

Valerio Spada, *Allegoria dei venti*, 1647, etching (detail)

## THINKING THE MEDITERRANEAN COMMUNITIES AND IDENTITIES

**Institute of Historical Research/National Hellenic Research Foundation**  
Auditorium 'Leonidas Zervas', 48 Vassileos Constantinou Ave., 11635 Athens

**Athens, March 17, 2022**

The workshop explores the various ways in which human movements and/or transfers of ideas, concepts, and knowledge within the interconnected multicultural and multiethnic Mediterranean space affected different patterns of coexistence and different ways of tackling individual and group identity formation from the late Middle Ages to the present.

**This will be a hybrid, in-person and remote attendance, event**

*Organizing Committee*

Charalambos Gasparis, *National Hellenic Research Foundation – PIMo* (chgaspa@eie.gr)

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*Workshop sponsored by*

COST Action 18140 – *People in Motion, WG2 Ideas in Motion*

Institute of Historical Research of the National Hellenic Research Foundation

For remote attendance register in advance [here](#) to receive the link.

COVID-19 measures: In-person attendees are required to send in advance by email ([iie@eie.gr](mailto:iie@eie.gr)) a valid certificate of vaccination or recovery or a negative rapid test conducted within the previous 48 hours (as directed by Gov. Gazette 4181/9-9-2021). Wearing a mask is mandatory.



INSTITUTE OF HISTORICAL RESEARCH  
NATIONAL HELLENIC RESEARCH FOUNDATION

## PROGRAM

**09.00:** *Welcome addresses*

Institute of Historical Research, National Hellenic Research Foundation  
COST Action 18140 – People in Motion, WG2 Ideas in Motion

**09.20:** **Velika Ivkowska**, *The multicultural face of the Aegean port town of Kavala in Ottoman times*

**09.40:** **Luca Orlandi**, *Galata in the Ottoman era: urban culture and transitions of the former Genoese colony through the ages (1453-1923)*

**10.00:** **Kalliopi Amygdalou**, *Encounters with antiquity and identity formation in nineteenth-century rural Ionia: the case of Gülbahçe, İzmir*

**10.20-10.50:** Discussion

**10.50-11.20:** Coffee break

**11.20:** **Umberto Signori**, *Stories of mobility, stories of belonging: in the footsteps of Greek-speaking Venetians in the early modern eastern Mediterranean*

**11.40:** **Daphne Lappa**, *Mapping mobility in eighteenth-century eastern Mediterranean: Jews, Muslims and non-Catholics in the Casa dei Catecumeni of Venice*

**12.00:** **Vasileios Syros**, *Venice as a political laboratory: Jewish and Greek negotiators of difference*

**12.20-12.50:** Discussion

**12.50-14.00:** Lunch

**14.00:** **Randi Deguilhem**, *Beyond communal identities: citizenship, responsibilities and rights of the individual vis-à-vis the state within the southeastern Mediterranean nineteenth-century nahda movement*

**14.20:** **Eleni Kyramargiou**, *Rethinking the refugee experience in Greece: a century of movement, 1922-2022*

**14.40:** **Emanuel Beška**, *The emergence of modern Palestinian identity in the late Ottoman period*

**15.00-15.45:** Discussion - **Closing remarks**

**15.45-16.15:** Coffee break

**16.15 - 17.00:** **Keynote Talk** (Joint event of the WG2 Workshop and the PIMo Management Committee Meeting)

**Maria Papapavlou**, *Identities, politics and music: the case of the Arab Andalusian musical heritage in the Maghreb*

**17:00-20:00:** **PIMo Management Meeting**

*Convened and moderated by* **Giovanni Tarantino** (University of Florence – PIMo Action Chair) and **Katrina O'Loughlin** (Brunel University London – PIMo Action Vice-Chair)

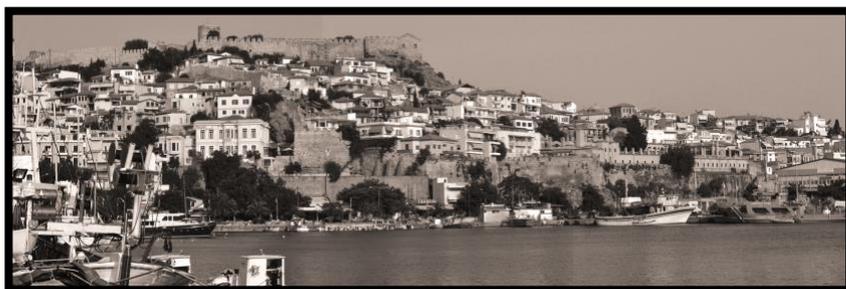
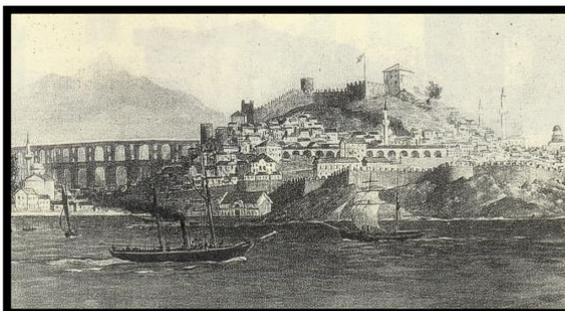
## ABSTRACTS and SPEAKERS

### *Thinking the Mediterranean. Communities and Identities*

#### ABSTRACTS

**Velika Ivkowska** - *The multicultural face of the Aegean port town of Kavala in Ottoman times*

Located at a geostrategic point of the Via Egnatia and the northern Aegean coast, the small town of Kavala played an important role as a defensive point and trading port in Ottoman times. It developed at the site of the fortified Byzantine city of Christoupolis, of which very few traces remain, and along the seacoast, shaping the built environment and surrounding landscape. Kavala's coastal location and the benefits that accrued from transit trade ensured the city's continuity through the Ottoman period and its growth into an astonishingly multiethnic and multi-confessional town. Various ethnicities, such as Slavs, Orthodox Rums, Jews and Armenians, as well as Hapsburgs and Italians, shaped the multi-confessional face of the port town and added to the richness of its history not only in architectural and urban terms but also with respect to the wider region's socio-economic wellbeing and intangible narratives. This presentation will focus on the communities that coexisted in the city through its urban development, simultaneously tracing the transformations that occurred in five centuries of its life under the Ottoman Empire.



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**Luca Orlandi** - *Galata in the Ottoman era: urban culture and transitions of the former Genoese colony through the ages (1453-1923)*

The settlement of Galata (or Pera) was positioned on the northern side of the Golden Horn opposite from the ancient Greek foundation of Byzantium and the later Byzantine capital of Constantinople. During the Middle Ages, this strategic suburb of Constantinople became a Genoese trade quarter and,

then, colony that flourished within its fortified perimeter as an independent town for almost three centuries. By that time, Galata bloomed into an important Mediterranean harbor that invited a growing influx of foreigners, the so-called ‘Franks’ or Levantines, attracted to this land by new possibilities for expanding commercial enterprises from the European coasts, and the Mediterranean in general, towards the East. These newcomers settled themselves in the area, bringing their own cultures, customs, traditions and religions, further diversifying the mixed makeup of the local population, which was composed mainly of Greeks (Rums), Armenians and Jews. After the Ottoman conquest in 1453, the town of Galata continued to maintain its vivid multiethnic and multicultural outlook. Under the new Ottoman order, foreign presence was enriched with new cultures and institutions introduced by Jews and Arabs coming predominantly from the Iberian peninsula, as well as by Turks from Anatolia. Galata, with its harbor and natural disposition for trade, grew into an even more important part of the commercial life of the city of Istanbul, extending its borders outside its historic walls. Galata, as a separate settlement, and its walled boundaries slowly disappeared in time due to modernization processes that occurred in the reformed Ottoman Empire of the nineteenth century and the transition to modern Pera/Beyoğlu. This cosmopolitan district would become the center of the newly emerging bourgeoisie of Istanbul in the late nineteenth and early twentieth centuries before the rise of the Turkish Republic in 1923.

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**Kalliopi Amygdalou** - *Encounters with antiquity and identity formation in nineteenth-century rural Ionia: the case of Gülbahçe, İzmir*

In the late nineteenth century, the inhabitants of Gülbahçe, a Greek Orthodox village in western Asia Minor, discovered the ruins of a monumental 6th century basilica in a field outside their village. This discovery was recorded as resulting from the guidance of Saint Demetrius, who appeared in the dream of a virtuous village woman named Sophia and indicated the location of the church. As a result of this dream and others that followed, the inhabitants of Gülbahçe claimed a unique relationship to their land and to the ruins – one that complicated regional, class and religious identities. The physical relationship with the church came to an end in 1922, when the inhabitants of Gülbahçe, together with all the Greek Orthodox populations of Asia Minor, were displaced to Greece following the unsuccessful Asia Minor Campaign and the compulsory Population Exchange. Nevertheless, the memory of this relationship remains recorded in the refugee oral accounts at the Centre for Asia Minor Studies in Athens, in which one can read about the various ways that the local population engaged with antiquity: by consuming it, controlling access to it, revering it. Dreaming and digging were widespread phenomena in the 19th century Greek and Ottoman world. Meanwhile, formal education in newly-founded school settings dictated a different relationship with the past and with the territory in a region where archaeologists of all national backgrounds competed for ownership over antiquity. This paper considers the history of the church’s discovery from the point of view of the transfer of ideas, identity formation and material culture. It also explores the ways that incoming Muslim refugees that settled in Gülbahçe engaged with the ruins, until their final disappearance in the late 1990s.

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**Umberto Signori** - *Stories of mobility, stories of belonging: in the footsteps of Greek-speaking Venetians in the early modern eastern Mediterranean*

Analyses of how the concepts of mobility and belonging were (and still are) understood and narrated can be found scattered across studies on the operation of premodern and modern societies over the past three decades. Despite the existence of a vast, spread archive of European and Ottoman sources, however, our knowledge of the individuals’ experience of mobility and identification in the early modern Mediterranean remains surprisingly insufficient. Much of the existing scholarship focuses on legal

categories and geographic movements of peoples in the Mediterranean, paying less emphasis on historical narratives about understanding the meaning of displacement and unbelonging. This paper pays attention to the different ways in which the early modern experience of mobility and belonging was represented by different narrators. Focusing on the interaction between Venetian institutional reports about the migration of their Greek-speaking subjects in the Ottoman territories on one hand, and on the other hand on petitions for protection made by these migrants, I illustrate how the Venetian authorities' perspective about mobility had a strong influence on the way in which temporary laborers explained their movements. At the same time, the analysis of migrants' testaments reveals to us a distinct way in which they themselves understood their circulation in the eastern Mediterranean. I contend, therefore, that mobility could be imagined by migrants as a resource that shaped their sense of belonging, a bond that no system of domination could easily undermine. This paper aims to elucidate the Greek-speaking migrants' conception of their experiences of belonging and movement in the early modern eastern Mediterranean, which was previously unknown, making these migrants' addresses to the identity issue more accessible.

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**Daphne Lappa** - *Mapping mobility in eighteenth century eastern Mediterranean: Jews, Muslims and non-Catholics in the Casa dei Catecumeni of Venice*

The Venetian *Casa dei Catecumeni*, a Counter-Reformation institution established in the 16th century to control and promote conversion to Catholicism, was a Mediterranean microcosm. A diverse crowd intersected there, people that had previously followed completely different paths and itineraries: Muslim soldiers, sailors, traders, journeymen but also war captives coming from the Ottoman Balkans, the coastal cities of North Africa and faraway Ottoman Anatolia; Jewish merchants, peddlers or second-hand dealers, rabbis and itinerant preachers coming from Venice and the Italian Peninsula but also from the wider Mediterranean; few Eastern Christians from the Ottoman Empire along with few Protestants, mostly mercenaries, from Holland, England or Switzerland. The world of prospective converts was a world on the move. Based on the miniature life stories that these people recounted upon their arrival at the Venetian *Casa dei Catecumeni* during the 18th century, this paper follows their trail. Adopting a micro-perspective and placing the emphasis on mobility as an early modern everyday experience, the paper a) inquires into what triggered the mobility of the people that reached Venice and the *Casa dei Catecumeni* b) unearths the patterns of mobility that they followed and c) highlights the key role that the Venetian Maritime State assumed as a major node within the wider network of early modern routes that interlinked the shores and lands of the Mediterranean world. The paper thus aims to contribute to the field of Mediterranean Studies and the ever-growing literature on mobilities.

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**Vasileios Syros** - *Venice as a political laboratory: Jewish and Greek negotiators of difference*

The proposed paper seeks to engage with some of the core themes of the Workshop, namely how various forms of mobility across the early modern Mediterranean generated new patterns of symbiosis and how different systems of political and social organization shaped diverse notions of tolerance and marginality. In particular, I will revisit the importance of early modern Venice as a laboratory for illuminating the role of religious and ethnic minority groups and their relations to the agencies of political power and control. I will address this question from a new angle by looking at a new corpus of sources produced by Jewish and Greek authors in the 17th century on the relations of ethnic and religious minorities and the political organization of the Serenissima. While prior scholarship has focused on the history of these two communities within the broader context of political, social, and economic developments that occurred in Venice, the focus of this presentation will be on a later period when there was a new influx of refugees and migrants from the former Venetian colonies in the Greek isles. As such, I will discuss how the canonical sources of each tradition, notably the Bible and the ancient Greek philosophical heritage, were utilized for new interpretations in favor of Jewish and Greek presence in Venetian social and political

life. Additionally, I will examine the different ways in which Jewish and Greek authors theorized the benefits and disadvantages of exile and the interplay of diasporic existence and political power.

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**Randi Deguilhem** - *Beyond communal identities: citizenship, responsibilities and rights of the individual vis-à-vis the state within the southeastern Mediterranean nineteenth century Nabda movement*

This paper focuses on the idea of citizenship as it was interpreted within the *nabda* (renaissance) movement in the southern and eastern Mediterranean during the nineteenth century and first decades of the twentieth. Within this framework, it will study the relationship between the expression and theory of the exercise of citizenship in different contexts within this part of the Mediterranean, including the gendered aspect of the question. The flow of ideas across the Mediterranean will also be taken into consideration, i.e. the northern Mediterranean and northern European ideas and programs of citizenship as formulated within the Enlightenment movement as they circulated within the southern and eastern Mediterranean. In this regard, this paper studies the movement of ideas relevant to the question of citizenship and the individual within specific spaces of circulation in the southern and eastern Mediterranean, namely, concerning treatises, newspapers-pamphlets and cultural-political clubs within this region as well as within the Ottoman public school system created within the Tanzimat structure.

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**Eleni Kyramargiou** - *Rethinking the refugee experience in Greece: a century of movement, 1922-2022*

Between 1922 and 1924 more than one million Christians from the Ottoman Empire settled in Greece, and about five hundred thousand Muslims relocated to the newly formed Turkish state, as a result of the Greek-Turkish war of 1919-1922 and the population exchange agreement that followed. Under the pressure caused by the end of the war, Greece and Turkey, both aiming to promote interior security and stability, bilaterally decided to solve the issues arising from the existence of minority populations permanently and definitively. The Treaty of Lausanne put an end to the constant movement of populations that had begun with the Balkan Wars of 1912-1913. Although the Treaty was signed at the beginning of 1923 the population exchange process was completed at the end of 1924, highlighting the multiple speeds and varying volumes of movement. At the same time, the 1923 agreement legally established the method of population exchange in the international arena. In Greek public discourse the refugee movement of 1922 is rarely considered a result of the expansionist policy of the Greek government or the consequence of the military defeat. It is most commonly viewed instead as a tragic moment in modern Greek history. Conversely, the refugee settlement is treated as a permanent new condition without focusing on the constant mobility of these populations inside and outside Greece. The predominant perception of the refugee experience is based on a teleological and linear understanding of human mobility: refugees left a specific geographical location at a specific historical conjuncture and, finally, they settled to a “new” life in a specific geographical location. This teleology simplifies a history of intertwined mobility stories that marked the shaping of the southeast Mediterranean in the first decades of the twentieth century. On the contrary, the interdisciplinary research project “100 memories” proposes a different methodology by re-creating and narrating the migration history of four port cities (Chania, Piraeus, Volos and Thessaloniki) in the twentieth century. Presenting this research project, I will try to highlight the constant mobility of the refugee populations and their contribution to the formation of the modern urban fabric of these four Greek port cities. The refugee movement of 1922 will be the starting point from which to follow the evolution of these cities and the continuous movement of people to and from these cities throughout the twentieth century.

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**Emanuel Beška** - *The emergence of modern Palestinian identity in the late Ottoman period*

This paper focuses on the origins of modern Palestinian identity and the reasons for the wide adoption of the concept. It looks at when and in what context Arabs began to use the Arabic

term *Filastīnī* (“Palestinian”) to refer to the people living in the three Ottoman *sanjaqs* of Jerusalem, Nablus, and Akka that later became Mandatory Palestine. Palestinian identity began to coalesce in the first two decades of the twentieth century, and the term started to occur in the periodical press mainly in articles discussing Zionism, Orthodox Renaissance (reform movement in the Greek Orthodox Patriarchate of Jerusalem), and the Palestinian diaspora. The article delves deeper into how the use of the term *Filastīnī* (“Palestinian”) was informed by the experience of Palestinians living outside of their Palestinian homeland – both within the Ottoman Empire and abroad (mostly in the Americas). Moreover, it considers how the shared experience of being exposed to Zionist activities drew together the inhabitants of the *mutaṣarrıfıya* of Jerusalem and the people from the two northern *sanjaqs* – despite pertaining to different administrative units. Furthermore, the paper analyses the reasons for substituting both more inclusive terms that were in circulation at that time, – like Ottoman, Syrian, and Arab – as well as the more parochial ones – like *Nabulusī* (“inhabitant of the town/*sanjaq* of Nablus”) or *Qudsi/Maqdisi* (“Jerusalemite”). The research draws mainly on extant issues of Late Ottoman Palestinian Arabic newspapers (*Filastīn*, *al-Karmal*, *al-Quds*, *al-Munādī*) and to a lesser degree on Lebanese periodicals (*al-Mufīd*, *Lisān al-Hāl*).

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**Maria Papapavlou** - *Identities, politics and music: the case of the Arab Andalusian musical heritage in the Maghreb*

Classical Andalusian music is believed to have come to North Africa with Muslim and Moriscos populations who were expelled from Córdoba, Sevilla, Valencia, and Granada by decrees of Christian kings during the period of the Reconquista of Al-Andalus and later (13<sup>th</sup> -17<sup>th</sup> century). This paper will focus on contemporary identity politics in nation-states and societies of the Maghreb regarding the uses (and abuses) of Andalusian music. Reflecting the glorious Arabic past of the Iberian Peninsula (711-1492), Andalusian musical heritage has been a vehicle of political and cultural negotiations at various levels in national/colonial and postcolonial contexts. I will discuss the cases of Tunisia (national identities), Algeria (trans-local identities), Morocco (socio-economic identities), and Libya (local identities) in the light of ethnomusicological and anthropological field research in the region. Without going into much ethnomusicological detail, selected audiovisual examples will illustrate the different cases, aiming to give a sense of contemporary Andalusian musical performances in the Maghreb.

## SPEAKERS

**AMYGDALOU Kalliopi** is an architectural historian and Senior Researcher at ELIAMEP, where she leads the ERC StG project HOMEACROSS ‘Space, Memory and the legacy of the 1923 Population Exchange between Greece and Turkey’. She has held a lecturer position at the School of Architecture, Izmir Institute of Technology (2015-2017). Her work has been published in academic journals (*International Journal of Islamic Architecture*, *Bulletin de correspondance hellénique*, *Historica*), and she has co-edited *The Future as a Project; Doxiadis in Skopje* (Hellenic Institute of Architecture 2018).

**BEŠKA Emanuel** is Research Fellow at the Institute of Oriental Studies of the Slovak Academy of Sciences. He is an Arabist and historian of the modern Middle East with a research focus on late Ottoman Palestine. He has authored some two dozen peer-reviewed research papers and two scholarly monographs: *From Ambivalence to Hostility: The Arabic Newspaper Filastīn and Zionism, 1911–1914* (Slovak Academic Press 2016), *Unfulfilled Hopes of the Arab Spring: A Decade of Revolutions, Uprisings and Conflicts in the Middle East*.

**DEGUILHEM Randi**, Professor with the CNRS, is a historian of the modern and contemporary eastern and southern Mediterranean world. Her research interests include the jurisprudence of waqf foundations and their application, a topic in which gender analysis is one of the relevant elements, as



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well as the cultural history of Syria from the late Ottoman era to the present revolutionary era. She is a member of TELEMMe-MMSH, Aix-Marseille University (AMU), France, where she directed graduate seminars (1998-2010) and supervised PhD dissertations. In 2010-2016 she directed the graduate seminar on waqf foundations at IISMM-EHESS, Paris, and in 2012-2016 the GDRI CNRS research cluster WAQF Foundations, with nine national and international partners. During 2015-2020 she directed the AMU platform *GenderMed*.

**IVKOVSKA Velika** is an engineer architect and Assistant Professor at the International Balkan University, Skopje. She holds a Bachelor's degree in Engineering and Architecture from the University of "Ss. Cyril and Methodius" and a Master of Science degree in Building Heritage from the University American College Skopje, Faculty of Architecture and Design. She completed her PhD thesis at Istanbul Technical University, Faculty of Architecture, Department of History of Architecture, between 2014 and 2018. She is an active participant in conferences and seminars that relate to the history of architecture. Her fields of interest encompass Ottoman and vernacular architecture, as well as Byzantine architecture, modern architecture and history of garden design. As an active member of the International Council on Monuments and Sites (ICOMOS) N. Macedonia, EAUH, AISU and People in Motion Workgroup 2, her work and researches are focused on the built heritage and its protection and preservation. She is publishing widely on architectural, vernacular and urban environments.

**KYRAMARGIOU Eleni** is Associate Researcher at the Institute of Historical Research/National Hellenic Research Foundation. She holds a PhD in Contemporary History from the University of the Aegean, and has participated in research programs of the Institute of Mediterranean Studies/Foundation of Research and Technology, the Institute of Historical Research/National Hellenic Research Foundation, and the National Bank of Greece Cultural Foundation. Her research focuses on refugee settlement and industrial history in the wider area of the Piraeus. She is currently Principal Investigator of the research project "100 Memories" (2020-2023), which focuses on the memories and legacies of the population exchange and the refugee settlement in Greece. She has published a book and several articles in academic and non-academic journals.

**LAPPA Daphne** holds a BA degree in History from the University of Crete and Master and PhD degrees from the European University Institute of Florence. Her research interests encompass different aspects of religious group formation and cross-confessional dynamics in the pre-modern and modern eastern Mediterranean. She has earned postdoctoral fellowships at the Digital Humanities Laboratory/Swiss Federal Institute of Technology in Lausanne, at the Seeger Center for Hellenic Studies/Princeton University, and at the Hellenic Institute for Byzantine Studies in Venice. She has taught as adjunct lecturer at the Universities of Athens and Corfu and is currently teaching at the University of Patras.

**ORLANDI Luca** is an architect and architectural historian. He graduated from the Faculty of Architecture, University of Genoa, and holds a PhD degree (2005) from the Polytechnics of Turin, Program of History and Critics of the Architectural and Environmental Heritage. His doctoral thesis discusses the Ottoman architect Sinan. He lives in Istanbul, where he teaches history of architecture, contemporary architecture, and architectural design studio as Assistant Professor at Özyeğin University, Faculty of Architecture and Design. He has given lectures and seminars and participated in international workshops in universities in Turkey and abroad, and in recent years serves as Resident Professor at Politecnico di Milano. His fields of interest include Ottoman architecture, the architect Sinan, Galata and the Genoese colonies in the eastern Mediterranean, contemporary Italian and Turkish architecture, and travelogue in the Levant.

**PAPAPAVLOU Maria** is Professor of Ethnomusicology – Music Cultures of the Mediterranean at the Faculty of Music Studies, National and Kapodistrian University of Athens. She was born in Switzerland and studied piano and music theory at the National Conservatorium of Athens. She graduated from the Department of Philosophy and Social Studies of the University of Crete (1994). She holds a PhD from the Institut für Ethnologie of Leipzig University (2000). Her thesis is about flamenco, Gitanos and their

relations to the local society. Her current research interests focus on music, sound and mysticism in the Mediterranean, music and trance in North Africa, and Arab Andalusian music.

**SIGNORI Umberto** is currently Postdoctoral Research Fellow at the Haifa Center for Mediterranean History of the University of Haifa. He was formerly a fellow at the Italian Institute for Historical Studies (Naples) and postdoctoral research fellow at the National and Kapodistrian University of Athens. His work explores issues of mobility, diplomacy, protection, and procedures of identification in the early modern Mediterranean from a perspective centred on the rights claimed by foreigners. His interests focus on several Mediterranean polities, including the Republic of Venice, the Kingdom of Naples, and the Ottoman Empire. His publications on Mediterranean studies include “Supplier pour le consulat. Entre défense des intérêts personnels et service fidèle des consuls vénitiens dans le Levant ottoman (1670-1703)”, in *Cahiers de la Méditerranée* 98 (2019), and “Informare e proteggere. La rete consolare veneziana nel Mediterraneo orientale (1670-1715)”, in *RiMe – Rivista dell’Istituto di Storia dell’Europa Mediterranea* 17/2 (2016).

**SYROS Vasileios** is Director of the Early Modern Greek Culture Program at the Medici Archive Project, and Osk. Huttunen Fellow at Clare Hall, University of Cambridge. His main research interests lie in medieval and early modern intellectual history. Syros has published *Marsilius of Padua at the Intersection of Ancient and Medieval Traditions of Political Thought* (University of Toronto Press 2012), *Die Rezeption der aristotelischen politischen Philosophie bei Marsilius von Padua* (Brill 2007), and *Well Begun is Only Half Done: Tracing Aristotle’s Political Ideas in Medieval Arabic, Syriac, Byzantine, and Jewish Sources* (ACMRS 2011). His scholarly work has appeared in several international peer-reviewed journals, including *Renaissance Quarterly*, *Viator*, *Journal of Early Modern History*, *Intellectual History Review*, *Medieval Encounters*, and *Journal of World History*. Syros has received fellowships from Harvard University, the University of Michigan, Columbia University, the University of Pennsylvania, Princeton University, and the Hebrew University of Jerusalem.

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Location map, NHRF



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