

25. *Falastin*, 5 June 1913.
26. Very little is known about this society beyond the fact that it included Christians as well as Muslim.
27. For names of participants and texts of telegrams see *al-Mu'tamara al-Arabi al-Awwal* (The First Arab Congress) published by the Supreme Committee of the Decentralisation Party in Egypt (Cairo, 1913).
28. Neville Mandel, 'Attempts at an Arab-Zionist Entente, 1913-1914', *Middle Eastern Studies*, vol.I, no.3, April 1965 p.241.
29. *Ibid.*, p.251.
30. *Ibid.*, p.258.
31. Antebi to President of JCA, 31 August 1913, JCA 268/no.218, quoted in Mandel, *op.cit.*, p.390.
32. Quoted in Mandel, *op.cit.* p.476.
33. An educated Arab, Husni Khayyal, advocated the establishment of a college with Arabic as the language of instruction (*al-Iqdam*, Cairo, 14 June 1914). An unsigned manifesto distributed in Jerusalem in July 1914 called for the establishment of industrial and agricultural schools (*al-Karmal*, 7 July 1914).
34. In June 1914 Nablus's Administrative Council prohibited all sales of land to the Zionists irrespective of their nationality (*Falastin*, 27 June 1914).
35. *Al-Karmal*, 7 July 1914.
36. *Falastin*, 26 March 1914.
37. *Falastin*, 29 March, 1914.
38. *Ibid.*, 29 April 1914.
39. McGregor to Mallet, 30 April 1914, FO 371/2134/2236, no.31.
40. *Jewish Social Studies*, p.125.

3 POLARISATION: THE MILITARY ADMINISTRATION 1917-1920

Between the summer of 1914 and the autumn of 1917, Palestine's internal political scene was overtaken by the First World War. Politically active elements in Palestine — Southern Syria as it was known then — were plotting against the Ottoman Empire in the interests of the Arab Revolt and Arab independence. The Palestinians, nevertheless, were not unmindful of the dangers posed by the Zionists.

In a report prepared by the Arab Bureau (a British military institution based in Cairo) during the early months of 1917, British officials were informed that 'There has already been formed in Jerusalem a society of the better class and better educated young Moslems for resisting Jewish colonisation'.¹

A more revealing report on the political situation in Palestine was filed during the first weeks of January 1917 by Captain William Ormsby-Gore of the Arab Bureau.² The report described certain aspects of the political power structure in Jerusalem, and the attitude of the Palestinian Arabs towards the Turks, the British and the Zionists. 'In Palestine nobody — except the German Colonists — likes the Turks, least of all do the oppressed peasantry'.³ The notable Muslim families — the Hussainis, the Khalidis, the Nashashibis and the Dawudis — were pro-British and sent their sons to English schools to be educated;

The Moslems of Jerusalem and neighbourhood are well disposed toward the Christians, but very anti-Jewish, or to be more precise — Anti-Zionist. They strongly object to the growth in number and influence of the Jewish colonies in town and country and particularly to the purchase of land by the Zionists and consequently dispossession of the Moslem population..

The writer further added that the opposition of the old Turks and Arab representatives in the Ottoman Parliament to Zionist acquisition of land was quite ineffectual.

The ineffectiveness of the anti-Zionist Arab effort in the Ottoman Parliament encouraged the Palestinian Arabs to join secret Arab societies which were dedicated to Arab autonomy and later worked for Arab independence. The Palestinians conspicuous role in these secret