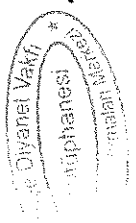
Yafa
220005
01 Aralık 2019
0475



118. Avitsur, 'Ashkelon', p.63.
119. Conder and Kitchener, *Survey*, p.411.
120. Aharoni, 'Ashkelon', p.395.
121. Braslavsky, *Do You*, p.278.
122. J. Waschitz, *The Arabs in Palestine: Economics, Society, Culture, Politics* (Merhaviah: Hapoalim, 1947) (Hebrew), pp.105–106.
123. Braslavsky, *Do You*, p.360.
124. J. Braslavsky, *Studies in Our Country: Its Past and Remains* (Tel-Aviv: Hakibutz Hameuchad, 1954), pp.326–327 (Hebrew).
125. Schwarz, *Tevuot*, p.123.
126. G. Biger, *An Empire in the Holy Land: Historical Geography of the British Administration in Palestine 1917–1929* (New York and Jerusalem: Magnes, 1994), pp.152–153.
127. Biger, *Empire*, p.156; H. C. Luke and E. Keith-Roach, *The Handbook of Palestine* (London: Macmillan, 1922), p.83.
128. Schwarz, *Tevuot*, p.142.
129. Guérin, *Description*, p.129.
130. Geikie, *Holy Land*, p.122.
131. W. Khalidi, *All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948* (Washington: Institute for Palestine Studies, 1992) p.98.
132. E. G. Rey, *Etude sur les Monuments de l'architecture militaire de Croises en Syrie et dans l'ile de Chypre*, (Paris: Imprimerie nationale, 1871), p.29.
133. Guérin, *Description*, pp.134, 148.
134. Conder and Kitchener, *Survey*, p.422.
135. Elston, *Handbook*, p.61.
136. T. H. E. Last, *Survey of Wells: National Park Ashkelon* (Jerusalem: Geological Survey of Israel, 1989); T. H. E. Last, 'Survey of Water Wells', in L. E. Stager, D. Schloen and D. M. Master (eds), *Ashkelon* Vol. 1, (Winona Lake, Indiana: 2008), Eisenbrauns, pp.107–126; Y. Nir, 'The Wells of Ashkelon', in L. E. Stager, D. Schloen and D. M., Master (eds), *Ashkelon* Vol. 1, (Winona Lake, Indiana: 2008), Eisenbrauns, pp.105–106.
137. Guérin, *Description*, pp.134–135.
138. Geikie, *Holy Land*, p.123.
139. Aharoni, 'Ashkelon', p.401.
140. Aharoni, 'Ashkelon', pp.397, 401.
141. Thomson, *The Land*, p.176.
142. Aharoni, 'Ashkelon', pp.395–398.
143. Braslavsky, *Do You*, p.279.
144. Aharoni, 'Ashkelon', p.471; P. Cohen and D. Benvenisti, *Guide to the Land of Israel* (Hebrew) (Jerusalem: Jerusalem Press, 1937), p.173.
145. J. Garstang, 'The Excavation of Askalon, 1920–1921', *PEFQ* (1921), pp.73–75, Pl. 1.
146. Khalidi, *All That*, p.116.
147. Aharoni, 'Ashkelon', p.401.
148. Khalidi, *All That*, p.116.
149. Grossman, *Rural*, p.158.
150. Thomson, *The Land*, p.178.
151. Guérin, *Description*, p.172.
152. Conder and Kitchener, Survey, p.283.
153. Grossman, *Rural*, p.158.
154. Khalidi, *All That*, p.123.
155. Schwarz, *Tevuot*, p.142.
156. C. W. M. van de Velde, *Narrative of a Journey through Syria and Palestine in 1851 and 1852*, Vol. 2 (Edinburgh: Blackwood, 1854), p.179.
157. Schwarz, *Tevuot*, pp.123, 143.
158. D. Roberts, *The Holy Land, Syria, Idumea, Arabia, Egypt & Nubia, Vol. 3: Judea & the Jordan River* (London: Moon, 1842), p.132.
159. Guérin, *Description*, p.133.
160. J. Murray, *A Handbook for Travellers in Syria and Palestine* (Murray's Hand-book Syria and Palestine) (London: John Murray, 1875), p.278.

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

MIDDLE EASTERN STUDIES
2019, VOL. 55, NO. 6, 1005–1019
https://doi.org/10.1080/00263206.2019.1605596

Routledge
Taylor & Francis Group

Check for updates

The destruction of old Jaffa in 1936 and the question of the Arab refugees

Tamir Goren

Department of Land of Israel Studies and Archaeology, Bar-Ilan University, Ramat Gan, Israel

From the outset, the Great Arab Revolt in Palestine (titled by the Yishuv (Jewish settlement) the 'riots' of 1936–1939) was characterized by violent events the like of which the land had never previously known, in force or in extent. Its hallmark was sabotage and terrorism against installations of the British government and military forces, and against the Yishuv.[1] The government found itself caught off guard in face of the dimensions of the hostile acts, and was not primed to manage the problem in good time.

The British army maintained an orderly and consolidated plan of warfare against uprisings, which it employed in Palestine from time to time when acts of terror had to be suppressed. These methods were penalties and reprisals imposed on the local population, intended to deter the people from rendering aid to the rioters. The Collective Punishment Order of 1926 allowed the authorities to impose fines, to requisition property, to seal and blow up houses, and more. During the Arab Revolt these means were used increasingly as long as the situation escalated. Among other outcomes these operations wrought significant changes in the Arab population in both physical and demographic terms. For the first time, Arab refugees, both Muslim and Christian, were now evident on a significant scale, forced to leave their homes as a result of the destruction unleashed by the British army.

The emergence of Arab refugees resulted from the violent conflict developing between Arabs and Jews during the Mandate period, evident as early as the 1929 riots.[2] It was manifest in the mixed cities, where Arabs and Jews intermingled. Compared with Jewish refugees, the scale of Arab refugees was far smaller.[3] The Arab refugee issue in the Mandate period has never been researched; nor has the matter of Jewish refugees in that period benefited from academic, all-round and systematic study.[4] In general, study of Arab and Jewish refugees has to date focused on the event that erupted when the Mandate ended: the War of Independence.[5]

For the first time, in 1936–1939 the number of Arab refugees increased markedly as a result of the clashes between Arabs and Jews. In Jaffa this factor was especially prominent, considering that the city had distinctly nationalist focus. This caused a rise in hostilities, and exacerbated the tension between the two populations. This carried implications for the scale of the refugee issue. Moreover, the internal terror suffered by the Arab population, which peaked in 1938, multiplied the number of Arab refugees.[6] This relates to Arab citizens who endured the heavy hand of Arab terror, and who had no alternative to abandoning their homes for safe surroundings, as an escape from the unbearable condition they had fallen into and the fear for their lives. In Jaffa the Arab terror struck with force, and caused a massive surge of Arab refugees, which for the first time even reached Tel Aviv, in quest of refuge and a hiding place. Many reports appeared in the Hebrew press about Arab refugees who left Jaffa for Tel Aviv.[7] The clashes that erupted in August 1947 on the boundary between the two cities, which were thought to augur the start of a new period of riots, created yet another wave of Arab refugees.[8]

CONTACT Tamir Goren tamir.goren@biu.ac.il

© 2019 Informa UK Limited, trading as Taylor & Francis Group