

Think And Write #1 What does Reverend James Parkes mean by “real title deeds”?

“ . . . their [Zionists] real title deeds were written by the less dramatic but equally heroic endurance of those who had maintained the Jewish presence in The Land all through the centuries, and in spite of every discouragement.”

- Reverend James Parkes, 1949

Aim #4: What prompted the those of the First Aliyah to Settle in the Land of Israel? How do they go about it?

I. Jewish Reaction in Eastern Europe

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II. The First Aliyah

A. Who were they?

Russian
Jews

Yemenite
Jews

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Beginnings of Movement

“Zionism [. . .] did not begin to find its way to popular appeal and acceptance until after the Russian pogroms of 1881, which set a mass exodus of millions, in eastern and western Europe, into motion.”

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The First Aliyah



**B. Russian
Jews**

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The New Jew of Palestine

“The new immigrants were no longer old pious Jews coming to Palestine to pray and die, but rather determined young Jews coming to live and establish a Jewish nation of their own.”

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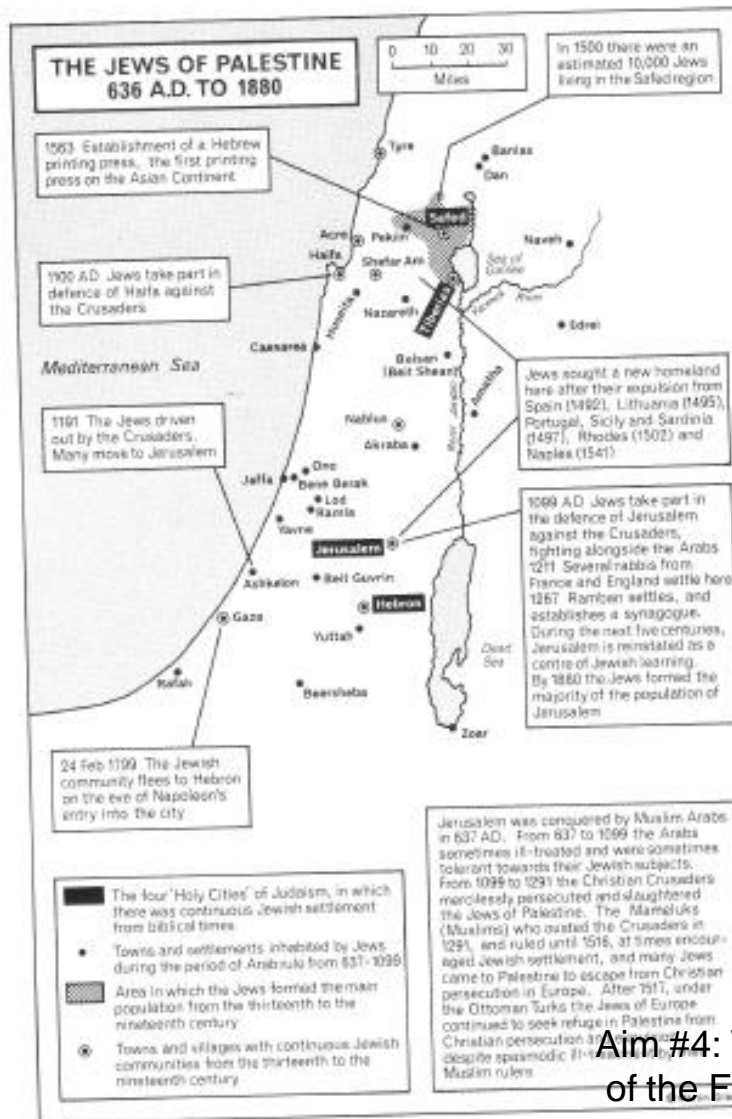
The First Aliyah



**B. Russian
Jews**

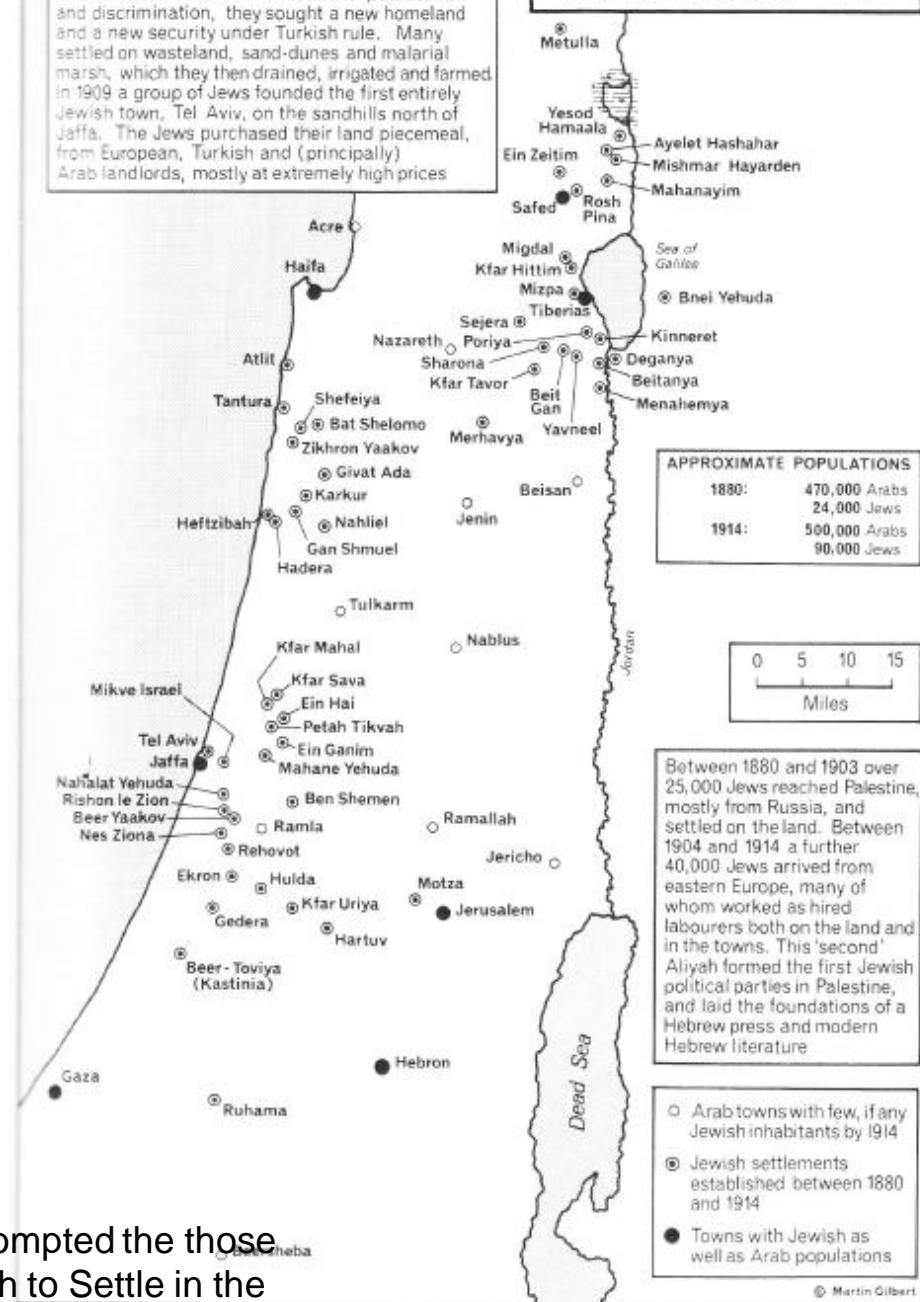
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Areas settled during the First Aliyah



Between 1880 and 1914 over sixty thousand Jews entered Palestine, mostly from Russia, Galicia, Rumania and Poland. The victims of persecution and discrimination, they sought a new homeland and a new security under Turkish rule. Many settled on wasteland, sand-dunes and malarial marsh, which they then drained, irrigated and farmed. In 1909 a group of Jews founded the first entirely Jewish town, Tel Aviv, on the sandhills north of Jaffa. The Jews purchased their land piecemeal, from European, Turkish and (principally) Arab landlords, mostly at extremely high prices.

JEWISH SETTLEMENT IN PALESTINE 1880 - 1914



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The First Aliyah

Escape pogroms and oppression which became worse after the assassination of Czar Alexander II.

Idealists, socialists, little experience and training.

B. Russian Jews

Mostly middle class.

Moved to established cities.

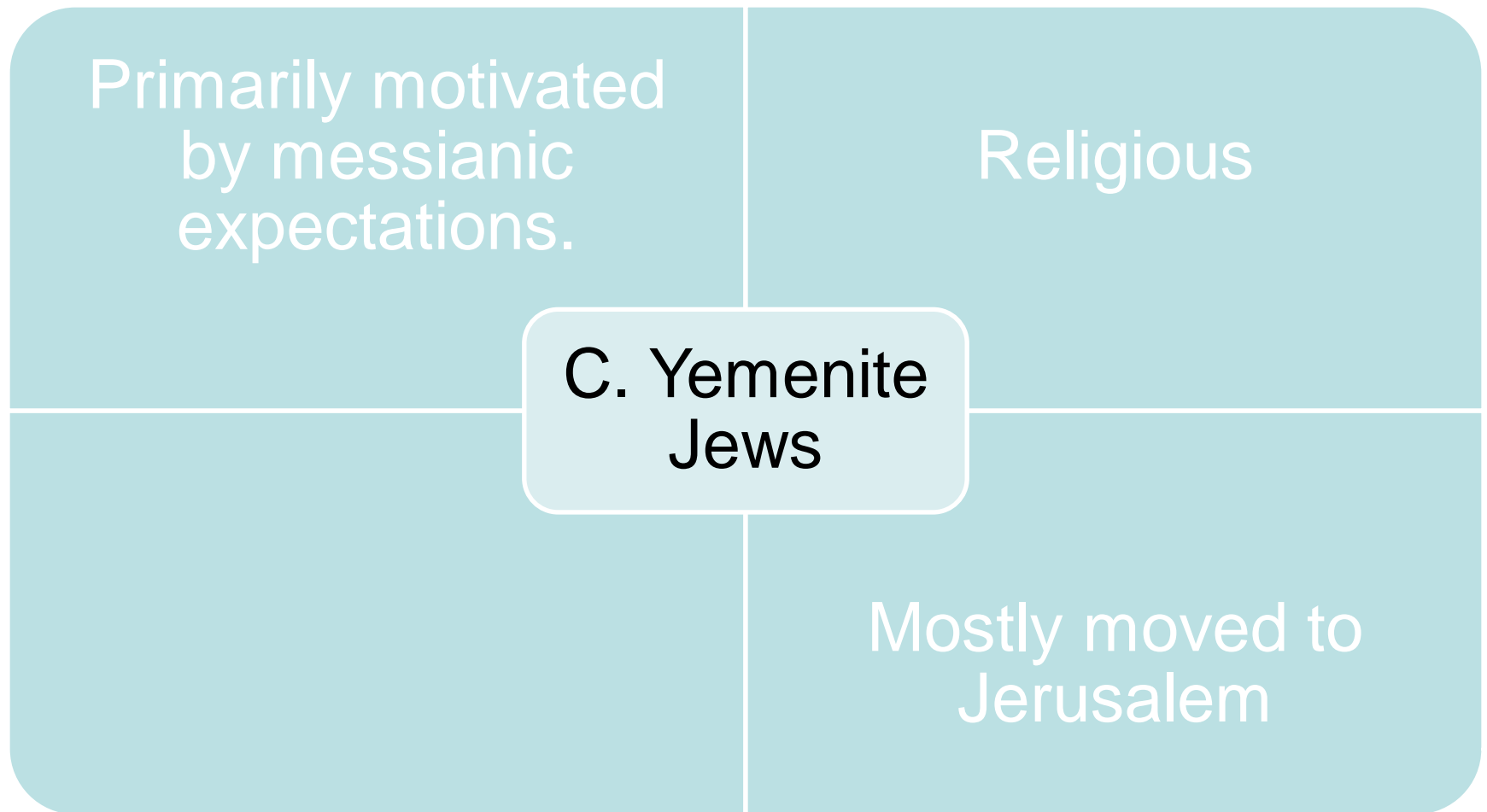
25% began farming settlements.

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III. Organizers and Investors

Beit Ya'akov Lekhu Ve-nelkha BILU

Russian Secular/Socialist

1882



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“To our brothers and sisters in Exile!

. . . What hast thou been doing until 1882? Sleeping, and dreaming the false dream of Assimilation. Now, thank God, thou art awakened from thy slothful slumber. The Pogroms have awakened thee from thy charmed sleep. . . Deeply conscious of all of this, and inspired by the true teaching of our great master Hillel, ‘If I help not myself, who will help me?’ we propose to form the following society for national ends.

WE WANT:

1. A home in our country. It was given to us by the mercy of God; it is ours as registered in the achievements of history.

HEAR, O ISRAEL! The Lord our God, the Lord is one, and our land Zion is our one hope.

GOD be with us! The pioneers of BILU.”

- *BILU Manifesto, 1882*

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Baron Edmond de Rothschild

Jewish Philanthropist

Began Carmel Oriental



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Baron Edmond de Rothschild



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Hovevei Zion

Leib Pinsker

1884

Yehuda Leib Pinsker 1821-1891)



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"... to the living the Jew is a corpse, to the native a foreigner, to the homesteader a vagrant, to the proprietary a beggar, to the poor an exploiter and a millionaire, to the patriot a man without a country, for all a hated rival."

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Chaim Chissin, a resident of Rishon Lezion, wrote in his diary:

“The happiness in the hearts of this handful of people was such as seldom falls to a Jew. They had returned to the arms of their mother, to a parental home full of welcome. The quiet, unrebelling days of long ago were theirs once more, the time of wandering and bitterness had passed. They were to live an honest life, a life of toil, tilling the soil of the ancient land of their fathers. Stirred by such noble feelings, the settlers lived together like brothers, they ate and drank together, and shared their joys and sorrows. No one spared himself in the attempt to promote the welfare of the settlement.”

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1890 a woman in the Zionist settlement of Zikhron Yaakov in Palestine wrote a letter about her daily life:

“Every day I bring home a basket of eggs laid by my own hens; in the morning we drink good, fat milk from my cows; we have chicken every day for our noon meal, while [in Russia] we would only have such luxuries on holidays. For supper, we drink tea and eat bread with delicious butter. We have never been as quiet and tranquil, without worries, as we are today, and I have never imagined a life which is better than the life we have today. The air is clean and healthy. Everyone out walking passes by our house, all of the things brought into the *moshova* for sale pass by our house, so I buy everything cheaply without having to weary my feet going to the market to buy what I need. **I've already learned to speak Arabic quickly, because everything is brought to my home and all of the sellers are Arabs.**”

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Chaim Chissin wrote of his arrival in Jaffa Bay:

“Before the ship had come to a stop, it was besieged on all sides by a swarm of small craft, thick as locusts. The boatmen scurried around the deck looking for passengers, but insisted on a *teskere* [permit] from any Jew who wanted to hire them. **Ever since the time when Jews were first denied the right to settle in Palestine, they have only been allowed to enter Jaffa with an official *teskere*. Even with this, it is not easy to obtain entry.** All boatmen have been strictly forbidden to bring any Jew ashore with the *teskere*, and if they disobey the ordinance, they are fined.”

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“Our harvest is most unsuccessful, and we have no one to blame but ourselves. Whenever the Arabs told us that it was already too late to sow barley, or that the land was unsuited for it, we never hesitated to tell the "barbarians," with considerable self-assurance, "Oh, that doesn't matter. We'll plow deep, we'll turn the soil inside out, we'll harrow it clean, and then you'll see what a crop we'll have!" We provided ourselves with big plows, sunk them deep into the soil, and cruelly whipped our horses which were cruelly exhausted. Our self-confidence had no limits. We looked down on the Arabs, assuming that it was not they who should teach us, but we who would show these "barbarians" what a European could accomplish on this neglected land with the use of perfect tools and rational methods of cultivation. The only trouble was that we ourselves knew about European methods of cultivation only from hearsay, and our agriculturist, too, knew little because each country has its own peculiarities.”

- Chaim Chissin, wrote in his diary in 1883

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IV. Problems with the First Aliyah

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