CLASSIFICATIONS AND REVITALIZATION OF TRADITIONAL HOUSES IN THE RURAL AREAS IN PALESTINE

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ABSTRACT

Many features categorize the architecture of Palestinian villages. In general, village houses in Palestine were multifunctional, utilized for storage and accommodation of livestock. Since the traditional construction mainly depended on the construction materials available in the surrounding environment and its building methods, the location played a role in determining the houses pattern as well as its size. In addition to the available raw materials, which contributed greatly in determining the pattern of the rural housing, the nature of agriculture work and the need for supply, grain, and livestock storages affected the form and pattern of the houses as well. Houses varied in forms and details according to the social groups of the inhabitants, and according to their profession and social status. The peasant houses differed according to the nature of the owners’ work; and therefore, the size, height, and components of the house were affected by the nature of the owners’ work.

The classification of traditional houses and identifying its patterns is not easy. Palestinian traditional houses were classified in many different ways and standards; which included either classification of the houses according to the building materials used, the roof type, the external and internal system of the house or the classification based on the roofs load and construction. The houses were categorized as the simple or primitive residential house, columns house, wooden roofs arch houses, typical arch house, arch houses with lofts, tertiary arch houses, the vault houses, and the colonnade house. Architectural simplicity in the rural Palestinian homes is a complex beauty produced from the interaction of different components that contribute to the emergence of these buildings in a glorious appearance.

Keywords: Traditional Construction, Simple Houses, Columns House, Colonnade House, Village Houses.

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1. INTRODUCTION

Without doubt there are several housing patterns in Palestine, that differ from each other primarily depending on regional differences that are especially related to the climate and the availability of construction materials, in addition to social and cultural differences. The Jordan Valley architecture, for example, differs from the houses and architecture of the mountainous and coastal areas. Mud and rubble were often used in roof construction in the coastal or mountainous villages bordering the coasts. In the villages of Gaza and the Jordan Valley, where stone quarries were rare, mud and bricks were used instead. As for the roofs of the houses in the mountain villages of the north and south, vaults or stone arches dominated them, while in the villages of the coasts, wood and reed roofs prevailed. Wood and branches were not used in all regions. In the coastal villages, where stone and lime quarries were rare, houses built from mud were abundant, and wood, reeds, and branches were used in the roofs, covered with mud and sprouts. The area of the houses was much smaller because of the lack of wood unlike the abundance of wood in the mountains. The roof of mountain houses, because of the abundance of stone quarries, dirt, lime stones, and trees, depended on wooden arches, stems, and twigs on top in the case of the leveled ceilings, or they were vaults without the use of wood in its roofing.

According to some researchers, the type of house is constantly linked to the contents and facilities of the house. The important factor is whether the house was a dwelling for both humans and livestock together, or if there was a special facility for the livestock. When the house was specialized for the humans only, important factors were the environmental life, required necessary supplies, and the form of the internal space. Storing of supplies has great and special importance, as the absence of livestock enables to store harvest and grain products inside the house. If the livestock shared the same housing with humans, which provides good supervision and protection from theft, its place was under the house near the entrance. Humans lived close to it, on a higher-level floor (Mastaba), which isolated the livestock, and provided good supervision and ensured care for it. If there was a special guest room, its best location was on the roof, without disturbing the house private life.

The house's area depends on the economic status and the number of family members who are able to provide work during construction, and the height increases according to the different purposes of use for the roof. There are people whose nature of work did not require them to divide their homes into private spaces to make stables or basements. Regardless of the pattern that the house belongs to, there is variety and disparity in size, construction, and finishing, according to the situation or social status of the inhabitants. Simple houses differed in size depending on the number of family members, the disparity in the economic situation or status, or its tribal, social, or political position in the area.

2. VILLAGE ARCHITECTURE IN PALESTINE

The architecture of Palestinian villages was characterized by many attributes. The urban structure of the Palestinian village was governed by several social, defensive, climatic, and topographical factors. The Palestinian village consisted of a group of attached buildings that were scattered in different residential neighborhoods, separated by open roads that cut off the residential area from one end to another and dead-end roads that end with a gathering of houses that wrap around a common space called the yard. Each neighborhood was assigned to a clan/tribe and the neighborhood was usually named/identified by the family that resided in it. The neighborhood was composed of a group of several houses called (Ahwash) or yards, which was inhabited by a large, extended family belonging to the same clan in that neighborhood. These yards were linked to the rest of the village fabric by narrow winding blind alleys, each ending with the yard. The form of these yards was usually erratic, they
arose dramatically, and their homes were not usually built in one phase. The yard was usually composed of a semi-private main square, with some common facilities, as well as small courtyards progressing houses or residential units each having a separate or independent small family. The one-room component house was called beta (house), and the building consisting of several houses was called Dara (dwelling). The family usually lived in a single room, with a door open to the yard or courtyard. The size of the house and the style of construction depended mainly on the owner’s wealth. Houses were clustered around the yards in diverse ways, in a compact and convergent manner, without any internal connection between them, for each was inhabited by a single independent family. The arrangement of houses in the yards depended on the relationship between the founding father of the family and the extent to which the family needs privacy. The separation between the houses was clear, but in general they remained affiliated to the same neighborhood and the back walls of these houses formed an outer wall connected to its neighborhood.

The house and the yard were a single housing, social and economic unit, and it was a closed unit as a result of customs, social traditions and security conditions. The contact with the rest of the village was through a large gate, within the high walls around the courtyards, and the passage of the house to the outside world was through the yard.

The yard is the open area (square) in front of the house within the fence, as well as the group of houses that share the same courtyard or square surrounded by buildings from all sides, whereas the area in which no building exists is closed by a fence or chain. The courtyard was a semi-private gathering of the family, which is of great importance in the movements of the Palestinian family and their daily activities.

As for the houses that are part of the yards and surrounding the courtyard, they differ in their construction from one area to another. They may consist of sheds in the case of small and modest courtyards, or may be composed of vaults. Some might have passages, and others have attics. In the flatlands, they may be made of dried bricks, palm branches and cane, while in mountainous areas there are houses with wooden roofs covered with twigs and mud, or with ceilings based on arches topped by wood, or vaults that did not contain wood in their ceilings. Additionally, one yard may include more than one style of houses.

In general, village houses in Palestine were multifunctional, and not only used for housing, but also for storage and accommodation of some cattle. While on the other hand, the upper class of peasants and city dwellers separated the residential house from the stable which is either in the basement or next to the house allocated for residing, a rural home is usually
made up of a single space, which is basically divided into two parts: a special section for cattles and another for humans.

These houses were generally characterized by thick walls, small openings (doors and windows) and small number of openings, due to social customs, unstable security situation in Palestine, and economic conditions. Furthermore, the layout of these houses varies between square and relatively rectangular outlines.

In general, three categories of peasant houses can be distinguished in Palestine: leader’s houses; which represent a minimum minority; regular middle peasant houses representing the vast majority, and poor or very poor peasant houses built in a very simple way. However, it is the middle class that is the most widespread model found in most Palestinian villages.

Photo 2 Village of Al-Ja'una is 5 kilometers east of Safed

3. CLASSIFICATION OF TRADITIONAL HOUSES IN RURAL AREAS IN PALESTINE

The classification of traditional houses and identifying its patterns is not an easy task. Many researchers attempted to classify Palestinian traditional houses in many different ways and standards; some classified the houses according to the building materials used, the roof type, or the external and internal system of the house. Others classified the houses based on the roofs load and construction.

The German researcher, Karl Jaeger, classified the rural homes in Palestine at the beginning of the twentieth century in two ways: first, according to the form and method of roofing, and second, according to the internal space division. According to the form and method of roofing, houses can be divided into wood roofed houses with wooden trunks based on columns; either in the walls or the center of the house, and the other were roofed with wooden trunks based on load bearing arches along the width of the house. The houses that were roofed using vaults, included houses with barrel vaults, groin vaults, or fan vaults; which are crossed vaults that end with a flat surface, either circular or square on the top. Jaeger mentions that more than one method of roofing was often combined in a single house. As for the interior space of the house, Jaeger recalls the existence of houses at a low level (the bottom of the house) next to a slightly higher level (Mastaba), and the existence of another style where the lower space (basement) accommodates the animals and the level above for humans (Rawye).

Tawfiq Canaan, on the other hand classifies the rural houses in a different way. According to the building materials, he divides the houses into mud houses spread throughout the coasts and Jordan Valley; stone houses spread in the mountains. Some houses have thick walls and
stone vault roofs, some houses have thin walls with wooden ceilings that are constructed without internal pillars, supported using columns, or carried on arches or vaults. Canaan also classifies homes according to the internal division of the house; some contain an upper loft space (Mastaba) and beneath there is a space for animals (basement). Some houses have a lower level in front and an upper level in the back. Canaan classifies urban houses into the central hall house - (Liwan), the open court house (center of the house, atrium, or courtyard), and the (Iwan) house or as Tawfiq Canaan calls it the colonnade (Riwaq).

Gustaf Dalman, who studied the Palestinian house in the beginning of the twentieth century, relied on classifying the patterns of the houses according to the different methods of the ceilings load. He classified them into the house with a horizontal roof (leveled) without internal pillars, the house with load bearing columns, the house with load bearing arches, and houses that were roofed using vaults and domes.

The researcher, Shukri ‘Araf, divides the patterns of the permanent homes into the wood house, the arch house, the vault house, and there is another type called the pipe or arcade house.

The researcher Omar Hamdan classifies the residential houses according to the building materials used: stone houses, where the walls are made of stone regardless of the roofing type; the brick houses where the facades are made of mud bricks mixed with straw, spread in the villages of Gaza and Jericho and the Jordan Valley. Other types were houses of rubble and mud called sheds, facilities from twigs and wood in the gardens, temporarily used in the summer, and tent houses, intended for the nomads and livestock owners.

In terms of the types of vaults or ceilings (according to the materials, form, and method of vaulting), Hamdan classified traditional houses into houses with groin vaults, houses with a dome, houses with barrel vaults or rib vaults, houses with arches, houses of cement roofs, brick roofs, and facilities vaulted by stones that are not ticked (such as farm palaces and bread bakery).

According to the internal and external system of the house, Hamdan classified the traditional houses into: the simple house, consisting of one or more rooms arranged in one or more rows; houses with a porch (front terrace); houses that are gathered, compacted, or accumulated around the garden; integrated houses or (Liwan) house or courtyard, and family houses of affluence and wealth.

4. THE SIMPLE OR PRIMITIVE RESIDENTIAL HOUSE
These houses are usually attached to the main houses as additional facilities for different purposes, or they are the main houses of the poor class who cannot afford to build stone houses. These houses of the peasants in Gaza were built of mud and covered with wood.

This type of house usually consists of a square or rectangular room, whose dimensions do not exceed approximately 4x4 meters, with a relatively flat roof. The walls of these houses are usually built either from mud bricks mixed with straw, or from random stones and rubble, and are covered with mud plaster.

The roofs of these types of houses are composed of mud and wood, and they do not depend on internal columns or arches. There are several methods of roofing systems for these houses. In general, a thick wood (wood beam) or a main bearing trunk is placed in the middle of the two opposing walls, covered in woods and thin diagonal branches, covered in a layer of corn stems or stalks, then a layer of sprouts, straw, or jute, and finally two layers of polar soil and mortar dirt mixed with straw. Because the roofs surface is mud mortar and weak, it is annually maintained with a light layer above it. This work was often carried out by the women in autumn.
In the mud houses in Jericho, Bisan and the Palestinian coastal villages, the walls are made of simple mud bricks dried in the sun, the ceiling sometimes protrudes a bit from the walls, to protect it from rainwater.

The floor of these houses is often divided into two parts: the front part, *(Qa Al-Beit)* (the bottom of the house/stable area) near the entrance, and the rear part *(Mastaba)* which rises 30-50 cm from *(Qa Al-Beit)*. These houses can be constructed around a yard with shared facilities. This type of house is spread in the coastal villages and northern areas of Palestine, especially in Jenin. They are also widespread in the central and southern parts of the mountainous areas, where stone quarries are widely available. Conversely, the mud and straw houses can be found in the areas of Jericho, the Jordan Valley, and the villages of Gaza, where stone quarries are not abundantly available.

Dalman notes in his description of one of the houses he visited in the year 1925, in the Malha village southwest of Jerusalem: “the house length from the inside was 5.8 meters and its width was 3.5 meters. The roof was carried on more than one main beam of which two of these beams depended on two columns of opposite walls. On top of these beams brushwood and fennel then mud dirt were placed. The walls thickness was 90 cm, with no windows. The width of the door was 80 cm, leading to the basement, followed by an upper floor *(Mastaba)* about 50 cm high, and on the side wall there was a grain cabinet, also inside the house there was a cooking stove (foundry stove)”.

![Figure 1 Rural house in Ramallah](http://www.iaeme.com/IJCIET/index.asp)
5. THE COLUMNS HOUSE

This type of house is relatively larger than the normal houses, more spacious, and its roof is much higher. It also has two or more columns within the house interior space. The walls were built of mud, and in some areas from rough stone, and were approximately four meters high. The roof was made up of wood and reeds covered with a layer of regular mud mixed with straw, and it was based on one central column or several columns. These internal columns were connected to each other and to the walls by the main beams that were placed on top of other beams.

The columns house is widely spread: in the plains, the mountainous areas, the Gaza Strip and the coastal areas, the villages of Lod and Ramla and the villages of West Hebron (Arqub). Several examples of this type of house were found in northern Palestine and the Golan, as well as in the coastal areas of southern Palestine.
Dalman mentions in his description of one of the houses that he visited in 1907 in northern Galilee (north of Safed), the presence of six columns in two rows inside the house (three columns in each row) spatially divided into three long colonnades. The back colonnade, the middle colonnade in addition to half of the front colonnade form the living space (Mastaba), while the remaining space at the entrance (half of the front colonnade), represents the basement (Qa Al-Beit) and the entrance is directly opened to it. From the basement, several stairs were used to go up to the upper level (Mastaba) which was about 60 cm high. The (Mastaba) was separated by storage cabinets or niches (Al-Khuarr) or (Khwab) into two parts: the right part represented the living space, and the left part was used to store hay called (Tabanh), and it was accessed from the (Khawabi Al-Kuaar) located between the two central columns. Each niche was 60 cm wide and 170 cm high, completely open at the top, and at the bottom there were small openings on top of the niches base. In addition to the niches that were located between the columns, there were also storage cabinets for flour on the rear wall of the living area. In the corner of the living room there was a stove (foundry stove) and above there was a small opening in the ceiling to let out the smoke.

In a village, northeast of Gaza that Dalman visited in 1908, he describes one of the small houses that wraps around a courtyard and represents a model of the column houses. The walls of this house were built from sun dried mud bricks, composed of mud dirt and coarse straw. The house was composed of a square room without windows or openings except for the entrance. In the center of the house, there was a stone column, and wooden trunks, layered with sprouts, reeds, and mud mortar respectively, were distributed from it to carry the roof. The horizontal ends of this wooden roof stand out from the walls. Inside, the house was separated into two parts, the entrance was directly open to the livestock space (Qa Al-Beit), and it led to the higher part (Mastaba) that was specialized for the living area. On the rear wall of the house on one side of the (Mastaba), there were five niches connected with each other, in which one was specialized for the straw.

Figure 3 Plan of a column house North of Safed
6. THE ARCH HOUSES OF WOODEN ROOFS

The arches here are the inner arches of the roof. What mainly distinguishes this type of house is the load bearing construction style of the roof, as well as the roof itself in terms of form and construction material. The roof here is flat and consists of a layer of dirt and mud on top of wood (twigs and tree branches) mounted on the arches or stone arches that span the whole house. This type of housing is widely spread in the northern parts of Palestine. This pattern is distinguished from the outside with the presence of openings for ventilation above the main entrances.

The house is composed of one room, whose area differs from one house to another and the houses dimension ranges from three meters in small houses and reaches to sometimes more than ten meters in big houses. Inside the house, there may be only one arch, or several consecutive arches, that may reach up to five arches. The distance between the arches ranges from 1.5 meters to approximately 2.5 meters. These arches are confined between two opposing walls, and they span the width of the entire house.

7. IN MOST OF THESE HOUSES, THE FLOOR IS SEPARATED INTO THREE MAIN PARTS

- The front section, which is called (*Qa Al-Beit*). It is low at the same level of the entrance or a bit lower. The front section usually occupies about one-third of the house area, and sometimes can reach up to half of the area.
- The rear section, which is called the (*Mastaba*). It is a little higher and is accessed by a few stairs.
- The third section, which is a little higher than the (*Mastaba*), and is called the loft. This part is often located in an area that is easily accessible either from the (*Qa Al-Beit*) or (*Mastaba*). It is often used to house some animals, which is an extension of the area (*Qa Al-Beit*).
Figure 5 Three-dimensional drawing of the house of wooden roof

Figure 6 Interior space of the qanatir house - Zeita, Tulkarm

Figure 7 Plan and longitudinal section of Saed Abu Hamda house - Zeita, Tulkarm
8. TYPES OF ARCH HOUSES

There are some differences between houses within this type depending on the size, area, and use of the house. These differences clearly appear mainly in the number, height and shape of the arches, the method of roofing, as well as the number of levels in the internal space of the house. These shapes can be classified as follows:

9. TYPICAL ARCH HOUSE

It is the most widespread form and consists of only two levels inside, (Qa Al-Beit) and the (Mastaba). It is average in size and its roof consists entirely of wood topped with a layer of mud, in which the wood is founded on two or three arches and the entrance is parallel to the arch. The floor of the house is divided into two levels and is usually parallel to the arches. The shape of the arches is mostly the pointed type and approaches the semi-circular shape. The differences between one house and another are limited mainly to the number of vaults and the shape of the arch.

Arch Houses with Lofts

The difference here is defined by the existence of a third level, the loft, over a part of (Qa Al-Beit). It is often accessed through the (Mastaba). This system requires an increase in height and width of the house, and the number of arches is not less than three.
Legend:
- Bottom of the house Stable area (Qa Al-Beit);
- Level above for humans (Rawye);
- Followed by an upper floor (Mastaba).

Tertiary Arch Houses
The roof consists of two or three sections, where two roofing methods are combined, by using wood and longitudinal vaults. This is completed by splitting the roof into three almost equal parts, where the 1/3 of the front and back are made of wood, while the middle third is a wide arch that covers one-third of the house. Dalman mentioned an example of this type of house in Bateer village. The house may also be divided into two parts, where one third of the roof is made of wood and the remaining two thirds is a longitudinal vault. The wooden part of the roof may cover the front or a third part of the back of the house. In other cases, the roof is divided into two parts, so that the wood covers half the space and the remaining half in the front or back is a longitudinal vault. The wooden part here covering half of the space is supported in the middle by a stone arch. These types of roofing system are due to the materialistic aspects and the possibility of expanding the house by a stone vault when circumstances permit.
10. THE VAULT HOUSES

The vault house is considered the most important landmark of traditional architecture in Palestine. The meaning of the term vault house is not just limited to the form of the roof or the construction method, it means the house that is composed of one room whose roof is a vault and is inhabited by a small family. Several rooms or vault houses may gather around an open court (courtyard) so that the extended family lives in it. This type of housing was mainly widespread in the central mountainous areas of Palestine, where stone was abundantly available.

Forms of the internal space division of the vault house:

**The first type:** is simple and is usually composed of two parts: The lower part (not clean) which is called (Qa Al-Beit), and is sometimes used for livestock. The upper part (clean) is used specifically for living. The area of (Qa Al-Beit) varies according to the need and nature of use, it may be small, and at times, its area may reach up to half of the house area.

In the homes of ordinary people (the poor) (Qa Al-Beit) is located next to the upper living space. In most cases, the stable is part of (Qa Al-Beit), which is surrounded by the living space from two sides, where niches separate (Qa Al-Beit) and the (Mastaba). Sometimes (Qa Al-Beit) extends to the stable, which is roofed with small vaults with the living space above it. The living space is accessed through stairs directly from (Qa Al-Beit) without the presence of a central level between the lower and upper parts. Sometimes the (Mastaba) can be separated into two spaces using niches without the presence of different levels.

**The second type:** is the most developed and widespread and it can be considered the prototype of the typical vault house, which is also known as the peasant house, represented by its triple division of the interior:

- **Part one:** low and unclean, which is specialized for the livestock and agriculture and field equipment and this part is directly connected to the house entrance.
- **Part two:** slightly above the first part, and it represents the main living area (Mastaba), where people live.
• Part three: Higher than the *(Mastaba)*, and is called the loft. It is often accessed from the *(Mastaba)* and this part is mostly used for storage.

![Figure 11 Plan of a simple vault from Abud](image)

**Legend:**
- Bottom of the house Stable area *(Qa Al-Beit)*;
- Followed by an upper floor *(Mastaba)*.

![Figure 12 Axonometric preview vault house in traditional buildings](image)

Jaeger describes the method of the vault space division by dividing the land into four corners or quarters, so that three-fourths of the stable area is vaulted using small irregular groin vaults leaving the remaining space un-vaulted, which is where the entrance opens to and represents *(Qa Al-Beit)*. The *(Mastaba)* is accessed using stairs based on a column that is located in the center of the entire space. When entering the house, a gradual decrease of the floor is noticed after the door.
Mud niches are the most important elements of the interior in the vault house. Their width is approximately 50-70 cm and their height is as high as a man is or a little higher. Niches are used to store grains and as a visual separator between one part and another. The niche is open from the top and it has small openings at the bottom, each niche is specialized for a certain type of grain, in addition to a niche just for flour. The niches are placed next to each other in the form of a chain, where from the outside, they seem as one large niche, but are separated on the inside. The aim of placing a niche at the bottom is to avoid humidity. Next to the niches the stove is formed, another element of the vault house, usually located on the (Mastaba) level and is placed in the front wall of the house where the entrance is also located. Sometimes it is divided into two sections by a row of the niche cabinets.

Figure 13 Method of establishing the Palestinian vault houses

Figure 14 Axonometric view of the Abu Helweh House
Legend:
- Main entrance;
- Family living space (Mastabe);
- Food storage area (Rawye);
- Mud - bins for food storage and dividing room (Khawabi);
- Fireplace (Mawqid);
- Bedding niche (Qus);
- Lower part of the house (Qa Al-Beit), for livestock and agricultural equipment.

Sometimes, the vault house consists of two separate levels, each has its own entrance, connected together through an external staircase, and in most cases a roof opening is present. The lower level is a stable for animals while the upper floor of the house is the actual residential area. Dalman cited an example of this type of house he visited in 1900 in the village of Malha near Jerusalem, in addition to similar houses in Abu Dis. Julia Dabdoub described the presence of these houses, which were two-story houses in Bethlehem. Kanaan also states that many of the peasant houses have an upper floor. Suhar gives a good example of this type of house documented in Bir Zeit.

Photo 5 Traditional construction methods for the vault house

The Colonnade House
There is a category of houses which is preceded by a roofed colonnade in front of the entrance, and it is an open arch not closed by doors. The colonnade may consist of one arch or several arches and may be united only on the ground floor or in the upper floor. The presence of the colonnade protects the house from the heat of the sun, provides a shaded area in summer and protects from cold and rain in the winter. It can be used for living during the daytime and a place to sleep at night, especially in the summer.

The colonnade here is an architectural element not associated with a specific style in construction, or a particular style of houses, or roofing forms. It is not confined to a specific region, as Dalaman proposes houses with front corridors of different regions and patterns. An example is the double-domed house in Deir Al-Ghusoun, north of Tulkarem, which he visited in 1910. Each house is preceded by a colonnaded archway and on the edge of the colonnade there is a staircase leading to the attic. It was also noticed in Ashdod in 1913, the presence of the interior columns house-style, where each of them hides a covered front space, and its fully open front façade which is used as a place to sleep in the summer. In the village of Malha near...
Jerusalem, it is noted that in 1900 there was a two-story house. In one example, Hamdan refers to a two-story courtyard house in the village of Al-Jib, in which there are arches surrounding the courtyard from two sides in the ground floor. This confirms the existence of a colonnade in any house does not refer to a particular pattern but is simply an element that can be used in any pattern of major house styles, in the village or city alike.

Figure 15 The Colonnade House with yard in Al-Jib - Jerusalem

Photo 6 Colonnade House in El-Shoune Village
Table 1 Classification of traditional houses in rural areas in Palestine

<table>
<thead>
<tr>
<th>NO:</th>
<th>Types of houses</th>
<th>Geographical Location</th>
<th>Village</th>
<th>Walls</th>
<th>Roofs</th>
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<tbody>
<tr>
<td>01</td>
<td>The simple or primitive residential house</td>
<td>Coastal Villages and Northern Regions</td>
<td>Jenin</td>
<td>Stones and Wood</td>
<td>Wood, clay, and mortar dirt mixed with hay</td>
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<td></td>
<td>The central and southern areas of the mountainous regions</td>
<td>Dura</td>
<td>Random unchiseled stones</td>
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<tr>
<td></td>
<td>The Ghor and coastal villages</td>
<td>Jericho and the villages of Gaza</td>
<td>Dry clay brick mixed with straw</td>
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<tr>
<td>02</td>
<td>The column house</td>
<td>Mountainous Regions</td>
<td>Al-Arqub</td>
<td>Mud, rough stone</td>
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<td></td>
<td>Coastal Regions</td>
<td>Gaza</td>
<td>Wood and reeds covered with a layer of normal mud mixed with hay</td>
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<td>Northern Palestine</td>
<td>Lod, Ramla and Golan villages</td>
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<tr>
<td>03</td>
<td>The arch houses of wooden roofs</td>
<td>Northern Palestine</td>
<td>Zita, Deir al-Ghosun, Kafr Ra'i, Deir Hanna, Majd Al-Krum</td>
<td>Regular standard stones</td>
<td></td>
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<td>04</td>
<td>The vault house</td>
<td>Central Mountainous Regions</td>
<td>Malha, Abu Dis, Bir Zeit, Bethlehem villages, and Dura</td>
<td>The standard, checked and polished stones are covered from the inside with a clay cutter</td>
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<td></td>
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<td>Tulkarm</td>
<td>Standard square shaped stones</td>
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<td>Coastal Regions</td>
<td>Ashdod</td>
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<td>Central Regions</td>
<td>Malha</td>
<td>Steel sections followed by a layer of reinforced concrete</td>
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</table>

11. REVITALIZATION PROPOSALS OF THE RURAL ARCHITECTURE IN PALESTINE

A very valuable cultural heritage in Palestine falls before our eyes and needs to be saved. Evaluating foreign cultures, we often forget how to treasure our own, and learn from its positive aspects and values that are not limited with either time or space. However, there are things that, nevertheless, go into disrepair. The ravages of time, our negligence, destroys those beauties. Rural architecture in Palestine has almost nothing protected by law, while other nations are making great efforts and funds in its protection.

If there are opportunities for economic rehabilitation in one area, if there are material conditions for the architectural revitalization of the dead architectural valuable heritage, it is also necessary to add love, imagination and courage, to add creative solutions drawn from the cultural heritage itself - in order to extend the continuity of social cultural creation.

The general criteria for restoring the architectural values of houses in rural areas in Palestine are as follows:

- Setting up the theoretical bases for revitalization after the analysis-synthesis principle for each type of house individually;
- Houses in rural areas of Palestine can be reconstructed as a distinctive tourist settlements with complete sanitary installations;
- Keeping or creating new interior ambiances of the past, for resting, praying, sleeping and eating for tourist purposes. Such a small experience will attract the tourist more than any other sensation;
- Renewal of old houses that have qualities for living inside, as well as architectural qualities in the outer appearance to be enabled on the spot in a fast and efficient (most rational) way through favorable credits, studies, projects and construction services;
Classifications and Revitalization of Traditional Houses In The Rural Areas In Palestine

- Brand new buildings to be carefully located in ambiances that already exist, without disrupting the historically valuable whole;
- The economic development of the area should be directed, among other things, in autochthonous industries typical for Palestine: livestock, construction crafts and skills;
- Preservation of traditional customs, holidays, gatherings and more;
- With little reconstruction and insignificant investment, houses in rural areas in Palestine can be converted into houses with modern living standards. Each of them represents a valuable construction fund, a valuable building area intended for all kinds of uses;
- Many of the houses in rural areas in Palestine are cultural and historical heritage;
- A historical marker to be attached above the main gate of these houses;
- To activate part of those houses as catering facilities or a place for education and cultural activities, this does not mean that the building ceases to be a national and architectural cultural and historical building.

Photo 7 Simple residential house in Beit El-Rush near Dura city after revitalization

12. CONCLUSION

The Arabic communities in general and the Palestinian community in particular have a lot of cultural heritage, but unfortunately this heritage is threatened of risk of loss and extinction. The nations of the world are interested in heritage, precisely traditional buildings, because it is a cultural identity that distinguishes any two nations apart. We must stress the importance of these traditional buildings because of their educational, social and cultural aspects, as well as introduce the current and future generations to the importance of these buildings and their preservation for generations to come.

Architectural simplicity in the rural Palestinian homes is a complex beauty produced from the interaction of different components that contribute to the emergence of these buildings in a glorious appearance. The materials and construction techniques used are some of these components. Apart from the fact that these buildings completely depended on the available materials in the Palestinian countryside, they also depended on the local building which was able to provide differentiation in a single pattern, through the tastes and needs of the owners in the facades and internal division of the house. There were common pattern styles in the rural houses, from the use of similar elements and organic materials that were available in most of the Palestinian rural villages, especially in the coastal areas.

Architectural composition of the Palestinian rural houses honestly and realistically reflected the social characteristics through distribution of architectural spaces around or
within the courtyards organizing various activities for the Palestinian family. Additionally, these houses were distinguished by their originality and close association with the Palestinian people and land, and the way that people built their homes strengthened their emotional, social, and humanitarian links. Despite the similarities in the methods of implementing the rural houses in Palestine, its techniques, and the quality of the available local materials, the buildings features varied from one region to another, from one village to another and sometimes within, giving it characteristics that distinguished each region from the other.

The rural houses in Palestine should be preserved through existing restoration and use of them to serve the present and revive the monuments of the ancient urban heritage through the new urban works. The revival and preservation of rural houses in Palestine requires the study of this heritage in all its aspects and establishing specialized scientific centers to preserve this cultural heritage. Therefore, Palestinian institutions must undertake the difficult task in the building procedure and progress of wonderful mixture between keeping up with modernization and preserving the originality to achieve harmony between the local environment, preserving the Palestinian heritage and reviving it in the interest of the identity from distortion or extinction.

The aim of this paper is to focus the attention to the architectural values of a passing world, which, according to its functionally-shaped principles, is still unusually current and new today. In efforts to reconstruct some of the old rural agglomerations in Palestine, cultural-ethical, and not just sensational-tourist motives should dominate. We are also aware that in the near future the dualities of the city and the village will disappear with the growing development of the urbanized regions of Palestine. The reason for bringing up the above thoughts lies above all in the enthusiasm that we all feel towards our vivid cultural heritage. We are building a new one, but at the same time, we are aware that the new cannot exist without tradition. The person himself confirms his current values with the legacy he leaves behind.

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<th>English</th>
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<tr>
<td>إحواش</td>
<td>Yards</td>
</tr>
<tr>
<td>Al-Khuras or Khwabi</td>
<td>Niches located between two central columns</td>
</tr>
<tr>
<td>دران</td>
<td>A hall with three walls only and the fourth is completely open to the open air</td>
</tr>
<tr>
<td>مسجد</td>
<td>Family living space</td>
</tr>
<tr>
<td>مسجى</td>
<td>Fireplace</td>
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<tr>
<td>قاع البيت</td>
<td>Bottom of the house stable area</td>
</tr>
<tr>
<td>نصوح</td>
<td>Bedding niche</td>
</tr>
<tr>
<td>رواية</td>
<td>Level above for humans</td>
</tr>
<tr>
<td>رواي</td>
<td>Vaulted hall</td>
</tr>
<tr>
<td>إناص</td>
<td>An area used to store hay</td>
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AUTHOR DETAILS

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