



**"From the East will I bring thy seed
And from the West will I gather thee."**

Isaiah 43.5

ISRAEL BETWEEN EAST AND WEST

A STUDY IN HUMAN RELATIONS

BY RAPHAEL PATAI

Second edition with
Supplementary Notes and a New Postscript
by the Author



**GREENWOOD PUBLISHING CORPORATION
WESTPORT, CONNECTICUT**

72.28220

Original edition copyright, 1953, by
The Jewish Publication Society of America

Second edition
Copyright © 1970 by Dr. Raphael Patai

All rights reserved. No portion of this book may be
reproduced, by any process or technique, without the
express written consent of the author and publisher.

Library of Congress Catalog Card Number: 70-98711

SBN: 8371-3719-5

Greenwood Publishing Corporation
51 Riverside Avenue, Westport, Conn. 06880

Greenwood Publishers Ltd.
42 Hanway Street, London, W.1., England

Printed in the United States of America

Contents

Preface to the Second Edition	ix
From the Preface to the First Edition	xi
Illustrations	xiv
Introduction	3
1. Chronicles of the People	
1. <i>Origins</i> 2. <i>The Oriental Environment</i> 3. <i>Dis-</i> <i>persion and Assimilation</i> 4. <i>The Great Migration</i> 5. <i>Race and Language</i>	9
2. Eastern and Western Culture	
1. <i>"Fellah"-Peoples?</i> 2. <i>Cultural Foci</i> 3. <i>The</i> <i>Western Pattern</i> 4. <i>Religion</i> 5. <i>Oriental Weltan-</i> <i>schauung</i> 6. <i>What the East Must Learn</i> 7. <i>East-</i> <i>ern Social Structure</i>	27
3. Currents of Immigration	
1. <i>From Halukka to Bilu</i> 2. <i>The Second Aliya</i> 3. <i>The Third and Fourth Aliyot</i> 4. <i>Oriental Influ-</i> <i>ences</i> 5. <i>The Fifth Aliya: Westernization</i> 6. <i>The</i> <i>Oriental Aliya</i> 7. <i>New Settlement Forms</i> 8. <i>The</i> <i>Changing Ethnic Composition</i> 9. <i>Capital and</i> <i>Labor</i>	56
4. Demographic Highlights	
1. <i>The Growth of Jerusalem</i> 2. <i>Vital Statistics</i> 3. <i>Occupational Structure</i> 4. <i>Residential Segrega-</i> <i>tion</i> 5. <i>"Mixed" Marriages</i> 6. <i>Juvenile Delin-</i> <i>quency</i> 7. <i>General Criminality</i>	79

bites constitute a backward group even in relation to the Moslem-Arab fellahin. Their villages are neglected, their architecture poor, their clothing mostly dilapidated, their agriculture primitive. Socially and culturally their status is low. They are regarded by their neighbors as lazy, and there is a tendency among the Palestinian Arabs not to intermarry with them. This relationship of the Palestinian Arabs to the Moghrebites is especially noteworthy in view of the very similar attitude displayed by many among the Jews of Israel towards the present Moghrebite Jewish immigration. (Cf. pages 294 ff.)

The remaining small minority groups can be dealt with in a sentence or two. There were in Palestine (in Haifa and Acre) some 300 *Bahais*, Persian followers of a sect which split off from Shi'ite Islam. About 100 of these returned to Haifa in the summer of 1949. A few *Ahmadiyyas*, followers of a heretical Shi'ite sect, continue to live in the village of Al-Kababir on Mt. Carmel and publish a religious monthly called *Al-Bushra*, "The Message." In addition to these, there were in Palestine a number of groups who were the descendents of immigrants once constituting separate communities, but who in the course of time have almost completely assimilated to the Moslem Arab majority of the country. These are the Egyptians, the Sudanese, the Negroes, the Ghawarna, the Kurds, the Syrians, the Lebanese, the Persians, the Afghans and the Gypsies. These minority groups, each in itself of no great consequence, accounted together for the mosaic-like appearance of the non-Jewish population of Mandatory Palestine. As the overwhelming majority of all these groups lived in Galilee, which today is part of the State of Israel, those of them who did not abandon their homes during the critical months of fighting automatically became citizens of Israel.

Special mention must be made here of two quasi-Jewish groups, the Samaritans and the Karaites. The Samaritans have lived, since the days of the Second Temple, in Nablus (Sichem). During the last fifty years their numbers have slowly dwindled and it began to look as though they were doomed to extinction. After the establishment of the Jewish State, however, they began to infiltrate into Israel, and today (spring, 1952) they constitute a community of 60 persons in Jaffa-Tel Aviv.

The Karaites, stemming mainly from Egypt, have arrived in Israel after the establishment of the State. There are now about 200 families in Israel, half of whom live in a workers settlement which they founded and called Matzliah, after a 10th century Karaite author. The rest are dispersed in various places throughout the country.

The eventual absorption of these two groups into the Jewish community can be foreseen.

7. The Bedouin

The Moslem Arabs of Israel are either bedouin, nomadic herdsmen, or fellahin, settled agriculturists, or townspeople. The life-form of the bedouin is wandering within their traditional tribal territory, mostly in the Negev, and leading a precarious existence on the subsistence level. Notwithstanding their poverty in material goods, the bedouin are possessed of a great pride coupled with a deep contempt for sedentary people, especially for the fellahin. "The Bedu is the king of the world, the Fella is the ass of the world," says one of their proverbs. In 1947 the bedouin in Palestine numbered about 50,000; their number today in Israel is estimated at 17,000.

The Israeli bedouin are not real nomads like the great camel-herding tribes of Saudi-Arabia, Transjordan, Syria and Iraq, whose tribal territory stretches across political boundaries and who roam with their rich camel herds over hundreds of miles of desert and steppe. The bedouin of the Negev are semi-nomads; their livestock consists mostly of sheep and goats; and they are tied to fixed camping-places for a considerable part of the year, wandering during the rest of the year within a much smaller tribal territory, nearer to the settled and cultivated land. Tribal structure and other traditions of the proud full-nomads are declining. Together with tribal disintegration goes a trend toward sedentarization, that is, a settling down permanently within the tribal territory, on a stretch of land capable of being cultivated and of yielding some crop. This trend makes it imperative to divide the land, which previously was held in common by the whole tribe, into individual holdings to be owned either by a family or a private person. The division of the land occurs usually in the form of "occupation," this means that a family occupies a piece of land *de facto*, cultivates it all the year round, and thus becomes its sole owner also *de jure*. Usually the sheikhs, the tribal chieftains, who are the most powerful members of the tribe, succeed in occupying considerable tracts of relatively good land and become in time feudal lords and big landowners. Other strong members of the tribe also prevail when it comes to dividing the tribal lands and occupying tracts, so that the weaker and poorer tribesmen remain altogether left out and inevitably become tenants. In this manner the social classes which are characteristic of the Arab village develop at the very moment when the semi-nomadic tribe become a settled community.