

land and sufficient number of sons sought to improve their status by sending the younger sons for education and the older to send remittances. Farsoun's observation, for Lebanon, that a considerable investment in migration is necessary for the family applies equally well for the Palestinian village migrant peasant (Farsoun, 1970:270-271).

The crucial questions to ask in determining the form of migration patterns in the West Bank from our perspective are the following: (1) Are there already members of the village community in the prospective host country with which the emigrant can establish links? (2) Does the emigrant have immediate kin members who can extend to him credit and facilities to establish himself in the new environment? (3) Are the employment opportunities at home, given the potential migrants' skills, provide considerably lower incentives than similar opportunities abroad? (4) Does the family have sufficient immediate members to stay at home and take care of the land and older relatives who remain in the village?

Aside from the controversy as to which status households are likely to initiate the emigration steps it seems that there are definite ecological determinants of migration. The highly arid and marginalized lands in the Ramallah and Bethlehem regions has given rise to earlier, and more intensive emigration than, for example, in Nablus (Migdal, 1980:58). Incentives for education and professional advancement are tied to the general standard of living and earlier exposure to secular education at home. In general, however, the pattern described for the Muslim village of Baytin seems to apply for the West Bank as a whole: men migrate alone in search of employment or business ventures; they periodically return and invest their acquired savings in building new homes and consolidating their landed property. On rare occasions they invest in small enterprises in the village (such as a shop, an olive press, or a flour mill) in preparation