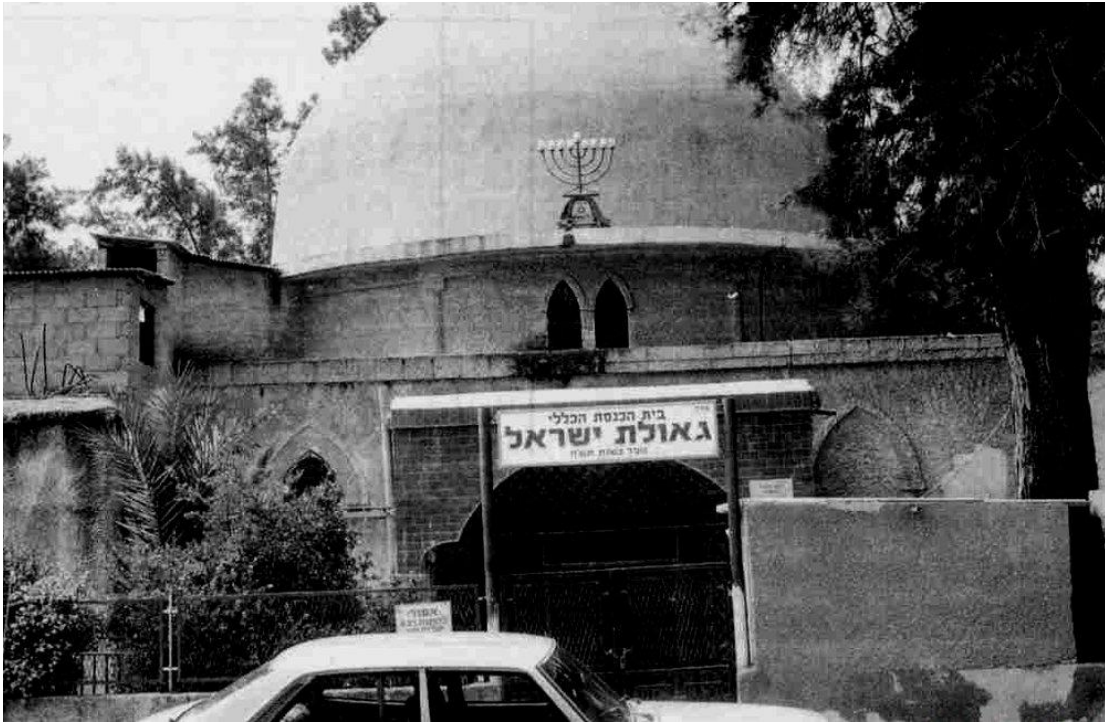




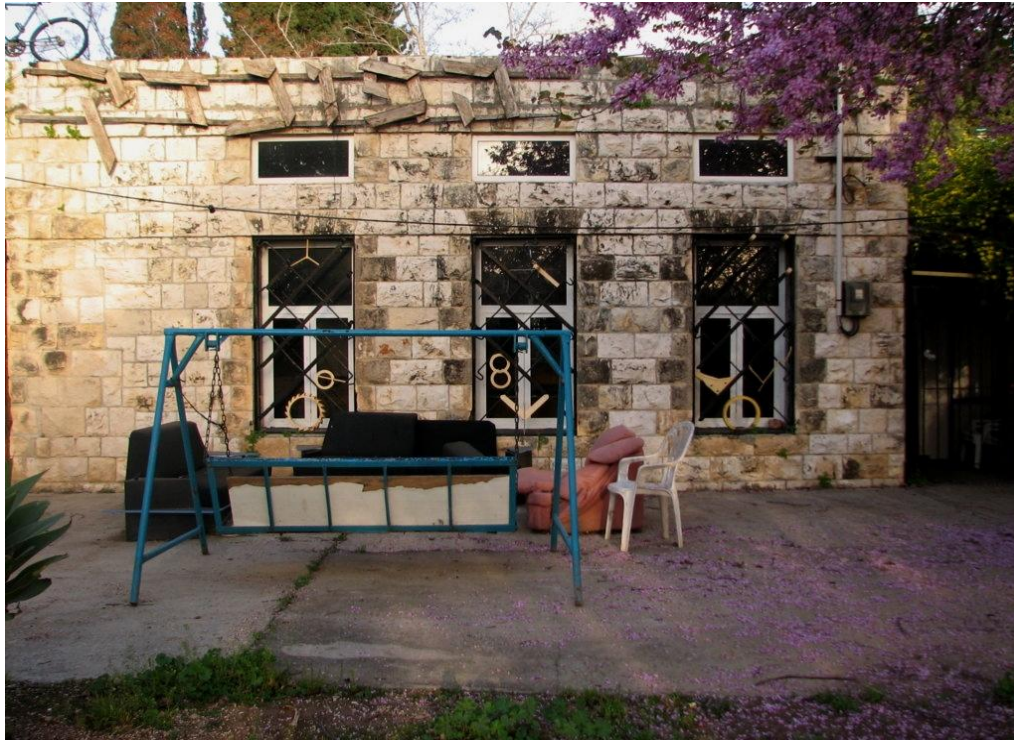
A house in the al-Manshiyya neighborhood in the town of Jaffa. Today: The Etzel Museum in Tel Aviv-Yafo (2008. Photo: Amaya Galili).

- ❖ ***What do you see in the picture? What message does this building's architecture transmit?***
- ❖ Al-Manshiyya was a Palestinian neighborhood in Jaffa, on the coast, built at the end of the 1870's, at the same time as Neve Tzedek, a Jewish neighborhood in southwestern Tel Aviv. Until 1948, Palestinians also lived in Neve Tzedek, and Jews lived in al-Manshiyya. The destruction of the neighborhood began with its capture in 1948 and continued into the 1970's. Only two of the original buildings in al-Manshiyya remained: the Jaffa railroad station and the Hassan Beq Mosque. The building in the photo was turned into the Etzel Museum; Etzel was the organization that captured Jaffa in 1948. The museum building preserved only the lower part of the Palestinian structure, and a square black glass construction was added on top of it.
- ❖ The building is clearly visible from the shoreline, from Tel Aviv as well as from Jaffa, and looks as if its aim was to symbolize and emphasize the Israeli presence and its conquest of the structures and lives of its Palestinian inhabitants. There's no indication, inside or outside the museum, of whose house this was, and no mention of the neighborhood in which it stood.



A mosque in the village of Wadi Hunayn. Today it's a synagogue near Nes Ziona (1987.  
Photo: Ra'fi Safiya).

- ❖ **How do we know this was a mosque?**
- ❖ We can see the architectural elements that characterized Muslim architecture in the region: the building has a dome and arched windows. This synagogue is just one example of holy places changing hands and religions throughout history in many places. There's another example in Yahud, where the al-Abbasiyya (al-Yahudiyya) village mosque became a synagogue. Not only did houses of worship change their religion, but tombs did as well. Throughout Israel, tombs identified as belonging to Jewish rabbis are in fact those of Muslim sheikhs.
- ❖ Here's part of an interview with Ya'akov Avigad, today a lecturer in the history of the Land of Israel at the Ahava Academic Teacher Training College and a former member of Lehi (the Jewish paramilitary organization in Mandate Palestine also known as the Stern Gang): "Let me tell you a story: When Shlomo Zalman Kahane was the Director General of the Ministry of Religious Affairs in the early 1960's, he took me and Yisrael Lippel, who was in charge of holy places for the Ministry, and another man from Mea She'arim, and we drove to the Galilee, to graves of righteous men and scholars from the Talmudic. We turned some of the sheikhs' tombs that we found in the lower and upper Galilee into Jewish tombs. We also invented some... The important thing was for there to be a sign in Hebrew in an area populated by Arabs."
- ❖ The village of Wadi Hunayn was located on the main road from Jaffa to al-Lydd (Lydda/Lod). In 1948 it had 1,880 Muslim residents. In 1888, Jews bought some of Wadi Hunayn's lands and established the colony of Nes Ziona on the other side of the road through the center of the village. From the beginning of the 20th century, citrus groves were planted in Nes Ziona and in Wadi Hunayn, spurring the area's development.
- ❖ Walid Khalidi (*All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948*) reports that Nes Ziona farmers employed non-Jewish workers, a policy for which they were criticized by the Zionist leadership. He also notes that this area was the only mixed locality in Palestine, with Jews and Palestinians living very near each other. Khalidi believes that the Deir Yassin massacre (near Jerusalem), which occurred at the beginning of April 1948, or the threats by the Haganah to attack the village as part of the siege of Jaffa, was the reason the villagers left on April 17, 1948.



School in the village of Kuwaykat. Today it's the youth club of Kibbutz Beit HaEmek.  
(2008. Photo: Raneen Jeries)

- ❖ Many buildings used by Palestinians as homes, public buildings or for other purposes were not demolished after 1948. Some were saved from destruction because they were beautiful and impressive, or because they met the needs of Jewish residents. Today they serve a variety of purposes. We don't know to whom most of them belonged, or what they were used for, and they became an integral part of the familiar surroundings. This photo shows a house that was once the school of Kuwaykat village. Today it's the youth club of Kibbutz Beit HaEmek, near Nahariyya.
- ❖ ***Can you imagine a backstory for this lovely structure?***
- ❖ Kuwaykat had 4,733 inhabitants, an elementary school, a mosque and a Druze holy site. Because of its proximity to Akka (Acre/Akko), the residents could take advantage of that town's educational, medical and commercial facilities. The village's lands were viewed as being the most fertile in the district. Its main crops were grains, olives and watermelons. The villagers also raised livestock and had a dairy.
- ❖ The first major Jewish attack on the village occurred on June 11, 1948, just before the first lull. It was repelled by local Palestinian forces. During the lull, representatives of the Arab "Army of Salvation" came to the village and asked the residents not to evacuate women and children, in order to strengthen the resolve of the fighters. On July 9, the day the lull ended, Arabs who were cooperating with Jewish forces arrived in the village and asked the mukhtar to surrender. He refused. That night "Operation Dekel" began, and Kuwaykat found itself under a heavy artillery barrage. "We awoke to a noise that was unlike anything we had ever heard; shells exploded... the entire village was in a panic... women screamed, children cried... most of the villagers fled still dressed in pajamas. The wife of Qassam Ahmad Said fled hugging a pillow in her arms instead of her daughter." Two Palestinians were killed and two were wounded. Many residents left and many others found refuge in the villages of Abu-Snan and Kufr Yassif, which surrendered later. Kuwaykat was captured; the Arab forces withdrew to a nearby hill where they waited four days for reinforcements from the Army of Salvation, which didn't arrive. In the days immediately following the capture of the village the women would frequently come back to collect food and clothing. Kibbutz Beit HaEmek was established in 1949 on the village lands. Pine and eucalyptus trees were planted in its cemetery.



Al-Majdal's main mosque, where today there are galleries and Ashqelon's municipal museum.

- ❖ ***Can you picture what the inside of this structure might have looked like 100 years ago?***
- ❖ The state of Israel left some mosques standing in Palestinian villages, and today they're tourist attractions and art centers. Additional examples can be found in Caesaria and in Safed.
- ❖ In 1948, the Palestinian town of al-Majdal had about 11,000 inhabitants. It had many citrus groves and gardens, and was known for its extensive textile industry.
- ❖ In October, 1948, thousands of refugees from other localities arrived in the town, living in the streets, in public buildings and in the groves. Israeli forces began shelling the town in the middle of October, and Egyptian army soldiers who were there withdrew, along with many of the residents. On November 4, Israeli forces entered the city and captured it. Fifteen hundred people remained there, mostly the elderly, women and children, and as more refugees arrived from the surrounding area the number of people in the town increased. Immediately following the city's capture, the people living there were strongly pressured to leave so that an Arab town not remain near the border, to prevent "infiltration" and because of demographic considerations (leaving fewer Arabs in Israel). The situation of the Palestinian residents deteriorated: they were cut off from relatives who had gone to the Gaza Strip and to Arab countries, penned in behind barbed wire and subject to onerous military government, impoverished, repressed, humiliated and subject to restrictions imposed on al-Majdal's Palestinian residents.
- ❖ Their despair increased. Israeli forces expelled them to Gaza, with the authorization of Prime Minister and Minister of Defense David Ben Gurion. Israel used various pressure tactics to convince the town's Palestinians to leave, including going from door-to-door, using "whispering campaigns" to frighten them, threats, hinting they should leave, and reducing food rations. When all these methods proved insufficient, the Israeli forces increased the pressure and started arresting people. They appeared suddenly at people's homes in the middle of the night, fired at random and made overt threats. These led to a forced, official expulsion, in Israeli army trucks, which transferred the residents in a series of transports over the course of a few months beginning in June, 1950. The expulsion and the means employed to implement it were concealed from the Israeli government, from the Israeli press and from the public at large. The Israeli public and international organizations were told that people left voluntarily, so whatever little resistance there was (by the Histadrut, for example) began only at a very late stage in the expulsion, when most of the residents of al-Majdal were already in Gaza.



The Abu Kheel family home of the village of Shaykh Muwannis. Today it's the Tel Aviv University faculty club and a banquet hall (2008. Photographed by Talia Fried).

- ❖ This photo shows the house of the Abu Kheel family in the village of Shaykh Muwannis. Tel Aviv University was later built on some of the village land. The building is used today as the university's faculty club, and hosts many events. It's called "the green house."
- ❖ ***If you were a descendent of the Abu Kheel family, what feelings would this image conjure for you?***
- ❖ The village of Shaykh Muwannis was located about eight kilometers north of Jaffa. In 1948 it had about 2,240 residents and two elementary schools – one for boys and one for girls. Most of the villagers were farmers. It had 11,000 dunums of citrus groves, banana plantations, grains and vegetable gardens.
- ❖ In 1948, the young men of the village organized themselves in its defense. The residents had good relations with the Jews in the surrounding area, and were opposed to the entry of foreign combatants. At the end of January, 1948, the leaders of the villages of Shaykh Muwannis and its neighbor, al-Jammasin al-Gharbi, held a meeting with representatives of the Haganah, in which the Palestinians expressed their desire for peace with the Jews. In the agreement they signed, the Palestinians agreed to give up the village of al-Jammasin, and in return Shaykh Muwannis would remain in place. During the following months, many refugees who had been forced out of villages in the area arrived in Shaykh Muwannis. After the capture of al-Jammasin al-Gharbi (today Tel Aviv's Bavli neighborhood), Shaykh Muwannis found itself on the front line facing Tel Aviv, cut off from the south (Jaffa) and from the west. The residents felt isolated and besieged, despite agreements with the Jews. According to Israeli army records, the village was captured on March 3, 1948, but Palestinians reported that the final capture of the village occurred later. Most of the villagers left to the north, to territory then under Jordanian control – the towns in the "Triangle," as well as Tulkarem and Nablus.



Remains of buildings in the village of Summyl (Al-Mas'udiyya). Today at the intersection of Ibn Gvirol and Arlozorov Streets in the center of Tel Aviv. (2007. Photographed by Michael Yakobson)

- ❖ ***What does the picture show about the relationship between the village and the city? What do you think is the significance of a wall in the middle of a city?***
- ❖ Summayl was one of six villages onto whose lands the city of Tel Aviv expanded. The picture shows remains of the village. Today the city has swallowed it up and conceals it behind a wall (located at the corner of Ibn Gvirol/Alozorov).
- ❖ The name “Summayl” means “hard ground.” In 1931 it had 658 residents in 127 densely packed buildings, and by 1944 the number of residents had grown to 850, most of them Muslim. In 1945 there were also ten Christian residents, as well as some Jews. The village was constructed with groups of buildings crowded along its length from north to south. The villagers grew citrus fruit and raised animals; a few engaged in commerce, were artisans or worked in the service sector. In 1943 the village became part of the Tel Aviv municipal area. The expanding city exerted pressure on the village, and in 1946 some of its residents began to leave.
- ❖ At the beginning of the 1948 war, Jews burned the school’s furniture. When fighting broke out the villagers tried to avoid participating, and agreed with the Haganah on a ceasefire after a meeting in Petah Tikva at the end of 1947. Nevertheless, Summayl was one of the first villages whose residents left, on December 25, 1947, because they feared a Jewish attack. They first sought refuge in the neighboring village of al-Jammasin, until all its residents also left in mid-March, 1948.
- ❖ The state of Israel resettled Jewish immigrants in some of the Palestinian villages. After the 1948 war, Summayl’s houses provided a solution for residents of Tel Aviv whose homes had been destroyed or burned in the war, as well as for immigrants from Iraq. Since it was located on very valuable real estate, the municipality and building contractors tried to remove the residents in return for small apartments far away and low-compensation payments. The height of the struggle occurred in September, 1962, when dozens of police stormed the residents and tried to evict them forcibly, but without success. After its demolition in the past decade, all that remains of the village is one deserted house that belonged to Muhammad Baydas. Cactuses, castor-oil plants, and palm and cypress trees further mark the site. Nearby is the al-Mas'udiyya (or Summayl) bridge – an arched, steel structure.



Buildings in the village of Lifta, at the entrance to Jerusalem.  
(Photographed by Zochrot)

- ❖ ***How does this image differ from the other images you've seen? What is unique about these ruins?***
- ❖ The village of Lifta is located at the entrance to Jerusalem, to the north of the road from Tel Aviv, between Rommema and Giv'at Sha'ul. It is clearly visible from the road into the city, and many Jerusalem pupils have visited it on school trips.
- ❖ The village is assumed to have been built in the area of the Mei Neftoach spring, which is mentioned in the bible. In 1948 the village had about 2,950 inhabitants and two elementary schools, one for boys and one for girls. Most of the villagers made a living from agriculture, selling their produce in Jerusalem. There were a few stores in the center of the village, two coffee houses and a club.
- ❖ On December 28, 1947, the coffee house in Lifta was attacked by Jewish forces (apparently from the paramilitary Etzel or Lehi); six civilians were killed and seven wounded. Most of the villagers left immediately after the attack. Repeated attacks on the village drove out those who remained. At the beginning of January, 1948, the Haganah blew up many buildings in Lifta and in other villages near Jerusalem, destroying them. On February 7, 1948, Ben Gurion reported that there were no more Arabs in the area.
- ❖ Unlike other Palestinian localities, which were resettled with Jews after 1948 and/or destroyed, dozens of buildings in Lifta remained standing and suffered only partial damage. Holes were blown in the roofs to prevent residents from returning. A significant portion of what remained of the village's built-up area remained uninhabited by Jews for years, and visitors could still get a feel for the lives of the Palestinians who had lived there. The people living there today are those on the margins of Israeli society. Despite many attempts by the Jerusalem municipality and other entities to order the demolition of the remaining village buildings, no such demolition has yet occurred. Jerusalem neighborhoods were built on some of the village lands.



A Palestinian cemetery. Today it's part of Independence Park, next to the Hilton Hotel in Tel Aviv. (2006. Photographed by Deborah Bright)

- ❖ ***What is the relationship between burial practices and preserving culture or collective memory?***
- ❖ Despite the significance of cemeteries to most cultures in preserving and respecting the past, most cemeteries in localities demolished in the Nakba were destroyed or are neglected. Many gravestones were shattered, and no signs identify the cemeteries, nor are there any other indications of their existence; they are often overgrown with weeds. When a local Palestinian community wishes to care for a cemetery, the state prevents them from doing so – for example, by fencing it off, declaring it a closed military area or demolishing it completely. When you see a cemetery, it's very likely that a Palestinian locality existed nearby. While many villages were completely destroyed, some of their cemeteries were not.
- ❖ The cemetery in the photograph is located in a park and surrounded by a wall that conceals it. You have to make an effort to enter, or even know there's a cemetery there. The cemetery served the residents of Jaffa and the nearby villages, and is located today in Tel Aviv's Independence Park.

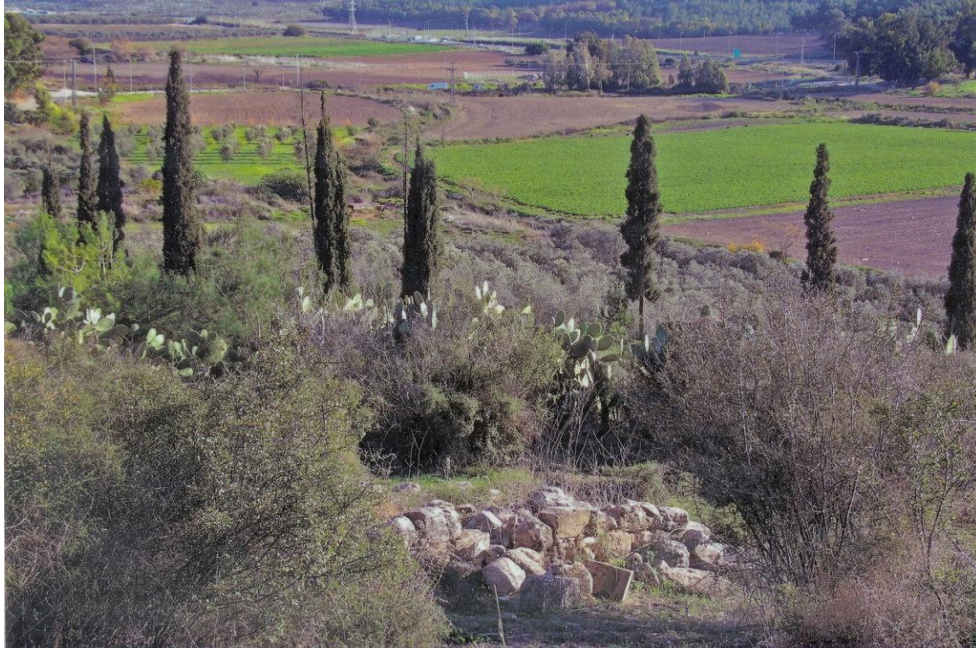




Many JNF forests were planted on the ruins of destroyed Palestinian villages. The photo shows the remains of the village of Qula. (2006. Photographed by Deborah Bright)

❖ ***Growing up, what were you told about reforestation projects in Israel?***

- ❖ Some Palestinian villages were destroyed during 1948, either in the war or in military exercises conducted in them by Israeli forces. Others deteriorated and crumbled during the 1950's. Between 1965 and 1967, the Israel Lands Administration undertook an initiative to "level" the land on which uninhabited Palestinian villages were located. The goal of this project was to "clean up" the country, to forestall the refugees' return, and to prevent raising the hopes of Arab former residents of these villages who remained in Israel. Some also argued that the remains of the villages were ugly, made tourists ask too many questions, were a nuisance, endangered those who visited them, etc. The procedure was to conduct an archaeological survey of the village before destroying it, and then undertake massive reforestation of the area. The forests were planted to conceal the villages that once existed. When one hikes today in the forests one sees the forest and its antiquities, but doesn't know that these are the remains of Palestinian villages, nor anything about the life lived there, nor about its inhabitants who were expelled and who today are refugees.
- ❖ The photo shows the Jewish National Fund (JNF)/Israel Nature and Parks Authority "Qula Fortress National Park," planted on the remains of the village of Qula, northeast of al-Lydd (Lod). In 1948, the village numbered 1,170 Muslim residents, who owned 4,300 dunums of land. Most of the village houses were built of clay; it had a mosque, some shops and a school for boys. The villagers were farmers. On July 10, 1948, Israeli forces attacked the village as part of a broad offensive in the central plain intended to enlarge the area between Tel Aviv and Jerusalem under Jewish control, even though the Partition Plan had allocated the area to the Arab state. The village, defended only by local fighters, was captured that afternoon, after a two-hour artillery barrage. The website of the Alexandroni Brigade, which captured the village, reports that one of the battalions "searched the village and cleaned out any of the enemy who remained."



Sabra hedges enclosed agricultural land in many locations prior to 1948. The photo shows land in the village of Saffuriyya. (2006. Photographed by Deborah Bright)

❖ ***What does the image of the sabra (prickly pear) represent to you?***

- ❖ The sabra, tzabar, one of the most familiar plants in the country, was in fact imported from Central America about two hundred years ago. Because it is a very hardy plant, Palestinians planted sabra hedges to mark boundaries between agricultural plots. The sabra became one of the most visible and typical symbols of the Palestinian landscape, and appeared in photographs, paintings and drawings by artists and travelers as early as the 19th century. In the middle of the 1930's, the sabra also began to be used by Zionists to symbolize the new, native-born Jew, who differed from the diaspora Jew. The native-born, like the sabra fruit, had a prickly exterior which gave no hint of the sweetness within. It conceals the native-born Jew's delicate, sensitive, tender soul under a cloak of masculine harshness. The sabra became an unmistakable Israeli-Zionist symbol. After 1948 the sabra also came to symbolize the Palestinians' powerful attachment to their land.
- ❖ The photo shows agricultural land in the village of Saffuriyya. The village was located near Nazareth, on the road to the lower Galilee and Tiberias. The village has a long history: after Palestine was captured by the Romans it became a regional administrative center, and after suppression of the revolt in 70 CE it became a Jewish religious center. During the Byzantine period it housed communities of Christians and of Jews. In later centuries, the village grew, a fortress was built overlooking it, many Islamic scholars were raised there, and it was frequently mentioned in books. During the modern era it was the largest village in the Nazareth district – in population and in landholdings. The village streets were laid out in the form of a grid around the village center. A local council was established in 1923 to run the village. In 1948, Saffuriyya's 5,023 residents lived in 1,192 buildings.
- ❖ In 1948, military units in the village fought the Jewish forces, and it was known for its resistance. The Jewish attack on the village began with an aerial bombardment on the night of July 15, 1948, killing a number of residents. The bombing came as a complete surprise, and many villagers began to flee, most of them to Lebanon. The attack was met with local Palestinian resistance, but by morning the village had fallen. About 100 people remained. They were expelled a month and a half later, but hundreds returned during the months that followed. The Israeli authorities feared that this process would result in the return of all the village's residents, and they wanted to allocate the village's lands to the adjacent Jewish localities. At the beginning of January, 1949, all the inhabitants of the village were trucked to Nazareth and to other villages in the area. The village lands were distributed among the nearby Jewish localities.