

under Israeli rule has made the village subject to continued harassment by the security forces who, on several occasions, applied measures of collective punishment to Natufa, including curfews, house demolitions and closure of its schools and two youth clubs.

The olives and olive oil of Natufa and its region are famous in the West Bank for their quality -- but this is more of a past reputation than an indicator of present production. Widespread negligence of olive trees can be noted today throughout village fields, and many of them are being uprooted to make space for the expanding residential quarters of newly married couples. Perhaps the ultimate mark of depeasantization in Natufa was the establishment, in 1974, of a local ethnographic museum displaying the artifacts of a typical peasant household at the turn of the century.

Population: Residents and Migrants

The main divisions in Natufa exist between the "native" six clans, who claim to have migrated from al-Karak region in Transjordan in the 16th Century, and the coastal refugees, from the Lydda and Ramleh region, who took refuge in Natufa after the war of 1948. The 1967 census conducted by the Military Government after occupation shows the refugees to be one-fourth (26%) of the total population of 2,311 (Israel Defence Forces 1967, I:88). Among the "native" population further distinctions are made between Christians and Muslims, with the latter constituting less than half (42%) of the total population (IDF 1967, I:118, Table 3). But since the majority of refugees were Muslims, the village continues to have the reputation of being a Christian town, with a Muslim minority.¹ My own survey of the village, conducted in 1974, shows the continued numerical preponderance of Orthodox Christians, the main Christian sect in Palestine, but with signi-