

gration of village social fabric into the regional (i.e. 'national') economy, and a noticeable decline in patrimonial bonds, both within the peasant community, and in the relationship of the village to the external world.

This integration was achieved in the highlands mainly through the mechanisms of the labour market and migration patterns, and through the extension of the 'national' infrastructure (transport routes, electric grids, educational units, and the service sector) to the village community. In the Valley it occurred at the level of reinforcing capitalist relations of production over the agricultural sector through the mechanisms of marketing networks, investments by absentee landlords, credit relationships, and - secondarily - through the labour market.

I referred to the first process of transformation as 'de-peasantisation' which I defined as 'the progressive devolution of peasant existence occasioned by the combination of increasing non-viability of the peasant household (in production terms), expulsion from land, and availability of work opportunities outside the village/camp - without the situation necessarily leading to the proletarianization of the peasantry' (Introduction, Chapter 1). The manifestation of this process under conditions of highland dry farming displayed two different prototypes of de-peasantization. In the case of Natufa, marginal agriculture and early outmigration resulted in substantial differentiation of the village class structure and vitalization of the village economy. But this vitality occurred completely outside the agriculture sector, and Natufa has ceased to be - in any acceptable sense of the term - a peasant society. Contrary to Keydar's projections for similar villages in Turkey, however, the de-peasantisation of Natufa did not lead to its disintegration as a village community. It only succeeded in the weakening of kinship-based solidarity, and re-establishing it on the basis of a