

on their father until his death. The oldest woman also had the dominant position in the domestic unit. Her age and the position of her husband decided her position. It is under her supervision that her daughters and daughters-in-law performed their domestic work.

Patterns of marriages within the Saleh family show that most of marriages happened either within the compound or across the neighbouring compounds of the Daher families. Kinship relations were seen as a means of the reproduction of property and the reproduction of human labour. Marriages between first cousins were means of solidifying the extended family relations.

Hence the courtyard was the extended family's shared space. It united the domestic units of the five married brothers. The courtyard consisted of a central area open to the sky; to it were attached four semi-open loggia (riwaqs). The two riwaqs located next to the entrance transitional area, were used as stables. The other two riwaqs located at the other end were back areas used for storage and for domestic functions. The courtyard was neither a homogeneous space nor was it treated as an undifferentiated space. The parts of the courtyard located in front of the single-unit around the courtyard houses were considered as an extension of the house interior. Women of each house considered this yard space as their own, and undertook most of their work in this space. No physical boundaries separated these yard spaces from the neutral space left in the middle which, was used by women and children for circulation and relaxation.

Division of labour along gender lines was quite distinct in the case of the Saleh family (and in most of the wealthier Barghouthi families). The majority of Barghouthi women were restricted in their movements. Their work centered around their domestic activities. The Barghouthi women, again unlike the fallaheen women, never took part in any agricultural work performed by their men outside in the fields. Until their marriages, the Barghouthi girls were looked after by their fathers. On marriage the woman would leave her natal enclosure to join her affinal household. After her marriage she was not allowed to leave the house, not even to visit her family, until the birth of her first child, then she, accompanied by a mahram