This newspaper, produced in conjunction with the exhibitions taking place across six different venues and contexts, and in collaboration with Steidl, serves as a portable archive that is meant to encapsulate the essence of the various elements of Erasures. The newspaper takes its point of departure from Fazal Sheikh’s multi-volume set of photographs on the Israeli–Palestinian conflict, entitled The Erasure Trilogy and published by Steidl in 2015. Divided into three separate volumes—Memory Trace, Desert Bloom, and Independence/Nakba—the photographs and accompanying texts seek to explore the legacies of the Arab–Israeli War of 1948, which resulted in the establishment of the State of Israel and in the reconfiguration of territorial borders across the region. Elements of these volumes will be simultaneously exhibited at the Slought Foundation (Philadelphia), the Pace/MacGill Gallery, Storefront for Art and Architecture, and the Brooklyn Museum of Art (all New York), the Al-Ma’mal Center for Contemporary Art (East Jerusalem), and the Khalil Sakakini Cultural Center (Ramallah). In addition, historical documents and materials related to the history of Al-’Araqib, a Bedouin village that has been destroyed and rebuilt more than eighty-five times in the ongoing “battle over the Negev,” will be presented at the Slought Foundation. Together, this decentralized network of institutions, each functioning in different arenas and with different mandates, collectively seeks to generate conversation across different sites, contexts, and communities about the ongoing Arab–Israeli conflict and the politics of dispossession and displacement.
From his first visit to Israel and the West Bank in late 2010, Fazal Sheikh came to believe that any effort to understand the region had to confront the Arab–Israel War of 1948. In his words, ‘‘The war and its aftermath led to the depopulation of more than 450 Palestinian towns and villages and the flight of an estimated 700,000 Palestinians to neighboring countries, refugee camps, and areas under Israeli military rule. It was, in effect, the dissolution of Palestinian society, and has left a wound that has never healed.’’

That the wound has never healed means that the violence, trauma, and ruin that were the signature of the war do not only belong to the past. They cannot even be said to be restricted to any single population, or any one area of conflict. This devastation can be read in the fact that Palestinians, Bedouins, and Israelis all find themselves in mourning. In asking us to be attentive to the history that simultaneously divides and binds these populations, Sheikh hopes to lay the groundwork for a potentially transformative empathy. What is at stake is the possibility of exposing and countering the various processes of erasure that have sought to erase both the violence of this history and the acts of erasure themselves. In making these histories of dispossession visible, Ensures hopes to interrupt our historical amnesia, and to transform our understanding of this ongoing conflict.

‘‘And so to Israel and the Palestine of the present: it was 2010. I thought, what is that? So we went back and found that in fact, in 1948, the war and its aftermath led to the depopulation of more than 450 Palestinian towns and villages and the flight of an estimated 700,000 Palestinians to neighboring countries, refugee camps, and areas under Israeli military rule. It was, in effect, the dissolution of Palestinian society, and has left a wound that has never healed.”

http://www.sackinict.org/eng/exhibitions/11memorytrace/venuesdates/
Memory Trace consists of a series of photographs of ruins and landscapes, and of several portraits of Arab-Israelis and Palestinians who, having lived in the villages that were evacuated and mostly destroyed during the 1948 war, were either displaced by the war or forced into refugee camps. Importantly, the work also references the 1967 Six-Day War, which brought the populations of the West Bank, the Gaza Strip, and the Golan Heights under Israeli occupation. The images are accompanied by the site's latitudinal and longitudinal coordinates, a reference to the population and number of houses on the site in 1948 or 1967, the date on which the village was evacuated and the occupying force and Israeli operation that evacuated it, a brief note about what, if anything, replaced the village in the aftermath of the war, and a note about what is visible in the site today, and a statement about whether or not the village has been renamed, is now without a name, or even registered in contemporary maps of Israel. In the instance of the portraits, Sheikh includes excerpts from his interviews with those portrayed, from their accounts of what they saw as their villages were evacuated and depopulated, or what they experienced after—and as a result of—the war, and the sorrow and loss they have endured because of their inability to return to their homes and land. That some of them died between the time Sheikh interviewed them and the time the trilogy was published suggests the urgency of securing their increasingly fugitive testimonies.
Lifta – Jerusalem District

1948: Population 2,958, Houses 410 (1951, including the Schneller neighborhood)
Occupation date: Attacked on January 29, 1948, depopulated by early February
Occupying forces: The Sayeret Gamla operated as part of the Lehi organization

In March 1948, the land was handed over to the Jewish National Fund (JNF, a nongovernmental Zionist organization) for the purposes of reclamation and development. In the 1950s, the neighborhoods of Ramat Amot, Ramat Eshkol, and Giv’at HaMivtar were established across Lifta. Lifta was classified as a nature reserve. In 1974, the land owned by Ramat HaShiv'ah, which had been handed over to the municipality of Jerusalem, was reassigned to the municipality of Jerusalem. In May of the same year, Lifta was classified as a nature reserve.

In 1990, Lifta was annexed to the municipality of Jerusalem. The plan to build a luxury neighborhood in Lifta, including 268 new housing units and the renovation of existing houses, was not implemented. Due to financial, bureaucratic, and technical reasons, the plan has not been implemented.

Today: The mosque, school, and around 55 houses—mostly deserted, with some inhabited by Jewish families—survive in the remains of the village. Magnanimos and Excel military activity in the vicinity.

Occupation operation: NA

Post 1948: The land was handed over to the Jewish National Fund (JNF, a nongovernmental Zionist organization) for the purposes of reclamation and development. In the 1950s, the neighborhoods of Ramat Amot, Ramat Eshkol, and Giv'at HaMivtar were established across Lifta. Lifta was classified as a nature reserve. In 1974, the land owned by Ramat HaShiv'ah, which had been handed over to the municipality of Jerusalem, was reassigned to the municipality of Jerusalem. In May of the same year, Lifta was classified as a nature reserve.

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Today: The mosque, school, and around 55 houses—mostly deserted, with some inhabited by Jewish families—survive in the remains of the village. Magnanimos and Excel military activity in the vicinity.
It was around two in the morning when the Jews began to attack our village. It was the night of May 30, 1948, and I was twelve years old. The evacuations and massacres at Tel Hayman, al-Tantūra, and Deir Yassin [April 9] were still fresh in our memory, so we knew what the Jews were capable of. The Jordanian army had withdrawn a few days earlier, saying there would be replacements. But no replacements came and we were forced to defend ourselves. We left the village two days later, and from our two horses, which we were able to take with us, we left everything else behind. The village was completely deserted by the Israelis captured it.

It is my wish to die on that land where we once had our fields. It is my wish to die on the land I left behind when I had to flee my village.

MAḤMŪD MUḤAMMAD MAḤMŪD
Three generations of the Mahmoud family

From left: Mahmoud Muhammad Mahmoud with his wife on their wedding day; Mahmoud Muhammad Mahmoud’s grandfather, Mahmoud, who lived to be more than 100; Mahmoud Muhammad Mahmoud’s father, Muhammad Mahmoud

It was around two in the morning when the Jews began to attack our village. It was the night of May 30, 1948, and I was twelve years old. The evacuations and massacres at Tel Hayman, al-Tantūra, and Deir Yassin [April 9] were still fresh in our memory, so we knew what the Jews were capable of. The Jordanian army had withdrawn a few days earlier, saying there would be replacements. But no replacements came and we were forced to defend ourselves. We left the village two days later, and from our two horses, which we were able to take with us, we left everything else behind. The village was completely deserted by the Israelis captured it.

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1948: Population 7,807; Houses 1,692

Occasional operation: Operation "Passover Cleaning"

Post 1948: In May 1948, the village was settled by Jews

Occupation date: April 29, 1948

YĀLU – AL RAMLA DISTRICT

1967: Population: 1,644 (1960); Houses: 245 (1931)

Ocupying forces: Israeli Defense Force (IDF)

Occupying operation: Six Day War

Past 1948: In 1931, the nearby village of Yālu was renamed Kfar Shalem.

In 1948, the village was settled by Jews

Today: The village site is within the boundaries of Tel Aviv

1968

 друга на карте Израиля.

Село расположено на равнине в 3 км к востоку от Тель-Авива.

В 1931 году село было переименовано в Кфар Шалем, что означает "Новое село".

В 1948 году село было занято евреями.

В 1967 году село было полностью разрушено и разрушенные руины расположены по всей территории.

Сегодня: Селение полностью разрушено, и в его месте расположена часть парка Канады.

YĀLU – AL RAMLA DISTRICT

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Occasional operation: Operation "Passover Cleaning"

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SALAMA – JAFFA DISTRICT

In 1948, the village was settled by Jews

Occupation date: April 29, 1948

In 1948, the village was settled by Jews

Today: The village site is within the boundaries of Tel Aviv

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Today: The village site is within the boundaries of Tel Aviv

1967: Population: 1,644 (1960); Houses: 245 (1931)

YĀLU – AL RAMLA DISTRICT
BEIT JIBRIN – HEBRON DISTRICT

1948: Population 2,819; Houses 576
Occupation date: October 27, 1948
Occupying forces: Givʽati Brigade
Occupying operation: Operation Year

Past 1948: In 1949, former members of the Palmach established a kibbutz in the village site, where its public houses used to stand. The first residents were members of the Yishuv and pre-State youth groups, Jewish immigrants from Turkey and Romania, respectively.

In 1949, the Beit Guvrin National Park was established on part of the village site.

Today: The ruin of the mosque has been partially buried by the road intake. A number of buildings from the kibbutz still stand. In 2013, the area of the Beit Guvrin National Park was declared a World Heritage site.

2013: A park with the same name has been established on the location of the village. The park includes a picnic area and a small mosque, which includes the village site.

AL-QABU – JERUSALEM DISTRICT

1948: Population 302; Houses 48
Occupation date: October 22, 1948
Occupying forces: Sixth Battalion of the Har'el Brigade
Occupying operation: Operation Ha-Har (“The Mountain”)

Past 1948: On May 1, 1949, the Israeli military entered the village and destroyed the houses. In April 1950, Mevo Beitar movement (a revisionist Zionist Youth group founded in 1923). The JNF’s Begin Park was later established on the village site.

Today: The rubble of former houses is scattered throughout the JNF park. The shrine of al-Sheikh Ahmad al-ʽUmari remains beneath a tree on a hillside near the entrance to the park. The park includes a picnic area with views of the ruins of the village’s former mosque.
DEIR RAFA' – JERUSALEM DISTRICT

Post 1948: In September 1948, most of the village and monastery of Deir Rafāt were blown up. In 1948, Kibbutz Amka was established for immigrants from Tunisia, at first in the village houses, and then just north of the village site. In the late 1950s, the Israeli government ordered the Israeli army to destroy the majority of the surviving Arab buildings.

Today: Several houses remain and have been taken over by members of the moshav. The crumbling mosque, with its three-portico arched entry, is at the end of a dirt road amid heavily overgrown underbrush strewn with rubble from former buildings. The former school has been turned into a warehouse.

Israeli official name: The former village site of ‘Amqa has no official name, and does not appear on contemporary maps of Israel.

AMQΑ – ACRE DISTRICT

1948: Population 1,438; Houses 341
Occupation date July 11, 1948
Occupying forces: 7th Brigade (Hatza Sheva), and 21st Battalion, Carmeli Brigade
Occupying operation: Operation Dekel

Post 1948: In 1949, Moshav Amka was established for immigrants from Tunisia, at first in the village houses, and then just north of the village site. In the late 1950s, the Israeli government ordered the Israeli army to destroy the majority of the surviving Arab buildings.

Today: Several houses remain and have been taken over by members of the moshav. The crumbling mosque, with its three-portico arched entry, is at the end of a dirt road amid heavily overgrown underbrush strewn with rubble from former buildings. The former school has been turned into a warehouse.

Israeli official name: The former village site of Amqa has no official name, and does not appear on contemporary maps of Israel.

DEIR RAFA’ – JERUSALEM DISTRICT

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Today: Several houses remain and have been taken over by members of the moshav. The crumbling mosque, with its three-portico arched entry, is at the end of a dirt road amid heavily overgrown underbrush strewn with rubble from former buildings. The former school has been turned into a warehouse.

Israeli official name: The former village site of ‘Amqa has no official name, and does not appear on contemporary maps of Israel.
I was only eight years old when our village, Deir Yasin, was attacked. Even across the great expanse of time that separates me from that terrible day, I remember it as if it were yesterday. The sound of guns and explosions filled the air, and I could hear the screams of the women and children. My uncle who lived nearby was old and nearly blind, so we went to his house. Kneeling softly on the door, we whispered that we had come to see if he was okay and to be together, since we were afraid. He let us in and closed the door, not realizing that we were already looking over our shoulders for the soldiers who would soon be there.

Knocking softly on the door, we whispered that we had come to see if he was okay and to be together, since we were afraid. He let us in and closed the door, not realizing that we were already looking over our shoulders for the soldiers who would soon be there.

The house where we lived is still standing and a Jewish family lives there today. It is the second house in the village on the right when you come in from Jerusalem. There used to be a gate with a chain at the front, and in the yard was a well that was universal. I heard that there is now a new building on that spot and that the Giv’at Sha’ul neighborhood has been built around the village.

I have lived in this refugee camp only a few miles away for more than 60 years, but I have never been back to Deir Yasin.

During the course of the Nakba Day commemorations in the spring of 2014, Mahter Shafa’s Tried told the story of the June 1948 attack on Deir Yasin for the first time in 60 years. The occasion is one of the Shu‘fāt refugee camp.

I am told that the attack on Deir Yasin began on the morning of June 10, 1948. A group of British soldiers arrived in the village and demanded that the villagers report to the center of Jerusalem. The villagers refused and were killed. The soldiers then launched an attack on the village.

The attack on Deir Yasin was part of a campaign of violence that took place during the Nakba (the Catastrophe) of 1948, when more than half a million Palestinians were displaced from their homes and villages. The attack on Deir Yasin was one of the most brutal and bloody of these attacks, and it is remembered as a symbol of the dispossession and violence that took place during the Nakba.

The attack on Deir Yasin was led by the Israeli military and involved the use of helicopter guns and tanks. It resulted in the deaths of over 250 Palestinians, including women, children, and elderly people. The attack was part of a larger campaign of violence that aimed to drive Palestinians from their homes and villages, and it was carried out in the context of the Israeli military’s conquest of the West Bank and other territories in the region.

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In 1951, the villagers instituted proceedings against the Military Government of 1948-66 in the High Court of Justice in Israel. Despite the court ruling that the military governor had no authority to evict the petitioners or to prevent them from entering, leaving, or residing there, the court ruled in favour of the petitioners. In 1959, a paramilitary platoon conducted experimental explosions in five of the village's houses during a training exercise, razing them to the ground, and the rest of the houses in the village were demolished later that year, leaving only the mosque intact.

In 1955, the Shimon Peres government promised to help restore the mosques in former Arab villages, but nothing was done to that effect. However, in 1996, the Shimon Peres government promised to help restore the mosques in former Arab villages, but the promise was not kept, and nothing was done to that effect. In 1997, the Israeli Land Administration (ILAD) claimed that Ghabisiyya had been "abandoned" in 1948 and began depopulating that the village's mosque had ever been a mosque at all, refusing the villagers' appeals to return to using the mosque for prayer.

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ALLĀR – JERUSALEM DISTRICT

1948: Population 511; Houses 81
Occupation date: October 22, 1948
Occupying forces: Ha-Har and Etzioni Brigades
Occupying operation: Operation Ha-Har ("The Mountain")

Post 1948: In 1951, Moshav Maḥtal was founded on the southern edge of the village land by Jewish immigrants from Yemen, later joined by immigrants from North Africa.

IQRIT – ACRE DISTRICT

1948: Population 568; Houses 83
Occupation date: October 30, 1948
Occupying forces: 'Oded Brigade
Occupying operation: Operation Hitran

Post 1948: In 1949, Moshav Shomera was established on the border between the lands of 'Iqrit and Tarteľba. Moshav Goren was established on village land in 1950.

IQRIT was established on the border between the lands of 'Iqrit and Tarteľba. Moshav Goren was established on village land in 1950. On December 24, 1951, the Israeli military razed what remained of 'Iqrit with explosives. Moshav Even Menachem remained of 'Iqrit with explosives. Moshav Even Menachem was established on village land in 1950. On December 24, 1951, the Israeli military razed what remained of 'Iqrit with explosives. Moshav Even Menachem was established on village land in 1950. In 1950, Moshav Goren was established on village land in 1950. On December 24, 1951, the Israeli military razed what remained of 'Iqrit with explosives. Moshav Even Menachem was established on village land in 1950.

Today: The church and cemetery are the only remaining structures on the land.

Official Israeli name: None. The former village of 'Iqrit does not appear on contemporary maps of Israel.
After that visit I decided I could never go back. It made me
new home. When I got back that night, I put the branch
to put it above my father's photograph, which hangs in my
a branch and he asked me why. I told him that I wanted
maybe I will die right there, since all my fondest memories
go back to visit it now. Somehow, I feel that if I go back,

None of them felt responsible for the fact that they were
Hebrew, but they were allowed to live in our old houses.

but eventually we were forced to come to Umm el-Faḥem.

At first my family migrated to al-Lajjūn, then to Musmus,

At the time we thought it would only be for a few days.

Israelis didn't want us to nurture any hopes of return, so they
back only two weeks later, all the houses—even the furni-

occupation.

In court, the lawyer argued that I had already lost my

In court, the lawyer argued that I had already lost my

demanding I pay taxes each year. The judge had decided
my debt. I paid off the fine within a year. The irony is that,

a six-month sentence with a large fine and labor to fulfill
the nation into account. After all, I had helped them build
land once and pleaded with the judge to take my service to
impossible to be granted permission—I was handed a dem-
and was among the workers who built the city of Tel-Aviv.

still live to this day. Long ago I had worked in construction

but when they occupied our lands it made no difference.

Jews didn't want us to nurture any hopes of return, so they

When I got back that night, I put the branch
above the photograph, where it has remained ever since.

After that visit I decided I could never go back. It made me
too depressed.
Kfar Sha’ul Mental Health Center was established on the old village cemetery lies beside a ring road. The center, remain on the hilltop. The Deir Yasīn in a neighborhood called Givʽat Sha’ūl. In 1951, the country in the following days, and served as a turning point in the war. The attackers detonated several houses and shot down individuals and families as they left their homes and fled down alleyways. They apparently also rounded up villagers, who included militia members of both sexes, and murdered them, executing prisoners in a nearby quarry. Between 100 and 120 villagers died that day. The number of fields cultivated by Israeli farmers.

1948: On April 9, 1948, the Irgun and the Stern Gang attacked Deir Yasīn. In the city, they entered the village in 1903, has grown into a city and now encompasses the area where the old village once stood. The main architect of the Haganah was Naḥshon; independent attack by the Irgun and the Stern Gang on contemporary maps of Israel.

Post 1948: In 1949, Moshav Neve Yam īn was formed by new immigrants on village land. During the next years Kibbutz Neve Yam īn flourished, becoming a military camp. The Irgun and the Stern Gang carried out an independent attack by the Irgun and the Stern Gang on contemporary maps of Israel.

1948: Population 750; Houses 144
Occupation date: April 9, 1948
Occupying forces: Stern Gang

Deir Yasīn – Jerusalem District

1948: Population 750; Houses 144
Occupation date: April 9, 1948
Occupying forces: Irgun

Kfar Sāba – Tulkarm District

1948: Population 1,473; Houses 169 (1931)
Occupation date: May 13, 1948
Occupying forces: Alexandroni Brigade
Occupying occupation: Operation Medina ("Tiran")

31°47 ’N / 35°10 ’E: Geographic coordinates of the site
1,473: Population
149: Heads of households
169: Houses (1931)
1949: Post-Occupation Population
35°10 ’E: Geographic coordinates of the site
1,473: Population
149: Heads of households
169: Houses (1931)
1949: Post-Occupation Population
CITY OF JAFFA – JAFFA DISTRICT

1948: Population 70,760 (1947)
Occupying operation: Ten-days battles
Occupying forces: Israeli Navy; Golani, Carmeli, and Alexandroni Brigades
Occupation date: July 16, 1948

Post 1948: In 1948, two immigrant camps were established in al-Tīra, later to be absorbed into the town of Tirat HaCarmel, which included the village site; Kibbutz Megadim was established on village land and the youth village Kfar Gaim and Beyt Tzvi school in 1953.

Official Israeli name: Tel Aviv-Yafo

Belgium:

IFOR

was blown up and bulldozed; only the al-ʽAjami neighborhood spared. Most of Jaffa’s souks were obliterated. In 1954, Jaffa and small parts of al-Manshiyya neighborhood were grafted on to the city. Jaffa’s Arab population currently numbers around 10,000 people.

July 16, 1948: Operation of Coastal clearing

Population

1948: Population 70,760 (1947)

CITY OF JAFFA – JAFFA DISTRICT

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CITY OF JAFFA – JAFFA DISTRICT

1948: Population 6,113; Houses 624 (1931; including Tirat HaCarmel, Neuhardhof, Kafr Sir Station, al-Kababir)
Occupying operation: Ten-days battles
Occupying forces: Chamroni and Golani Brigades
Occupation date: July 16, 1948

AL-TĪRA – HAIFA DISTRICT

1948: Population 6,113; Houses 624 (1931; including Tirat HaCarmel, Neuhardhof, Kafr Sir Station, al-Kababir)
Occupying operation: Ten-days battles
Occupying forces: Israeli Navy; Golani, Carmeli, and Alexandroni Brigades
Occupation date: July 16, 1948

Post 1948: In 1948, two immigrant camps were established in al-Tīra, later to be absorbed into the town of Tirat HaCarmel, which included the village site; Kibbutz Megadim was established on village land and the youth village Kfar Gaim and Beyt Tzvi school in 1953.

Official Israeli name: None. The former village of al-Tīra does not appear on contemporary maps of Israel.

Today: Several houses remain standing. The untended cemetery rests beside the road of the kibbutz. The village school is now used by Israeli students. Part of the village cemetery rests beside the road of the kibbutz. The village school is now used by Israeli students.
Post 1967: In 1967, during the Six-Day War, Israel captured and occupied the village. At that time, the Israeli Defense Force (IDF) used bulldozers to destroy parts of the village. In 1968, as a sign of annexation, the Latrun salient was placed under Israeli control. The village of ʽImwās, along with the nearby cemetery, remains within the forest.

Today: None of the houses of the village remain and the land has been subsumed beneath the Canada Park. A portion of the village site is within the Tel Aviv-Jaffa District. The village is part of the Canada Park, also known as Ayalon Park.

Technical information:

- Name: ʽImwās
- Former district: Al-Ramla District
- Population in 1931: 224
- Population in 1961: 1,955
- Occupation date: June 7, 1967
- Occupation operation: Operation Naḥshon

Occupying forces: Israeli Defense Force (IDF)

QALŪNYA – JERUSALEM DISTRICT

1948: Population 1,056; Houses 260

Occupation date: April 11, 1948

Occupying forces: 4th Battalion of the Palmach (Palmāḥ)

Occupation operation: Operation Nahalot Shitufi

Post 1948: On the day of the occupation, Palmach units were ordered to kill everyone they found in the village, which was at the time held by foreign irregulars; the inhabitants having fled on April 2. That day and the next, Haganah units blew up the village. In 1956, Mevaseret Zion was established on village land by immigrants from North Africa; in 1963, village land was joined with the settlement of Maʻoz Tziōn (lit., “Stronghold of Zion”), established in 1951, to become a suburb of Jerusalem.

Today: The shells of several houses remain in the southern section of the village. Among the ruins are the village terraces, with almond, fig, and olive trees, along with cacti at the bottom of the slope. Some of the houses were used as bases by Italian soldiers for the 1948 War. The village is now part of the Springs National Park. Amidst the rubble of the former village are the village terraces, with almond, fig, and cacti. The ruins are located within the Springs National Park.

Technical information:

- Name: Qalūnya
- Former district: Jerusalem District
- Population in 1931: 260
- Population in 1948: 1,056
- Occupation date: April 11, 1948
- Occupation operation: Operation Nahuḥot Shitufi

Occupying forces: 4th Battalion of the Palmach (Palmāḥ)

Occupation date: April 11, 1948

Occupying forces: 4th Battalion of the Palmah (Palmah)
I was born in al-Lydd in 1935. Our house was in the center of the city, behind the animal market. On July 11, 1948, Maganah and boycot forces entered the city and during the fighting we were forced to leave. The Jews came to our house and told us to go. They arrived with heavy weapons and we had heard of the Deir Yasin massacre, so we knew that there was no other choice. Before the evacuation there had been nearly 20,000 people living in al-Lydd. On the day we left, more than 400 were killed. Our house was also next to the Dahmash mosque, where a terrible massacre took place. More than 170 people were killed when the Jews entered the mosque. People had thought they would be safe in that sanctuary but it turned out they were wrong.

I was born in 1935 in Lydda and lived there until 1948. In July 11, I was 13 years old. On that day, Jewish forces entered the city and forced us to leave. I remember standing in front of the mosque and my house, so you will know, just after the market, that you are standing where we once stood all those years ago.

Even if I wanted to go back now, I would need a special permit to enter Israeli territory—something they will never grant me in these difficult times. Today the city is called Lod, and the old name has been lost. But when you go there, go to the Dahmash mosque and ask for where the animal market used to be. The market was between the mosque and our house, so you will know, just after the market, that you are standing where we once stood all those years ago.

ZOHRIYYA MAḤMŪD ḤANAFI
I was born in al-Lydd in 1935. Our house was in the center of the city, behind the animal market. On July 11, 1948, Maganah and boycot forces entered the city and during the fighting we were forced to leave. The Jews came to our house and told us to go. They arrived with heavy weapons and we had heard of the Deir Yasin massacre, so we knew that there was no other choice. Before the evacuation there had been nearly 20,000 people living in al-Lydd. On the day we left, more than 400 were killed. Our house was also next to the Dahmash mosque, where a terrible massacre took place. More than 170 people were killed when the Jews entered the mosque. People had thought they would be safe in that sanctuary but it turned out they were wrong.

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I was born in 1935 in Lydda and lived there until 1948. In July 11, I was 13 years old. On that day, Jewish forces entered the city and forced us to leave. I remember standing in front of the mosque and my house, so you will know, just after the market, that you are standing where we once stood all those years ago.
Desert Bloom traces the consequences of Ben Gurion’s dream of settling the Negev and making the “desert bloom.” The aerial photographs that comprise this series reveal the myriad forces and actions that have bloomed to displace and erase the Bedouins who have lived in the desert for generations. We can view the transformation wrought on the landscape by erosion, mining projects, military training camps, the forced evacuation and demolition of “unnaturalized” Bedouin villages, the-afforestation efforts, the cleaning and appropriation of the desert, and the expansion of settlements. What these remarkable photographs show is that the alteration and devastation of the Negev Desert has often gone hand-in-hand with violence against the Bedouins. Viewed through the lens of Sha’ir’s camera, the desert comes to us as a kind of archive of what has happened on its shifting surfaces, of what is hidden and sealed within its domes, of all the efforts to use it to erase the traces of this long, often contradictory and violent history.

Desert Bloom by Ya’ara Smelov, 2011. Photographs made from the air, on the grounds of the Negev Desert. The series consists of 48 photographs, each accompanied by a written commentary. The works were exhibited at the Museum of Modern Art in Tel Aviv in 2011, and at the Jerusalem Museum in 2012. The series was used as the basis for a book, “Desert Bloom,” published in 2012.

המישורי, של הסמוי והחתום בין הדיונות שלו, של המאמצים להשתמש בו כדי למחוק את עקבות ההיסטוריה הארוכה הזו, הכפוי והרוס של כפרים בדואים "בלתי מוכרים", מאמצי הייעור, חישוף שטחי מדבר והשתלטות עליהם והרחבת יישובים. המהווים סדרה זו מגלים את אינספור הכוחות והפעולות שפרחו כדי לעקור ולהרס את הבדואים שחיים במדבר במשך דורות פריחה מדברית עוקבת אחר השלכות חלומו של בן גוריון ליישב את הנגב ו"להפריח את השממה". תצלומי האוויר

Desert Bloom by Ya’ara Smelov, 2011. Photographs made from the air, on the grounds of the Negev Desert. The series consists of 48 photographs, each accompanied by a written commentary. The works were exhibited at the Museum of Modern Art in Tel Aviv in 2011, and at the Jerusalem Museum in 2012. The series was used as the basis for a book, “Desert Bloom,” published in 2012.

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November 13, 2011. Intersecting seismic test lines in the Haiat Sonds of the Palestinian village of Nabi‘el, of the Tarabin tribe, evacuated in 1948 in the wake of Opération Yoav; an Israeli military operation carried out from October 15 to 22, 1948, under the command of Yigal Allon, which had as its ultimate goal to conquer the entire Nager. The interconnecting lines are seismic test lines, part of a large number of parallel cuts that divide this remote corner of the desert into distinct oil exploration zones. Oil was drilled for in the late 1980s but no commercial quantities were found.

In the 1980s, the Israeli government launched a campaign of oil exploration and drilling in the Negev, after a seismic study indicated the presence of a substantial oil field. However, the drilling was unsuccessful and no commercial quantities of oil were found. The area was declared a military live-fire training zone.

The Meitar Forest, an extension of the Yatir Forest, was founded as a development town for Jewish immigrants from North Africa and Asia on April 17, 1955; in later years the town received a large influx of Russian-Jewish immigrants and grew into a city. The dark section on the right, around two trees that have been left, indicates the former presence of a Swenian panel recently evacuated. The upper portion of the image shows Israeli mechanical plowing patterns, extending across an area currently claimed by the Bedouins. Ofakim is built upon the former village of Al-Sâlih al Na‘jami, of the Tarabin tribe, which was evacuated in 1948.

By the late 1980s, Ofakim was founded as a development town for Jewish immigrants from North Africa and Asia on April 17, 1955; in later years the town received a large influx of Russian-Jewish immigrants and grew into a city. The dark section on the right, around two trees that have been left, indicates the former presence of a Swenian panel recently evacuated. The upper portion of the image shows Israeli mechanical plowing patterns, extending across an area currently claimed by the Bedouins. Ofakim is built upon the former village of Al-Sâlih al Na‘jami, of the Tarabin tribe, which was evacuated in 1948.

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November 22, 2011. Evaporation ponds at the Arad Phos-
phoric Mine. Resources in the Negev include copper, iron,
manganese, phosphates, and uranium. The Arad facility
mines the highest grade phosphates, with estimates of be-
tween thirty and sixty thousand tons of uranium contained
in low-phosphate ore, much of which is extracted in the
three mines of the parent company, Renen Amfert Ne-
geo Ltd. Established in 1952, initially as Negev Phosphates,
the company’s Arad site is adjacent to the Dimona Nuclear
Research Center. The state acknowledges the existence
of the site, but maintains a policy of nuclear ambiguity,
neither confirming nor denying that it contains nuclear
warheads. Constructed in secret beginning in 1958 with
French assistance, outside the International Atomic Energy
Agency (IAEA) inspection regime, the airbase over the
nuclear research center is closed, and the area around it
is heavily guarded and fenced off. Bedouin tribes are kept
15-20 kilometers from the fence.

October 9, 2011. Outskirts of the Arad village of al-Dreijāt,
established in the nineteenth century, but not recognized
by the State of Israel until 2006. This is the only Arab vil-
lage in the Negev that is not Bedouin. Bes-
tween 230 and 500 people belonging to the Hammāl al-Dreijāt
(Arabs) family were resettled here. The settlement, known
as Marīṭ, is ten kilometers away from the village. The
people are mostly farmers, with some industry. This spec-
ific cluster of the village is not recognized by the Israeli
government, which plans to establish a new recognized
town for them, Marīṭ, one kilome-
ter away. The residents oppose this new construction. Situ-
ed in the start of badlands (tops of terrains in which soft sedimentary rocks and clay-rich soil
have been extensively eroded by water and wind, with
the chalk subsoil rising in parts of the landscape to the
surface). A chalk quantity is in the process of expansion
a few hundred meters to the north of the site.

October 9, 2011. Demolished remains of a Bedouin
home and fenced area within the Ministry of Agricul-
ture and Rural Development experimentation site, estab-
lished in around 2000 and currently still active. The house,
which is made of light and fragile material, is typical
of Bedouin structures, and the evidence on the ground
suggests that the house was voluntarily evacuated and
demolished without a struggle. The land was continued
so as not to impede the work of the experimentation.
In the upper left corner of the image are two circular
dark patches, the remains of staining from the herd that was
attacked by the experimenters. The remains of staining
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attacked by the experimenters.
In 2011, Ploughed field in advance of planting. This moshav was established in 1982 with some of the remains from Sadeh, an Israeli community in the Sinai Desert evacuated after the signing of the Egyptian-Israeli Peace Treaty in 1979. The moshav is on the site of the former village and parasitarchs of Arab al-Gharbi of the Tarabin tribe, situated on the border of the former village. The rough remains of the camp are.

October 9, 2011. Garden perimeter wall and irrigation channel along a steep ridge in the vicinity of the ancient city of Ordor (Ordos) (Middle-East). The upper line of roots feeds the outer wall of the garden and also serves as a topsoil above which can be seen the faint relics left by Bedouin pastoral herds. Rainwater is channeled along the descending lines of soil to the garden within the streambed, each small walled section retaining its own water to minimize runoff. The right line that runs parallel to the upper wall are treks by herds of animals moving over the terrain. These walled gardens enhance water retention in an area of extremely low precipitation, as well as demarcating boundaries of ownership. This garden, measuring more than a kilometer in length, and a quarter of that distance at its widest point, while along the base of a hillock.

October 9, 2011. Military maneuver and recreational off-road vehicle tracks along the ancient copper-mining site in the lower Arava. The plan was, with dark double copper-rich gravel, records the traces of vehicles as they pass over the land, removing the upper layer to expose the lighter subsoil. Four kilometers to the east of the site, and directly on the Jordanian border, is Mohar 'En Tahan, initially founded in 1990 as an experimental station with members of Nabaj, a movement to promote the settlement of arid areas of Israel. This garden, measuring more than a kilometer in length, and a quarter of that distance at its widest point, while along the base of a hillock.

October 9, 2011. The planted lines along the upper ridge, typical of the Negevian era, are known as nabie of Midian. These formations, measuring about 100 × 30 centimeters, were generally placed on the hill side in order to clear the slopes and increase the surface radiating the solar heat—are the perfect place side in order to clear the slopes and increase the surface radiating the solar heat—and are the perfect place to promote the settlement of arid areas of Israel. These walled gardens enhance water retention in an area of extremely low precipitation, as well as demarcating boundaries of ownership. This garden, measuring more than a kilometer in length, and a quarter of that distance at its widest point, while along the base of a hillock.

Nabie of Midian. The site, measuring more than a kilometer in length and about 200 × 30 centimeters each, was generally placed on the hillside in order to clear the slopes and increase the surface radiating the solar heat—are the perfect place side in order to clear the slopes and increase the surface radiating the solar heat—and are the perfect place to promote the settlement of arid areas of Israel. The garden was planted in the early 1960s. This garden, measuring more than a kilometer in length, and a quarter of that distance at its widest point, while along the base of a hillock.

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October 9, 2011. Abu Asa family homestead in the vicinity of the recognized Bedouin town of Bir Hadaj, of the Azrama tribe. The dark circular stains in the center of the image indicate the former presence of sire, livestock pens for camels, goats, and sheep. Staining is created by the bodily fluids of the herds that were kept there. Each year, the pens are shifted and the former space disinfected by fire. The stains remain on the ground for several years, the gradient of their saturation indicating how many rainy seasons have washed them away. Such traces help gauge the minimum duration of their presence in years. In 1978, Bir Hadaj was declared a closed military area, forcing its inhabitants to relocate to Wadi al-Na’im, near Beersheba. In 1994, when they learned that land on which they had previously settled was no longer used for military purposes, but had been converted into a moshav, they returned and settled beside the moshav.
November 14, 2011. Remnants of an extension to the Bedouin village of Babarea, of the Alzame tribe. The multiple circular walls indicate the earlier presence of six circular loopholes, which were removed and recon-structed several times. The good size of the semi-natural areas and the presence of many vultures has revealed, at the stairs. The hatched circle in the lower right indicates that it is older, while the one in the upper left is dark er, and the most recent is one in the center, where the vegetation blankets the soil, not yet mimicking with the desert. A faint fourth circle may be detected just to the left of the lower one. The light manual pointing or "scratching of the ground" is indicative of ongoing Bedouin cultivation. In the absence of mechanized watering systems, the crops are watered by hand. The site is now officially within a closed military live-fire training zone. Despite this restriction, the Bedouins maintain the land.

November 14, 2011. Bedouin encampment beside a sea-level stream in the Aseel desert mountains leading to the Roman Crown. In this arid zone, Bedouin search for areas near seasonal wadis in order to tap into the yearly rainfall, which allows for the growth of vegetation for their needs or trade. The geological layer is a loose, unconsolidated soil or sediment that has been eroded, replaced by water, and re-deposited in a new marine setting. The larger particles of sand and gravel here are comprised largely of flint.

November 14, 2011. The remains of the focus of the village of Sub-Stallations) in a closed live-fire military training zone.

October 10, 2011. Sown and irrigated wheat fields of Moshav Yoshivia. The fields are watered via a drip irrigation system developed in Israel that enables the water to be effectively distributed to the root of the plant. In economizing the irrigating areas such as the Negev. The fields lie between three moshav-type villages built after 1948: Yoshivia, established in 1950 for immigrants from Algeria; Zelica, established in 1955 for immigrants from Morocco; and Talim, also established in 1955, for immigrants from Kurdistan. They are built on lands previously part of the villages of al-Muhrarqa, al-Gatatwe, and al-Urur, cultivated by the Tiyāha tribe, which was expelled in the winter of 1948-49 as part of Operation Yo’av. Ownership of the area is currently claimed by the Bedouins.

November 15, 2011. Pita target to simulate enemy targets in a closed live-fire military training zone. The pits, caused by pitting up earth mounds, is reminiscent of the ancient archaeological remains that are also scattered throughout this part of the desert. The live fire zone, established on former land of the village of Subbint, of the Alzame tribe, is several hundred meters away from the archaeological site at Ruhfah/Rehova (Israel, Arabia).

October 10, 2011. Decommissioned British-era munitions storage hovs near the Gaza border. The concrete road that runs through the center was constructed to connect the airbases with an airport that was also built in Gaza in the early 1940s. In anticipation of an attack by the Germans from North Africa under the command of Field Marshal Erwin Rommel during WWII. The site is on the historical Bedouin village of Abu Milhik/ Husaib, of the Talimi tribe, which were evacuated in 1948. The remaining fields have been plowed by the nearby Israeli kibbutz in preparation for planting.
October 9. Remains of the demolished home of ‘Awad Abu Ḥbāk, of the ‘Azāzme tribe, in the vicinity of Be’er Hdad. The home was demolished in 2006 and the family forced to move further east. Signs of heavy vehicle and grazing animals are visible, with the structural remains and belongings strewn about the site. In 1979, Abu Ḥbāk and the other members of his family were evacuated by the military. In 2004, as part of the Israeli government’s ‘Abu Basma Plan’ to forcibly evict Bedouin from their lands, Šafa was declared an unrecognized village, and Abu Ḥbāk and the other villagers were officially recognized as Bedouin townships. But with the provisions of the plan deemed unacceptable to the Bedouin, no family has purchased land in accordance with the new mandates of the Israeli law.

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October 11. In 2009, the Israeli government approved a plan to return part of the Abu Hdad area to the owners, while another portion was to be developed for tourism projects. The government issued a statement on the matter, and a delegation from the Ministry of Tourism visited the site. The government also announced plans to build a new road and a bridge over the Wadi. The village was declared an authorized settlement, and a new road was under construction.

In 2010, the Israeli government approved a plan to develop the Abu Hdad area as a tourist destination. The plan included the construction of a new road and the renovation of the village. The government also announced plans to build a new bridge over the Wadi and to develop the village as an authorized settlement.

October 12. Since the 1990s, the Israeli government has been increasingly interested in developing the Abu Hdad area as a tourist destination. The government has announced plans to develop the area as a tourism and ecotourism destination. The government has also announced plans to build a new road and to develop the village as an authorized settlement.

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November 13, 2011. Pitas, targets to simulate enemy (in this case Egyptian and Syrian) installations in a closed live-fire training zone. The targets, created by piling up earth mounds, are reminiscent of the ancient archaeological remains that are also scattered throughout this part of the desert. The live-fire zone, established on former pasturelands of the ‘Azāzme tribe, is not far from the border with Egypt. Large portions of the southern and western sections of the Negev are considered off-limits and open only to the Israeli military. These spaces are intended to seal off the border zone and obstruct the passage of the Bedouin communities.
October 13, 2011. Border zone between the Negev and Egyptian Sinai. The road on top left leads to the border a few hundred meters away. The white cubic boxes demarcate underground communication and power cables that supply the border fence. The intersecting line is a seismic array used for oil exploration. A few kilometers south of the site, the state runs various prisons, initially for Palestinian inmates from the West Bank and Gaza, later for illegal immigrants. Asylum seekers from states in which war is ongoing, or from "enemy" states such as Sudan to which Israel cannot deport, can be detained here indefinitely.

October 22, 2011. Abandoned ammunition storage along the city perimeter of Beersheba. The image shows the earthworks that protect such storage facilities, and the road that winds between the three sections of this particular installation, comprised of eighteen separate compartments in total. Constructed in the British Mandate era and subsequently used by the Israelis, the site was eventually deemed to be too near to the new city limits of Beersheba, and was fully sucked in 2004.

November 12, 2011. Border area between the Negev and Egyptian Sinai. The road on top left leads to the border a few hundred meters away. The white cubic boxes demarcate underground communication and power cables that supply the border fence. The intersecting line is a seismic array used for oil exploration. A few kilometers south of the site, the state runs various prisons, initially for Palestinian inmates from the West Bank and Gaza, later for illegal immigrants. Asylum seekers from states in which war is ongoing, or from "enemy" states such as Sudan to which Israel cannot deport, can be detained here indefinitely.

October 4, 2011. Remains of Bedouin homesteads, south of Arad, near the unrecognized villages of al-Qur‘ān and Qabbū‘a. Both Bedouin and Jewish local residents from Arad oppose a current government plan to establish a phosphate quarry on the site, stating health concerns including potential exposure to radioactive dust. The Bedouin settlement was evacuated when the Israeli military established a live-fire range on the site, which will eventually be replaced by the mine. In winter people live and stock the enclosures in the lower dormitories and in summer they moved to the higher dormitories. The earthworks below the dirt road that crosses from left to right were built by the Beersheba authorities where their terms used to stand, for instance the concrete floor within the gun-shaped enclosures on the left. The raised earthworks above the dirt road show traces of heavy mechanical equipment, which indicates that they are military enclosures for live-fire training. At top right a train of cans can be seen, led by one person.
October 9, 2011. Grading earthwork in preparation for the new settlement of Carmit, intended to promote the Judaism of the Negev. The settlement follows the style of Beilstein. The NGO’s initial initiative launched in the 1980s with the aim of bringing a quarter of a million trees to Israel, to fulfill their millennium prophecy to prepare the land for the return of the Messiah. Along the crevasse on the top left of the image, in the white area, is a small Bedouin tent. In the lower right-hand quadrant of the image are the remains of the two-room building of October 9, 2011. A member of the Machtesh family who fled his home with his family following a massacre in 1948. The house was demolished in 1948-49, as so to remove evidence of Nakba and to lessen the impetus for the family to return. Villagers in the surrounding area fled in mass numbers following the news, narrated by a survivor, of a massacre of fourteen Bedouin men by a local Jewish gang in October 1948. In a house less than a kilometer from this site the witness died of his wounds the following day.

November 22, 2011. Training encampment of soldiers group Unit 12 of The School for Infantry Corps, 2011. The School for Infantry Corps and platoon sergeants and comprised these rotations of fully operational combat teams located in the Negev.

October 9, 2011. Samson going out the Petra-Gaza incursion route. The military police, the remains of which can be seen on top of the mound, was constructed to provide protection for the camel caravans traveling along the route. Shallow foot and animal paths can be seen throughout the space, and two large holes made by military and off-road vehicles run around the side of the valley. In the Negev oasis, which was at its height between the third and second centuries BC, the towns of Nabataea, Mammisi, Ovda, Abu-Dihar (Hebrew: Arad), and Sarea, along with associated fortresses in the Negev, traded incense and spices along a road that extended more than two thousand kilometers between southern Arabia and the Mediterranean. This site lies directly at the center of the main route between Petra, the capital of the Nabataean kingdom in Jordan, and Gaza. Today, these ruins are used as a market point for military navigation.

Bedouin farmers, who employ ancient Byzantine (previously thought to be Nabataean) irrigation systems, was created in around the 1980s with the aim of bringing a quarter of a million trees to Israel, to fulfill their millennium prophecy to prepare the land for the return of the Messiah. Along the crevasse on the top left of the image, in the white area, is a small Bedouin tent. In the lower right-hand quadrant of the image are the remains of the two-room building of October 9, 2011. A member of the Machtesh family who fled his home with his family following a massacre in 1948. The house was demolished in 1948-49, as so to remove evidence of Nakba and to lessen the impetus for the family to return. Villagers in the surrounding area fled in mass numbers following the news, narrated by a survivor, of a massacre of fourteen Bedouin men by a local Jewish gang in October 1948. In a house less than a kilometer from this site the witness died of his wounds the following day.

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November 22, 2011. Impact craters and wreckage of two Israeli Air Force (IAF) Skyhawk planes used as targets along a simulated airstrip in the live-fire zone of the Naḥal Masor/Wādi Munšār (Heb./Arabic). The IAF uses dummy bombs—weights without explosives or detonation—to target the airstrip from above and register the accuracy. The hundreds of pockmarks across the soft surface of the canyon floor register the bombing runs. This portion of the Aravah desert lies below sea level and at the base of the tributaries of the Aravah stream. The nearby Moshav ʽEin Ḥatzeva was founded in 1965 by Naḥal soldiers to support Jewish settlement growth throughout Israel, particularly in the more remote areas of the country. Three years later, it became a civilian moshav.
Independence/Nakba consists of a series of sixty-five diptychs—one for each year between 1948 and 2013—that places together portraits of persons from both sides of the Israeli–Palestinian conflict, and of gradually increasing age. The double portraits ask us to think not only about the relations that existed between Israelis and Palestinians before the war—each portrait presents someone who either lived in Palestine before the founding of the Israeli State or someone whose ancestors did—but also about the impossible politics of separation that, still today, maintains a distinction between Israeli liberation and Palestinian catastrophe. This distinction between what, on the Israeli side, is celebrated annually as Independence Day, and what, on the Palestinian side, is remembered on the same day as a day of catastrophe, as the “Nakba,” an event whose commemoration has been illegal since 2011. Staging a relation across a line of division, the portraits invite us to register the enduring bonds that tie the past, the present, and the future together: a past that preceded the division between Independence and the Nakba, a present that still remains haunted and defined by this division, and a possible future that, taking its point of departure from these bonds, could enable a different and more forgiving tomorrow.

Across the following page spreads, the diptychs progress chronologically from left to right, top to bottom.
Independence/Nakba
Al-ʻAraqīb consists of historical documents and materials, contemporary photographs by Sheikh, and a video that, together, present a fragmentary history of the village of Al-ʻAraqīb, which has been destroyed and rebuilt more than eighty-five times in the ongoing "battle over the Negev," an Israeli state campaign whose aim has been to displace Palestinian Bedouins from the northern threshold of the desert. The video in particular, composed of a selection of clips produced by the villagers themselves, documents the destruction of the village over time. The shifting demarcations of the land—confirmed by the various materials in the vitrine, including land contracts, the different maps and historical traces of earlier Bedouin settlements, and photographs and documents that record Bedouin presence historically and in the present—have advanced and receded over the years in response to colonization, cultivation, displacement, urbanization, and even climate change. These materials have appeared in Eyal Weizman's response to Sheikh's Desert Bloom series, an essay, that incorporating historical aerial photographs, contemporary remote sensing data, state plans, courtroom testimonies, and nineteenth century travelers' accounts, explores the Negev's threshold as a 'shoreline' along which climate change and political conflict are deeply entangled. The collaboration between Weizman and Sheikh, published under the title The Conflict Shoreline: Colonization as Climate Change in the Negev Desert by Steidl in 2015, has been submitted as evidence for the "Truth Commission on the Events of 1948–1960 in the Negev," an initiative of the NGO Zochrot.

The "Conflict Shoreline: Colonization as Climate Change in the Negev Desert" video, an essay that, incorporating historical aerial photographs, contemporary remote sensing data, state plans, courtroom testimonies, and nineteenth century travelers' accounts, explores the Negev's threshold as a 'shoreline' along which climate change and political conflict are deeply entangled. The collaboration between Weizman and Sheikh, published under the title The Conflict Shoreline: Colonization as Climate Change in the Negev Desert by Steidl in 2015, has been submitted as evidence for the "Truth Commission on the Events of 1948–1960 in the Negev," an initiative of the NGO Zochrot.

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Material from the Al-Uqbi family archive has been submitted as evidence in a legal battle led by Nouri Al-Uqbi, a prominent land rights activist who was born in and displaced from Al-Araqib. For the trial, Al-Uqbi is in the State of Israel, which he is in as of 2005. This material, already presented in evidence submitted for Al-Uqbi's family contentious claim of plots in and around Al-Araqib, has been presented in the Negev Desert: Colonization as Climate Change in the Conflict Shoreline, 2015.

The Conflict Shoreline: Colonization as Climate Change in the Negev Desert, 2015.

The first paragraphs read: “All the owners signed at the Hebrew declare that the entire part of Karkur is owned by Hamoud al-Wahidi.” The second paragraph identifies the boundaries of the land, a few kilometers south of Al-Araqib, with the signatures of seven sheikhs, owners of the surrounding land, confirming the foundation. The third paragraph explores the political geography. Draft Yehudit, translating elements of the Hebrew notes, is seen in Hebrew on the document.

The hand-written text identifies the boundaries of the land, a few kilometers south of Al-Araqib, with the signatures of seven sheikhs, owners of the surrounding land, confirming the foundation. The Office for the benefit of the court, is seen in Hebrew on the document.

The Hebrew notes explain what is written and that the purpose of submitting this file to court is to demonstrate there was land recognition of continuous cultivation even after the transition to Israeli statehood.

A receipt addressed to Suleiman Al-Hajj Muhammad al-Uqbi for the payment of tithe tax on August 28, 1950. The Hebrew notes explain what is written and that the purpose of submitting this file to court is to demonstrate there was land recognition of continuous cultivation even after the transition to Israeli statehood.

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DEMOLITION IN AL-ʻARAQĪB
Fazal Sheikh, April 7, 2014

At about 2 p.m., a bulldozer, two police cars, and a green off-road vehicle of the Green Patrol arrived at al-ʻAraq īb to demolish several light structures erected by the community to mark their claim on the land.

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BĀYKAT MUSALLAM AL-QAWĀSMI AL-ʻALAMĀT, SITE OF THE 1948 MASSACRE IN AL-ʻARAQĪB
Fazal Sheikh, April 14, 2014

The ruins of the house where fourteen Bedouin men were murdered by Zionist forces lie within a small field now cultivated by Bedouins. It has greener shoots because the foundations were left in place and not plowed over. At the time the photograph was taken, the surrounding wheat fields were drying out before the harvest.

The ruins of the house where fourteen Bedouin men were murdered by Zionist forces lie within a small field now cultivated by Bedouins. It has greener shoots because the foundations were left in place and not plowed over. At the time the photograph was taken, the surrounding wheat fields were drying out before the harvest.

A CROP-DUSTER SPRAYING HERBICIDES ON THE LAND OF ABU KAFF, NEXT TO ḤŪRA, ʻALI ABU ṢHKT, MARCH 10, 2004

The writing on the photograph reads: “Yet, we will stay despite what you have burnt.”

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A LOGBOOK KEPT BY THE AL-'UQBI FAMILY LISTING THE VARIOUS COMMUNICATIONS SENT DURING THE Nakba OF 1948, AS WELL AS OTHER VIOLATIONS COMMITTED BY THE ISRAELI AUTHORITIES ON THE TRIBE THROUGHOUT THE YEARS, AL-'UQBI FAMILY ARCHIVE

The pages reproduced here, from August 19, 1948 (second page, section 6), include the following communications to the General Governor from the Governor of Bir Assabiʿ informing him of the fall of the al- ʿUqbi defenses:

“The Jews have attacked the Maḥraqqah area and Al-Ḥajj Ibrahim al-ʿUqbi’s defense position. The Arab resisted the Jewish attacks. They attacked with twenty tanks and they occupied this defensive position. They destroyed, stole the ammunition and equipment, killed and injured many. May you live long.”

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BAYKAT MUSSALAM AL-QAWASMI AL-ALAMAT, SITE OF THE 1948 MASSACRE IN AL-ARAQIB
Fazal Sheikh, April 14, 2014

The ruins of the house where fourteen Bedouin men were murdered by Zionist forces lie within a small field now cultivated by Bedouins. It has greener shoots because the foundations were left in place and not plowed over. At the time the photograph was taken, the surrounding wheat fields were drying out before the harvest.

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The graves at the center of the cemetery are the earliest, dating to before the establishment of the State of Israel and the subsequent displacement of the Al-Touri family. After the displacement, the community still used the cemetery to bury their dead, and started erecting headstone stones.

ملاطا قبر جابر الصبحة، الرشيقة إلى البلدية، العراق. الصواريخ التي كانت عبارة عن قبر الأول في الموقع، يأتي من قبل عام 1914. وبعد الهجر، استمر الناس باستخدام المقر للقبر، حيث تذكر اللوحة المنشأة اسم جابر. الشيخ، نيسان، 2014.
Selection of photographs made by the community of Al-'Araqīb recording more than 85 demolitions that have occurred in the village between 2010 and 2015.
With gratitude to the wonderful partner institutions who so kindly provided support for this project:

CONCEPT: Eduardo Cadava, Evaouchi & Gabriel, Aaron Levy, Fazal Sheikh, Gerhard Steidl, and Duncan White

PHOTOGRAPHS: Fazal Sheikh

TRANS LATION (Hebrew and Arabic): Ofer Neiman and Shela Sheikh

COPY-EDITING: Shela Sheikh

PHOTOGRAPHS FROM: Al-ʻAraqīb: Ayala Greenfield

PHOTOGRAPHS COURTESY OF: The Palestinian town of ʻAnata. The Israeli settlement of Psagot Zachav is located on the other side, in the east Jerusalem.

This Place: the Erasure Trilogy emerged from an initial commission from the Slought Foundation and PACE/MacGill Gallery. In addition to the above, thanks are due to the following: Jumana Abboud, Frédéric Brenner, Matt Brogan, Carlos Minguez, Peter MacGill, Haia Noach, Anne Pasternak, Cora Michael, Jack Chiappe, Alan Levison, and Yael Weizman. Information provided in the text is derived from extensive research. Full referencing details, including notes on transcription and acknowledgements, are provided in the respective volumes within This Place: The Erasure Trilogy.

PHOTOGRAPHS FROM: Al-ʻAraqīb: Ayala Greenfield

VOLUMES WITHIN This Place: the Erasure Trilogy.

PHOTOGRAPHS: Fazal Sheikh, Levy, Fazal Sheikh, Gerhard Steidl, and Duncan Whyte

CONCEPT: Eduardo Cadava, Evaouchi & Gabriel, Aaron Levy, Fazal Sheikh, Gerhard Steidl, and Duncan White

PHOTOGRAPHS: Fazal Sheikh

TRANSLATION (Hebrew and Arabic): Ofer Neiman and Shela Sheikh

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PHOTOGRAPHS FROM: Al-ʻAraqīb: Ayala Greenfield

VOLUMES WITHIN This Place: the Erasure Trilogy.
Front and back cover image:
31°50'41"N / 35°13'47"E
Israeli side of the Separation Wall on the outskirts of Neve Yaakov and Beit Hanina. Just beyond the wall lies the neigh-
borhood of al-Ram, now severed from East Jerusalem.