wall benches, and a mosaic floor.

The common mosque is attached to the northern wall of the palace, with a niche *mihrab*. The mosque was planned as a rectangular structure.

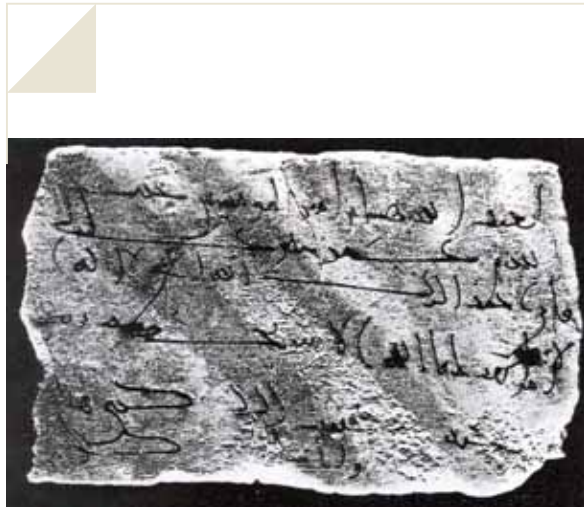
The large bath is located in the northern part of the palace. It consisted of a domed porch on the east, a domed reception hall, a series of small bathing rooms, and a latrine.

The main feature of the bath, the reception hall, was about thirty square metres. Its roof rose to a central dome. The vaulting system was of brick and rested on sixteen massive stone piers in four rows. In the southern part of the bath, a pool was discovered — twenty metres long and 1.5 metres deep. It was filled from a spout higher than the surviving masonry. The style of the western central *exedra*, facing the entrance to the bath, has horseshoe-shaped niches.

The main entrance to the bath from the east side was through a high, open archway covered by a hemispherical dome resting on







Marble slab inscribed with the name of Hisham.



The ruins of the medieval tower at Jericho.



Glazed pottery vessel, Tawaheen es-Sukkar, Jericho.

cylindrical drum, lightened by fourteen niches, containing plaster statues. The interior of the porch was covered with stucco. Beside the reception hall, four small rooms were found, two of which were unheated. Two furnaces, whose pipes were concealed in the thick walls, heated the two other rooms.

At the northwest corner of the reception hall is the *diwan*, a small guest room, with an apsidal-raised platform at the northern end of the chamber. The room had wall benches on both sides. The floor of the *diwan* was paved completely with fine mosaics, with geometric motifs and the famous nature scene with animals and a stylized tree symbolizing the tree of life.

A pool was discovered in the forecourt of the palace, with a pavilion built on eight piers.

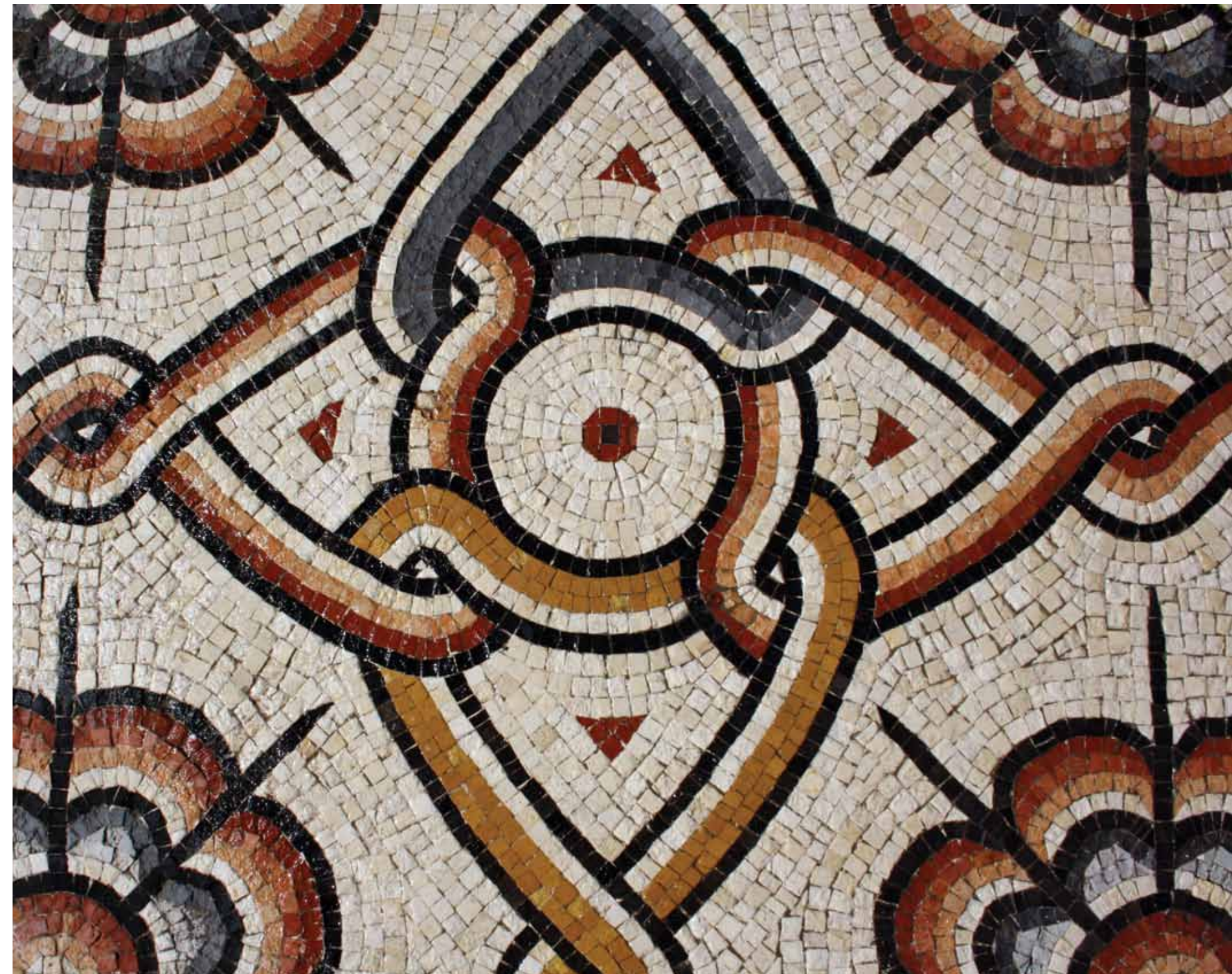
The Palace was supplied with water through an open channel from the double spring Ein Deuk and Ein Nueima at the foot of Mount Quruntul, eight kilometres to the west. The channel crossed the valley at two different points over arched bridges and led to a large reservoir some distance from the palace.

The influence of both the Byzantine and Sassanian traditions is apparent in the architecture and decoration of the palace, including architectural style, paintings, fine stucco ornaments, and rich mosaic pavements. One statue, likely an image of Caliph Al-Walid, stood alone fully dressed with a sword in his hand, fully covered with golden brown hair and black eyes.

The coloured mosaic floors uncovered in the bath *frigidarium*, the *diwan* and the *sirdab* at Hisham's Palace are a distinctive feature of the early Islamic art.

Following the transfer of Jericho to the Palestinian Authority in 1994, a large restoration and rehabilitation programme was carried out by the Palestinian Department of Antiquities on the site, in cooperation with UNESCO, Italian Cooperation, ANERA and USAID. The archaeological park now includes a modern interpretation centre, a mosaic laboratory, and a museum, as well as a new bridge and access roads.

Early Arab remains were confirmed in several sites in Jericho. The church found at Tell Al-Hassan was reused during the early Arab



Page 77: Mosaic detail, Hisahm's Palace.





Conical sugar vessel, Tawaheen Es-Sukkar, Jericho.



General view of Tawaheen Es-Sukkar, Jericho.

period. At Khirbat En-Nitla, the fourth and fifth churches were erected around the beginning of the ninth century, when Jericho was under the Umayyad and Abbasid rule. Remains of dwellings were uncovered in the vicinity of the church indicating active use of the site following the desertion of the site at Telul Abu Alayeq. On the top of the southern mound at Telul Abu Alayeq, remains of an early Arab fortress was discovered from the Umayyad and Abbasid period (eighth and ninth centuries). A slab of marble inscribed with twenty-six lines from the Qur'an was found in the fortress, as well as two Umayyad coins.

### Medieval Jericho (1099-1516 AD)

During the Crusader period, Jericho was described as a Saracen Village by the pilgrim Daniel. In 1172, the pilgrim Theodoric described it as a small village. The land of Jericho was exploited by the Crusaders and grew cane for the sugar industry. A tower was built during this period. Burchard in 1283 found no more than eight houses. In 1347, Niccolo da Poggibonsi described Jericho as a city in ruins, with nothing but a palace and a portion of a tower. In 1669, Father Morone described the misery of the city, and did not see a building worth of note, except the house of Zaccariaeus, which featured a large tower. The tower is located in the Russian property near the main square.

Both the historical and archaeological records show that one of the main economic activities in the Jordan Valley during the medieval period was the sugar industry. The Jordan Valley's sugar cane cultivation and mills were mentioned in several early Medieval, Arab, and Frankish sources (Al-Maqdisi, 1967). Yaqut Al-Hamawi (1995) described Jericho in 1225 AD as a city famous for sugar cane and dates, and the sugar production process was described by Burchard of Mount Sion in 1283 AD.

The site of Tawaheen Es-Sukkar is located in the lower foothills of Mount Quruntul in the Jordan Valley. The original function of the industrial zone is still preserved in the name of the site, Tawaheen Es-Sukkar, which means "sugar mills." The site of Tawaheen Es-Sukkar in Jericho features a relatively well-preserved industrial installation for manufacturing sugar.

Two seasons of excavations in 2000 and 2001 were carried out at the site on behalf of the Palestinian Department of Antiquities under

my direction (Taha, 2001, 2004). The site of Tawaheen Es-Sukkar is composed of three components: the water system, the refinery and the agricultural land. The remains of the industrial installations of sugar production consist of a water aqueduct, a courtyard, press, mill house, refinery, furnace, kitchen and a storage house.

The refinery is situated on five man-made terraces of considerable size on the slope below the higher aqueduct.

The mill at Tawaheen Es-Sukkar was powered by water that was brought by aqueducts from the springs of Ein Nueima and Ein Deyuk at the northeastern foot of Mount of Temptation.

The production of sugar consists of several stages: planting the sugar cane, harvesting the cane, shredding, crushing, pressing, boiling the juice, pouring it off, and finally, removing the crystallized sugar from the containers.

The material objects found during the excavation attest to different activities related to sugar production. They consist primarily of pottery vessels, pottery lamps, metal artefacts, coins, and a few Arabic inscriptions. The most typical discovery was the conical sugar vessel, known in classical Arabic in *abloug* (*abaleeg* is the plural form). These wheel-made sugar pots were placed on top of molasses jars. The large number of broken vessels attests to the large-scale sugar production at Tawaheen Es-Sukkar. The most intriguing finds are represented by a hoard of copper artefacts found in the kitchen area. This collection of metal consists of a wide variety of items, including a large number of hinges, hammered and perforated sheets of metal, needles, rings, chains, nails, and jewellery. The large number of slag found in association with the furnace may indicate activities in a smithy on the site. A considerable number of coins were found in the same locus. The earliest coins bear dates from the Roman and Byzantine periods, but the latest coins dates are clearly Ayyubid.

Southwest of Jericho, Maqam En-Nabi Musa dominates the cultural landscape, on the way between Jericho and Jerusalem. The shrine, mosque, minaret, and some of the rooms were built in 1269; other additions were made to the site in 1475, giving it its current shape. The *maqam* has been the site of an annual pilgrimage festival since the time of Salah Ed-Din.



Maqam en-Nabi Musa.



Bedouins in Jericho.





Reception hall in the Grand Bath, Hisham's palace.

## Ottoman Period (1516-1918 AD)

Jericho was a relatively prosperous city during the early Ottoman period. This was indicated by the data collected from the Ottoman drafters in the late sixteenth century by Huetteroth and Abdulfattah (1977). Jericho was fiscally administrated in *nahiya* Al-Quds, Jerusalem. The taxation sheet lists fifty-one family heads of the village and their produce to be taxed. The amount taxed on each item gives a clear indication of the local production in Jericho, mainly wheat, barley, summer crops, olive oil, vineyard, fruit trees, in addition to goats and bee hives.

Despite the great fertility of the region and the wealth of its resources, the city was almost abandoned toward the end of the Ottoman period. Various accounts of travellers and pilgrims in Jericho reported the decline of the city. Once rich with resources, Jericho lost its glory and turned into a small neglected village that was ascribed to natural disasters, the loss of security, poor roads, and corrupt rulers.

The city was described as a small poor village by the French traveller Vollny in his visit to Bilad esh-Sham and Egypt (1703-1785). He wrote that the Jericho people depend solely on the extraction of oil from *zuqqum*.

In 1808, Ulrich Seetzen described Jericho as one the most modest villages he ever saw. The village was composed of a dozen low, ugly houses, built of stones and mud brick around small fenced courtyards. Seetzen felt the contrast between the past of the city, as the City of Palms and its present poor state. Seetzen pointed out that the square Crusader tower disappeared completely. In 1843 the British traveller E. Warpten also described Jericho as a small village, built of mud brick, and noted the lack of palm trees.

In 1910, the village of Jericho was promoted to the status of *Nahiya*, belonging to Jerusalem, with a governor in charge of the town and the Bedouin people in the area.

In 1918, the city of Jericho was occupied by General Allenby and subject to the British colonial rule until 1948.



Page 81: Arial view of Hisham's Palace.





## AL-GHAWARNEH

*The extrovert gregarious charm of the native Ghawarneh population is Jericho's major attraction. The name ghawarneh is derived from the noun ghor from the Arabic verb ghar, which, translated, means to go deep down. In fact the entire lowland in the Jordan rift is referred to in Arabic as al Ghor, i.e., the lowland. Al-Ghawarneh, by extension, are the lowland dwellers as opposed to the mountain and coastal dwellers. Neither ethnically Bedouin, nor peasant, nor urban, Al-Ghawarneh who practice farming but distinguish themselves from peasants identify themselves as a special Palestinian ethnic group, the Rayahneh: natives of Jericho. The following anecdote illustrates this view.*

*"How many among you are peasants?" the school teacher in a Jericho school asked his 35 students. Nine students raised their hands. "How many are urban?" Five students raised their hands. "How many are Bedouins?" Twelve raised their hands. "What are you?" he asked the students who did not raise their hands. "We are Rayahneh," explained the students.*

*Al-Ghawarneh's highly pronounced African features set them apart from the rest of the Semitic Palestinians. Oral narratives trace their descent to the Ummayyad period and associate them with the court and hunting gardens of Hisham's Palace. Others attribute their presence to the ancient monastic orders in the Jordan Valley that depended on their labour. In the Crusader, Ayyubide, Mamluke and early Ottoman periods the extensive labour required for the production of sugar and cotton in the extensive plantations in the Jordan Valley would have necessitated the import of great numbers of African slaves. Some scholars trace the Ghawarneh's African genetic pool to the Sudanese renegades from Ibrahim Basha's army during his hasty retreat after the siege of Akko and back to Egypt early in the nineteenth century. More recently, in the 1940s, Nigerian Muslim pilgrims to Jerusalem stayed on, such as the Takruri tribe. The various narratives are partial truths that may help account for the diverse genetic phenotypes giving distinct features to each of the Ghawarneh tribes and equally evident among the extant Jericho tribes namely Al-Jalaytah, Barahmeh, Al-Ghuruf, Al-Awajneh, Roma, Al-Sharadeeh, and Al-Rusum.*

*The gentle, peaceful, accommodating temperament of the Rayahneh made it possible for the Jerusalemites to build their country houses starting from the late-Ottoman period. Jericho owes its very deverse yet well-integrated population to the Rayahneh.*







## ORANGE ORCHARDS

*Jericho oranges are famous for their tangy yet aromatic sweet flavour. Once tasted, a Jericho orange sets a standard one cannot forget.*

*The Jericho orange is limited to an area of just twenty square kilometres and is highly prized among Palestinians. Its unique, unsurpassable taste is connected to the particular geography of Jericho which provides a perfect combination of soil, light, water, and air. Thriving in the shadow of the Mount of Temptation at the bottom edge of the Judean Desert, the trees' roots are nourished by the earth formed over the centuries of soil erosion carried by the wadis and replenished in the once open canals that irrigated the orchards. Its secret may lie in the special composition of Jericho's own Ein Al-Sultan water spring. Innumerable factors combine to give the Jericho orange the exceptional fragrance, but it may be attributed to the unique combination of soil, water, sun and shadow, wind and that extra mystical elusive thing that makes it special.*

*Neither the exquisite Jericho orange nor the bitter oranges essential in the preparation of the traditional urban bitter orange syrup and marmalade reach the marketplace. A highly cherished gift from friends with land in Jericho, the seasonal fuss over acquiring the bitter Seville oranges in early February gives winter a warm flavour.*

*The smell of the oranges being cut, peeled, and cooked is one of the special aromas of winter.*

*Jericho oranges are famous for their tangy yet aromatic sweet flavour.*





## Agriculture



*Jericho fertile fields.*



*Jericho dates.*

Jericho was one of the ancient centres in the Near East that witnessed the development of agriculture between the tenth and eighth millennia BC. The Neolithic revolution is characterized by the cultivation of food plants, particularly cereals associated with the domestication of animals. It succeeded the hunting and food-gathering period.

The earliest Neolithic farmers cultivated cereals and other crops. The fertile soil, perennial springs, and warm weather created a favourable climate for agriculture in Jericho. Archaeological evidence for domestication of animals is evident in the Neolithic settlement in Jericho. The agricultural tools of this period consist of the hand axe, sickle, and grinding stones.

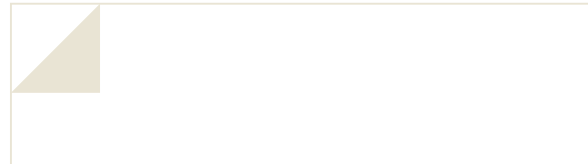
Figurines of cattle, goats, sheep, and dogs in the Neolithic period at Jericho suggest that the population was engaged in agricultural activities in the seventh and sixth millennia BC.

In the Chalcolithic period (fourth millennia BC), animal secondary production is evidenced by the invention of pottery churns used in dairy industry. The Early Bronze Age culture was based on cultivating wheat, horticulture, and animal herding. This period witnessed the growing of vines and olives. The new agricultural implements made of metal (copper and bronze) were more efficient and contributed to the development of Agriculture. The agricultural activities further developed in the urban period with growing demand on agricultural products. Archaeological remains show that Palestine was rich in barley, wheat, figs, and grapes.

*Page 87: Rain water from the West Bank mountains flowing through the major wadi of Jericho to the Dead Sea. Abu Ghanoush Bridge, Nwei'meh.*







*Jericho-grown vegetables.*



*Traditional irrigation canal system.*

In the Middle Bronze Age, various local timbres were used for tombs in Jericho, including tamarisk, willow, wild cherry, hornbeam, and thorn. Date palm leaves were used to weave bags and matting. Meat and drink were left in the tomb for the dead. Fruits found in the tombs included pomegranates, dates, and grapes.

In the Middle and Late Bronze Ages, agricultural products, including oil and wine was part of international trade with neighbouring countries Egypt and Greece.

Terraces system as a technique to preserve the soil was introduced in the highland areas in the Middle Bronze Age and Iron Age. Elaborate water systems consisting of water tunnels, water cisterns were introduced to conserve water.

Irrigation was known in the Jericho area and next to springs. Vegetables, such as onions and garlic, were recorded in the Bible. Several plants were used for perfumes and incense in the Jordan Valley, including hyssop, myrtle, camphor and rose. Among the orchard were nuts, pomegranates, figs, dates, grapes, olives, citrus fruits, apples, and the fruits of the sycamore and carob trees. The peasant calendar found at Tell Abu Shusha (Gezer), describes the year calendar of the Palestinian peasants.

A great development occurred in the Hellenistic, Roman, and Byzantine Periods with the introduction of new crops, such as beans, lentils, and gourds, as well as apricots, cherries, oranges, and lemons. Cotton and rice entered the country in this period.

With the invention of the wheel, oil production reached industrial proportions. Irrigation system became more elaborate in the Jericho area during the Roman and Byzantine, and Early Islamic Periods as evidenced by the construction of aqueducts and channels. Dates were a main agricultural product during this period. In the Medieval Period, Jericho was famed with cultivation of sugar cane, banana, citrus, and vegetables.



*Water reservoir found in most Jericho farms.*





## A CITY OF BICYCLES

*Bicycles in Jericho are ubiquitous. Farmers and students, shopkeepers and civil servants commute on their bicycles. The fact that Jericho is flat has helped in making it the only city in Palestine where cycling is the major means of transportation. Spread out scenically among green fields, orange orchards, palm trees and relatively low-traffic density, Jericho is a bicycle-friendly city.*

*Jericho extends an invitation to cycle. Driving past the scenery in a car allows just a glimpse of the beauty of Jericho's landscape and barely a hint of its fragrance aromas. Cycling slows down the pace and provides the opportunity to immerse oneself in its beauty.*

*One of the fondest memories for Palestinian children is the day they first learn to cycle, and for many, cycling becomes an obsession as one learns first to ride in one's garden or in the street in front of the house. For most Palestinian girls and boys Jericho provides the first safe opportunity to cycle. The safe easy streets offer the unique pleasure of the air rushing through one's face and hair as the cycling speed increased while taking in the beautiful sights and smells.*

*Cycling is a pleasure. As one rides, one must focus on the wheels, listen for the sounds of approaching vehicles, avert the pedestrians walking ahead, dodge the bicycle that suddenly appeared in one's lane, or simply swerve around the unexpected pothole. After an hour of riding in Jericho's fields, the world assumes a new dimension; it is a better place. Problems and pressures dissolve into the background as one lives in the moment.*

*Riding bicycles in Jericho is a metaphor for the bucolic life in the Oasis of Peace.*

*Bicycles in Jericho are ubiquitous. Farmers, students, shopkeepers, and civil servants commute on their bicycles.*







*Bicycle parking lot in Jericho's Municipality Square.*





*When spring begins in Jericho in early February, Bedouins from the Jordan Valley begin to carry tanks full of fresh goat cheese and butter to sell in Jericho....*



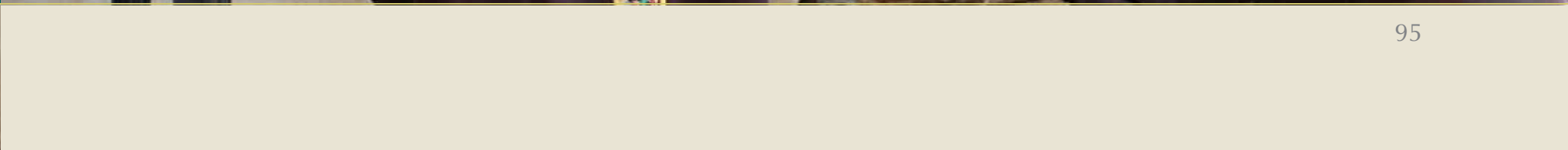
## BEDOUIN CHEESE AND BUTTER

*When spring begins in Jericho in early February, Bedouins from the Jordan Valley begin to carry tanks full of fresh goat cheese and butter to sell in Jericho. Since buying unpasteurised dairy from street vendors has health risks such as the Maltese fever, most people turn to specialised merchants who have their own contacts with the Bedouin tribes such as Al-Zawahreh, Al-Swalkeh, Al-Jahaleen, and formerly Al-Nujum. These business arrangements are based on the assurance that these tribesmen have clean, well-maintained and vaccinated flocks that are known to the merchant. In Jericho, Al-Sahuri is the main middleman between the Bedouins and the urban Jerusalemites, Hebronites, and urban refugees from Jaffa and Ramlah.*

*Goat cheese and butter are traditional staples in every urban home. Each family typically buys an annual supply of forty kilograms or more. Both are unpasteurised and must be further treated at home; these seasonal procedures are carried out by both the husband and the wife. Clarifying the butter—cooking it into samneh baladi—involves boiling the fresh goat butter with spices and semolina and is a great event that Palestinian families cherish. The three-day preparation of the white goat cheese prior to boiling and storing in brine is met with equal anticipation. Once cooked the cheese is stacked neatly in huge glass jars and kept in the pantry.*

*Salty white cheese is part of a delightful Palestinian snack in which it is served with cold sweet watermelon and whole-wheat taboon bread. Clarified butter spread on a piece of bread and sprinkled with sugar is a wonderful treat for children.*

*Children are highly cherished and the center of attention and love among the Bedouins.*







At the entrance of Jericho, across the road from Aqabet Jaber Refugee camp, a sculpture of a house key stands symbolic of the dream of return.



## PALESTINIAN REFUGEES IN JERICHO

*Jericho is heavily indebted to Ein Al-Sultan. Its scenic beauty has exerted a great appeal and has extended a warm welcome to all those who have chosen it as their home as well as those who have been forced by political circumstances to make it their home.*

*Following the Nakba, many refugees from the Palestinian coast were resettled in various refugee camps in Jericho. Those with money built new homes. Um Husam, a refugee from the coastal village of Yazure, chose to make Jericho her new home.*

*In spite of the unbearable summer heat, Um Husam has a special attachment to Jericho. "Cut off from our hometown and longing for our orange orchards in Yazure the orange orchards of Jericho provided consolation for our grief," explains Um Husam. "We have the illusion that we are still home. Once inside our garden, we are surrounded by the citrus trees and with the aroma of the franchepan, oleander, and jasmine. Our Palestine remains alive in our heart."*

*In Jericho there are two major refugee camps: Aqabet Jaber Refugee Camp at the southern entrance of the city, and Ein Al-Sultan Camp whose populations have contributed to enrich the Jericho cultural and economic life.*

*Despite the sixty years since the Nakba, neither the elapsed time nor the distance from the motherland has managed to build a buffer between refugees and their own homeland: the village whence the family was forced to flee in terror in 1947.*

*The key to a house already demolished by the Israelis in the coastal villages and towns and the deed to the land of the ancestors are symbolic of the dream of return.*

*More than sixty years have passed, and the memory remains fresh. Reality is that of the heart. Palestine and the homeland are a wound that time will not heal. The love of the homeland is a chronic condition and not a passing illness.*

*At the entrance of Jericho a sculpture in the shape of a house key stands symbolic of the dream of return.*

Aqabet jaber refugee camp at the entrance of Jericho.





## Dead Sea

The Dead Sea—known by many different names including the Salt Sea, Lut Lake, Arrabah Sea, Lake of Zugher, and Sting Lake—is a geological formation belonging to the Great Rift Valley, located between the Jordan Valley to the north and Wadi Arrabah to the south. It separates the Hebron-Jerusalem Hills from the mountains of Amman in the west and Moab in the east. It serves as a trans-boundary site between Palestine, Jordan, and Israel.

The Dead Sea, is a unique natural area situated in the Jordan Rift Valley. The Dead Sea is eighty kilometres long and sixteen kilometres wide, covering an area of about one thousand square kilometres. Its surface is about 417 metres below the sea level. Therefore, the Dead Sea is the lowest point on the earth. Additionally, the Dead Sea is the world's saltiest large-water body. Its salt concentration is ten times higher than the Mediterranean. The earliest traces of human habitation at the Dead Sea date back to the Chalcolithic period. It was mentioned in biblical and historical sources, and described by the many Greek and Roman writers.

The entire basin is a spectacular landscape characterized by the abundance of a variety of unique ecosystems not found in any other part of the world. Semitropical marshland, mudflat, and wetland ecosystems are abundant mostly in the north-western areas of the Dead Sea and are mostly characterized by sites such as Ein-Fashkha and Al-Auja. The western areas of the Dead Sea are mostly characterized by a semi-desert and arid ecosystem, in which its scenic habitats are well represented by interposed springs and *wadis* that are discharged from different aquifers through the Dead Sea, creating special natural views.

Those diverse ecosystems surrounding the Dead Sea made this area an important area for biodiversity. As such, the Dead Sea is known to be a home for some rare and threatened flora and fauna species. And considering its location biogeographically, the Dead Sea basin is a main bird migration route, as well as an important bird area in the Middle East. It is host to the globally- threatened bird, Lesser Kestrel, as well as other bird species that are identified as threatened or endangered throughout all or most of their range in the Middle East. These bird species include the Egyptian Vulture, and Griffon Vulture, and Storks.

The Dead Sea area is characterized by the abundance of endemic animals that are endangered, including leopards, hyrax, ibex, hyenas, bats, Arabian wolves, and Egyptian mongoose.



*Dead Sea, the lowest point on earth.*





## THE BRIDGE

*The Allenby Bridge, also known as King Hussein Bridge, crosses the Jordan River and connects the West Bank to the Hashemite Kingdom of Jordan. Palestinians travelling abroad must use the bridge to exit the West Bank into Jordan and use Queen Alia International Airport in Amman to fly abroad because they are not allowed to gain access to Ben Gurion Airport near Tel Aviv. Permits from Israeli and Jordanian authorities are necessary for the Palestinians to travel across the bridge. Allenby Bridge is simply a crossing point.*

*The Palestinian family has sustained two traumatic wars that scattered its members across the world. In two successive defeats the majority of the Palestinians became estranged from their homeland, villages and families. The Nakba, in 1948 and the Naksa in 1967 witnessed a massive evacuation of the Palestinian population. Some remained behind in the numerous refugee camps and remaining cities and villages in the motherland. The slow transfer of the Palestinians following the Israeli occupation 1967 left many broken homes.*

*Allenby Bridge has become the symbol of Palestinian destitution as it regulates the periodic visits to family abroad and serves as the only passage between those who remained at home and their families abroad.*

*Following the establishment of the Palestinian Authority in 1994, the rest area in Jericho was constructed to receive all the traffic entering and leaving the West Bank via this on this bridge. At this crossing, licensed busses carry the travellers to and from the Israeli borders. The crossing to Jordan takes place under Israeli control and administration, a few kilometres east, outside Palestinian jurisdiction.*

*Allenby Bridge has become the symbol of Palestinian destitution, controlling the periodic visits to family abroad and serving as the only passage between those who remained at home and their families abroad.  
Source: President's Committee for the development of Jericho rest area.*







*Jericho adobe homes stir a deep feeling of nostalgia.*



## THE HEARTH

*Jericho adobe homes stir a deep feeling of nostalgia. The cream white walls, their slanting roofs standing in the shadow of towering palm trees, with large open courtyards exude a magical allure. Abandoned and left to the ravages of sun, wind, and rain; the wooden roofs have caved in and their walls are melting away.*

*Homes made from adobe, which is derived from Arabic al tub (الطوب) are referred to as libben houses, or mud brick houses. The mud brick is the oldest building element. Ancient Jericho's buildings and wall were made of adobe. In old Jericho, before the introduction of iron and cement in construction, Al-Samaraat tribe from Ein Diuke specialised in the construction of these mud brick houses. The mud brick, el tube, is a composite of natural materials, soil, clay and hay. The wet mixture is poured in a wooden block (30cm by 20cm by 10cm). They are left to dry in the sun in preparation for the actual building.*

*Mud brick houses are adaptive strategies to the subtropical climate typical of the Jordan Valley. The average half-metre-thick white adobe walls, built by aligning a minimum of three mud bricks, provide effective thermal insulation. Throughout the long hot day the massive walls eventually heat up and begin to transfer heat inside the room, a process that keeps the living space warm in the winter season when late-night temperatures sometimes drop to seven degrees Celsius.*

*As night falls after a long day working the fields, the Rayahneh set up a big fire in the front yard. Grandparents, fathers and brothers, their wives and children would form a big circle around the blazing embers; chatting, drinking mint teas brewed over the fire, and enjoying their time together. With modern desert coolers and air-conditioning, the Adobe architecture has regrettably been replaced with the pragmatic convenience of modern cement and stone houses.*

*After sunset, the first chill is softened by the aroma of burning citrus, oleander, and wild bushes wafting from the various family compounds.*

*The adobe architecture, a Palestinian patrimony, has become obsolete yet the traditional family, the nightly visits, and the gathering around the hearth survives.*

*Our romance with Jericho continues.*







## NIGHTLIFE

*The night clothes Jericho in an intimate garb. Soon after sunset the main square of the city and the connecting streets turn into a carnival of lights while families take their evening walks. Hard-working farmers shave, shower, and exchange their field clothes by ironed shirts, pants, and clean shiny shoes to walk proudly next to their wives. Falafel and pastry vendors punctuate the lively streets under strong lights from their vending booths. The cafés fill up with men sipping tea and smoking arjeeleh, the water pipe, as they play cards. Friends stand around the various groups talking, gesticulating, smoking, and simply enjoying themselves. The town square with its nicely lit central water fountain turns festive as young men languor around. Women of various ages take advantage of the sweet breeze of the night to go shopping. Jericho is a night city.*

*Family is central to life in Jericho. A young couple walking together, the father carrying a toddler in one arm and his wife pushing a baby carriage, is a familiar, heart-warming sight. Family ties are sacred. Married sisters and married brothers meet often either at their parents' homes or in each others homes where they while away the evening sipping mint tea on the terrace, taking in the fragrance of the jasmine, citrus blossoms, oleander, and sassafras. The night promenade cum social visit is ritual and varies to include friends or merely to indulge in the simple old-fashioned pleasure of strolling.*

*Along the way there are sweets and falafel for sale. It is not unusual to see a big group of neighbours and friends walking in the darker, more remote streets on the way back from visits. The hot day in the field is forgotten as everybody steps out of their houses looking their best, ready to see and be seen as they begin their evening round of visits.*

*The night promenade-cum-social-visit a is ritual and varies to include friends or merely to indulge in the simple old-fashioned pleasure of strolling. The town square with its nicely-lit central water fountain, turning festive as young men languor around.*





## Fauna



*The Palestinian Mountain Gazelle is the most common specie found practically all over Palestine; including Jericho. It is also one of the larger mammals in Palestine.*



*There are about thirty seven species of snakes in Palestine, but only nine are poisonous, such as the Palestine Viper Snake.*

In his monumental work, *Flora and Fauna in Palestine* (1884), Henry Tristram noted a number of species in the Jordan Valley and the plains around the Dead Sea that derived from Africa and Asia. Fish in the Jordan River were depicted on the Madaba map in the sixth century mosaic.

On land, snakes are common in region. Some of the poisonous snakes, such as the Palestinian sand viper (*echis arenicola*) hide around the shore of the Dead Sea and Jericho area. Some of the Palestinian mammals appear in the area, especially the endemic species such as the Syrian Rocky Hyrax, "hyrax Syracuse." Mountain goats are still seen around the Dead Sea Mountains, as are mountain gazelles, red fox, hyenas, wolves, hedgehogs, and porcupines. The wild boar has also been seen around the Jordan River. The leopard's presence was documented in the previous century, with the most recent recorded sighting in 1994 in upper Auja. The Old Testament mentions lions in the Jordan Valley and they were still being recorded in 1630.

Domestic animals such as sheep, goats and camels have ranged here for millennia and have provided meat since early times.

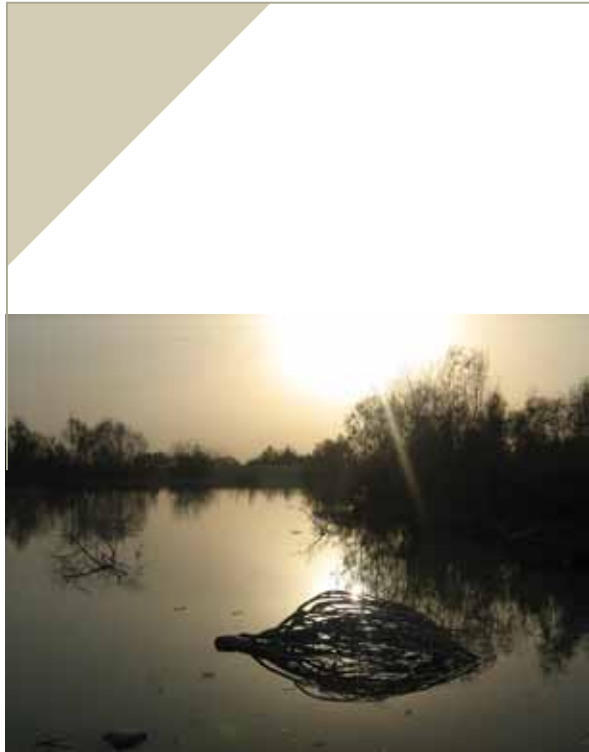
The high cliffs and ravines of the Jericho Mountains, Jordan V alley, and the Dead Sea are the natural habitat of a number of birds of prey, including eagles, eagle-owls, bulbuls, orange-winged grackles, and the beautiful little sunbird. Particularly common are the rock doves in Wadi Qilt and the turtle doves in the Jericho plains.

The area of Jericho and the Jordan Valley is an important part of the global migration of birds coming from Europe and passing through Palestine on their way to Africa. Jericho is considered an international bottleneck of the migration of millions of birds, including the white stork, raptors and cranes.



*Little Green Bee Eater: one of the most common bee-eaters which can be found in the Jericho area.*





The Botanic Garden and the Jericho Wildlife Monitoring Station is a very important site for studying bird migration through Ringing (Banding) the birds.



A white Broom or Juniper Bush is up to 2 meters tall and located in the Rift Valley. It can be found north of Jericho near al Oja.

## Flora

The Jericho oasis is rich in flora, both cultivated and wild. Known as the “City of Palms,” the palm tree was depicted on coins when Vespasian captured Judea in AD 70. The historian Josephus described palm groves on the banks of the Jordan River and palms were also irrigated by the spring at Jericho. The earliest archaeological evidence dates back to the Middle Bronze Age at Tell Es-Sultan. But evidence of using dates goes back to the Chalcolithic period at Teleilat Al-Ghassul across the Jordan River from Jericho.

In the 6th century Madaba map, Jericho was indicated with a palm tree.

Jericho is linked in the story of Zacchaeus with the sycamore tree (Luke 19:2).

Another important plant linked with Jericho is the balsam. It was described by the geographer Strabo as a shrub resembling cytissus with a tremendously spicy flavour. It was used to cure of headache, incipient cataracts, and dimness of sight. However, Antony gave the balsam groves of Jericho to Cleopatra. A bush with glossy leaves (*osher* in Arabic) is called as Apple of Sodom (*calotropis procera*). Another shrub, Balanties (*zakkum* in Arabic), is mentioned in the holy Quran.

Another wild plant mentioned in the classical sources is the wild gourd “Bitter Apple” (*citrullus colocynthus*) and known in Arabic as *handal*.

Another local plant is the camphor, (*lawsonia inermis*), whose leaves can be used to produce the reddish-brown dye known in Arabic as *henna*.

Along the bed of Wadi Qilt grows the poisonous oleander bush, spectacular with its pink flowers, and known as the Rose of Jericho



Tobacco Tree; originally native to South America, but can be found in most of Palestine.





Southern Cattail "Typha" is endemic to the wetlands area but also found in Jericho near water resources.

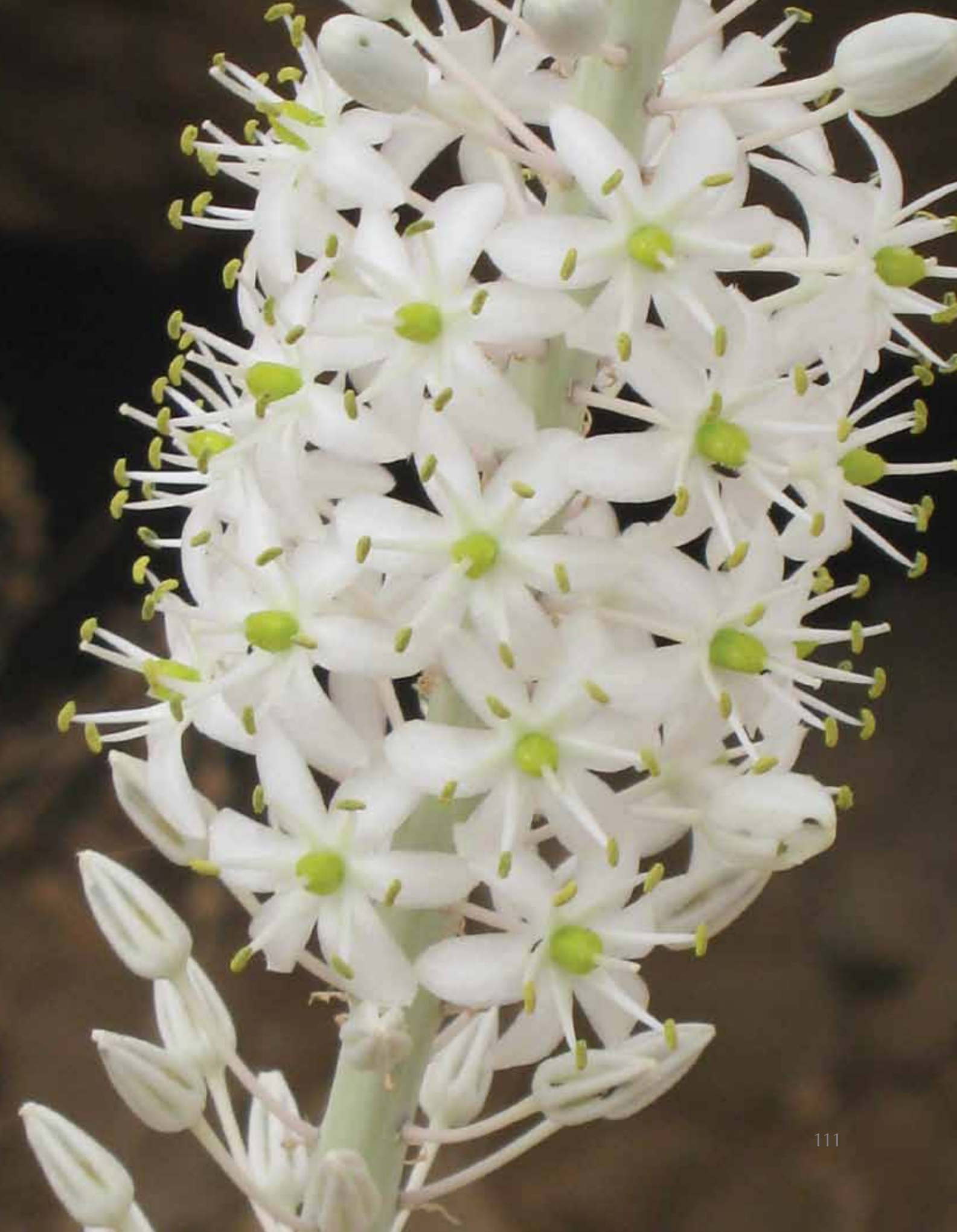
(*anastatica hierochuntinaa*). A common tree in the Jericho region is the Zizphus (*Zizphus spine-Christi*), known in Arabic as *domm*.

The Oasis of Jericho has produced a variety of food over the years, including the double-rowed barley, einkorn, and emmer. The local diet has included grapes, figs, beans, lentils, chickpeas, onions, and pomegranates, as evidenced by the Early Bronze Age tombs at Tell Es-Sultan. In the early medieval period, sweet cane was introduced in the Jordan Valley

Another important crop was indigo, mentioned by the Arab geographer Al-Idressi in 1154 AD.

In modern times the major crops have been banana, tomatoes, cucumbers, melons, and citrus fruits.

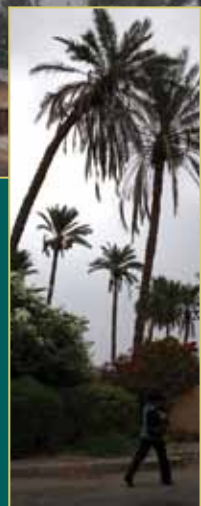
Page 111: Sea Squill is common in Palestine and its flowering stalks appear in late summer (after mid of august). It was used in the past as a calendar by farmers.







Alami house.



## THE MOON COMES FROM JERICHO

*In winter, Jerusalem projects a sense of forlorn melancholy. Jerusalem in winter is grey. The stones turn grey. The sky turns grey. The purple shadows in the cavernous anater (covered passageways) turn black-grey. The blue mosaics of the Dome of the Rock turn grey; its golden dome hardly glistens. Jericho offers a temporary break from the cold. Jericho also offered respite from the grey. The huzon (wistful melancholy) of Jerusalem is grey. The barbed wires of no-man's-land are grey. Jericho, on the other hand, is technicolor. Jericho's citrus yields a dramatic range of varied hues of green. The summer-parched landscape, now wet, reveals pink, yellow, and ochre pigments that, in the play of light and shadow, acquire dramatic hues of purple-blue.*

*Jericho is easily accessible from Jerusalem. Its proximity and dramatic contrast provide a facile escape from the wounds of war-torn Jerusalem. In the 1960s, Jerusalem was a ravished city—a forlorn mountain fortress where faith and frugality dovetailed into a single strand of huzon. In Jericho, however, there were no signs of war. It was a pastoral vision with orange orchards and vegetable plantations (zucchini, green beans, peas, and eggplants) extending into the endless horizon. The pastel pink Mount of Temptation is perched peacefully at the edge of the oldest city on the earth.*

*Jericho exudes its own magic. The images are innumerable: the dreamy adobe houses embracing the early rays of sunrise; expansive fields whose horizon dissolves into deep purple shadows of the mountains; the blues lurking in the abandoned Alami house; and the joyful Wadi Qilt trickling with rain from our mountain. Jericho is the place for taking long hikes, riding bicycles, and feeling warm and carefree. It is an enchanting place with open gurgling stream, chirping birds, and flocks of sheep grazing in the fields. In Jericho, Palestinian huzon is temporarily lifted.*

*Back in the City of Stones, as the summer full moon rises over the Mount of Olives, our sense of huzon is momentarily dispelled and our hearts are warmed with joy knowing that the moon has first passed by Jericho, the City of the Moon.*

*In Jerusalem as the summer full moon rises over the Mount of Olives, our sense of huzon, nostalgic melancholy, is momentarily dispelled and our hearts are warmed with joy knowing that the moon has first passed by Jericho, the City of the Moon.*







## A FINAL WORD

*Spring in Jericho begins as early as mid-February and drowns the oasis in the aroma of the subtropical flora of citrus blossom, oleander, franchepan, sassafras, jasmine, rose, and chamomile throughout the summer and well into December. Its citrus orchards, banana orchards, and legume fields thrive in one of the longest continuously inhabited cities on earth, enduring more than 10,000 years.*

*In Jericho, "history" lurks behind the fragrant aroma of its citrus orchards. Joy and grief, love and jealousy, passion and spiritual harmony, lust and asceticism, vanity and compassion, greed and magnanimity, hate and intrigue; all the elements of tragedy were played out with the peaceful oasis as its stage. History masks the scars of the individuals who make it. For over one hundred centuries, for men and women from all races and from all places, Jericho offered a temporary home, a haven and a vision of paradise on earth. In the turbulent lives of these peoples we recognise the frailty, vulnerability, transience, and nobility of our own humanity.*

*In Jericho we glimpse the sublime in our humanity.*

*In Jericho, "history" lurks behind the fragrant aroma of its citrus orchards. For over one hundred centuries, for men and women from all races and from all places, Jericho has offered a temporary home, a haven and, a vision of paradise on Earth.*







Mosaic workshop at Deir Hijleh.

## Bibliography

Avi-Yonah, M. (1954) *The Madaba Mosaic Map*, Jerusalem  
 – (1976) Jericho (ed.), *Encyclopedia of Archaeological Excavations*, Vol. II, pp. 550-564.  
 – (1981) Excavations at Jericho III. *The Architecture and Stratigraphy of the Tell*, British School of Archaeology in Jerusalem, London.  
 – (993) “Na’aran”, in E. Stern (ed.), *New Encyclopedia of Archaeological Excavations in the Holy Land*, Vol. 3, Jerusalem.  
 Augustinović, A. (1951) *Gerico e dintorni*, Jerusalem.  
 – (1950) Note su Gerico Bizantina , in La Terra Santa 25/9.  
 Baramki, D.C. (1936) An Early Byzantine Basilica at Tell el-Hassan-Jericho, in Quarterly of the Department of Antiquity of Palestine 5.  
 – (1936) Excavations at Khirbet el Mefjer, in Quarterly of the Department of Archaeology of Palestine 5.  
 – (1937) Excavations at Khirbet el Mefjer, 2, in Quarterly of the Department of Archaeology of Palestine 6.  
 – (1938) Excavations at Khirbet el Mefjer, 3, in *Quarterly of the Department of Archaeology of Palestine* 8.  
 – (1942a) Excavations at Khirbet el Mefjer, 4, in *Quarterly of the Department of Archaeology of Palestine* 10.  
 – (1942b) The Pottery from Khirbet el Mefjer, 4, in *Quarterly of the Department of Archaeology of Palestine* 10.  
 – (1947) *Guide to the Umayyad Palace at Khirbet el-Mafjar*, Jerusalem, (reprinted in Amman 1956).  
 – (1938) “An Early Byzantine Synagogue near Tell es-Sultan, Jericho”, in *Quarterly of the Department of Antiquities of Palestine* 6.  
 – (1955) “The Excavations at Khirbet en-Nitla”, in J.L. Kelso - D.C. Baramki, Excavations at New Testament Jericho and Khirbet en-Nitla (*Annual of the*

*American Schools of Oriental Research* 29-30, 1949-1951), New Haven.

Baramki, D.C., Stephan, H. (1935) “A Nestorian Hermitage between Jericho and the Jordan”, in *Quarterly of the Department of Antiquities of Palestine* 4.

Bartlett, J. R. (1982) *Jericho, Cities of the Biblical World Series*, Michigan.

Bieberstein, K. (1995) Josua-Jordan-Jericho. Archeologie, Geschichte und Theologie der Landnahmeerzählungen Josua 1-6 (OBO 143), Universitets Freiburg-Vandenhoeck & Ruprecht, Freiburg-Gettingen.

Bienkowski, P. (1986) *Jericho in the Late Bronze Age*, Aris and Philipps, Warminster.

– (1990) “Jericho Was Destroyed in the Middle Bronze Age, Not the Late Bronze Age”, in *Biblical Archaeological Review* 16/5.

Bliss, F.J. (1894) “Notes on the plain of Jericho”, in *Palestine Exploration Fund Quarterly Statement* 6 (1874), pp. 174-183.

Buckingham, J.S. Travels in Palestine, through the countries of Bashan and Gilead, 1822, London.

Cleave, R. (1994) *The Holy Land Satellite Atlas*, Thailand.

Creswell, K.A.C. (1932) “Khirbet el-Mafjar”, in K.A.C. Creswel (ed.), *Early Muslim Architecture*, Vol. 1, Oxford.

Deveries, Lamoine F. (1997) *Cities of the Biblical World, Hendrickson Publishers*.

Dorrel, P. G. (1993) “The Spring of Jericho from early photographs”, in *Palestine Exploration Quarterly* 125.

– (1983) *Stone Vessels, Tools, and Objects*: Kenyon, Holland, pp. 485-575.

Garstang, J. (1932) *Jericho: City and Necropolis*: LAAA 19, 3-22.

– (1948) *The Story of Jericho*, London.

Grabar, O. (1955) The Umayyad Palace at Khirbet el-Mafjar, in *Archaeology* 8.

Hachlili, R. (1979a) “Ancient Burial Customs Preserved in the Jericho Hills”, in *Biblical Archaeological Review* 5/4.

Hamilton, R.W. (1959) *Khirbet al-Majfar, an Arabian Mansion in the Jordan Valley*, Oxford.

– (1993) “Khirbet el-Mafjar”, in E. Stern (ed.), *The New Encyclopedia of Excavations in the Holy Land*, Vol. 2, Jerusalem.

Hirschfeld, Y. (1990) “List of the Monasteries of the Judean Desert”, in G.C. Bottini - L. Di Segni - E. Alliata (eds), *Christian Archaeology in the Holy Land - New Discoveries. Essays in Hounour of Virgilio C. Corbo, OFM* (Studium Biblicum Franciscanum Collectio Maior 36), Jerusalem.

Hopf, M. (1983) *Jericho Plant Remains*: Kenyon, Holland 1983, pp. 576-621.

Ilan, O. (2000) Image and Artifact, Treasures of the Rockefeller Museum with Aerial Photographs by Duby Tal and Moni Haramati, Israel Museum, Jerusalem.

Israeli Y. – Mevorah, D. (2000) *Cradle of Christianity*, Israel Museum, Jerusalem.

Itinéraires Bibliques, (2000) Institut Du Monde Arabe  
 Kelso, J.L. (1950) “The First Campaign of Excavation in New Testament Jericho”, in *Bulletin of the American Schools of Oriental Research* 120 (1950), pp. 11-22.  
 Kelso, J.L. - Baramki, D.C. (1955) Excavations at New Testament Jericho and Khirbet en-Nitla (*Annual of the American Schools of Oriental Research* 29-30), New Haven. (in particular pp. 3-13, pls. 1-3, 6-9, 18-21, 33-36, 38-40).

Kedar, Benjamin Z. (1999) The Changing Land Between The Jordan And The Sea, Israel.

Kenyon, K.M. (1957) *Digging Up Jericho*, Benn, London.  
 – (1960) *Excavations at Jericho I. The Tombs Excavated in 1952-1954*, British School of Archaeology in Jerusalem, London.  
 – (1965) *Excavations at Jericho II. The Tombs Excavated in 1955-1958*, British School of Archaeology in Jerusalem, London.  
 – (1976) Jericho, in M. Avi-Yonah (ed.), *the Encyclopedia of Archaeological Excavations in the Holy Land*, Vol.2.  
 – (1981) *Excavations at Jericho III. The Architecture and Stratigraphy of the Tell*, London.  
 – (1993) “Tell es -Sultan”, in E. Stern (ed.), *the New Encyclopedia of Archaeological Excavations in the Holy Land*, Vol. 2, Jerusalem.

Kenyon, K.M., Holland, T. (1982) *Excavations at Jericho. Vol. V. The Pottery Type Series and Others Finds*, London 1982.  
 – (1983) *Excavations at Jericho Vol.VI. The Pottery Phases of the Tell and Other Finds*, British School of Archaeology in Jerusalem, London.

Marchetti, N., Nigro, L. (eds.), (1998) *Scavi a Gerico, 1997. Relazione preliminare sulla prima campagna di scavi e prospezioni archeologiche a Tell es-Sultan, Palestina (Quaderni di Gerico 1)*, Università di Roma “La Sapienza”-Palestinian Department of Antiquities, Roma.

– (1998), (Eds), *Scavi a Gerico, 1997. Relazione preliminare sulla prima campagna di scavi e prospezioni archeologiche a Tell es-Sultan, Palestina (Quaderni di Gerico 1)*, Roma.  
 – (2000), (Eds), *Excavations at Jericho, 1998. Preliminary Report on the Second Season of Excavations and Surveys at Tell es-Sultan, Palestine (Quaderni di Gerico 2)*, Rome.

Marchetti, N.- Nigro, L. - Taha, H. (2000) “*Preliminary Report on the Second Season of Excavations of the Italian-Palestinian Expedition at Tell es-Sultan/ Jericho, 1998*”, in P. Matthiae - A. Enea - L. Peyronel - F. Pinnock (eds), *Proceedings of the First International Congress on the Archaeology of the Ancient Near East*, Rome, May 18th-23rd 1998, Roma.

Marchetti, N., Nigro, L., Sarie', I. (1997) *First Season of Excavations of the Italian-Palestinian Expedition at Tell es-Sultan/Jerciho, April-May 1997*: OE 1997/2, pp. 1-4.  
 – (1998) *Preliminary Report on the First Season of Excavations of the Italian-Palestinian Expedition at Tell es-Sultan/Jericho, April-May 1997*: PEQ 130, pp. 101-136.

Marchetti, N., Nigro, L. and Taha, H. (1999) *Jericho: The Findings of the Italian-Palestinian Excavations*. MAPI. Milan.

Marshall, D.M. (1982) Appendix E. *Jericho Bone Tools and Objects*: Kenyon, Holland 1982, pp. 570-622.

Matthiae, P. (1997a) *Ricerche archeologiche a Tell es-Sultan/Gerico*: AA.VV., Missioni Archeologiche Italiane. La ricerca archeologica, antropologica, etnologica, Ministero degli Affari Esteri, “L’Erma” di Bretschneider, Roma, pp. 253-256.

Meinardus, O. (1966) The Byzantine Church of St. Andrew in Jericho (*Extrait du Bulletin de la Société d’Archéologie Copte, XVIII*), Le Caire.

Mellaart, J. (1962) Preliminary Report on the “Archaeological Survey in the Yarmouk and Jordan Valleys”, in *Annual of the Department of Antiquities of*



Jordan 6-7.

Meimaris, Y. (1978) "The Hermitage of St. John the Chozibite, Deir Wadi el-Qilt", in *Liber Annuus* 28.

Negev, A. – Gibson, S. (eds), (2001) *Archaeological Encyclopedia of the Holy Land*, London.

Netzer, E. (1993) "Tulul Abu el-'Alayiq", in E. Stern (ed.), *The New Encyclopedia of Archaeological Excavations in the Holy Land*, Vol. 2, Jerusalem 1993, pp. 682-691 (in particular pp. 683-687).

– (2001) *Hasmonean and Herodian Palaces at Jericho: Final Reports of the 1973-1987 Excavations*. Volume I: Stratigraphy and Architecture, Jerusalem 2001.

– (2008) "Jericho", in E. Stern (ed.), *the New Encyclopedia of Archaeological Excavations in the Holy Land*, Vol. 5 (*Supplementary Volume*), Jerusalem 2008, pp. 1798-1801.

Netzer, E. - Bar-Nathan, R. (2002) "Stratigraphy and Chronology of the Winter Palaces at Jericho", R. Bar-Nathan, *Hasmonean and Herodian Palaces at Jericho*. Final Reports of the 1973-1987 Excavations. Volume III: the Pottery, Jerusalem.

Netzer, E. - Laureys-Cachy, R. - Meshorer, Y. (Eds), (2004) *Hasmonean and Herodian Palaces at Jericho*. Final Reports of the 1973-1987 Excavations. Volume II, Jerusalem.

Nigro, L. (2005) *Tell es-Sultan/Gerico alle soglie della prima urbanizzazione: il villaggio e la necropoli del Bronzo Antico I (3300-3000 A.C.)* (Rome La Sapienza Studies on the Archaeology of Palestine & Transjordan 01), Rome.

Nigro, L. - Taha, H. (eds), (2006) *Tell es-Sultan/Jericho in the Context of the Jordan Valley: Site Management, Conservation and Sustainable Development*. Proceedings of the International Workshop Held in Ariha 7th - 11th February 2005 by the Palestinian Department of Antiquities and Cultural Heritage - Ministry of Tourism and Antiquities, UNESCO Office - Ramallah, Rome "La Sapienza" University (Rome "La Sapienza" Studies on the Archaeology of Palestine & Transjordan, 2), Rome.

Pritchard, J.B. (1951) "The 1951 Campaign at Herodian Jericho", in *Bulletin of the American Schools of Oriental Research* 123 (1951), pp. 8-17.

– (1958) *The Excavation at Herodian Jericho 1951 (Annual of the American Schools of Oriental Research 32-33)*, New Haven 1958.

Sala, M. (2006) "Garstang's North-Eastern Trench: Archaeological Evidences and Potential", in L. Nigro - H. Taha (eds) 2006.

Schneider, A.M. (1931) "Das Klostere der Theotokos zu Choziba im Wadi Qilt", in *Römische Quartalschriften Christliche Altertumskunde* 28.

Sellin, E. - Watzinger, C. - Nöldecke, A. (1909) "Vorläufige Nachrichten über die Ausgrabung in Jericho im Frühjahr 1909", *Mitteilungen des Deutschen Orient-Gesellschaft zu Berlin* 41.

Sellin, E., Watzinger, C. (1913) *Jericho. Die Ergebnisse der Ausgrabungen* (WVDOG 22), Leipzig.

Stern, E. (1993) "Tell es-Samarat", in E. Stern (ed.), *The New Encyclopedia of Archaeological Excavation in the Holy Land*, Vol. 2, Jerusalem.

Taha, H. (1997) *Re-Evaluation of Tell es-Sultan (Jericho)*. Occident & Orient Vol. 2, No. 2 (December).

– (2000) Preliminary Report on the Second Season of Excavations of the Italian Palestinian Expedition at Tell es-Sultan/ Jericho. October-November.

– (2001) *The Excavation of Tawaheen es-Sukkar in the Jordan Valley*, Orient Express.

– (2004) *Die Ausgrabungen von Tawaheen es-Sukkar in Jordan-Tal*, ZDPV 120.

– (2004) Preliminary report on the first season of the Palestinian-Norwegian excavation at Tell el-Mafjer, Jericho, Orient-Express, 2004: 40-43.

– (2005) *Rehabilitation of Hisham's Palace*. Protection, Conservation of Cultural Heritage in Palestine, Napoli.

– (Editor) (2009) *Inventory of Cultural and Natural Heritage Sites of Potential Outstanding Universal Value in Palestine*. Ministry of Tourism and Antiquities. Ramallah, 2<sup>nd</sup> edition.

– (2009) *Some Aspects of Sugar Production in Jericho, Jordan Valley*. In *A Timeless Vale, Archeological and Related Assays on the Jordan Valley in honor of Gerrit van der Kooij on the occasion of his sixty-fifth birthday*, edited by Eva Kaptijn and Lucas Petit, Leiden University Press, Leiden.

(2010) *Hisham's Palace*, *This Week in Palestine*, no. 144:16-18.

(2010) *Tell es- Sultan*, *This Week in Palestine*, no. 144:36-38.

Tristram, H. B. (1898) *The Natural History of the Bible*, London.

Tsafir, Y. (1993) *Ancient Churches Revealed*, 1993.

Vincent, L.-H. (1919) "Le sanctuaire juif d' 'Aïn Douq", in *Revue Biblique*.

– (1935) *Jericho et sa chronologie: RB 44*, pp. 583-605.

Warren, C. (1869) *Notes on the Valley of the Jordan, and Excavations at 'Ein es-Sultan*, London.

– (1869) "Notes on the mounds of Jericho", in *Palestine Exploration Fund. Quarterly Statement* 2.

Wheeler, M. (1958) *Walls of Jericho*, London.

– (1982) Appendix F. Loomweights and Spindle Whorls: Kenyon, Holland 1982, pp. 623-637.

Weippert, H., Weippert, M. (1976) *Jericho in der Eisenzeit: ZDPV 92*, pp. 129-145.

Wilson, C. (1885) *Picturesque Palestine*, London.

Whitcomb, D., 1988, "Khirbet el-Mafjar Reconsidered: the Ceramic Evidence", in *Bulletin of the American Schools of Oriental Research* 271.

Wolf, C. U., 1955, *Khirbet en-Nitla not the Byzantine Galgala*, in J.L. Kelso - D.C. Baramki (eds) 1955, pp. 57-60.







*Mosaic floor, Sycamore Tree, Jericho.*