

values.

Spatially, although each village may have had a different appearance (i.e., different location, size and distribution), the main principles guiding their spatial organisation and spatial relationships were similar: the division of land holdings and living quarters along kinship lines, distinct demarcations between the village built-up areas and its field, and the separation of spaces along gender lines. The relationship of communal spaces to semi-private spaces and the organisational principles guiding the form and division within the peasant house were also similar from village to village.

Though it may be useful to investigate how differences as well as similarities affected the built form in these different villages, (Deir Ghassaneh and 'Abwein, for example, could be fruitfully contrasted), the rest of the thesis will focus on Deir Ghassaneh. The reasons for such a choice lie in Deir Ghassaneh's social as well as its spatial architectural qualities. Even though, by being a throne village it may not "represent" the majority of the peasant villages, it certainly allows for a rich comparison between the built space and dwellings of the dominant Barghouthi clans with that of the fallaheen.

DEIR GHASSANEH: THE "THRONE VILLAGE" OF BANI ZAID

A Historical Background

The village of Deir Ghassaneh is located to the north-west of the Jerusalem hills, 45km from Jerusalem. Deir Ghassaneh is remote from the main central highland road stretching south-north. The closest village to it is Beit Rima (Fig. 2.3).

As the name Deir Ghassaneh (the convent of Ghassaneh) indicates, it was originally a Christian village. The present old mosque in the village is believed by local inhabitants to have originated as a Byzantine church. Very little is known about the early history of