

there were angry demonstrations by excited crowds, and in the course of an attack on a Jewish school in Hebron one Jew was killed. On the following day Arabs in Hebron made a bloody attack on the Jewish quarter and on isolated Jewish houses lying outside the crowded quarters of the town. More than sixty Jews were killed and more than fifty were wounded.

Jewish Counter-attack

On the same day a determined Arab crowd who wished to obtain arms, attacked the police barracks in Nablus, where serious trouble was averted by the action of the police firing on the crowd. In Beisan an attack was made on the Jews. There was a minor disturbance at Jaffa, and several Jewish colonies were attacked. On 25 August attacks by Arabs were made on the outlying Jewish districts. Isolated attacks on Jewish colonies continued and burning. In Haifa there was an outbreak in the old quarter, and several attacks were made on Hadar Hacarmel, a Jewish suburb of Haifa. In Jaffa a police officer who opened fire on an Arab crowd succeeded in beating off an attack on the quarter which lay between Jaffa and Tel Aviv:

In this quarter there occurred the worst instance of a Jewish attack on Arabs, in the course of which the Imam of a mosque and six other people were killed. On the 26th August, there also occurred a Jewish attack on the Mosque of Okasha in Jerusalem, a sacred shrine of great antiquity held in much veneration by the Muslims. The mosque was badly damaged and the tombs of the prophets which it contains were desecrated.⁵²

On 29 August, Arab mobs attacked the Jewish quarter in Safad where some forty-five Jews were killed or wounded and several Jewish houses and shops were set on fire.

Apart from isolated incidents and attacks the hostilities soon subsided and the situation began to improve from day to day. During the disturbances 133 Jews were killed and 339 were wounded, of whom 198 were treated in hospital; 116 Arabs were killed or died in hospital, while the number of Arabs who received treatment in hospitals for injuries was 232.⁵³

The Watershed

The events of the last week of August 1929 proved to be the watershed in Arab-British relations in Palestine. The rising began as an anti-Jewish

outburst, since the Mufti had no desire to fight the British, and his men were believed to have nourished the impression that the Government was in sympathy with the Arabs (*Dóleh Ma'ana*). Although the events of 23 August in Jerusalem did not entail any hostile actions against the Government, both the Government and the Muslim Supreme Council (see to have) lost control of the situation less than 48 hours after the initial Arab attacks on the Jewish Quarter. In the course of their defence of Jewish lives and property the British troops fired at the Arab mobs inflicting many casualties. The immediate effect was reflected in the attitude of the purely Arab towns — Nablus, Acre, Jenin, Tulkarem and Gaza — where the demonstrations assumed a pure anti-British character. In the meetings of the Arab Youth (*Shabab*) which took place in various places in order to decide on the form of solidarity towards the Jerusalem Arabs two tendencies emerged. The stronger tendency, advocated by the clerical class and the Muslim notables, called for attacks on Jews and revenge on Zionists. The second tendency supported by the 'left' national element led by Hamdi Husseini in Jaffa and the active members of the young Muslim Society in Haifa, called for directing activity 'against the English and not against the Jews'.⁵⁴

With the arrival of British troops on 25 and 26 August the situation took a sharp turn. Zionist leaders who were critical of the Government suddenly returned to advocating the necessity of maintaining the Jewish goodwill towards Britain and the Palestine Administration. Correspondingly, Muslim notables — Hajj Amin, Ragheb Nashashibi and Musa Kazem — signed a Proclamation, in which they disassociated themselves from mob actions leaving the unarmed and unorganised fellahin and bedouins to face aeroplanes, armoured cars and British troops. The British military machine inflicted devastation on the Arab villages of Lifta, Deir Yassin, and Colonia. Over one thousand persons — more than 90 per cent of these being Arabs — were tried on charges relating to the disturbances of August 1929. In the final instance the courts confirmed twenty-six death sentences, twenty-five of these being upon Arabs, and one upon a Jew.⁵⁵

Moreover, the Collective Punishments Ordinance was applied to the towns and villages whose inhabitants were guilty of participation in the concerted attacks on Jews at Hebron, Safad, Motza, Artuf, Beer Tuvia, and heavy fines were inflicted.

For the villagers and the masses of the Palestinians two important facts were made clearer and sharper by the events of 1929. The first was that Zionism and the JNH depended, ultimately and inevitably, on