

- 4) Being the centre of activities, this male dominated space enhanced the sense of village identity, as opposed to a strong kinship affiliation.
- 5) The physical distance between this village centre and surrounding village quarters reflected a strong social hierarchy which existed in the village: while the dwellings of the influential Daher families opened directly to the saha, the 'lower' quarter was the farthest from the saha (chapter 4).
- 6) The guest-house was a place where patterns of public behaviour were defined, emphasising distinctions within a hierarchical order among the following sets: men vs. women, old vs. young, high status vs. low, and villagers vs. outsiders.
- 7) Separation between genders was the basis for the saha spatial organisation. The village saha and guest-house were a male communal arena as opposed to the private courtyards and houses which were the domain of women.
- 8) The number and placement of the guest-house(s) reflected power relations between village clans.
- 9) The guest-house was the only space open to outsiders and strangers, as opposed to the village living quarters (harat) which were strictly closed to outsiders, or even to men from other clans.