

ties with urban centers such as Nablus, Lod, and Jaffa. They also had political alliances with urban and rural notables such as the Rayyans, the Qasims and the Jayyousis, the latter residing in the throne village of Kur. Intermarriages took place between the Barghouthis and these feudal families. Such close relationships with urban notables was mainly reflected in the Barghouthi architecture (discussed at length later) and in the seclusion of their women. Unlike most peasant women, who always took part in specific agricultural tasks, the Barghouthi women were confined to their homes.

AN INWARDLY-ORIENTED VILLAGE

With the exception of the sheikh, who performed regional political functions, most villagers in Deir Ghassaneh had limited contacts with the external world. For the majority of the villagers residing in Deir Ghassaneh, its boundaries remained as the demarcations of their entire world. Up until the 1920s, the village provided employment for its men and women who thus remained inside the village or around it. Both the village built-up area and its fields functioned as the common spatial area for living. It was within its boundaries that the villagers spent the long hours of daily work. For the majority of the fallaheen, the village was also the physical setting for the completion of their life cycle. Outside contacts were confined to the occasional inter-village marriages which resulted in social visits to the neighbouring villages. These social visits were of a ceremonial nature i.e., weddings, circumcisions, condolences and feasts. Very few outsiders visited the village. These were restricted to the government officials, mostly tax collectors and army recruiters, and to peddlers and gypsies who came to sell their wares. In 1912, the first school teacher Harbi el Ayoubi, came from Jerusalem to reside in Deir Ghassaneh.

Certain individuals in the village such as the village sheikh and the village Imam, represented the unity of the village as a whole. The sheikh represented the village at the political, social and administrative levels, while the Imam represented the unity of the