

without a similar condition including this condition being imposed on the subsequent purchaser.

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the vaulted roof is a fine example of Crusader architecture. Part of a hexagonal chapel stands near the original landing stage. This was one of three chapels attached to a large round church similar to the mother church of the Order in Jerusalem. When the English Bishop Pococke visited the area in

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the eighteenth century, church and chapels, though ruined, were still standing, and in his travel account he wrote of the

Haifa

'... fine lofty church of ten sides built in slightly Gothic taste.'

In 1898, Dr

Theodor Herzl came sailing across the sparkling water of Haifa Bay, moved to tears at his first sight of the Holy Land. visitors should first confirm whether they could have access. He was thirty-eight years old, and already to the ruins. becoming a

legend as the Messianic Prophet of an inter-

In the Carmel hills overlooking the coast at Atlit is the national Zionist Movement.

abandoned Arab village of Ein Hod, now converted into a Then, coming to the small, still primitive town of Haifa, with its few picturesque artists' colony, of which Marcel Janco, one of hundred Jews, its colony of German Templars, and its Israel's leading painters, is the founder. Haifa Municipality Arabs riding on camels and donkeys, his soaring imagination has provided it with electricity and water, and the small converted it into a great modern metropolis, with the stone house-studios have charming patches of flowers and ships of many nations thronging its docks, thousands of white patios and a view of the ocean. In the restaurant-cafe, gay homes up the mountainside, and even a funicular railway with murals, the villagers and the visitors relax together. mounting to the top of the Carmel. On his return There is a gallery, where the artists' pictures and ceramics are from Palestine, he started work on his novel, Altneuland (Old New Land), exhibited and sold. New Land),

which was completed in 1902, and described

From here, Mount Carmel closes in on the sea, forming in detail his vision of the future port city in a future Jewish the headland behind which lies the curve of Haifa Bay. State.

Herzl's city of tomorrow is now a city of today - the second largest in Israel, draped in shining white from the

pine forests at the top of the Carmel to the edge of the Mediterranean.

As a harbourage, Haifa has no known Biblical past. Other coastal towns with easier land access developed to the south of the Carmel Range (Caesarea, Jaffa, Ashdod, and Gaza), and to the north (Acre and the Phoenician ports of Tyre and Sidon). Recent excavations in a tel to the south of the city, called Shikmona, indicate that there was Jewish settlement here as far back as the time of the Romans. It was only in the

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last half-century of Turkish rule, prior to World War I, that got used to the anguish of these trans-ship- the port and town started to grow, stimulated by the German Templar Colony established in the 1860s, and the narrow- against the military barriers at the port. Then, gauge railway line built by the Turks in 1905, with German Mandate was no more, and Haifa was the wide- help, to link up with the Hedjaz railway from Damascus to the Jewish State.

Haifa never
ments, or to
pressing
suddenly, the
open door to

Mecca.

Through it

came a great stream of D.P.s and immigrants.

It was the British who really developed Haifa as a modern seaport, oil refining centre and naval base after their conquest of Palestine from the Turks in 1918. But the birth of Israel in 1948 cut Haifa off from the Arab hinterland. The Hedjaz railway branch-line was severed, and so was the oil pipeline from Iraq. Jordan's trade was diverted through Beirut, the refineries were shut down, and the British Navy country's one big seaport, and the dominant city steamed away for good. There were at that time many who Haifa was a glittering prize in the fighting expected Haifa to wither like a sawed-off branch. The opposite has happened. As Israel's only modern deep-water harbour, Haifa had to go on developing rapidly to keep pace with the phenomenal economic growth of the new of Israel in the middle of May 1948.

For them the
packed the deck
of Mount Carmel
launch riding
each other, 'in
As the
in the north,
of 1948.
the strange
UN Partition
birth

State, while it has once again become an oil terminal and turning point came on 21 April, when the British refining centre, on the basis of a new pipeline from Eilat. Commander-in-Chief, General Stockwell, announced that In an average year the port has been handling about his troops, getting ready to embark, had given up further responsibility twelve hundred ocean-going vessels, 80 per cent of the goods area. for Haifa and withdrawn into the harbour Under cover going in or out of Israel, and over 230,000 passengers. advanced Haifa's most important business is ships, and its most of darkness, four small Haganah columns towards key points in the city - the telephone exchange, the Government office building, the railway station, and shabby vessels that tried to bring Jewish refugees to the the Arab headquarters. Fighting continued all forbidden shores of the Promised Land. But most of them next morning, with tremendous crashes from the Jewish home-made were boarded by British naval vessels when they reached the tide swung mortars called 'Davidkas' (little Davids), but mander and his territorial waters and towed into Haifa harbour, where their aides fled. General Stockwell stepped in to arrange a waiting prison ships with deck areas caged in by wire, in population truce, and the Jewish commander offered the Arab handed over which they were shipped out again to the detention camps in them. The full safety and equal rights, provided that they HAIFA Cyprus - in the case of the Exodus, all the way back to mel); and at their arms and all the foreigners fighting for The quickest Germany, a story that made world front-page news. the Carmel is local Arab notables were at first willing to accept whirled you up

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these terms, but after a few hours they sorrowfully declared minutes. The main that they had to submit to orders from their national leaders , area who insisted that the whole Arab population of Haifa should be by the Carmelit, Haifa's tilted subway, which deliberate self-exile of the local Arabs, at a time when the

adjoining the harbour, used to be known as Kingsway, fighting was over in Haifa. Similar evacuations from Jaffa, but has been renamed Independence Road. The street crowd is a Tiberias, and elsewhere steadily swelled a refugee problem is a colourful and amiable mixture of seamen off the ships, port which remains unresolved to this day. officials and dock workers, young men and women in trim naval On 30 June the final British contingent embarked, the of Turkish uniform, businessmen parleying over endless cups of Turkish last remaining figure on the quayside being a Brigadier- Druze in coffee or glasses of lemon tea, tourists, Arabs and Druze in General who stood stiffly at the salute, while the bugles rang from the bus flowing robes, and khaki-clad kibbutzniks, hurrying from the bus out and the Union Jack was furled. Thus the final curtain their hands. station with the inevitable ancient brief-cases in their hands. rang down on British rule which had been so gallantly Two ushered in thirty years earlier, when Allenby's army came Dagon grain prominent buildings on the seaward side are the south of marching in from the south. The Mandate had ended, to use south of silo and the huge Government Hospital, to the south of T. S. Eliot's words, 'not with a bang but a whimper'. south of which are the Bat Galim and Carmel bathing one of the most beaches. The silo is one of the tallest buildings in Israel and beautiful. It is worth visiting, for the view one of the most Haifa is quite different from the ageless serenity of Jerusalem from the top and for its small museum tracing the history of wheat and flour in the Holy Land from Biblical times. From the or the brash bustle of Tel Aviv. Haifa men pride themselves From the on being down-to-earth, civic-minded folk. During the most From the station, Carmel Avenue sweeps up through the old German trying times, Arab and Jewish city councillors, merchants, many of them Colony, with its solidly-built gabled houses, many of them professional men, and workers managed to remain friends old Gothic still bearing inscriptions above their doors in old Gothic with each other, and with the local British officials. This old Gothic letters. Pross's restaurant, which dates back to the last tolerant and progressive air has remained unchanged since the last century, still provides a good and substantial meal. The former the State, under the brisk rule of a Labour Party mayor, The former German residents of this quarter, descendants of the Abba Khoushy, who is apt to check on the street cleaners at of the original Templar settlers, were deported by the British dawn, forbids drivers to honk their horns, permits public British authorities as enemy aliens at the beginning of World War II and transport on the Sabbath, and has planted pink oleanders War II and have never come back. (A number of them now

down the centre of the main approaches to the town. live in
Australia.)

Haifa is built like a three-decker sandwich. The lower town contains the dock area and the business centre; up Hadar ha-Carmel has rather steep and congested streets, but it is the slopes is the Hadar ha-Carmel (the Beauty of the Car- pleasant to stroll along Herzl Street and to have

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coffee and wonderful pastries at one of its pavement cafes, Israel that settled in this part of the country in the period of which have a Viennese air about them. the Judges.

(Their emblem was a galley with a square sail

The handsome City Hall on Bialik Street houses in one and banks of oars.)

The silted mouths of two small rivers,

wing a gallery of modern art and an archaeological museum, the Kshon and

the Na'aman, had turned the area into a

which should be visited for its Roman and Byzantine exhibits malarial swamp, until it was drained and reclaimed by

mainly from Caesarea, and for a noteworthy collection Jewish settlers more than forty years ago.

of ancient local coins. From the Memorial Garden in front, The most

conspicuous plant in this Haifa Bay area is the one looks down upon the harbour. The two old Turkish oil refinery,

with its giant concrete cooling-vats, fretwork cannon standing here are a survival of a fort that once metal guarded the town. prises

concentrated in the industrial zone produce chemicals

High up on the mountainside stands the most arresting and fertilizers, assembled cars and trucks, textiles, steel, glass,

object in Haifa, the Bahai Shrine, with its gleaming golden cement, and soap.

dome. The whole slope below it right down to the German Colony is a terraced Persian Garden, through which runs Mount Carmel

a stairway lined by cypress-trees. The garden is being con- There can be few more attractive residential districts

tinued upward behind the Shrine, so that the whole effect anywhere than Har ha-Carmel, the top of the Carmel Range.

will be that of a woven Persian carpet spread down the It is an area of ridges and woody ravines, sunlit boulders and

mountainside from top to bottom. To one side of the domed pine-trees, summer breezes, and glorious views of the

building is another one modelled on the Greek Parthenon, Mediterranean and the Galilee highlands, with the white cap

to house a museum and archives. of distant

:Mount Hermon floating over the eastern horizon

The Bahai faith, founded in Persia in 1844, upholds the unity of God and takes its inspiration from the Old and New Testaments as well as the Koran. It has no priesthood but attempts to adapt basic religious truths to modern needs. Haifa is the world centre of the religion, which now has several million adherents scattered over many countries. The Panorama Road intersects the Shrine and winds up to the top of the Carmel, with a more breathtaking vista opening up at each dizzy curve. I will search and take them out thence. (Amos 9:3)

Looking down from this vantage point, one gets a clear idea of the planned development of the Haifa Bay area between Haifa city and Acre. It now contains a number of major industrial plants, surrounded by housing projects for workers and immigrants set in green belts. The plain was known as the Valley of Zebulun, after the seafaring tribe of Israelites for their pagan cult, the Prophet

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Elijah gathered together on Mount Carmel 450 priests of Baal and 2,000 priests of Astarte and proved by a miracle that their gods did not exist. Elijah built an altar for sacrifice technological university. There are two courses of thirty-two as did the other priests, but Baal did not come to the altar from twelve Afro-Asian countries doing (in English) Bachelor of Agricultural Engineering Degree. The Technion sacrifice placed there by Elijah. As a result of this miracle the part-time refresher courses in a number of cities. It people turned to the true God and all the idolatrous priests 600 graduates a year in general science, engineering were put to death. Then, in answer to Elijah's prayer, came various branches - civil, electrical, chemical, mechanical,

on a clear day. The heavy dew keeps this a verdant oasis even in the dry, hot summer, and the very name 'Carmel' (which means the Vineyard of the Lord) suggests the blend of fertility and religion which belongs to the mountain. From earliest times Haifa is the world centre of the religion, which now has several million adherents scattered over many countries. Its high places held the altars of strange gods and its hidden places the sanctuaries of fugitives and hermits. Above all there man of God, The Bible tells us, in the First Book of Kings, that after a three-year drought which God had sent to punish King Ahab and the The of whom 7 students a also runs turns out in

rain in abundance. The place where this miracle was per-
hydraulic, and aeronautical - and architecture. On the
formed is traditionally identified with El Muhraka (the place campus is
a Junior Technical College for training building
of burning), eleven miles from Haifa, as the crow flies. The
technicians, giving a Technicians' Diploma after three and
spot where the pagan priests were then put to death is by a half
years of work. There is also the Technical High School
tradition identified with Tel el-Kuassis (the mount of the of over
one thousand pupils, offering a four-year course in
priest), at a bend in the River Kishon. eleven
technical fields.

There are several religious institutions on the Carmel Also on
Mount Carmel are the first buildings on the
associated with Elijah, such as the Carmelite Monastery on campus of
the Haifa University College, opened in 1967 as
the French Carmel; another small Carmelite Monastery at an
affiliate of the Hebrew University in Jerusalem. It has been
El Muhraka; and a big cavern at the foot of the promontory designed
by Oscar Niemeyer, creator of Brazilia. The college
overlooking Haifa, where the prophet took refuge. now
teaches liberal arts and social studies to over 2,000
The main built-up area of Har ha-Carmel radiates out students.
from the Merkaz (centre), with its bus station and its neat The
Carmelite Monastery, on top of the jutting promontory of
shops and cafes. On a bright morning it is pleasant to wander the
Western (or French) Carmel, has behind it nearly eight
on foot through the public parks, or past the villas and centuries
of history. The Order to which it belongs started
summer boarding-houses, framed in flowering shrubs. The here on
the Carmel, and obtained its official charter in 1212,
Merkaz, and near-by garden suburbs like Ahuza and Neve with
Elijah as its patron saint. Their monastery was twice destroyed
Sha'anani, have a well-ordered and relaxed feeling, and one
- and the monks put to the sword - first by
is grateful that this beautiful setting of hill and sea has not the Arabs
after the fall of Crusader Acre, and again by
been ruined by unplanned jerry-building. the
Turks, after Napoleon's unsuccessful siege of Acre. It is
A fifteen-minute drive along a winding mountain road not
surprising that the present monastery was constructed
brings one to Technion City, the campus of the Haifa Institute like a
fortress and located at a spot chosen with an eye
of Technology of Israel, set in 750 acres of pine forest. It has to
defence. Across the road from the monastery is the old
impressive functional buildings for its lecture halls and
lighthouse building, appropriately called Stella Maris

laboratories, a beautiful auditorium named for Sir Winston Churchill by its English donors, and students' hostels with quarters.

split-level bedroom-studies ingeniously adapted to the slope. Not far away, dominating the ridge, is the Dan Carmel

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hotel, with every bedroom window framing the glorious view. lingering echoes of primitive cavemen, pagan altars, hermits, All the same, Haifa people regret the skyline of the mountain and Crusaders.

being broken in this way by any building. Haifa has

one exquisite moment which every visitor should

From the suburb of Ahuza on Mount Carmel, it is a wonderful drive south-eastward through the pinewoods on the top can. It is the sight from the top of the Carmel of capture ifhe

derful drive south-eastward through the pinewoods on the top a huge

orange-red sun, sinking into the sea, while a spangled

of the range to the kibbutz of Beit Oren. From here the road veil oflights

is flung along the ancient coast, from the Ladder

descends through a rugged defile to the coastal highway, of Tyre to

Caesarea.

passing the forest of Ya-arot ha-Carmel. The many caves which pit the rock-faces along the road have held strange tenants in their time, from Stone Age men to Byzantine hermits.

Just before Beit Oren, a narrow side road turns off to the two big Druze villages of Isfiya and Daliyat el-Carmel. The handsome and dignified Druze from the Carmel move easily around Haifa city and frequent its Oriental coffee-shops, the men distinguished by their big cavalry moustaches.

Isfiya, which is mixed Druze and Christian-Arab, stands on the site of the ancient Jewish village of Huseifa. A piece of a mosaic synagogue floor has been dug up here, and depicts a pretty garland of yellow flowers surrounding the Hebrew inscription 'shalom al Yisrael' (Peace be unto Israel); it is now in the Israel Museum in Jerusalem, and is reproduced in the design of the Israel one-pound note. At the end of the main street in Daliyat el-Carmel is the house occupied in the 'eighties of the last century by Laurence Oliphant, an early English supporter of the Zionist ideal. The tomb of Mrs Oliphant is in the village. Visitors to these clean and picturesque Druze villages can enjoy a friendly cup of Turkish coffee while they buy the gay basket-ware for which the Druze women are noted.

Nowhere else in the world can there be the same curious human mixture as upon the Carmel: Jewish suburbanites,

kibbutzniks, Carmelite monks, Druze, Christian Arabs,
Moslems, and Bahais - all living side by side among the
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century, when its loss marked the end of the Latin Kingdom
in the Holy Land.

In 1799, Napoleon's advance from Egypt round the eastern
edge of the Mediterranean was blocked at Acre. After two
CHAPTER TWELVE months of unsuccessful siege, he
withdrew, abandoned his

whole Near-Eastern campaign, and returned to Europe. His
The Galilee defeat was primarily due to British
naval power, for Nelson

destroyed his fleet in the Battle of the Nile, and Sir Sydney
Western Galilee Smith captured
his siege guns on their way to Acre by sea.

Running out along the northern tip of the Bay, eight miles In 1948, in
the War of Independence, Acre surrendered to the Israelis
from Haifa, Acre forms a romantic frieze of bubble domes,
after a daring amphibious landing just north of the city.
minarets, crenellated sea-walls, and palm-trees, etched
against sky and water. The Turkish

style dominates the architecture of the old
No other place in Israel except Jerusalem has had a more town. The Ottoman
Governor at the end of the eighteenth

stirring history. Acre was a strategic prize from ancient times century,
Ahmed Jezzar Pasha (known as Ahmed the But-
as a sheltered harbour astride the coastal route to Phoenicia cher), tried
to restore Acre's commercial importance and to
over the Ladder of Tyre, a day's march to the north. History make of it a
'little Constantinople'. He built the splendid

has recorded seventeen sieges of the city. As a Canaanite Mosque of El
Jezzar, using for the arcades marble columns

town it resisted capture by the Hebrews in the time of Joshua; brought from
the Roman ruins of Caesarea farther down the

'Neither did Asher drive out the inhabitants of Accho .. .' coast. These
arcades enclose three sides of a large, sunny

Judges 1: 31; and more than a thousand years later, Simon courtyard,
and behind them are small domed cells for the

the Maccabee also failed to take it. In the Hellenic period, scholars. The
courtyard is paved with worn flagstones, and

it was renamed Ptolemais, and it is referred to by that name trees and
flowering shrubs spring up in the corners. The

in the account of St Paul's journey to Jerusalem (Acts 21:7). sundial gives
it charm, and the fountains gaiety. The Mosque

But the most spectacular chapter in Acre's history was written closes off
the fourth side of the square. The Ministry of Re-

by the Crusaders. ligions has

painted it and restored the ancient inscriptions.

In 1099, after the First Crusade had secured Jerusalem, Baldwin I carried Acre by a combined land and sea assault, with the aid of the Genoese fleet. Its commercial importance revived and it became known as St Jean d'Acre, in honour of the Order of the Knights of St John (the Hospitallers). It fell to Saladin, the Saracen leader, after he had wiped out the Crusader army at the Horns of Hittin near Tiberias. Richard the Lion-Heart of England re-took it, and after the fall of Jerusalem, it remained the Crusader capital for a history of the city can be traced, and also to a

The visitor who slips off his shoes and enters will find the proportions good, but the effect one of emptiness. At the bottom of the stairs leading to the square is Ahmed Jezzar's fountain, and next door, luxurious eighteenth-century steam-baths, modelled on those in Cairo, and used today as a municipal museum. Here the Turkish tiling forms an attractive background to the collection of medieval ceramics and

tumultuous

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series of tableaux showing Arab and Druze village life and costumes.

Most of the buildings in Old Acre are squeezed together and threaded by narrow alleys, in which a rich assortment of communities amiably rub shoulders. The population includes nearly five thousand Christian and Moslem Arabs and twenty thousand Jewish immigrants from a score of different countries. New immigrant quarters have spread to the east, across the highway.

The chief meeting-place is the winding bazaar which crosses the Old City. Here Arab pottery jars jostle plastic cups and saucers, while in the metal-workers' street, European tinsmiths hammer out zinc buckets next door to Arab coppersmiths designing the traditional coffee urns. Little donkeys share with trucks the deliveries of fresh fruit and vegetables, and prices are settled in a dozen different tongues.

Travellers to Palestine in the eighteenth and nineteenth centuries talked of the grain trade carried on in Acre, with two to three thousand camels arriving daily in the season from Hauran (Syria). These have disappeared, and the trucks piled high with produce from the fertile Galilee have taken their place.

The most important Crusader monument is known as the Crypt of St John. The entrance can be reached from a lane off the bazaar. This magnificent vaulted stone hall under the Turkish Citadel has been excavated and is now believed to

have been the refectory of the Hospitallers. At the base of one of the big columns that support the Gothic arched roof, a secret tunnel has been found and cleared. It leads right through the city to the water's edge and was almost certainly designed as a secret passageway offering the knights direct access to their vessels from the central hall, in time of emergency.

In the course of the clearance work, other openings were found in the walls of this tunnel, and these led to what
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appeared to be a considerable network of wider tunnels marking the streets of the old Crusader city beneath the current street levels. When all this is cleared, which may take years, it will prove perhaps one of the most exciting Crusader sites in the world.

There is also the possibility that beneath the Crusader city is the city of Roman times, for remains of the Roman period have already come to light.

The Citadel, whose stone walls rise sheer above the lane leading to the so-called Crypt of St John, was built in the eighteenth century and rests on Crusader foundations.

Before 1948, this was used as the central prison of Palestine under the Mandate. In its dungeons were locked up captured members of the Jewish underground resistance movement, and tablets in the execution chamber, which serves now as a small museum, record the names of those who were hanged.

The novel and film 'Exodus' recall the 1947 jail-break of resistance fighters from the Acre prison. Here too are the cells where the Bahai apostles were imprisoned by the Turks more than half a century ago. The Citadel after 1948, looking less grim after being repainted a soft pink colour, serves as a Government psychiatric hospital. As new institutions are built, the patients will be moved out and there are plans to clear the moat and restore the Crusader citadel.

On top of the walls is a restaurant and night-club called 'Chumot Acco' (Walls of Acre). It can be approached through a secret tunnel.

The road down to the old port passes a number of Jezzar's cannon mounted on the sea-wall, and some captured French pieces that Sir Sydney Smith presented to him after the defeat of Bonaparte. The road ends at the port, now sanded up arid shallow, with small fishing-boats riding at anchor in the lee of a crumbling medieval tower.

Between Acre and the Lebanese border stretch twelve miles of fertile coastal plain.

Q

THE GALILEE

An avenue of eucalyptus-trees just beyond the city limits respectable town is the remains of a Canaanite Temple that of Acre marks the entrance to the Government Experimental was discovered while digging the foundation of a house near Station, where a former Turkish Khan (caravan inn), with a the beach. A little figure of I 500 B.C. was found at the site, spacious cobbled courtyard, now houses Israel's most which seems to be that of Astarte, the Goddess of Fertility of important stud farm for horses and mules. the Canaanites. It may be pure coincidence that Nahariya is A mile to the north of it is the house and tomb of the a well-known honeymoon resort. prophet and founder of the Bahai sect, Baha-Ullah (Glory of Farther up the coast, the Club Mediterranee has another God), set in a beautiful flower garden. This is where he lived centre, this time a camp on a sandy cove. The living quarters are little huts of woven matting, and the young men spend their time imprisonment in Acre jail. The house is preserved exactly as on their tan. it was, and its furnishings are an odd blend of Victorian and Persian. Where the highway crosses the frontier, high up the cliff, The dramatic stone aqueduct that runs parallel to the there are Israel and Lebanese police posts just round a bend from each main road was built by J ezzar on the remains of an ancient worries at other. Hundreds of feet below, the restless water Roman one, to bring fresh water to Acre from the Springs of give this the stark-black rock, hollowing out the caves which Grotto). Its Kabri. Each of the aqueduct's hundreds of arches is a separate great cape its name of Rosh ha-Nikra (Headland of the picture-frame enclosing a vista of farms and hills, orange- ancient name was the Ladder of Tyre, after the great groves and cypress-trees, surmounted by a curved slice of Phoenician s~aport a little farther up the coast. Above the sheer blue sky. the cliff the armies of the ancient Pharaohs, the Assyrians, On a small plateau next to the aqueduct stands a square Alexander the Great, and many others threaded their way. museum illustrating the Nazi period. It was established by the The rusting ends of the severed railway lines above the rocks are nearby kibbutz 'Lohamei ha-ghettaot', which is composed of a mute symbol of the suspended relations between ghetto fighters. Israel and Lebanon. A bright red or yellow little

Nahariya (River) gets its name from a small stream that cable car now
 takes visitors down the I 10 yards of sheer cliff to the
 runs down the centre of the main street. With its fine beach, cliff to the
 grottos down below. Rather like at Capri, the wind and waves
 its gardens, and its clean, pleasant pensions (boarding- wind and waves
 have hollowed out the chalk rock and created
 houses) and cafes, it has become a popular summer resort. created
 picturesque caves into which the sea rushes with a tremendous
 At the beginning, Nahariya remained a stronghold of the tremendous
 noise. Narrow tunnels, walks, steps and platforms have been cut
 German Jews and the German language; there is an apoc- have been cut
 into the rock and electric light makes it pos- sible to watch
 sible to watch
 rphyal story that when the Royal Commission of I936 sible to watch
 the sea thundering in and out down below. The walk, with
 recommended a partition plan by which their town would The walk, with
 a guide, through the grottos takes about fifteen
 fall within the Arab State, the angry inhabitants cabled fifteen
 minutes and costs about six shillings. A cafeteria has been built at
 Dr Weizmann that, come what may, 'Nahariya bleibt immer been built at
 the top hanging over the sea. On the
 Deutsch' (Nahariya remains forever German). On the
 border ridge running inland from Rosh ha-Nikra there is a
 The faintly scandalous archaeological pride of this very there is a
 triangle of kibbutzim - Hanita, Matsuba and Eilon

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