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## History of the Yishuv

**\*A thousand mansion company New York - first of all**

The story of Gan Yavne is a story of something out of thin air, and part of the creation of the Hebrew people in their homeland. Gan Yavne was established on the pastures of the Arab village of Barka, by the "Ahuza Alf New York" company, which is based on Jewish families from Russia, Poland and Central Europe, who immigrated to the United States.

After the assassination of Tsar Alexander in Russia in 1882 riots broke out against the Jews of Russia, Poland and other European countries, known as "storms in the Negev".

The first Jewish immigrants to the United States sent letters to their families in Europe, and told about a quiet and comfortable place to live in, and about possibilities to be absorbed into the new place.

In the second half of the 19th century, the number of Jews in the United States increased from about 50,000 to two million.

Ten Jews are a minyan. A place of prayer is required. In the synagogue they help each other – mutual help. Every Jewish community must have a mikveh of purity, a cemetery, a Kadisha society, for children, preferably an organized Jewish education - kindergartens, a school. All of this is arranged around the synagogue.



Associations also organize as lovers of Zion, love of Zion and more. These groups are organizing for immediate needs and solving problems in and the community.

Due to the movement of the Jews from place to place and as a result of a ban on the purchase of property and past experience, most of them dealt with businesses that can be lightly mobilized. The common businesses among the Jews were banking, stock exchange business and commerce. The New York Stock Exchange collapsed in 1929, and many investors fell.

In search of new sources of investment, new possibilities and the longing of the Jews to the Land of Israel, the members of the Ahuza Alf company decided to purchase land in the Land of Israel, and send people who will prepare the land in time of need. Their perception was that "all the eggs should not be concentrated in one basket".

Mansion of the Thousand bought land in Ra'anana in the early 1920s. When it became clear that there was a lack of land, an "Ahuza Alf" also bought the pastures in Barka with the aim of colonizing their people in it, since the land of Barka was available on the one hand, and close to Tel Aviv on the other.

After the purchase of the land, in the years 1929-1930, eight families from New York arrived at the lands of Barka. (Some see in 1931 as the foundational year of the settlement, while some of its veterans claim that 1929 should be considered the foundation of the colony, claiming that already in 1929, surveyors were sent to measure land in Barkah.)

Since the people of the "New York Ahuza" had no idea in agriculture, building, protection and other professional issues, the organized community joined them with the "Tel-Hai-Kerem" nucleus, a pioneering-socialist nucleus established as part of Joseph Trumpeldor's activities to organize settlement nuclei in Russia for backing Tel-Hai. The members of the nucleus were graduates of the Gymnasium who went out for training in the work of agriculture and building, who came to reinforce Tel-Hai, who desperately protested for the defenders and land workers.

Tel Hai fell in 1928, so the members of the nucleus accepted the law of the institutions and came to Israel in 1929 to establish Gan Yavne.

Gan Yavne was part of the organized community. The organized community included a management system: the Jewish Agency, Keren Hayesod, the Histadrut in its departments, a labor bureau, an education system for working children, a marketing and

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supplying system of Tnuva and Hambar; the settlement unit, consumerism on its wings, supplying food to the livestock, supplying food and household needs to the residents, from dairy cheese to collect and send it to Tnuva, eggs for collecting and sending them to Tnuva, collecting and shipping the vegetable and fruit gardens

The financial system was backed by Bank Nir, Bank Kofat with Bank and Bank Afek, later Bank Hapoalim and Bank Leumi

From this, too, in the field of peripheral and local protection, access roads, etc., from the perception of the settler institutions that must be established everywhere, a cluster of settlements connected to each other, constitute a single security unit and feed on common institutions as aforesaid



In fact, the idea of a number of small settlements around a larger and central settlement makes it possible to get half of the position of administrative, teacher, security person, cleric, etc. When you add half-jobs from small settlements to the center, you can create sources of livelihood and reasonable service systems

Gan-Yavne was also designed according to this approach, as a settlement center on an area that was spread from today's "Mahmuk" junction, through Bitzron, through "Ramat Shanim" to Hill 11

The cluster of settlements included

Tiferet Israel

Bitzron

Level of the two

The Police Neighborhood

Gan Yavne as a Central Yashuv

Givat 11 – opposite the water pool in the city garden opposite the community center, which is the border of Gan Yavne until the War of Independence

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### **Water – a source of life and the name of the community**

The presence and availability of stable water sources has always been a major factor in a person's ability to exist In the area of Gan-Yavne, the groundwater is located on the beach aquifer, which is repeated to some degree or another every year, following the rains

Therefore, one of the first work in Gan-Yavne with the construction of the residential huts was the excavation of the water well. This was dug by the hands and walls were built from top to bottom in a circle with a diameter of 8 meters, to protect the safety of the excavators

At the time of the well's excavation, archaeological exhibits were found to be attributed by the excavators to the city of Yavne, which "is about 15 kilometers north. Therefore, it was decided to call the place "Gan Yavne

After a short time, the people of Tel Hai, who did not want to remain working forever. Therefore, they demanded and received the lands of the Jewish National Fund and established the settlement of Bitzron in 1935

The lands of Bizron were pastures of the village of Yazor, whose exact location is located in the egg hatcheries of the Yavne Group (Magal Farm)

Gan-Yavne and Bizron developed at the point where they settled, and expanded over the years

The glory of Israel was unable to break through the border of the four families and later joined Bitzron

The level of the two, which was built as a workers' neighborhood with auxiliary farms and the police neighborhood, quickly became part of Gan Yavne

Givat 11 dispersed and ceased to exist as an independent unit in 1938

Gan-Yavne and Bitzron were surrounded by Arab settlements, with the nearby circle of sugar – west, Barka – south of Visor – to the east. More far away can be counted in Ashdod in the southwest, in Tani in the south, Beit Dars in the southeast, in the north and katra – which kisses the fence – also to the north

The residents of Gan Yavne at the time know how to tell about good relations between them and their Arab neighbors, about trade relations and mutual services. The Arabs of Barka and Visor were peaceful neighbors, who knew how to benefit from this neighbor

Even in times of crisis, the relationship continued to be mostly friendly, and trade and services relations continued as they were On the other hand, the Arabs of Ashdod and Sukarir were considered more extreme and inclusive. Most of the thieves and rioters in the area came out, and joined by the Arabs of the Second Circle – residents of the sailing, Batani and more

To fulfill the place of the members of Tel-Hai, they arrived in Gan Yavne in 1935, a nucleus of 11 immigrants from Germany, where they were trained to fulfill all the needs of the community

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### **About Agriculture and Uttarqi Farm**

Gan-Yavne was founded as an agricultural colony whose main livelihood on the orchards, Shemim is leaving for Europe through the port of Haifa

The women developed auxiliary farms where they raised chickens, ducks, turkeys and incubated chicks. Later, goats were grown for the supply of milk and later cows. This is how the livestock slowly grows

The courtyards were filled with fruit trees and vegetable gardens that were initially intended for homemade consumption

Surplus were replaced by the neighbors, and when greater surplus were created – these were provided to the consumers to offset the account in exchange for the necessary groceries at home

In the houses were cheeses, they squinted white, buttocked and produced various dairy products, usually from Shabbat milk that could not be marketed for kosher reasons

The home kitchen was also used as a pharmacy for damaged fruits and surplus, for the production of jams, concoctions and cans. The vegetables were occupied and missed

In each courtyard, a tabun made of a mud barrel was built, which was used to bake bread. Every day bread was baked in another house that some of his sed with all the rest, so every day everyone enjoyed fresh bread, tastes better or less

The most religious women they inhaled the Shabbat challahs and put the kohen in the oven that kept its heat during the entire Shabbat

The workers of Gan-Yavne made a living from seasonal work in the orchard, in the field and in the vineyard, in construction work and more. Some of the workers moved to work in the army camps as toilet personnel. This was the plent of jobs and many joined the colony

This situation continued until the War of Independence, which effectively erupted with the United Nations Resolution on November 19, 1947

The Yavne and Bitzron Garden built south of the fence were an extreme point that was cut off from any settlement – especially during the winter. Without a road and a telephone, are in the dark without electricity and surrounded by many Arab villages and Bedouin tribes. The living and the conditions of life were difficult. Many assassinations and conflicts with the neighbors regarding the borders and pastures, especially during the 1936-9 years, the dispersal of the colony around the "Ahuza Alf" plots in the center weighed on the guard

It was not until 1938 that the road connecting the colony with the fence road was paved with the money of the local people, without the participation of institutions or the government

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### **Events 1936-39**

As part of the organized settlement, the men of the colony were recruited for the notars  
The Nutraot was founded in 1926 by the British Mandate police, to be an auxilliary force for police activities and to preserve remote settlements

Until the 1936 riots, the frameworks were limited, but as the police began, the police increased the firing forces in all the communities

The organized community sent its people, the defense personnel, to the notaries (as an additional livelihood, weapons training, possession of legal weapons in required places, etc.). A group of riders kept in touch with the surrounding communities, and the remote workers in the orchard. I also secured the entrance and exit from the village

The events of 1936 and 1939 did not pass over Gan Yavne, but they found it organized in spatial protection for it and Latsuron  
The space was divided into six areas, in the entire area of the Watchtown-Observation Tower is manned by mothers or boys – older children, after they have learned to operate the auxiliary means: buzzers, telephones, flags, Morse and Bell

The defense system in each settlement is determined by the need and topographical characteristics of that settlement

The Haganah was prepared by the late security guard Avraham Cohen and his late deputy Meir Auerbach, who were both killed by a bullet of an Arab assassin who fired at the bus where they returned from the center of the Haganah in Tel Aviv in October 1938, with a communication system that sought to lead to Gan Yavne

The guard was conducted by a notar, half of his salary received from the Mandate Police and half his salary from the community, and half of his salary was kept for half tonight, and one of the residents of the neighborhood, in which the first half of the night was kept until midnight and a second half until the dawn hawk. The monitor was equipped with a legal weapon of the monitor, while the guard was carrying weapons from the nearest stash, usually a concealable gun



With the British organization for World War II, Gan Yavne sent a Jevneh from its men to join the British Army. Some of them were in captivity until the end of the war

After the World War, the main effort returned to build the colony, and to organize for the next

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### **Gan-Yavne in the War of Independence**

During the War of Independence, Gan Yavne was a front outpost against the Egyptian force, which advanced from a Gaza direction towards Tel Aviv

On the night of the bridges, among other things, the bridge above the Sukuer/Lachish River was blown up. The stream became the "stopping line of the invading forces, hence its name for days "bridge to this

The children and mothers were evacuated late at night, while the fathers and the rest of the women along with auxiliary forces sent from the defense center remained to protect the outpost, the house. The farms were destroyed, the fields became a pit, and the British army camps were empty. Gan-Yavne and Bitzron became a sign in which only fighters remained.

During the truces, a few families infiltrated the kindergarten, which managed to do so, but at the end of the truce they were again evacuated to the home front – to Rishon LeZion.

During the battles, the families returned to what was left of Magen-Yavne – houses that required renovation, stations and contact channels in the courtyards of the houses, shelters covered with land and more.

The residents of Gan Yavne and Bizron began to rebuild everything.

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### **Country Access**

With the declaration of the State of Israel on the 14th of May 1948, after the last English came out of the port of Haifa, the gates of the land were opened for relief and every Jew, wherever he was, was allowed to return to his homeland – the State of Israel.

Yesterday's immigrants began to absorb the immigrants of the day, who will absorb the immigrants of tomorrow and so on.

Pressure rising is a man. Many were immediately drafted into the army for the rest of the war that has not yet ended. The others filled every single structure. The growing housing shortage has given rise to the tent solution. Throughout the country, tent camps emerged that were filled with new immigrants, regardless of the country of origin, without a common language, without understanding the neighbors in what was later known as "transitions".

Interesting processes took place in transit camps. Those who came with a little money could afford to buy a roof over their head. Anyone who had a more established family could have organized themselves and disconnect from the transit.

At the same time, cooperative associations of mutual aid were organized, mainly against the background of a shared city/land of origin. All the other people stayed in the transit camp and went through many stages – from a tent to the Liddon, a blow to a can from a tin can for a room apartment in the housing project.

With the establishment of the State of Israel, the settlement in Gan Yavne was numbered about 400 people.

In 1950, Gan Yavne was granted the status of a local council in Israel.

In the 1950s, immigrants from Yemen were absorbed into the Yevner Garden in Operation Magic Carpet and in the 60's immigrants from North Africa and Kurdistan.

Towards the end of the 50's and early 60's, the country was filled with housing projects, the transfers were destroyed and their residents absorbed those who followed them. So throughout Israel and of course in Gan Yavne.

From the day Gan Yavne was declared a local council until the elections in the 60's, Yosef Yavnai-Pozin, who was one of the local veterans and one of his founders, was the head of the local council. In the municipal elections, Yavnai was replaced by Shmuel Ohayon, a member of the new immigration.

Gan-Yavne was focused on improving the living conditions of the immigrants who had long since arrived. The local school taught until the eighth grade and the people of the colony went out to study outside of it.

Many of the young members of the colony did not find their place in the agricultural occupation, and began to seek their luck in other communities. For the new residents, on the other hand, the connection was difficult.

In 1973, Israel Stein was elected for one year. He approved the construction of three stomachs that allowed the residents of the colony to return home. This is the beginning of the regeneration of the settlement.

Ohayon was replaced by Moshe Alkaslasi in 1979. One of his first decisions, which would later determine the nature of Gan-Yavneh and its rural character, was: "Gan Yavne will be built long and wide, but not to high".

During these years, the Land of Israel entered the construction pool, the Yavne Garden that "far" began to approach the center of the country thanks to its convenient location on major transportation arteries, and attract thousands of residents from all over the country, including new immigrants.

In 2003, Dror Aharon was elected head of the Gan-Yavneh Council. Since then, Gan-Yavne has known a development momentum, while significantly promoting the education system and cultural and leisure services for children and youth.

(Our thanks to Yoel Stein who helped write the chapter of the community history\*)

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