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NOTE VERBALE DATED 10 AUGUST 1977 FROM THE PERMANENT MISSION OF JORDAN  
TO THE UNITED NATIONS ADDRESSED TO THE SECRETARY-GENERAL

The Permanent Mission of the Hashemite Kingdom of Jordan to the United Nations presents its compliments to the Secretary-General of the United Nations and has the honour to refer to His Excellency's note SO 144 (57-14) dated 21 July 1977 in which reference is made to General Assembly resolution 31/110 of 16 December 1976.

In compliance with his request, the Permanent Mission of the Hashemite Kingdom of Jordan has the honour to submit the enclosed report, which had been communicated to it by the Government of Jordan and which deals, primarily, with the situation in the occupied part of Jerusalem.

The Government of Jordan will, in due course, transmit additional reports covering the situation of the rest of the occupied West Bank and the living conditions of the Palestinian refugees, in addition to those of the indigenous inhabitants.

In view of various references to Security Council resolutions on the subject-matter of the report, the Mission requests that this report be circulated as a document of the Security Council.

Annex

JERUSALEM UNDER ISRAELI OCCUPTION

The Israeli forces occupied the Arab City of Jerusalem on 7 June 1967. Thereupon they immediately proceeded to Judaize the Holy City. They embarked on the execution of their plan by confiscating Arab lands and property; obliterating Arab and Muslim civilization; liquidating Arab economy and the inclusion thereof in the Israeli economy. They proceeded to alter the unique characteristics of the buildings which Jerusalem had enjoyed throughout long centuries. They launched a harsh and stern campaign of terrorism against the Arab inhabitants to force them to evacuate the city, with a view to filling the vacuum so created by Jewish immigrants.

The Israeli authorities further initiated a programme of diggings and excavations under the historical Arab and Moslem buildings, a process that resulted in the damage and cracking of hundreds thereof. Not satisfied with these machinations, the Israeli forces demolished hundreds of historical Arab and Moslem buildings. To support their actions the Israelis put forward several allegations and unsound arguments. They pretended that such demolitions were necessitated by the need to widen and enlarge the open space near the Wailing Wall. Another of their pretenses was the allegation that those buildings were in danger of falling down. But the fact is, however, that those buildings could have never been in such a condition, had it not been for the excavations and diggings carried out by the forces of occupation.

By 11 June 1967 the authorities of occupation had already demolished the following:

1. One hundred twenty-five houses in Al-Magharibah quarter, adjacent to Al-Aqsa Mosque. Those houses were inhabited by 650 Arabs.
2. Two mosques: Al-Buraq Ash-Shareef Mosque and another mosque nearby.
3. A factory of plastics near the Armenian quarter within the walls of Jerusalem. Two hundred Arab labourers were employed in the said factory.
4. Two hundred houses and stores outside the city walls.

Those acts of demolition have led to the dispersion of about 1,000 of the Arab inhabitants of Jerusalem. Meantime, the authorities of occupation had already caused the dispersion of thousands of the Arab inhabitants, immediately on the heels of the occupation of Jerusalem.

The number of families so ejected from their houses was 300. We know their names but see no need to narrate them here. The plan of confiscating Arab lands and the appropriation thereof is still being carried out. It will continue functioning until the last piece of Arab land in the City of Jerusalem is confiscated.

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In an effort to give a legal aspect to the programme to Judaize the City of Jerusalem, the authorities of occupation drew up a scheme for the "Reorganization of the Holy City, within and outside the walls". This scheme is being carried out step by step. The Israeli authorities have surrounded Jerusalem on all of its sides, by fortresses and citadels composed of large and high buildings, with a view to cutting off Jerusalem entirely from all Arab sectors in the Western Bank. The attached (supplement A) shows in detail the Israeli suburbs and settlements which were built on Arab lands in the City of Jerusalem.

On 27 June 1967, the authorities of occupation adopted a resolution whereby the Government of Israel was authorized to apply the "Israeli law" in any land area which it deems necessary to annex to Israel.

The Secretary of the Government of Israel proclaimed a decree (Law Number One for 1967) providing that "the area of the land of Israel, as shown in the supplement appended to the decree, is subject to the law of Israel, its jurisdiction and administration". The said supplement included the "Area of the organization of Jerusalem", namely, the municipality of Jerusalem. This area was inhabited, prior to the Israeli occupation, by around 90,000 Arabs. They have become, according to this decree, and without their consent, directly under Israel sovereignty. What was still worse, the Israeli Army dissolved the duly and legally elected Municipal Council of the Arab City of Jerusalem.

On 30 June 1967, the military authorities abolished the Jordanian laws and regulations, replaced them by Israeli laws and regulations and set up an Israeli military body which subjected all the Arab inhabitants to its oppression and harshness.

On 4 July 1967, the Jordanian Government appealed to the United Nations against the measures and acts undertaken by the Israeli authorities. After their consideration of the Jordanian complaint, the United Nations adopted a resolution on 14 July 1967, a/ in which they:

1. Considered all the Israeli measures and acts to be void and illegal;
2. Called for the abolition of those measures and acts;
3. Demanded of Israel to refrain and desist from taking any such measure which would lead to a change in the status of the City of Jerusalem.

Nevertheless, Israel refused to abide by the United Nations resolution and persevered in its measures. In the meantime, Arab accusations continued to appear before the United Nations and the United Nations Educational, Scientific and Cultural Organization (UNESCO). Both bodies adopted several resolutions which strongly blamed the Israeli authorities, and called upon them to refrain from their measures and abolish them.

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a/ General Assembly resolution 2254 (ES-V).

Yet the Israeli authorities of occupation continued the implementation of their programme to Judaize the City of Jerusalem, in the following manner:

First: Judaization of Arab economy

With a view to enhancing the political and administrative annexation of the City of Jerusalem, the authorities of occupation cut off and separated the city from the rest of the Western Bank. Establishing customs offices around the city, the authorities proceeded to execute their plan for the liquidation of Arab economy and the inclusion thereof in the sphere of Israeli economy. They closed down the existing Arab banks, namely, the Arab Bank, the Cairo Bank, the Jordan Bank, the Real Estate Bank, the National Bank and Intra Bank, and seized their finances. They replaced the Jordanian currency by Israeli currency, the value of which has fallen in a manner unprecedented, to the detriment of the Arab inhabitants who were forced to deal with Israeli currency.

Not satisfied with the perpetration of those illegal measures, the Israeli authorities subjected the Arabs to the Israeli system of taxation, including the supplementary tax and the defence tax which is collected from the Arabs for the benefit of the Israeli army which occupies their land. The application of those measures resulted in the paralysation of Arab economy, and a continuous Arab migration from the City of Jerusalem to the Eastern Bank of the Jordan River.

Second

On 25 July 1967, the authorities of occupation conducted a census in Jerusalem. The said authorities considered all Arab citizens of Jerusalem who were absent from the city (for reasons of work, education, visits or refugees as a result of the war), as absentees and deprived them of their right to return to their city. After the completion of both measures, namely, the annexation of Jerusalem and the census, the Israeli authorities of occupation hastened to enforce the "Absentee Property Law" on the Jerusalem Arabs and proceeded to register both the immovable and movable properties belonging to those Arabs so considered as absentees. Consequently, the authorities of occupation laid their hands on large areas of what remained of Arab land and property. Those were either transformed into Jewish property or placed at the disposal of the occupation authorities, exactly as was the fate of the properties of the Arabs who had been expelled, or were outside the country, in the Palestinian sectors occupied in 1948.

Third: confiscation and plunder of the property of Arabs residing in Jerusalem

The Israeli authorities of occupation were not satisfied with the Arab property and lands which they had seized through the application of the "Absentee Property Law". They therefore confiscated other large areas of Arab lands and a big number of Arab buildings, on the grounds that they were necessary for public services and for forests and roads.

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During the period 1968-1976, the authorities of occupation committed the following acts of confiscation and plunder:

A. In 1968, 4,000 dunums of land outside the city walls were confiscated.

Within the city walls the authorities confiscated 595 Arab buildings composed of 1,048 residential flats; 437 stores and commercial centres and 2 Moslem religious sites. They demolished and confiscated two mosques.

These buildings and stores fall in the southern part of Bab-Al-Silsilah (known as Al-Magharibah Quarter); Sharaf Quarter; Sook Al-Bashorah and Sook Al-Husor.

B. In 1969 and 1970 the authorities of occupation confiscated 12,000 dunums. A portion of this land falls within the area of Jerusalem. The other portion, which is the greater of the two, was confiscated from 10 Arab villages surrounding the City of Jerusalem, namely, the villages of Ar-Ram, Kalandiah, Beit Hanina, to the north; Nabi Samuel, Beit Ikse, to the west; Beit Safafa, Sharaft, Sour Baher to the south.

The Israeli authorities erased to the ground all Arab houses that were therein and drove out their inhabitants.

C. In 1971 and 1972 the authorities of occupation confiscated 5,000 dunums of the lands of the villages of Anata and El-Azariyeh, to the east of Jerusalem, and built on those confiscated lands Jewish residential quarters.

D. In 1973, 1974 and 1975, the authorities of occupation proclaimed the confiscation of 70,000 dunums of the lands of "Al-Khan Al-Ahmar" - between Jerusalem and the city of Jericho. They built an industrial town, which is being enlarged at the cost of Arab lands. They further confiscated 1,630 dunums of the Nebi Samuel lands and commenced the building of residential quarters thereon.

With a view to joining the occupied Arab Jerusalem with the Israeli sector occupied in 1948, the Israeli authorities proclaimed the "Plan of greater Jerusalem". This plan purports the widening and enlarging of the present boundaries of the city of Jerusalem, to include in the north the cities of Ramallah and Beereh and the adjacent Arab villages; in the south the cities of Bethlehem, Beit Jala and Beit Sahur with the adjacent villages; in the east the villages of Abu Dis, Al-Azariah; Tor, Anata Ram. By means of this plan the authorities of occupation acquired one third of the occupied Western Bank.

Fourth: demolition and fracture of Arab property within the city walls resulting from Israeli excavation

Pretending to dig for antiquities, the Israeli authorities of occupation carried out various excavations within the city walls, and in particular under the buildings adjoining the southern and western walls of Al-Haram Ash-Shareef.

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They presumed that they undertook those excavations for the purpose of digging the foundations and traces of the Temple of Solomon, and the antiques and relics connected with Jewish history.

They carried out those excavations for the purpose of damaging and fracturing the Moslem Waqf property above the excavations. This led to the collapse of the said property and thereafter to the demolition thereof. This Waqf property (buildings) was used for residential, religious and cultural purposes. The demolition of those buildings led to the expulsion and homelessness of a large number of the Arab inhabitants.

The aforementioned excavations caused the damage of Al-Zawiyah Al-Fakrieh and 14 buildings adjoining it. The excavations also resulted in damaging and fracturing another Zawiyah (Ribat Al-Kurd) and an old Moslem school (Al-Jawhariyah).

The excavations were extended in width and depth, until they reached under the southern wall of Al-Haram Ash-Shareef; the lower courts of Al-Masjid Al-Aqsa; Masjid Omar, and the south-eastern halls of Al-Qasa. The said excavations now threaten with damage and collapse the mosque (Al-Aqsa) which is holy to all Moslems.

UNESCO has continuously censured the authorities of occupation for those excavations and demanded an immediate stoppage thereof. The said organization adopted a resolution to stop all its cultural, technical and financial assistance to Israel, as a sentence against its acts and the continuation thereof. Nevertheless, the Israeli authorities persevere adamantly to ignore the sentence of UNESCO. Israel still continues its excavation.

Fifth: evacuation of the Arab inhabitants from lands and property, confiscated by force, and the establishment of Jewish quarters thereon

On 25 June 1974, the authorities of occupation announced a programme for the evacuation of 18,000 Arab inhabitants residing within the city walls of Arab Jerusalem, particularly those residing near Al-Haram Ash-Shareef.

The Israeli newspaper (Davar) reported in its issue of 25 June 1974 the details of the said programme and that it will be executed by the following methods:

- A. A local and world campaign of propaganda to disseminate the pretension that the health standard at the Arab property within the city walls is below health and sanitary requirements and that therefore those buildings ought to be pulled down.
- B. Warnings to be addressed by the occupation authorities to the inhabitants of those quarters, to evacuate their homes, stores and workshops. As previously mentioned, the number of these people is estimated at 18,000.
- C. The building of 750 residential flats on Arab confiscated lands east of Jerusalem, to be given to some of the families after their ejection from the old city.

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Simultaneously with the continuation of this calamity, the authorities of occupation proceeded to build purely Jewish quarters on Arab lands confiscated in various parts of the Western Bank. These quarters include two industrial, one military and one university, suburbs. It must be mentioned, with special emphasis, that a Jewish residential sector was built, within the city walls, on the debris of four Arab quarters. The sector is to be inhabited by 5,000 Israelis, in lieu of the 6,000 Arabs who had lived there.

Sixth: Israeli acts of aggression on Moslem and Christian holy places in the City of Jerusalem

These series of acts of aggression started with the burning of the holy mosque Al-Aqsa on 21 August 1969, with the aim of erasing this holy Moslem sanctuary, around which stand the Moslems in all regions of the world.

The authorities of occupation have already paved the way, preliminary to the occupation of this holy sanctuary, by adopting a series of measures and instigations, inter alia, the following:

- A. The confiscation, appropriation, demolition and mining of the Waqf buildings adjoining the Mosque Al-Aqsa, on the west and south.
- B. The occupation of "Bab Al-Magharibah" which is one of the main gates of Al-Haram Ash-Shareef, and the setting up therein of an Israeli military post.
- C. The conduction of demonstrations and the holding of Jewish prayers within the "Haram" area, by members of the Israeli army, extremist Israeli organizations and fanatical religious bodies.
- D. The deepening of excavations around Al-Haram Ash-Shareef, in spite of the fact that the international community has protested against those measures and censured the Israeli authorities of occupation for the perpetration thereof. These authorities have, nevertheless, never refrained, not even for one day, from those machinations.

On 29 January 1976, Israeli judiciary deteriorated and went down into a deep abyss of low standard, when they intervened to join other Israeli bodies in their efforts and activities to Judaize the City of Jerusalem and molest and violate the religious sanctity of its holy sites.

Consequently, they vindicated a group of Jewish young men who had held prayers and caused agitation in the area of Al-Aqsa Mosque. This judgement left very violent repercussions among the Moslems and Christians, and was censured by the entire world.

The Israeli acts of aggression on the Christian religious places had many aims, the most significant of which are the following:

- A. To molest and desecrate the Christian sanctuaries.
- B. To bring pressure to bear, continuously, on the leaders of the big Christian communities, with a view to forcing them to relinquish large areas of their land and property in Jerusalem, either by selling them or by leasing them for long periods.

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C. To terrorize the Christian religious leaders.

The Church of the Holy Sepulchre was subjected to several acts of aggression and robbery. In the last days of 1967, several Israelis stole the crown of the Virgin Mary. On 24 March 1970, the Israelis damaged the candle stands and destroyed the oil lamps hanging over the Holy Sepulchre. On 12 April 1973, three Israelis endeavoured to steal the diamond crown of the Virgin Mary, near the Cross of Golgotha in the Church of the Holy Sepulchre. They attacked a Franciscan monk who was beaten severely.

On 11 February 1974, four Christian centres in Jerusalem were burnt.

In the field of confiscating the lands of the Christian Arabs, the authorities of occupation were able to lay their hands, by confiscation, appropriation and leases, on the following properties:

A. The lands of the quarters of Al-Musallabeh, Katamon and Karm Arruhvan. These lands, composing large areas of the City of Jerusalem, were the property of the Greek Orthodox Patriarchate.

B. The "Schneller" school with large areas of land adjoining it. The directors of the said school were enforced, under duress and threats, to sell the school and the lands. The Schneller school was founded in the middle of the nineteenth century as an industrial orphanage.

C. The land and buildings of the Russian (White) Church, in the middle of Jerusalem. The land area is wide and contains several large buildings.

D. The "Fast" Hotel building in the centre of Jerusalem. It was owned by the Armenian Patriarchate.

Many Christian religious leaders were subjected to acts of aggression and were beaten and despised, at the hands of the Israelis. The following are outstanding cases:

A. On 6 February 1973, Bishop Vasilios (the second responsible leader in the Orthodox Patriarchate of Jerusalem) was beaten severely.

B. On 25 December 1970, Christmas Day, the monks of the Coptic Convent were beaten.

C. The arrest and detention of the Arab bishop (Elaryon Kabbushi). He was later sentenced, after appearing before a court - which was a mockery - to imprisonment for 12 years.

D. The Christians in Jerusalem were subjected to oppression and continued pressure. Thousands of those Christians of Jerusalem were forced to leave the city. The following figures bear evidence to this fact.

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<u>Community</u>	<u>Number before the occupation - 1967</u>	<u>Present number</u>
Greek Orthodox	5,000	4,000
Catholics	7,000	4,000
Armenians	3,000	2,000
Other Christian communities	3,300	2,360
Total	18,300	12,360

The emigration of the Christian Arabs from Jerusalem is still continuous. The same is also true of the emigration of the Moslem inhabitants.

#### Seventh: the Judaization of Arab education

Soon after the Israeli occupation of the City of Jerusalem, the Israeli authorities laid their hands on all government schools and educational organizations. They subjected those institutions to the same Israeli curriculum which had been forced on Arabs since 1948.

In their said programmes of education the Israelis have purposely ignored and left out all subjects and matters which the Arab compatriot really needs for his national and religious education. The theory underlying this step is the desire of the Israelis to prevent the Arab from cementing their attachment to their lands and homes, and to estrange them from their basic culture and their historical values. In this manner the Arab people will lose their original personality and entity, preliminary to bringing about their amalgamation in the Jewish personality and the State of Israel.

By virtue of the above-mentioned measures, about 20,000 Arab students in the City of Jerusalem are forced and obliged to study the Israeli curriculum and the Hebrew history. The Israeli educational programmes, are rich with Israeli slogans such as the "Promised land" and "The liberation of Palestine from the Arabs". These programmes are devoid of any references to the history, culture and religion of the Arabs. The Israeli educational programmes forced upon Arab students in the occupied territories aim to make the Arab students believe in the pretensions that "Palestine" is a Jewish country since ancient times, in spite of the historical facts and realities that prove beyond any doubt that "Palestine" is Arab.

Furthermore, the Israeli educational programmes tend to prepare the Arabs psychologically to accept the Israeli expansionist schemes to undermine Arab prestige, to shake Arab self-confidence, to exaggerate the Israeli progress in civilization and to minimize Arab progress and advancement, with a view to making the world believe that Israel carries the epistle of culture and civilization in the region.

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Eighth: the Judaization of official and Islamic judiciary

On the heels of the Israeli occupation of Jerusalem on 7 June 1967, the Israeli authorities of occupation closed down all legal Arab courts. They removed the "High Court of Appeal" from the City of Jerusalem to Ramallah. They amalgamated the courts of peace and the courts of first instance in Jerusalem with the Israeli courts. They demanded of Arab judges and employees to submit applications for work with the Israeli Law Ministry. They thus terminated the official judiciary that existed in Arab Jerusalem and linked it entirely to the Israeli judiciary.

The Arab lawyers refused to appear before Israeli official and military courts and declared their refusal to recognize the annexation of Jerusalem to Israel, while the judges of the Moslem religious courts refused to co-operate with the Israeli authorities of occupation. In consequence of this stand, the authorities of occupation instructed all their organs and bodies to refrain from the execution of any judgement or order emanating from Moslem religious courts. The authorities ignored wholly any petitions of complaint presented to them by the Moslem Waqf department or by the Chairman of the Moslem Committee in Jerusalem. The said Committee was formed after the occupation, to attend to and advance Moslem affairs in Jerusalem and the West Bank. The ignoring by the authorities of the decisions and role of the Moslem courts was extended to the non-recognition of marriage certificates, the judgements and orders pertaining to divorce, inheritance, mandatory responsibility, Waqf and other matters of personal status of the inhabitants, including the registration of births resulting from a new wedlock. This conduct led to the creation of many human difficulties and problems.

Ninth: the exile of Arab citizens

Having carried out the plan of mass expulsion of Arabs, and having subjected the Arab inhabitants of Jerusalem to psychological, bodily and economic terrorism, the Israeli authorities of occupation resorted to further heinous measures to achieve the Judaization of Jerusalem. With a view to evacuating the city of its national and religious leadership and weakening the Arab element in the city by depriving it of technical and artisan capabilities, of physicians, engineers and similar faculties, the Israeli authorities of occupation exiled the president of the Higher Moslem Committee, the Mayor of Jerusalem, ex-ministers, notables and deputies, physicians, lawyers, college directors, teachers, agriculturists and journalists. The aim of the authorities underlying the acts of aggression and exile is to get rid of some of the Arab political and popular leaders and, in general, weaken the spirit of opposition and spread amongst the Arabs the fear of being exiled. By the means of exile, the authorities would avoid another problem, namely, the problem of detention and imprisonment of some people. The continuous detention and imprisonment of Arabs, without any specific accusation or judgement, give rise to a great consternation in the Arab world and local and international pressure. One other reason for the choice of exile, rather than detention or imprisonment, is the feeling and knowledge of the authorities that the members of the families of the persons exiled will soon leave the city and join them.

The manner in which the measure of exile is executed is inhuman and a violation of personal rights. The person earmarked for exile is surprised after midnight by a visit of the soldiers who carry him away in a military vehicle and prevent him from taking with him any of the necessary personal clothes. In some cases the person so exiled is thrown into the Jordanian side of the desert, from whence he has to walk to reach the nearest Jordanian boundary post. By the time he reaches the post he would be on the verge of death.

Tenth: Arab citizens in the Israeli prisons

The treatment by the Israeli authorities of Arab prisoners and detainees, and the atrocities to which they are subjected, differ in no manner from the actions of the German Nazis during their occupation and domination of the peoples of Europe. The Israeli authorities apply several stern and harsh measures to break down the personality of the Arab citizen and his pride. They subject him to atrocious acts and brain-washing.

It was established by the International Committee of the Red Cross (ICRC) that the Israeli authorities of occupation resort to the usage of narcotics and chemicals to achieve their ends in their treatment of Arab prisoners and detainees. The application of electrical current on prisoners and compressing their organs are an ordinary daily machination in Israeli camps of detention. More than often news emanates from Israeli prisons, carrying the omen of the death of prisoners therein, as a result of atrocities. Over the last decade, 35,000 Arabs were sentenced or detained in the Israeli prisons. People live in those prisons in a most bitter misery. Sixty detainees live in one small room.

Besides mass individual acts of detention which are continuous day and night, the authorities pass mass sentences on an entire village or city. They prevent the delivery of food materials to such a village or city, cut off the electrical current from it, and subject it to curfew orders. The Commission on Human Rights, an organ of the United Nations, has censured these barbarian acts and called upon Israel to desist and refrain from its practice. The said Commission has appointed a Committee to visit the Israeli prisons, to inquire into and investigate the hundreds of complaints which have been received by the Commission on Human Rights and ICRC. But Israel refused to receive the appointed Committee and forbade its entry into the occupied territories, on the premises that the matter violates Israeli sovereignty.

Whatever is said about the Israeli prisons and the atrocious mistreatment of the Arabs therein, is still much less than the existing facts and realities. The news emanating from Israel, apropos of this question, is only a part of a whole.

### Conclusion

The Israeli authorities of occupation were unable to achieve the minimum peaceful coexistence between the Arab and Israeli occupations. Most of the Israeli newspapers and many responsible Israelis have announced their recognition of this fact. As a result of the Arab determination to refuse the Israeli occupation, the City of Jerusalem has been transformed into what is equivalent to a prison for the Arab inhabitants. They are being ceaselessly subjected to the plan of economic, political and social strangulations, in addition to mass and individual acts of detention perpetrated day and night by the authorities of occupation.

The confiscation of the lands around Jerusalem on the pretension that they are needed for "public welfare"; the transformation of the remainder of Waqf property into special zones and centres of antiquities, on the assumption of the organization of Jerusalem; the expulsion of thousands of Arab residents from the old city and their replacement by 5,000 Jews; the endeavour of the Israelis to defend their measures on the ground of the congestion of the population, on the one hand, and the alleged rights of Israel, on the other hand, which still needs a true historical verdict, are all facts and ramifications that have carried the case of Jerusalem to the conscience of the world, and in particular to the conscience of Moslem and Christian peoples in the region. They have moved those peoples and world conscience to protest and censure the goals of Israel and its inhuman ways and means to achieve its ends. In spite of the fact that 10 years have elapsed since the annexation of Jerusalem to Israel, the case of Jerusalem shall remain open before the international society.

The resolution adopted by Israel since the occupation, unifying the City of Jerusalem, was a void and an illegal political resolution. It is now challenged and confronted by political resolutions from the world society, as well as by a continuous refusal thereof by those Moslem and Christian inhabitants of Jerusalem still living in the land of the Holy City.

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SUPPLEMENT A

The Jewish quarters surrounding the City of Jerusalem

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|----|------------------------------------|---|
| 1. | Atarot-Kalandish                   | Industrial sector   |
| 2. | Nevi-Yacov                         | Residential quarter   |
| 3. | Ramot                              | Residential quarter   |
| 4. | Anatot-Anata                       | A sector of garages and workshops was established on an area of 3,000 dunums, of Anata lands, confiscated in 1972 |
| 5. | Ramat Eshkol                       | Residential quarter   |
| 6. | The French Mound                   | Residential quarter   |
| 7. | Gheelo                             | Residential quarter   |
| 8. | Talpioth East                      | Residential quarter   |
| 9. | The Jewish quarter in the old city | Residential quarter   |

Jewish quarters which encircle the Arab City of Jerusalem

<u>Number</u>	<u>Name</u>	<u>Date built</u>	<u>Place</u>	<u>Class</u>	<u>Economic aspect and population</u>	<u>Original owner and area</u>
(1)	Atarot-Kalandiah		North of Jerusalem near Kalandiah Airport	Industrial	Factories	Lands appropriated by purchase and confiscation
(2)	Nevi-Yacov	1973	North of Jerusalem near Shufat	Residential	8,000 people in August 1976	Jewish settlement before 1948. Nevi Yacov lands.
(3)	Ramot	1973	North-west of Jerusalem near Nebi Samuel	Residential plan for establishing 1,000 flats	1,000 families in 1976	Lands appropriated by purchase and confiscation in Nebi Samuel
(4)	Anatot (Anata)	Ministerial Decree in November 1974	North-east of Jerusalem	Industrial	Garages and workshops used by Arabs	3,000 dunums of Anata lands confiscated in 1972
(5)	Ramat Eshkol	1968	North of Jerusalem	Residential		Previously disarmed area. By confiscation
(6)	The French Mound	1969	North of Jerusalem, neighbouring Mount Scopus	Residential		Confiscated lands (1968-1969) 3,500 dunums confiscated for the purpose of establishing Ramat Eshkol and the French Mound: one third owned by Arabs, one third by Jews and one third by the Government of Jordan. In August 1970 a further 11,680 dunums were confiscated to build suburbs north and south of Jerusalem
(7)	Gheelo	1973	South of Jerusalem between Beit Safafa and Beit Jala	Residential plan for building 1,500 flats		
(8)	Talpioth East	1973	East of Jerusalem south of Jabal Mukabber	Residential plan for building 3,000 flats		The village of Eastern Talpioth
(9)	The Jewish Quarter in the Old City	1967	Old City of Jerusalem	Residential religious school, 200 families in April 1976		Moslem Waqf. Moslem family Waqf. Lands owned by Arabs and Jews. In June 1967 - 180 houses were demolished. In April 1968 600 houses were confiscated. In 1971 2,000 Arabs were expelled from this quarter.
(10)	Beal Hetud	Under registration	Tel Al-Asour			
(11)	Ofra	1975	East of Ramallah	Labour encroachment for Gosh Imonim		