NEAR EAST UNIVERSITY

AN EXAMPLE OF TRADITIOAL ARCHITECTURE IN PALESTINE:

"BEIT UMMAR VILLAGE"

By

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ABSTRACT

All nations are interested in their history, heritage and traditions, and try to protect them by all possible ways. The preservation of historical cities, famous monuments and ancient sites, is one of the possible ways to protect this heritage; most of these ways are to preserve the heritage, which is located out in the villages.

The modern construction activity in the Palestinian villages, devouring the green and dry land, as it replaces the Architectural Palestinian Heritage buildings with buildings do not look like houses of the former Palestine and Arabic character.

The idea of the project is the protection of cultural property in Palestine, in general and in a village in particular, where we consider that the heritage sites in Palestine as the economic wealth not only to preserve the identity and the Palestinian history, but also to encourage the tourism sector, external, and internal. We attempt to revive the regions believing that restoration is not only the restoration of stone, but also of the community, to revitalise cultural activities and to save the all life (architecture and social life).

ACKNOWLEDGEMENT

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DEDICATION

I dedicate this humble work to my nephew, martyr Mahdi Abu Ayyash, in particular, and to all the Palestinian martyrs who were sacrificed their lives in the struggle against the Israeli occupation.

May God bless them and may their souls rest in peace.

DECLARATION

I hereby declare that this thesis is my own work and effort and that it has not been submitted anywhere for any award. Where other sources of information have been used, they have been acknowledged.

Bilal Abu Ayyash

Sign: …………………   Date: ……………………

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LIST OF ABBREVIATIONS

ARIJ   Applied Research Institute – Jerusalem

PCBS   Palestinian Central Bureau of Statistics

PMOA   Palestinian Ministry of Agriculture

CPT   Christian Peacemaker Teams

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1. INTRODUCTION

1.1 Overview

The Palestinian villages are a treasure and cultural heritage for all mankind and the Palestinians as well. The history and roots of all their events, joys, sorrows, are testimony to the civilization of this country and its history, they are also considered as an instrument for regional ownership of the original owners who stretch their assets for tens of generations and hundreds of years. The Palestinian villages face many problems, due to the continuous conflict to prove the Palestinian identity; this can be only achieved by preserving the heritage and archaeological property. Accordingly, we, in this research attempt to contribute to the protection of Palestinian heritage and the protection of our identity through the documentation and revitalization of the villages.

The village of Beit Ummar is an example of a Palestinian village which is one of the most important 83 ancient villages in the Hebron district.

The Village is characterized by high mountains, and contains many Canaanite caves, because it is based on the ruins of the Canaanite town ""Maera" "معارة". It is also a great example of the Palestinian heritage village, because of its houses and old buildings. It is worth notably that most of the people left those historical houses and started building new concrete houses around the old village.

On the other hand, there is a proof of Palestinian identity, at the time that Israel endeavours to steal this heritage or erase it, by neglecting those villages and preventing them from any restoration or maintenance.

Beit Ummar Village is still under the full control of the Israeli occupation because of its strategic location, its richness of heritage and its unique archaeological sites.

1.2   Aim of study

Researchers always investigate any issue attempting to find possible solutions. One of the most serious issues that deserve to be investigated is the Israeli continuous trials to change the nature of the existed Palestinian heritage doing what can be done to nullify the Palestinian identity. Meanwhile, it is hard to deal with the serious threats encountering the rich Palestinian cultural heritage because they are plenty and diverse. Clear examples of these serious threats are the illegal digging; the antiquities trade; the Israeli settlements illegally established on the Palestinian territories; and the Israeli Apartheid Separation Wall.

Bearing in mind the above mentioned aims, this study attempts to find a way to counter the threats targeting the Palestinian heritage; and to protect the Palestinian properties from being lost or destroyed.

1.3   Scope of study

This thesis tackled some historical houses and buildings from Beit Ummar village in Palestine. These houses shall be analyzed according to the different architectural style. Criteria to be here include architectural style, buildings technique used, and the functions of these houses and buildings. The architectural elements in the village should be considered as well as. Some samples of each style shall be taken, the facades of the houses to be analyzed.

1.4   Research methods

This thesis research method was conducted in three major steps. First, the village of "Beit Ummar" was studied with its formative, cultural and historical dimensions. Second, the general architectural analysis of the village was in-depth considered. Third, detailed plans for eight historical houses and one monumental building in the village were mentioned in addition to the architectural elements they contain taking into account the accuracy and

honesty in the documentation. To achieve the aforementioned ends, the researcher frequently

visited the sites and took his own notes.

2.   LITERATURE REVIEW AND DEFINITIONS

Palestine is one of the cradle civilizations in the world. Unfortunately, it is not well-known because of the Israeli occupation and its continuous attempts to erase the Palestinian identity and to change the Palestinian heritage and history, customs and traditions, and make it a part of their history and heritage. Palestinians have been striving to protect their heritage from being changed or stolen. Maintaining the heritage is part and parcel of the history of the long struggle of the Palestinians.

2.1   History of Palestine

Palestine is a small land (10,000 square miles at the present) located on the eastern end side of the Mediterranean Sea, bounded by Lebanon in the north, Egypt in the south, and Jordan in the East. Its unique location made it be under the eyes of the invaders for thousands of years. During its long history, its area, population and ownership varied greatly. The current territories of Palestine are those lands that were occupied by Israel in two stages: the 1948 lands that are completely under the control of Israeli occupation up till now, and the 1967 lands which form 12% of the overall area of Palestine (the West Bank and Gaza Strip) that are currently divided between the Israeli occupation and the Palestinian National Authority according to the peace agreement between the two sides in 1993 Oslo Agreement (Figure2.1). Palestine history goes back to thousands of years. Fossil remains have been found of Homo erectus, Neanderthal and transitional types between Neanderthal and modern man. Archaeologists have found hybrid Emmer wheat at Jericho dating back to 8,000 B.C making it one of the oldest sites of agricultural activity in the world. Amorites, Canaanites, and other Semitic peoples related to the Phoenicians of Tyre entered the area around 2000 B.C. The area became known as the Land of Canaan. (Al-Nimr, 1976 in Arabic)

Fig 2.1 shows the boundaries and the territories shared between the Israeli occupation and Palestine national authority (source: Palestine maps)

According to Alex Bein (1952), the Archaeological records, the origin of the Jewish people go back to the Canaanites, and tribal species. It is believed that the Semitic peoples were called "Hebrews" who abandoned the Mesopotamia and settled in the land of Canaan between 1800 - 1500 BC. The Canaanites are originally from different tribes, including the Semites, Hittites and Palestinians. They are the peoples who migrated across the sea, and are believed to be from Mycenae, or have a team of ancient Greek peoples that settled in Mycenae. Moses led the Israelites to invade the land of Canaan under Joshua. It is estimated also that King David conquered Jerusalem about 1000 B.C. and established an Israelite kingdom over much of Canaan including parts of Transjordan. In 721 or 722 BC The Assyrians conquered Palestine. The Babylonians destroyed Solomon's Temple in Jerusalem and exiled many Jews after the Invasion of Judah around 586 B.C. The Persian king Cyrus allowed a group of Jews from Babylonia to return back to Jerusalem to settle and rebuild it after he conquered Babylonia. This happened after about 50 years of the Babylonian's Invasion. The Arab Canaanites were the first known inhabitants of Palestine. During the third millennium BC they became civilians living in countries and cities including Jericho. They developed an alphabet from other writing systems. The location of Palestine is at the centre of routes linking three continents. This made it the meeting place for religious and cultural influences from Egypt, Syria, Mesopotamia and Asia Minor. It was also the scene of wars between the great powers in the region and subject to domination by adjacent empires, beginning with Egypt in the third millennium BC. Egyptian hegemony and Canaanite autonomy were constantly challenged during the second millennium BC by invaders ethnically diverse such as (Al-Amuriyon العموريون), (Hittites هيتيتس), and (Hurrians هورريانس). Eventually, the invaders were defeated by the Egyptians and Canaanites. Egyptian authorities started to weaken after the fourteenth century BC. New invaders, including the Hebrews (العبرانيون), a group of Semitic tribes

from Mesopotamia, and the Philistines (later the country was named after them), an Aegean (ايجي) people of Indo-European came to the scene. After the departure of the Hebrew tribes of Egypt 1270 BC, invaded the cities of the Canaanites. They were led by Joshua (جوشوا) conquered parts of Palestine (1230 BC). The conquerors settled in the hill country, but they were not able to control all of Palestine. The Israelites, a confederation of Hebrew tribes, finally defeated the Canaanites around 1125 BC. But has been invaded and heavy fighting was fought by the Philistines. Where the Philistines had established an independent state on the southern coast of Palestine and controlled the cities of the Canaanites, including Jerusalem. Since they had the lead military organization and using iron weapons, the Israelis defeated the strongly about 1050 BC. Various threats forced the Israelis to unite and establish a monarchy. David's prophet of God peace be upon him, finally defeated the Philistines shortly after the year 1000 BC, and have complete control of the land of Canaan. The unity of Israel and the feebleness of adjacent empires enabled David to establish a large independent state with its capital in Jerusalem. Under David's son and heir, Solomon peace be upon him, Israel enjoyed peace and prosperity, but with his death in 922 BC the kingdom was divided into Israel in the north and Judea in the south. When nearby empires resumed their expansion, the Israelis could not maintain their independence. Israel fell to Assyria in 722-721 BC, and Judah was conquered in 586 BC by Babylonia, which destroyed Jerusalem and exiled most of the Jews who live there. (Bein, 1952)

Persian rule

The exiled Jewish allowed to maintain their identity and religion, some of the best theological books and many historical books and books of the Old Testament during the period of exile or what is known as the Babylonian slavery (السبي البابلي). When Cyrus the

Great of Persia conquered Babylon in 539 BC, permitted the Jews to return to Judea, a district of Palestine. Under Persian rule the Jews were allowed to self-government. They rebuilt the walls of Jerusalem and the Torah (التوراة), which became classified as the symbol of life, social and religious (Albright, 1956)

Roman rule

Persian rule of Palestine was replaced by Greek rule when Alexander the Great of Macedonia took the region in 333 BC. Alexander's successors, the Ptolemies (بتوليميس) ، and Seleucids (سيليوسدس), continued to rule the country. The Seleucids tried to impose Hellenistic culture and religion (Greek) on the population. In the second century BC, the Jews revolted under Macapis (ماكابيس) and began an independent state (141 - 63 BC) until Pompey the Great crushed by Rome and made it a province ruled by Jewish kings. During the reign of the Great King Herod (37-4 BC) Jesus was born. There were two revolutions of the Jews but finished in 66-73 and 132-35. After the second killing of a large number of Jews, many of them were sold as slaves, and the rest were not allowed to visit Jerusalem. The name "Judea" was changed to Syria Palaistina. Palestine received special attention when the Empress Helena mother of the Roman Emperor Constantine I visited Jerusalem, who is initiated Christianity and declared state religion in 313 AD. Jerusalem became the focus of Christian pilgrimage. And had a golden age of prosperity, security, and culture, most of the population are Christians. The Byzantine rule (Roman) ends during short periods by Persians invasions and ended altogether when Muslim Arab armies opened the Palestine and Jerusalem in the year 635 AD (Albright, William 1956)

Islamic Caliphate

The Islamic rule in Palestine lasted for 1300 years. Palestine has been a holy land to all Muslims, because prophet Muhammad was ordered that Jerusalem would be the first "Qibla القبلة" (the direction Muslims face when praying) and because peace be upon him (prophet Muhammad) went up to the sky during the journey night "Isra wa Al Maraj" from the Old City of Jerusalem (Al-Aqsa Mosque today), accordingly, Al-Aqsa Mosque was first built and then the Dome of the Rock. Jerusalem became the third holiest city of Islam. Muslim rulers did not impose their religion on the Palestinians. To prove that, the historical books emphasize that it took the majority of the Palestinians more than a century to be Muslims. Christians and Jews considered as "People of the book", enjoyed the right of worship safely. Such tolerance was rare in the history of the other religions and in the history of Palestine itself. Most of the Palestinians also adopted Arabic and Islamic culture. Palestine benefited from trade with the neighbouring empires, and its religious significance during the Islamic Umayyad rule in Damascus. When power shifted to Baghdad with the Abbasids in 750, Palestine became neglected.

After the country suffered from instability and successive dominations by Seljuk's, Fatimid's, and the invasions of the Crusades, Palestine mainly contributed to the glory of the Islamic civilization when the Muslim world enjoyed a golden age of science, art, philosophy, and literature. In that era Muslims began preserved Greek principles and succeeded in several fields. After years they had a significant contribution to the Renaissance in Europe (Al-Nimr 1976 in Arabic).

Ottoman rule

The Ottoman Turks of the Minor Asia defeated the Mamluks in 1517, and ruled Palestine until the winter of 1917. The country was divided into several zones (sanjak سناجق),

including Jerusalem. The Palestinian Arabs administrated and ruled most of the areas. The Christian and Jews; however, freely enjoyed the rights of the religion freedom and other civil rights. Palestine took part in the glory of the Ottoman Empire during the sixth session, but this empire gradually lost its power in the seventeenth century. The decline of Palestine in trade, agriculture, and the population continued until the nineteenth century.

At that time, the Europeans who were searching for raw materials, markets, in addition to their strategic interests, came to the Middle East between 1831 and 1840. Muhammad Ali, the Ottoman viceroy of Egypt, expanded his rule to Palestine. The policies adopted by Muhammad Ali improved the economical, agricultural, educational situations. Power returned to the Ottoman Empire again in 1840 instituting its own reforms. By the rise of European nationalism in the nineteenth century, especially with the spread of anti-Semitism, the European nationalist encouraged European Jews to seek asylum to the "Promised Land" in Palestine. Theodor Herzl, the founder of the so-called Jewish State (1896), founded the World Zionist Organization in 1897 in order to solve Europe's "Jewish problem." As a result of increasing number of the Jewish immigrants to Palestine greatly in 1880, Palestinian Arabs, who formed about 95 percent of the population, started to feel apprehensive of Jewish immigration, and then turned into anti-Zionism. (Moshe 1975)

British Mandate

Aided by the Arabs, the British occupied Palestine from the Ottoman Turks in 1917 to 1918. The Arabs revolted against the Turks because the British had promised them in 1915-1916 through correspondence with the Sharif Hussein Ibn Ali of Mecca, the independence of their countries after the war. Britain, however, also made other, conflicting commitments in the secret Sykes-Picot agreement with France, Russia, 1916, that promised to divide and rule the region with Arab allies. In a third agreement, the Balfour Declaration of 1917, Britain promised the Jews to help them to establish a "national home" in Palestine. This promise was

subsequently incorporated in the mandate conferred on Britain by the League of Nations in 1922. During their mandate from 1922 to 1948, the British found their contradictory promises to the Jewish and Palestinian communities difficult to reconcile. The Zionists supported the Jewish immigration to widespread, and some of them started to speak about a Jewish state, including all of Palestine. The Palestinians; however, rejected Britain's promise that their country will be given to a third party and launched anti-Zionist attacks in Jerusalem in 1920 and Jaffa in 1921.

In a statement published in 1922, of British denied Zionist claims to control all of Palestine and limited the Jewish immigration, but reaffirmed its support for establishing a national homeland for the Jews. The British proposed establishing a legislative council, but the Palestinians rejected this council. In 1928, when Jewish immigration increased somewhat, the British policy towards immigration swings under conflicting Arab-Jewish pressures, Immigration rose sharply after the bullying of the Nazi regime in Germany of the Jews in 1933. In 1935 nearly 62,000 Jews entered Palestine. Fear of Jewish domination was the main cause of the Arab revolt that broke out in 1936 and continued intermittently until 1939. At that time, Britain set up a second Jewish immigration and banned the sale of land to the Jews. (Khalidi 1980)
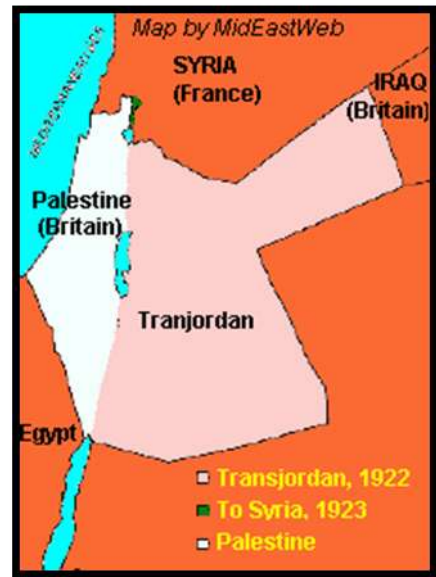
Fig 2.2 Palestine before 1920 (source: Palestine maps)   *Fig 2.3 Palestine after 1922 (source: Palestine maps)*

The post-World War II

The struggle for Palestine, which abated during World War II, resumed in 1945. The so-called Holocaust produced the world sympathy for European Jewry and for Zionism. Although Britain still refuses to recognize 100,000 Jewish survivors to immigrate to Palestine, but many Jews found their illegally ways

Various plans for solving the problem of Palestine were rejected by one party or another, Britain finally declared the mandate unworkable and turned the problem to the United Nations in April 1947. Jews and the Palestinians prepared for confrontation. "Although the Palestinians outnumbered the Jews (1300000 to 600000), the Jews were better prepared. They had a semi-autonomous government, under the leadership of David Ben-Gurion, and their army, the (Haganah), was well-trained. Palestinians did not have the opportunity to equip since the Arab Revolt, and most of their leaders were in exile or prison the British Mandate. Mufti of Jerusalem, and the principal spokesman, refused to accept the Jewish state. When the United Nations decided to partition Palestine in November 1947, he

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rejected the plan while the Jews accepted it. In the military struggle that followed were defeated the Arabs and the Palestinians. By Israel on 14 May 1948, came five Arab armies to help the Palestinians, and carried out the attack immediately. Lack of coordination and other reasons, was the reason for the defeat of Arab armies. Israel occupied more than planned in the partition resolution. While Jordan took the West Bank of the River Jordan and Egypt took the Gaza Strip. (Israel occupied the territories after the Six-Day War, 1967)

Resulted from the war to 780,000 Palestinian refugees, Part of them left their homes from fear and panic, while the rest were forced out. With the Palestinians scattered in neighbouring countries, kept the Palestinian national identity and the desire to return to their homeland (Eliezer, 1985)

The First Intifada 1987, while the fortunes of the PLO (Palestine liberation organization) waned, Palestinians in the occupied territories took their fate into their own hands. Beginning in 1987, a revolt called the Intifada began in the Gaza Strip and the West Bank. The revolt was initiated by local residents and involved mostly low-level violence such as rock throwing, winning sympathy for the struggle of the Palestinians against the Israeli occupiers. By 1991 the Intifada had all but ended, but massive Israeli repression in this period laid the seeds for future violence. In 1993 and 1995, Israel and the PLO signed the Oslo Declaration of Principles and The Oslo Interim Agreement. Which created the Palestinian National Authority (PNA), a supposedly temporary entity that would have the power to negotiate with Israel and to govern areas of the West Bank and Gaza evacuated by Israel? Israel and Jordan signed a peace treaty in 1994.

After the withdrawal of Israeli forces from the Gaza Strip and most cities in the West Bank in early 1996, In January 1996, the Palestinians in areas under Palestinian Authority in the West Bank and Gaza became a Legislative Council election of Yasser Arafat as President

of the Palestinian National Authority, which manages these areas. That 97% of Palestinians in these areas are subject nominally Palestinian-ruled, but the area administered by the Palestinian National Authority, equivalent to about 8% of the land. Israel launched the program of accelerated settlement and built thousands of housing units in the West Bank and doubled the number of settlers by 2004.

On 28 September 2000, the second intifada triggered by the visit of Ariel Sharon to the Al-Aqsa Mosque in Jerusalem, Invited the United States to the Summit in Sharm el-Sheikh in October to end the intifada. The parties undertook to end the bloodshed and return to negotiations. It was agreed at the conference to set up a commission of inquiry led by the U.S. to investigate the causes of violence and make recommendations to the United Nations. This is what produced the Mitchell Report at the end. But Arab leaders and Yasser Arafat met then shortly in an extraordinary Arab summit in Cairo and issued a declaration firearm salutes the intifada and called for the formation of an international investigation committee from the Commission which had been agreed upon in Sharm el-Sheikh. Some two weeks later came the end of the truce by bombing martyrdom in Jerusalem. Negotiations in Washington in December of 2000 failed to produce an agreement. (Morris 2000).

2.2   General Character of Palestine Architecture

Palestine has a great architecture; its architectural heritage reflects many different periods of its history.

In the past, housing was simple and modest, particularly in villages and small towns that are closer to the rural life than to the urban life. Most of the houses were built of clay that was manufactured in special moulds. Small quantities of legs of wheat and barley called (Qsal قصل) were added to the mixture of mud to increase the coherence of these blocks. In the coastal areas of Palestine, common houses were constructed of Block, concrete made in

special moulds (Figure 2.4). However, in mountainous areas, where it is easier to get building materials, houses were constructed of stone extracted from quarries in the mountains. The roofs of some houses took the form of a ceiling of small stones that are installed in the form of plaster called (Alkysryat قيصريات) old markets, because this type of construction refers to the Romanian age during the rule of the Tsars. The ceilings of houses were made of wood and branches of trees and a layer of mud mixed with cane. This type of roof was common in houses made of mud, which had required maintenance every year, especially after the first fall of rain in October, which was called «Red Rain» The people, believed that this rain was a warning signal to them and the start of winter season. People used to leave the land, and return to permanent homes, and carry put maintenance for their homes so as not to succumb to rain and cause them damage. The houses often took the shape of a rectangle and rooms were built on one of the ribs, on some, or all of the ribs. Between the houses there was an open courtyard called the patio "ashen al-Dar" used for several purposes; for example, they used to plant flowers and shrubs to be a garden of the house. People used to sit and enjoy the winter warm sun, and spend a lot of summer nights to talk, especially in moonlit nights. Mostly, the rooms were separated by an open hall called (Liwan) without a wall from the front, perhaps its origin was derived from (Iwan), liwans were used as banquets, events and weddings. In some cases, some people built a room above the house called attic (Elia, علیا) higher than the rest of the rooms and used for sleeping in the hot summer nights, or used as a special room for visitors, and can going to this «Elia» by stairs. (Al-Farah 1989 In Arabic)

Fig 2.4 Block concrete made in special moulds (source: material types in Palestine)

According to Andrew Petersen 2002, the architecture of Palestine is divided now between Israel and the occupied territories (West Bank and Gaza). Mostly the indigenous inhabitants of the country, whose architecture has developed within the landscape for at least the last two thousand years," while the architecture of Israel, established in 1948 with a largely immigrant population, is described as alien to the region.

The Architecture of Palestine covers a vast historical time frame and a number of different styles and influences over the ages. The urban architecture of Palestine prior to 1850 was relatively sophisticated. While it belonged to greater geographical and cultural context of the Levant and the Arab world, it constituted a distinct tradition, "significantly different from the traditions of Syria, Lebanon or Egypt." Nonetheless, the Palestinian townhouse shared in the same basic conceptions regarding the arrangement of living space and apartment types commonly seen throughout the Eastern Mediterranean. The rich diversity and underlying unity of the architectural culture of this wider region stretching from the Balkans to North Africa was a function of the exchange fostered by the caravans of the trade routes, and the extension of Ottoman rule over most of this area, beginning in the early 16th century through until the end of World War I (Necipoğlu, 1998, p. 173).

The best example of Palestine architecture is the old city of Jerusalem inside the wall, in addition to the surrounding neighbourhoods outside these walls and the new extensions built after 1967. While Jerusalem has special characteristics, there are two cities in the west bank, Nablus and Hebron, which can be considered good examples of traditional cities similar to those described as traditional Islamic towns, although they back monuments of special interest. While the architectural heritage in this region is a key issue, until the Second World War, people in Palestine were generally building without recourse to academic architects and engineers, apart from some buildings, mainly in the area of Jerusalem, that were designed by foreign architects. The architecture between, 1948 to 1967 in this period the architecture was mainly influenced by changes in the use of buildings material and methods. Although the use of bearing wall systems continued there was tendency towards using beams and columns, thus reducing the thickness of the masonry walls. However, stone was still considered and treated as part of the structural system. During this period, concrete buildings starting to appear, openings in buildings became larger and the use of stone ornamentation in facades decreased. Today's architecture in Palestine reflects various attitudes and different interpretations, mostly in dealing with traditional architecture. This indicates a growing tendency towards regionalism in architecture. The generating factor of this is the issue of identity, which is crucial to the Palestinians today. (Figures 2.5and 2.6) (Awad, p.59, 60)

Fig 2.5   The old Jerusalem city, (source, old cities album)

Fig 2.6   The old Hebron city, (source, old cities album)

2.3   Cultural Heritage and Conservation in Palestine

According to the General Conference of the United Nations Educational 1972, cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Often though, what is considered cultural heritage by one generation may be rejected by the next generation, only to be revived by a succeeding generation? Physical or "tangible cultural heritage" includes buildings and historic places, monuments, artefacts, etc., that are considered worthy of preservation for the future. These include objects significant to the archaeology, architecture, science or technology of a specific culture. Heritage can also include cultural landscapes (natural features that may have cultural attributes) recently heritage practitioners have moved from classifying heritage as natural as man has intervened in the shaping of nature in the past four million years. "Natural heritage" is also an important part of a culture, encompassing the countryside and natural environment, including flora and fauna, scientifically know as biodiversity. These kinds of heritage sites often serve as an important component in a country's tourist industry, attracting many visitors from abroad as well as locally. The heritage that survives from the past is often unique and irreplaceable, which places the responsibility of preservation on the current generation. Smaller objects such as artworks and other cultural masterpieces are collected in museums and art galleries. Grass roots organizations and political groups have been successful at gaining the necessary support to preserve the heritage of many nations for the future. Significant was the Convention Concerning the Protection of World Cultural and Natural Heritage that was adopted by the General Conference of UNESCO in 1972. As of 2008, there are 878 World Heritage Sites: 678 cultural, 174 natural, and 26 mixed properties, in 145 countries. Each of these sites is considered important to the international community. A broader definition includes intangible

aspects of a particular culture, often maintained by social customs during a specific period in history.

The ways and means of behaviour in a society, and the often formal rules for operating in a particular cultural climate, these include social values and traditions, customs and practices, aesthetic and spiritual beliefs, artistic expression, language and other aspects of human activity. The significance of physical artefacts can be interpreted against the backdrop of socioeconomic, political, ethnic, religious and philosophical values of a particular group of people. Naturally, intangible cultural heritage is more difficult to preserve than physical objects. (UNESCO Convention 1972, p.1)

According to the General Conference of the United Nations Educational 1972, the following shall be considered as "cultural heritage":

- Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

- Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

- Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view. (UNESCO Convention 1972, p.2)

According to the General Conference of the United Nations Educational 1972, the following shall be considered as Natural heritage

- Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;

- geological: and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

- Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty. 3 (UNESCO Convention 1972, p.2)

The Threat to the Palestinian Cultural Heritage

Threats to the rich Palestinian cultural heritage are many and diverse. They are quite serious and hard to deal with. Some of them, such as illegal digging (excavation) and the antiquities trade, are the result of a mixture of past colonial history and internal and self-inflicted problems, while the Israeli Separation Wall, direct military and settlement activities are present-day external threats. Up to this very day, they are devastating the country's heritage, and nothing has thus far been done to confront them. Many researchers are discussing those threats and suggest ways to confront them. The Palestine cultural heritage is exposed to continuous destruction. The Israeli occupation causes direct damage by demolishing valuable cultural environments. It also leads to serious damage indirectly through unrestrained new building activities since the municipal and federal physical planning infrastructure has been partially broken down. Even the growing economic problems affect the chances of preserving and caring for the cultural heritage. An additional serious threat is posed by the insensitive location of the Israeli settlements with their accompanying road constructions that severely affect the traditional cultural landscape. The Israeli military occupation of Palestine since 1967 coupled with the introduction of limited autonomy in 1993

has positioned the yet-to-be formed nation-state in political liminality—neither completely sovereign nor entirely subjugated. While this ambiguity has obvious ramifications for Palestine as a political entity, it also places the cultural heritage of Palestine in potential jeopardy. This paper examines the legal and historical construction of liminality for Palestine and explores how its ambiguous political status impacts the preservation, protection and management of cultural heritage in Palestine and influences the construction of cultural heritage narratives by Palestinians. (Riwaq 1995-2004, pp. 8, 9)

3. BEIT UMMAR SETTLEMENT

3.1 Administration

The Beit Ummar Council was established in the village in 1966, its members were appointed by the Jordanian government and was late Mr. Mohamed Khalil Alihusani President of the Council, and in 1975 the first elections took place in the village was; 6 members were elected and late Mr. Issa Mohammed Ibreigheith was elected to be the President of the Council, which continued until 1997. After the arrival of the Palestinian National Authority the Village Council had been upgraded to appoint a municipal council of 13 members including the Chairman. Mr. Hussein Badr Awad was appointed as the president of the municipality, and the Council continued until 1999 with the appointment of a new municipal council under the chairmanship of Rashid Awad, and in 2005 elections were held to choose new municipal council elections according to party representation. The party of reform and change, and the mass of the sons of the country formed the new council, which consisted of 13 members, Mr. Farhan Alqam, presided over the Council. The Board was unable to continue after losing its quorum after the resignation 7 members and arrest 2 members by the Israeli occupation forces. the President of the Council was among the detainees, and consequently, according to the law of local municipal council lost its legal validity and was

dissolved. Therefore, a new municipal council was appointed by the Ministry of Local Government according to the decision made by the Minister of Local Government, a new council was formed on 12 \ 02 \ 2008; Mr. Nasri Sabarneh was appointed as the Chairman of the council. (Figure 3.1) (Beit Ummar Municipality 2009 in Arabic)

Fig 3.1 Beit Ummar municipality, (source: Beit Ummar photos album)

3.2   History of Beit Ummar Village

Beit Ummar (بيت أمر)is believed to be the site of Biblical village of (Maera معارة). The history indicates that Beit Ummar is an old town; it was erected on the ruins of a Canaanite town called "Maera" meaning "coverless site". (Dabbagh, 1991 in Arabic) The Crusaders named it "Beth Amen" in the middle age, and Ibrahim Pasha of Egypt gave it its current name when he settled their in1831.(Arraf 1996, in Arabic). The modern town was named after the Islamic Caliph Umar ibn al-hattab who supposedly frequented the town. Many of the town's residents are descendants of Arab Christian families and the old city contains Christian ruins. (Ibreigheith Moh'd Yousef 1995 in Arabic)

3.3 Geographical data

According to the Applied Research Institute – Jerusalem 2009, Beit Ummar is a town in Hebron Governorate, located eleven (11) km north of Hebron city in the southern part of the West Bank. The town is located on the Israeli bypass road (Route 60) between Hebron and Jerusalem and is considered the northern gateway of Hebron Governorate. Beit Fajjar village and Al Arrub Camp border Beit Ummar to the east, Al Khader to the north (Bethlehem Governorate), Surif to the west and Halhul to the south. (Maps 3.1, 3.2) (ARIJ GIS)

Map 3.1 Shows Beit Ummar Village in Palestine (source: Palestine maps)

Map 3.1.1 Shows Beit Ummar Village in Palestine (source: Palestine maps)

PALESTINE 1946:
Districts and District Centers during the Mandate period
Copyright © PalestineRemembered.com

خارطه لمحافظات فلسطين قبل النكبة

N

0 10 20 30 40 50
Kilometers

LEBANON
لبنان

صفد
Safad

SYRIA
سوريا

★Acre
عكا

طبريا
Tiberias

Haifa
حيفا

البحر الأبيض المتوسط

Nazareth
الناصرة

Baysan
بيسان

Jinin
جنين

Tulkarm
طولكرم

نابلس ★
Nablus

يافا
★Jaffa

رام الله
Ramallah

Beit Ummar

al-Ramla
الرملة

TRANSJORDAN
شرق الأردن

Jerusalem
القدس الشريف

غزة
Gaza

Hebron
الخليل

Beersheba
بئر السبع

EGYPT
مصر

Map 3.2: Beit Ummar location and borders
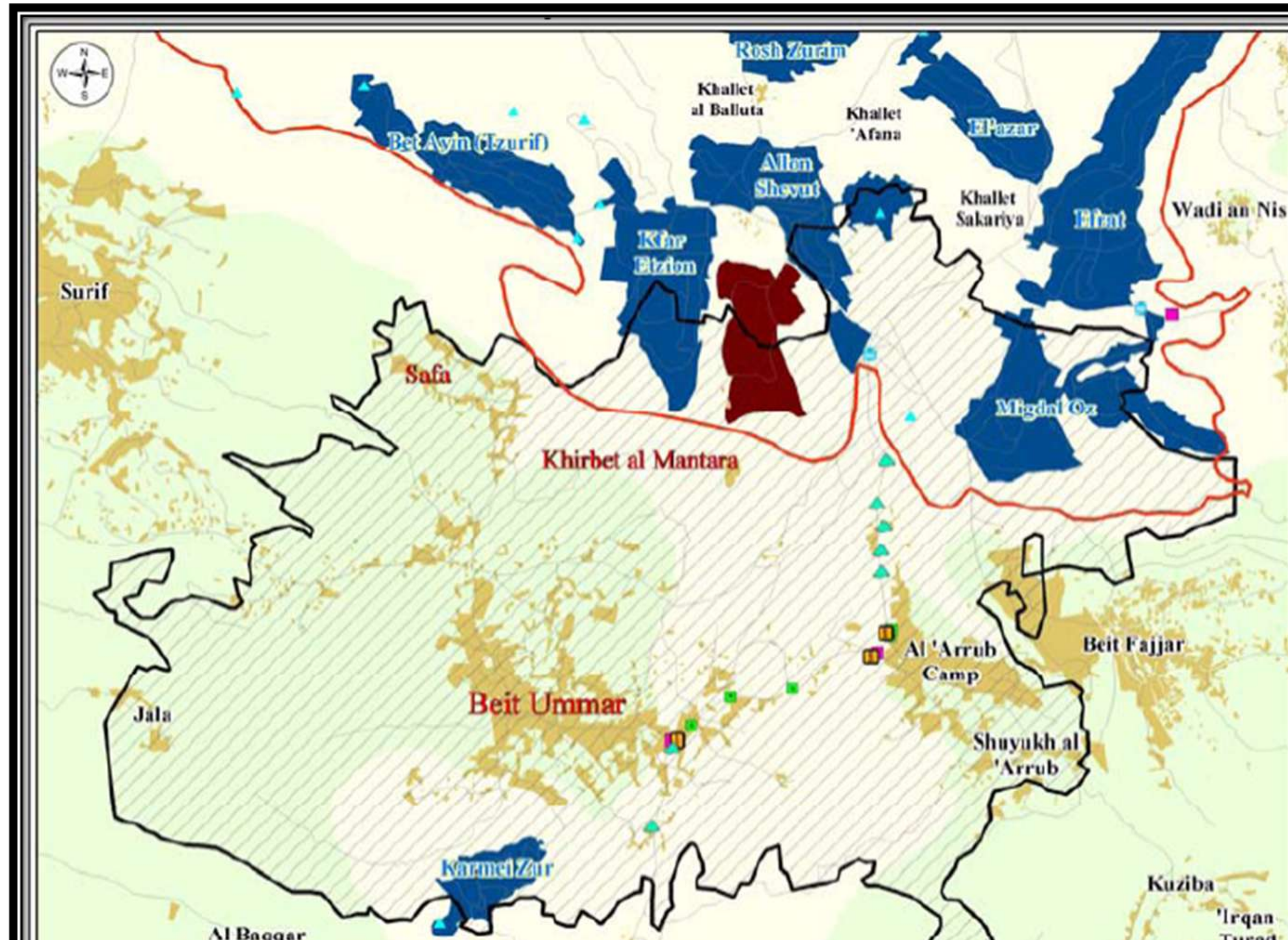
3.3.1 Topography, Mountains and Climate

Beit Ummar extends over a mountainous area north of the Hebron with an elevation of 987 meter above sea level. See Map 2. Characterized by a moderate climate, the summer is hot and dry, and it does not rain heavily in winter. The average of annual rainfall in Beit Ummar Village is 565 mm; its annual temperature average is 16 °C; its annual humidity average is 61 %. (Figures 3.1.1 to 3.3) (ARIJ GIS, Applied Research Institute – Jerusalem 2009)

Fig 3.1.2 Shows the topography and mountains in Beit Ummar (Photograph by: Bilal Abu Ayyah)

Fig 3.2 Beit Ummar in the winter season

(Source: Beit Ummar photos album)

Fig 3.3 Beit Ummar in the summer season

(Source: Beit Ummar photos album)

3.3.2 Population and Economy

According to the (Palestinian Central Bureau of Statistics Census 2007), the total population of Beit Ummar in 2007 was approximately 13,548 people, of whom 12,461 were living in Beit Ummar and 1,087 were living in Safa zone. There were 2,306 households residing in 2,739 housing units. The population of Beit Ummar town constitutes about 2.45 % of the total population of the Hebron Governorate, designating it an urban area. Over 4,800 residents of the town are school-age children under the age of 18. Table 3.1

Table 3.1: Beit Ummar Population by Locality and Sex.

Locality	Male	Female	Total
Beit Ummar	6.361	6.100	12.461
Safa	547	540	1.087
Total	6.908	6.640	13.548

Source: PCBS 2008, Population, Housing and establishment, Census, Final Results2007

Since the Second Intifada, unemployment ranges between 60 to 80 percent due mostly to the inability of residents to work in Israel and a depression in the Palestinian economy. A part of the city straddles Road 60 and due to this, several propositions of house demolition have occurred. (PCBS 2007)

Beit Ummar's economic crisis stems from the closure and Israel's economic strangulation of the occupied territories. Unemployment is soaring and currently ranges between 60 to 80 percent. The majority of wage earners who used to work in Israel are currently prohibited from entering the country, while those who were employed in local workshops have been laid off due to the economic depression. The residents who make their living from agriculture have been equally hurt due to the military siege, which has prevented them from marketing their produce in Israel. This summer, families watched as their grapes and plums went unpicked, and many months of work and investment went down the drain.

According to discussions held this week with Beit Ummar's council and charity organizations, there are well over 250 families who literally cannot make ends meet (PCBS 2007).

According to the Palestinian Ministry Of Agriculture, Beit Ummar is an agricultural village, enjoys a vast area of mostly fertile agricultural land and many residents of the town are dependent on agricultural activities., about 22,300 denims(each denim 1000 m2) are agricultural land and nearly 60% of the population works in the agriculture sector. The data collected from the municipality discloses the share of the population working in the various sectors of the economy. (PMOA)

• Agriculture sector - 60 %,

• Employee sector -13%

• Israeli labour market - 15 %.

• Service sector - 2 %,

• Industrial sector - 2 %,

• Trade sector - 8 % See Figure 3.4 (PMOA).

Fig 3.4: Percentage of economic activity in Beit Ummar town
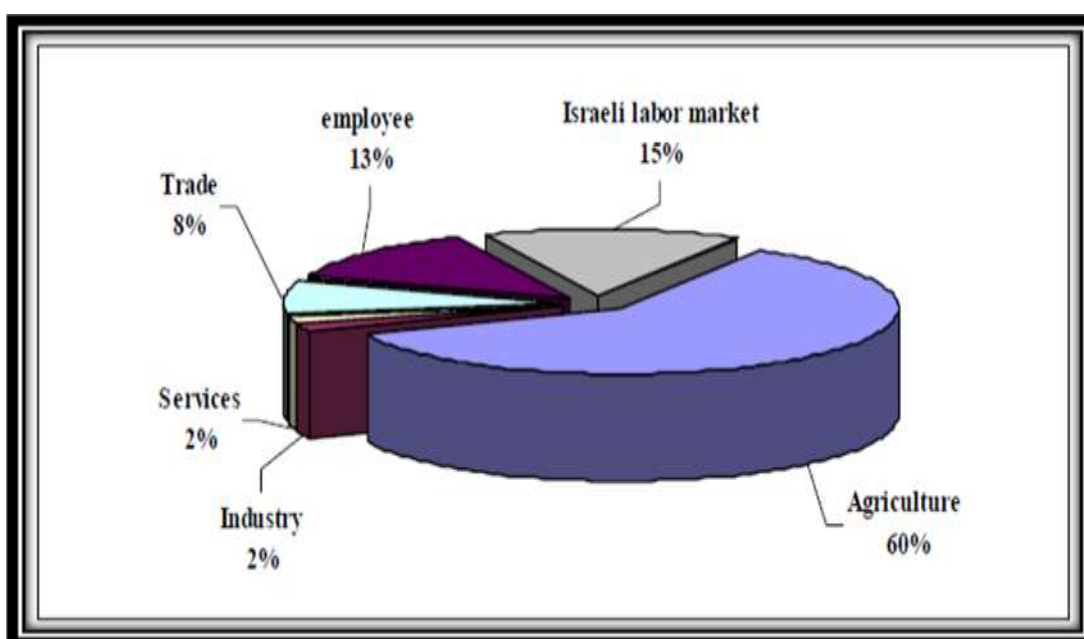
Source: The Applied Research Institute - Jerusalem Final Result-(2007)

3.3.3 Social character

The population of Beit Ummar is comprised of eight main families: Abu Ayyash أبو
عياش Akhlayel,أخليل ,Wahadin, وهادين ,Alzaqiq, زعاقيق ,Al Alamy, العلامي ,Al Sabarneh, الصبارنه
Abu Mareah أبو مارية and Aady عادي .

People in the Village are very open and friendly. CPT (Christian Peacemaker Teams)
has visited at times of celebrations, like engagements and weddings. Women sing and dance
to the beat of the "tabla" (a drum which most women can play). (Figure 3.5)

Fig 3.5Tabla (drum)

Most of the older women of Beit Ummar do the traditional embroidery work for the dresses they wear. (Figures 3.6 and 3.7)

Fig 3.6 Ttraditioal dress

(Source: Palestine photos album)

Fig 3.7 Womens with traditional dresses

(Source: Palestine photos album)

Each village has its own embroidery design and the skill is passed down to the daughters. Many of today's young women are going on to get a university education but they still treasure the traditions of their ancestors (Christian Peacemaker Teams).

In accord with the Oslo Agreement (1993), the village lies in both areas B and C, although the Israeli government does not recognize the area C part of Beit Ummar - the agricultural land - as being part of the municipality. The municipality has the authority to grant permits in area B but not in area C. (Area C comprises 70 percent of the West Bank under complete Israeli control. The control of area B -- approximately 21 percent of the West Bank B is shared by Israel and the Palestinian Authority). The municipality does provide water and electricity for families whose homes are in area C, as well as in B. In order to get a permit to build, families in area C must apply to the Israeli Civil Authority. These permits are

routinely denied. Such as the case of the Beit Ummar families profiled for the Campaign for Secure Dwellings. (Map 3.2)

Map3.3 Shows Area –B- and Area –C-
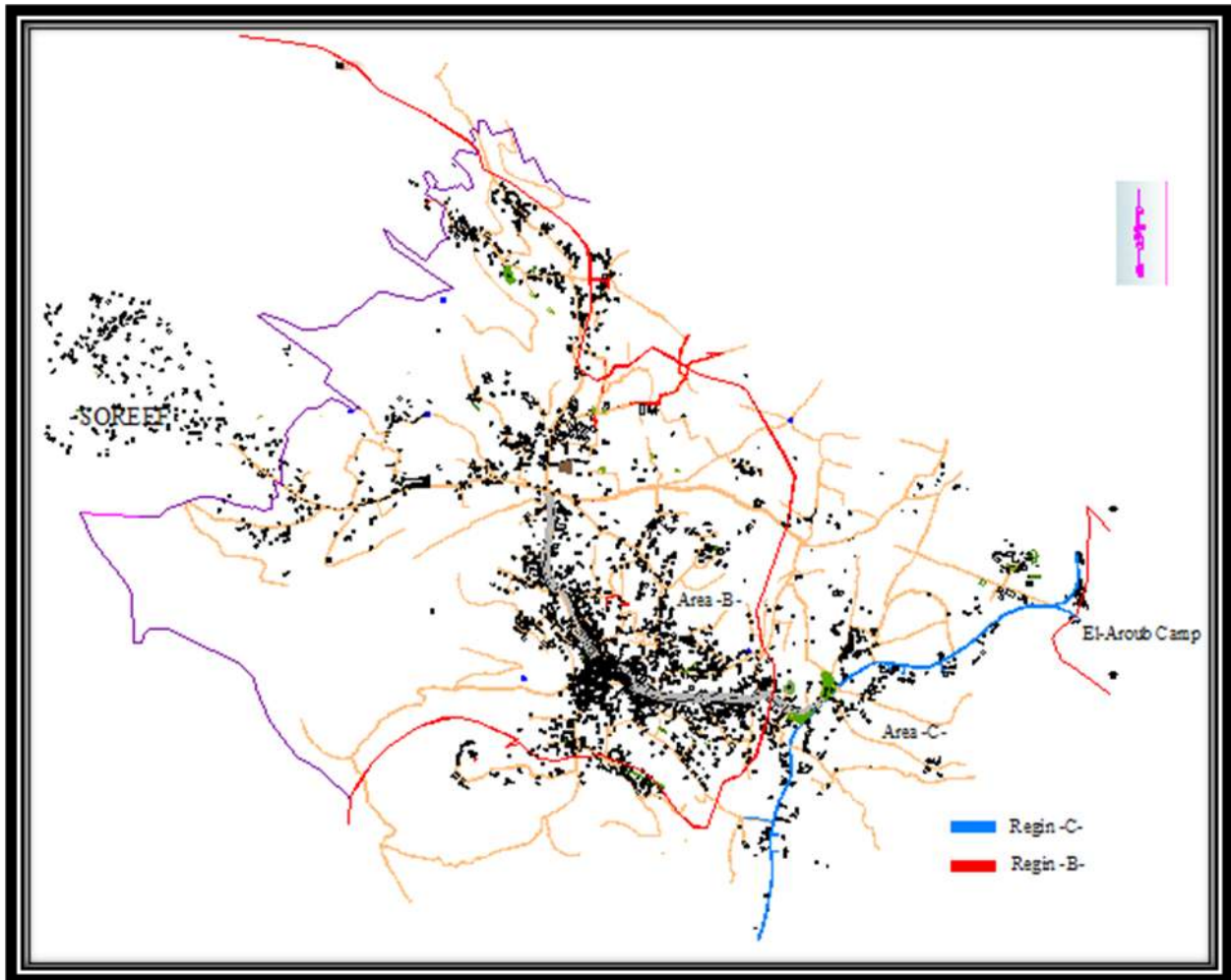
Source: Beit Ummar Municipality

Most of the families facing demolition live along a stretch of road 60, between the Aroub Refugee camp on the north and the turnoff for the Israeli settlement of Karme Tsur on the south. Some of the families live in areas where a new part of road 60 has been proposed. While the home demolition policy affects at least twenty-three households, hundreds more are affected by the parallel issue of land confiscation, especially those families whose land is adjacent to settlements. In the spring of 1998 the settlement of Karme Tsur to the south of Beit Ummar expanded onto Beit Ummar land. At the same time to the north, the Israeli settlement of Gush Etzion also expanded toward Beit Ummar village land, confiscating land from other Beit Ummar families. (Christian Peacemaker Teams)

3.4   General Architectural Character of Beit Ummar

Through the road meanders among the grape vineyards and plums of the Hebron Mountains, Beit Ummar is located on the gently sloping mountains. The village is surrounded by its orchards that are famous for apples, plums, cherries, grapes, and olives; the old historical houses that had been built of traditional stones. Flowering plants and lush greenery and roses clambered everywhere in the "hosh" yard, and its historical local stones imparting magical quality to the houses; and the staircase with roses is the entrance to the most houses in the village. (Figure 3.8)

Fig 3.8 Shows a historical house with flowered entrance includes old women with traditional dress.

(Photograph by: Bilal Abu Ayyash)

According to the Islamic waqif in Hebron city 2009, there are <u>six mosques</u> in the Village:

<u>The Beit Ummar large mosque</u>, <u>Aseda mosque</u>, <u>Beit Zahta mosque</u>, <u>Omar Iben AL Khatab mosque</u>, <u>Al Baqeayh mosque</u>, <u>Safa mosque</u> and <u>Hamza Bin Al Motaleab mosque</u>. There are also numerous historical and archaeological sites in the town such as the Shrine and the alleged burial site of prophet Matta (Mathew in English), who is in Islam the father of Prophet Yunis (Jonah in the Bible), who himself is said to be buried in Halhul, a nearby town. Maqam (shrine) Al A'rbaeen, Maqam, Al Sayda Zenab and Maqam Al Sayda Najla. (Figures 3.9 – 3.15) (Islamic waqif 2009 in Arabic)

Fig 3.9 the Beit Ummar large Mosque

(Source: Beit Ummar photos)

Fig 3.10 Nabi Matta Shrine/ Mosque

(Source: Beit Ummar photos)

Fig 3.11 Safa Mosque

(Source: Beit Ummar photos)

Fig 3.12 Aseda mosque

(Source: Beit Ummar photos)

Fig 3.13 Beit Zahta Mosque (Source: Beit Ummar photos)

Fig 3.14 Maqam (shrine) Al A'rbaeen

(Source: Beit Ummar photos)

Fig 3.15 Maqam (shrine) Al Sayda Najla

(Source: Beit Ummar photos)

According to the Ministry of Tourism and Antiquities, There are a lot of archaeological sites in the Village dating back over thousand years, and some of the features of these sites are still clear until today.

Tumulus/ Khirbet Gedor: Located in the north-west of the village, and it means a fort or fortified place in the Canaanite language, while in the Roman era it was called Gedor.This zone contains (dilapidated walls, altar and a column, a cave, tanks, the remains of an ancient road)

Tumulus/ Khirbat Coffin: Located at the entrance of the village from the east. This zone contains (Maqam-el-arbaien) including the remains of the forty fighters (mujahideen) who

were martyred in the wars with the Crusaders in the Middle ages, and also has (Buildings Demolished Mosque, foundations, tanks, Presses, reservoirs, landfills).

Tumulus/ Khirbat Ferdis: Located in the north-east, containing (Walls, Foundations, cisterns, pool).

Dair sha'ar: Located in the north-east, containing the remains of the church paved with mosaic-floored, the ruins of buildings, seductive, remains of old roads, tombs carved into the rock, olive mill, the remains of the church dates back to the church which was built in the Byzantine era, found the remains in 1903

Tumulus/ Khirbet Beit Sawer: contains (a run-down tower, Foundations, Cisterns, Cave).

Tumulus/ Khirbet Marina: Contains (dilapidated buildings, Well, Caves) and there is also a water spring used by the people of the village when necessary.

Tumulus/ Khirbet Zeta: next to Khirbet Coffin, constructed on the site of the village Bethzeth Roman, Contains (dilapidated walls, Caves, cisterns, cemeteries).

Tumulus/ Khirbet Beit Zea'ta: Contains (dilapidated walls, foundations, tanks, grinder, and well, stove round).

Tumulus/ Khirbet Tin Abern: Located in the south-east of the village, containing (dilapidated buildings, the remains of castles, cisterns).

Tumulus/ Khirbet Aldalba: contains (dilapidated walls, foundations, seductive, water channel paved with mosaics, water tank) Aldalba, large trees are growing at an altitude of 70 to 90 feet

Tumulus/ Khirbet Koiyobh: contain (the ruins of buildings, tower, and caves).

Tumulus/ Khirbet Umm Elmes: contain (the foundations of walls, oil mill, piles of stone).

Tumulus/ Khirbet Al-Kat: contains (piles of stones, foundations, and tank trucks).

Tumulus/ Khirbet Zubayh or Um Al-Daraj: contain cisterns and foundations. (M O T A)

Architectural Elements in Beit Ummar Village

The historical houses in the villages' content of main architectural elements, Beit Ummar like other Palestinian Villages it has these elements. Table 3.2

No	Name	Architectural description	Photo
	Table3.2 shows Analysis of the Architectural Elements in Beit Ummar Village		
1	Attic (Al-Alali) العلية	Alali, single-Allia, is a room above ground floor, room nearly square in shape, internal walls of Al-allia containing Matwa to save the furniture, and there are openings for the storage of foodstuffs, in addition to the Doors and Windows.	
2	Al-Kanater	The use of El-Kanater is one of the features of construction in rural areas in Palestine. El-Kantara is composed of several stones; each piece called Kafza or Sanjh, between these pieces there is a main Sanjh on the top called "Key" and Kantara based on Anchor points called "the feet of Al Qaeda.	
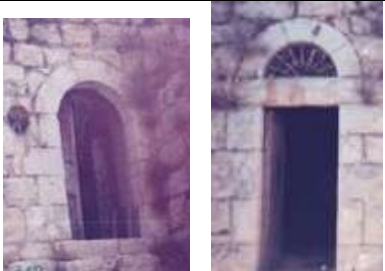
3	El-Sakayif	It is one of the oldest dwellings found in the town built of stone, despite its small size but they meet the needs of the poor, because the raw materials of soil and rubble and stones were available in the local environment.	
4	Al-Mastaba المصطبة	A high place used for sleeping. Accessed by a stone step. Height does not exceed 1.8 m to 2 m.	
5	Al-Rawya الراوية	The lower part of the house, this place is used for animals such as goats and poultry, its ground is smooth and tilted for easy cleaning, and on some aspects there are silos to store grain (Wheat and barley)	
6	Stairs	A Stair is an important element of construction. The materials used in the construction of stairs are many, but in the village's houses the solid Stone is used.	Stair

7	Domes	Semi-spherical shape (dome) was used in most of the buildings in the village, but the spherical domes are not swollen, and usually the domes from inside constructed by stones and from outside covered with mud and dust and some types of stones, and spherical shape protects housing from weather because, the rain and Snow does not accumulate above, and dome allows to open Windows in it for ventilation	
8	Ceilings (Akbya)	Three forms of the Ceilings used in the houses of the village, cross, vault and Flat ceiling.	vault cross Flat

9	Openings (Takat)	Each opening in the wall or ceiling, large or small, curved or polygonal, is called a slot. And the openings are of two types: deaf is for decoration or saving belongings and tools. Windows are used for ventilation and looking outside. Sometimes, a window narrow from inside and wide from outside is used to expand the angle of vision, reduce light and prevent direct rays from entering.	Windows Taka
10	(Al-Kamr-iyat)	Narrow skylights open up to the doors or windows or at the top of the walls, named (Ghamaryat) because the light that enters through it be dimmed.	Kamriyat
11	Niche - Wardrobe (El-Matwa)	Matwa, is being built in the wall of the house, from the top takes the form of circular arc or half circle, and it's depth about half a meter, and it's height from the floor 20-30 cm, it's dimensions approximately (2 x 2 m) Matwa is located in one of The long walls of the house, is used to save the furniture, such as blankets and pillows and other	

12	Alberatish	Is a slang word, means the threshold of the top of the door, It is a horizontal stone slab, placed as the beam at the top of the door or window. Alberatish Made of natural stone-collared white or yellow, it is consists of one piece or several pieces, mostly 5 pieces	One Piece 5 Pieces
13	Arches	Composed of pieces of Stones, each piece is called a Kafza or Sanjh. These Arcs have been used in Islamic architecture in different forms, and has been used circular arc and arc horseshoe and others, and appeared in the town, most of the arcs are semi-circular form.	
14	Tabun طابون	An essential conventional oven to make bread is, and can be used to make some kinds of food	

15	Stone basin (Al-Mghar)	Be in the form of basin made of stone and sculptured, placed at a height commensurate with the necks of the animals so that the animals drink water easily from it.	Al-Mghar

Fig 3.16 Shows the old Village of Beit Ummar around Matta Shrine and the large Mosque

(Drawing by: Bila Abu Ayyash)

Fig 3.17 Shows the main Entrance of the Village
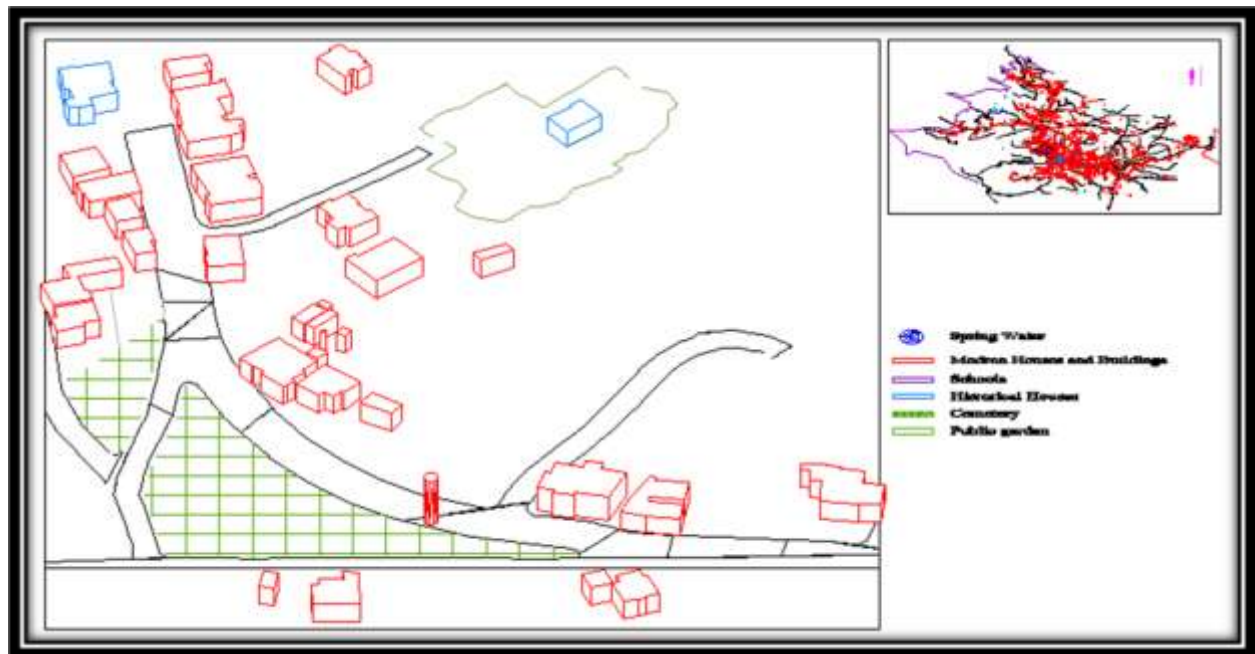
(Drawing by: Bila Abu Ayyash)

Figure 3.18 Shows the Schools of the Village
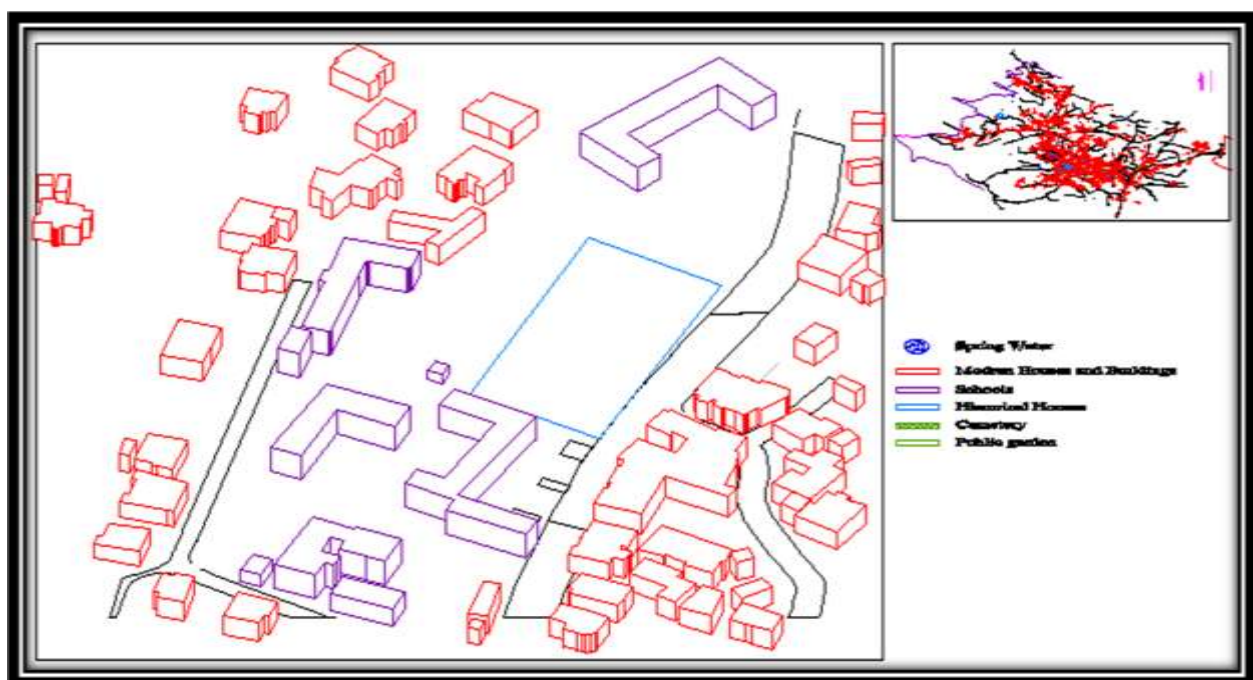
(Drawing by: Bila Abu Ayyash)

3.4.1 Monumental Buildings

3.4.1.1 Shrine of Matta Prophet/ Matta Mousque

The Shrine is a landmark relic in the village because it is one of the oldest stone buildings, which are considered to be architecturally distinct. It is also the oldest place devoted to worship in the village and embrace inside the remains of the Prophet Matta. (Figure 4.1)

Fig 4.1 Shrine of Matta Prophet/ Matta Mousque (Beit Ummar photos album)

Matta identity: Some argue that Matta is the father of the Prophet Younis. Others say that Matta is his mother, but most scientists say that Matta is the father of Prophet Younis. He was also a native of Gath-hepher. (Al-Hanbali 1973 in Arabic)

3.4.1.1.1 History

Generally speaking, the Shrine's history refers to the Mamluk period. The shrine was built by Muhammad ibn Umar al-Kurdi (in 770 AH \ 1368 AD), who is regarded as one of the stars of the workshop (halqah, حلقه) in the Mamluk period as indicated by the inscriptions in the mosque. The first pattern was found in the northern facade of the first floor which overlooks the arena convertibles, and the other in the iwan in the middle of the first floor above the mihrab. The history of construction, according to the inscriptions, backed to the rule of King Al-Ashraf Shaaban Ibn al-Hasan(al-Malik al-Ashraf), who ruled the Sultanate in 764-778, AH, 1362-1376 AD. (Abu Aemar Ibrahim 1996, pp.75)

According to Abu Aemar 1996, the tomb of the Matta Prophet Through testimony of the travellers:

The Shrine in the village is named after Nabi Matta probably preserving the name of the chapel dedicated to St. Matthew, which exited in the place in the 8th century. In 724 the traveller Willibald, returning from Teqoa (Taqqa, تقوع), passed through the place in this way to St. Zacharias on the ancient road which runs through the village. Thence they went to St. Matthew, where there is a great glory on Sunday. And is likely to be the location is the church of St. Matta attributed to Matta and adjacent to the mosque from the east, which lies about 200 meters, and there are traces of the church. This is confirmed by Conder when he said "the site of St. Matta is in fact a church located near the mosque of the Prophet Matta. But Yakout has said "father of Yunus", without giving his name and said that he died at the scene (al-Mashihad).

- Mujeer al-Din said, Matta is the father of Younis buried near Halhoul in the village called Beit Ummar and He was also a native of Gath-hepher

- Al-Nabulsi said, Prophet Yonus a son of Matta is buried at the top of this mountain, And They told us that his father is buried in another mountain, in the village called Beit Ummar.

- Murad al-Dabbagh said, in the village mosque bears the name of the Prophet Matta and residents say it remains deaf to the Prophet Matta.

- Hebrew Encyclopedia for each site and the impact says that under the mosque, there is a tomb of Roman. (Abu Aemar Ibrahim 1996, pp. 76, 77)

Regarding the Minaret, it consists of two parts; the bottom part and the upper part. First, the bottom part is claimed to refer the Mamluk period, because it is very similar to the rest of the walls of the building. Second, the upper part of the Minaret most probably refers to the Ottoman period; because the renovation did for the middle part of the Minaret is very clear. It has been observed that there is a curving to the interior side. Furthermore, it has also been observed that Dome, located above the second floor, looks like a pencil front similar to the conical shape. For specific description, it has the shape of the former and the latter. (Abu Aemar Ibrahim 1996, pp.75)

The memorial's history back to the Ottoman period, which is also, located in the front yard in front of the ground floor, and clearly, the south-western part of which covers approximately 35 cm from the inscription that is located in the northern part of the main façade. The history of the Room, located above the first floor refers to the Ottoman period and clearly demonstrates that this room and the minaret have been built after the Shrine. (Abu Aemar Ibrahim 1996, pp. 76)

3.4.1.1.2 Architectural description

According to the researcher description, the Shrine/Mosque consists of two main floors, in addition to ground floor and first under ground floor, the second under ground floor, roof floor that includes the Muezzin room and minaret, and deep water well. The Shrine is located in the center of the village to the west side; its borders from the north, the Islamic Waqf (Charitable Society of Beit Ummar), and from the south and east and west (the road).

The Shrine has an area of 646 square meters, based on the Certificate of Registration No. 1278.9 on date 3 \ 5 \ 1941 in paper No. 35 of Volume 4 of the files from the Islamic city of Hebron. (Islamic Waqf)

The Shrine is surrounded by a fence almost square in shape, and accessed through the only entrance which is located in the eastern side of the fence, and when you enter the main door, you can see the open heavenly arena, in the same scene on the left side, you can see the memorial, as evidence of the original grave site, which is the bottom of this scene. In this scene from the right side, there is stair leading to the First under ground floor, which has a heavenly arena also. (Figure 4.2)

Beit Ummar Village – Shrine of Matta Prophet

CHARITABLE SOCIETY

ROAD
-2.00

-0.15

HOUSE

+0.20

OLD HOUSE

ROAD
-0.15

ROAD
-2.00

OLD HOUSE

OLD HOUSE

Historical Buildings
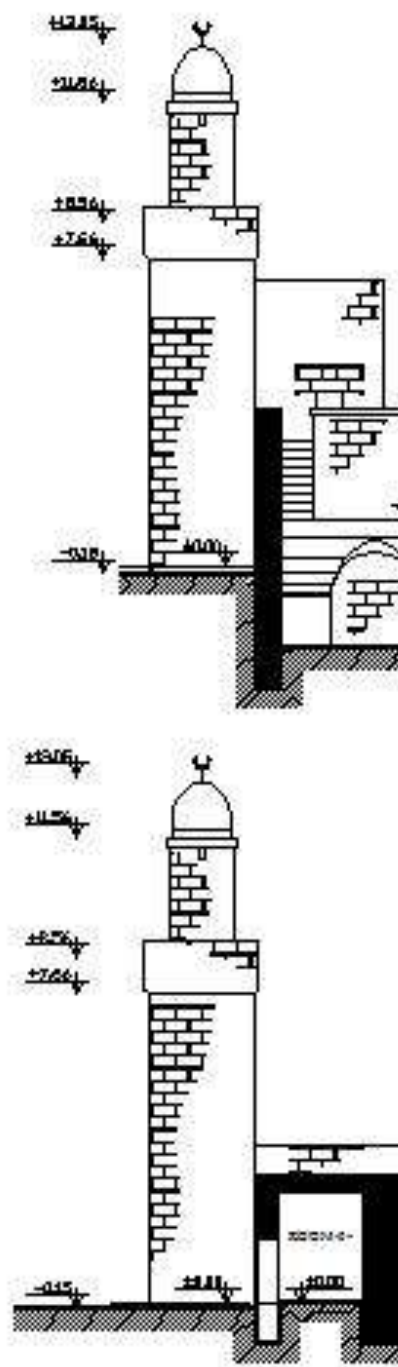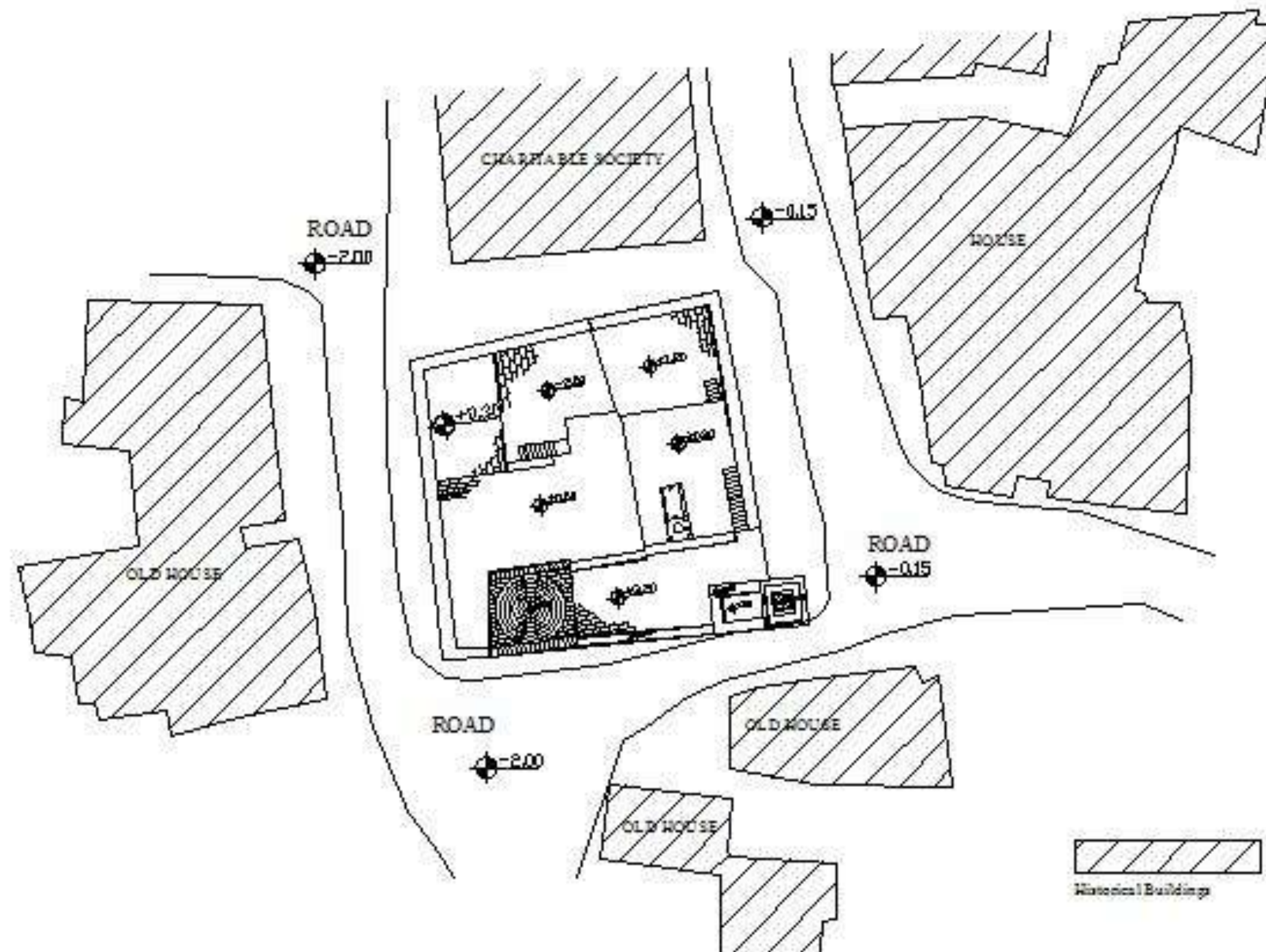
SECTION A-

➢ Second underground floor plan (Cave of the Tomb)

The level of this cave is less than the levels of all floors in the Shrine, with a 4 meter decline from the zero point at the large courtyard. (Figure 4.3)

The tomb is located in the south part of the cave. It stands on a base of 30 cm. the tomb is 280 cm long, 110 cm wide and 150 cm high. On top of the tomb is a circular tombstone with some "Mukrnasat" engraved on it in the shape of arches which are frequently seen on the Mamluk buildings in Jerusalem. These arch-like "Mukrnasat" are in abundant in the school of Al-Ashtmiya in Jerusalem especially on the billers supporting the dome. On the northern part of the tomb is a helmet-like shape. (Figure 4.3)

Figure 4.3 shows the Tomb (photograph by: Bilal Abu Ayyash)

On the centre of southern part of the cave, you can see a circular nozzle, 50 cm diameter, going through the ceiling of the cave to the courtyard. This nozzle was designed to

give free access to light and air into the cave and the tomb. In the western part of the cave there is a basin, 75cm x 65 cm, most probably for placing candles to be used for lighting the cave.

The entrance of the cave is located on the north-east part. It is rectangular in shape; 70cm x 80 cm, it is typical to the Romanian tombs entrances. It is easy to go out of the cave via a nine-step stone-made stairs on the north-west part leading to a rectangular entrance, 75cm x 165cm, with a two-step stair heading to the Iwan in the first underground floor. Figure 4.4

. Figure 4.4 shows the entrance and the 9 steps (photograph by: Bilal Abu Ayyash)

Beit Ummar Village – Shrine of Matta Prophet

-3.70

-4.00

0 1 2   4
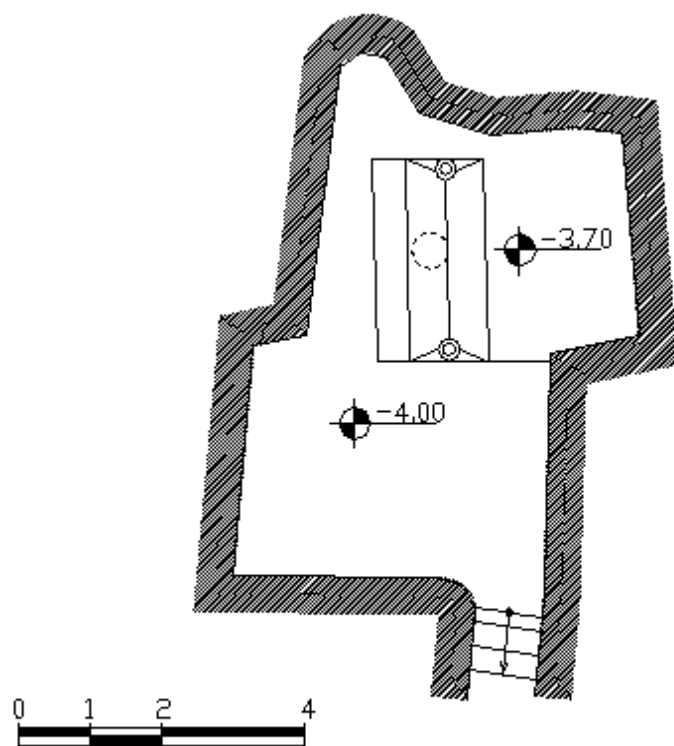
2.GROUND FLOOR PLAN

Figure 4.5 Second underground floor plan (Cave of the Mausoleum) (drawing by: Bilal Abu Ayyash)

1970/06/30

Figure 4.6 shows the tomb inside the cave(photograph by: Bilal Abu Ayyash)

First Underground Floor Plan

The First Underground Floor consists of an open courtyard, Iwan and two rooms, in addition to a modern place for ablutions. (Figure 4.7)

Beit Ummar Village – Shrine of Matta Prophet

ROOM -1-

ROOM -2-

OPEN COURTYARD

THE IWAN

B

B

0   1   2   4
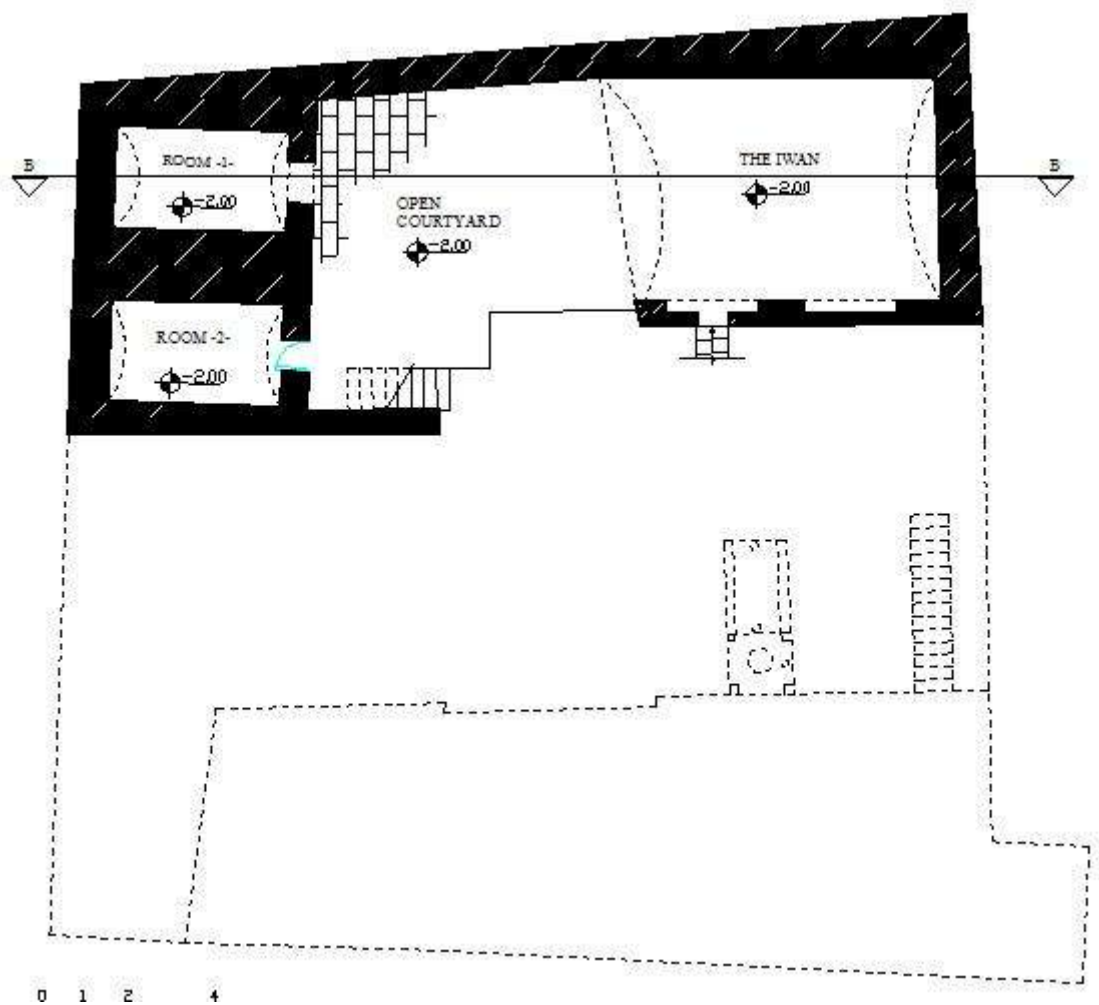
Figure 4.7 First Underground Floor Plan

(drawing by: Bilal Abu Ayyash)

> **The Iwan:**

The Iwan is located in the north-eastern part of the heavenly scene, and it is rectangular in shape. It is not symmetrical ribs, especially the east and west parts; 4.85 meters in the western part, 3.70 meters in the south side, in the northern and eastern parts in this Iwan are equal 7.75 meters, This Iwan covers by a barrel vault shape, and in the northern part and eastern part of the Iwan there is something like ghettos used for furniture, but more likely that these terraces, with widths of 50 cm and a height of 20 cm were used to sit on by visitors. (Figure 4.8)

Figure 4.8 shows the Iwan (photograph by: Bilal Abu Ayyash)

➢ **Heavenly scene:**

Rectangular in shape but irregular ribs, from the south the distance is 7 meters, and 6 meters in the east, and the north 6.45 meters, and around 6 meters from the west and there are two rooms in this arena located in the west side.

➢ **Room No-1-:**

Located in the South-western part of the scene Is accessible through the entrance on the east side and through the One-meter-wide corridor is lead to the rectangular room (2.40X4.47 m) and this Room is covered by a barrel vault, There are no openings in the walls of this room With the exception of the entrance. (Figure 4.9)

Fig 4.9 shows the Room -1-(photograph by: Bilal Abu Ayyash)

> **Room No-2-**

the entrance (80X152cm) leads to a rectangular room (3.75 X 2.43 m) covered by a barrel vault, There is also a tomb in this room but it is unknown to who backs this grave, Probably the room was used for sleeping by visitors to the place. (Figure 4.10)

Fig 4.10 shows the Room -2-(photograph by: Bilal Abu Ayyash)

> **Ground Floor Plan**

This floor consists of, large courtyard, Iwan, and three rooms. (Figure 4.11)

The courtyard almost is rectangular in shape, next to the main entrance in right side there is six-step stone stair going to above of the Iwam. (Figure 4.12) In the same side there are seven-step stone stair leading to the first underground floor. (Figure 4.13) in this courtyard in the south-west part a Water channel is exist, water comes through the gutter Stone which

located on the upper surface of Iwan, and this channel leading to the well which located in the western part of the courtyard.

This courtyard is paved with stone tiles in the modern work, according to the files by the Islamic Waqf in Hebron 1961,1979 1982. (Figure 4.14) (Abu Aemar Ibrahim 1996, pp.82)

Figure 4.13 Seven-step stone stairs,

Figure 4.14 Modern stone tile

Fig 4.12 shows the Six-step stone stair

(Photographs by: Bilal Abu Ayyash)

OPEN
COURTYARD
-2.00

+1.00

+1.20

+0.30

MIAN
ENTRANCE

+0.00

OPEN
COURTYARD
+0.00

MIAN
STREET
-0.15

+1.00

ROOM-3-
±0.00

MIDLE
IWAN
±0.00

ROOM-4-
±0.00

ROOM-5-
±0.00

A   A

0 1 2   4
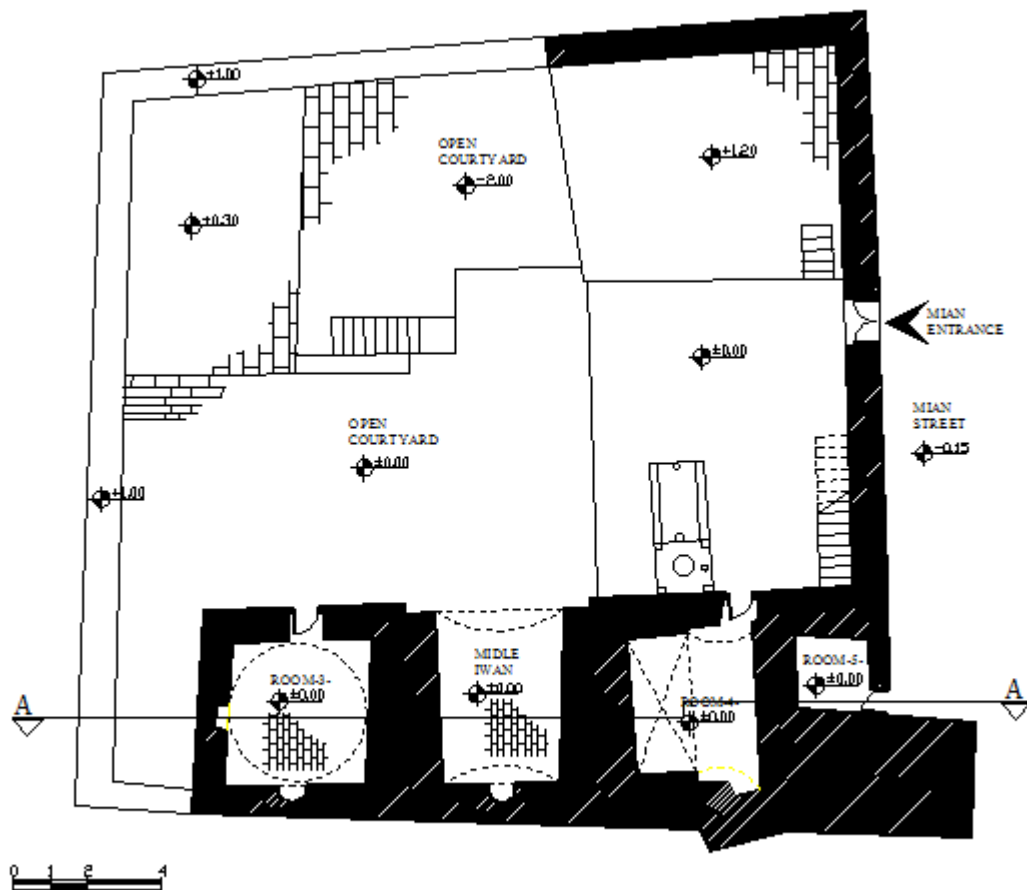
GROUND FLOOR PLAN

Figure 4.15 Ground Floor Plan

(drawing by: Bilal Abu Ayyash)

➢ **Memorial**

This memorial is located in the south-east part of the Scene next to the Iwan, it seems as a guide over the cave containing the original tomb, The length of this monument is 3.55 m and southern part of it is a square (152 cm) above of it there is a conical shape in the middle of the square and it also has a small witness on the each corner Transferred from other sites, in this box from the East side, small entrance with a rectangular shape (60x110 cm) from this small entrance the air and light pass to the cave through an opening in the ceiling. (Figure 4.16)

Figure 4.16 shows the memorial (photograph by: Bilal Abu Ayyash)

Room No. 3

This room is located in the southern part of the courtyard, Entry to this room through the rectangular entrance and its dimensions from abroad (80 x 186 cm) and from inside it's dimensions (95 x 233 cm) This entrance leads to a square-shaped room with dimensions (395 x 395 cm) and the South facade there is a hollow Mihrab topped by a semi-circular cap, it's width is 75 cm and its height is 2 m, and a depth of 20 cm, and Mihrab is not Decorated. There is also in the western façade of the wall from inside niche (Koah), its depth is 36 cm and width is 70 cm and 80 cm high, Topped by a semi-circular arc, and was probably used to put books on. This room covered by a Half ball dome, and had been transferred from square shape to the circular shape by squelches in the four corners, the dome's diameter is 3.90m and overall height of the room is 5.90m and a thickness of the dome from the centre 40 cm, above the dome from the outside there is a crescent, it is 45 cm height. The dome from the outside is paved by stone tiles. (Figure 4.17)

Figure 4.17 Room No- 3-   *Figure 4.18 show the dome up of the room*

(Photographs by: Bilal Abu Ayyash)

Middle Iwan

In the middle of the building there is an Iwan almost rectangular shape, the northern part is 3.50 m, and 3.20 m the southern part. The east and west are equal 265 cm, and there in the Iwan in the south side a niche surmounted a semi-circular cap, its 70cm wide, and190cm high, and 50cm deep, and this Mihrab is not decorated, but topped by a foundational inscription of the building. Figure 4.19

Figure 4.19 shows the Middle Iwan (photograph by: Bilal Abu Ayyash)

➢ **East Room No -4-**

This room is located on the left side of Iwan from the eastern side and the entrance (80x185cm) located in the north side of the room, there is also Mihrab located on the south side in the room. Probably this room underwent extensive repairs, as shown through the roof. Notes that the western part of the room is covered by a cross ceilings, while the eastern part consisting of a semi-barrel Cellar. (Figure 4.20) (Abu Aemar Ibrahim 1996, pp.84)

Figure 4.20 shows the entrance of the room (photograph by: Bilal Abu Ayyash)
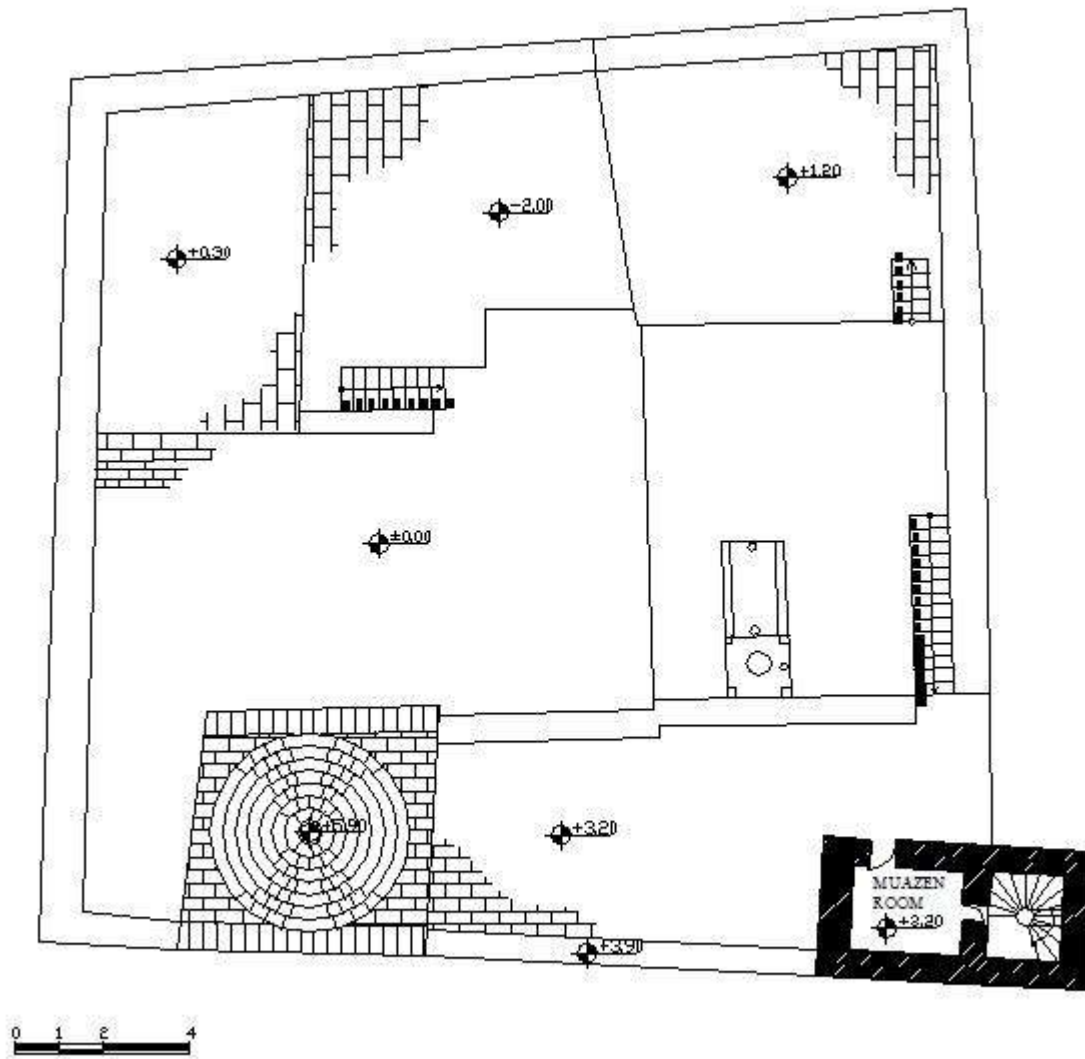
➢ **Room of wayfarers (Room No-5-)**

Located on the left of the room No-4- on the eastern side, with a small entry (70x155cm), it is a squared in shape room, it's not more than (2 X 2m), this room used at the present as a storage.

First Floor Plan consists of Muezzin Room and the Minaret. Figure 4.21

Beit Ummar Village – Shrine of Matta Prophet

+1.20

-2.00

+0.30

±0.00

+5.90

+3.20
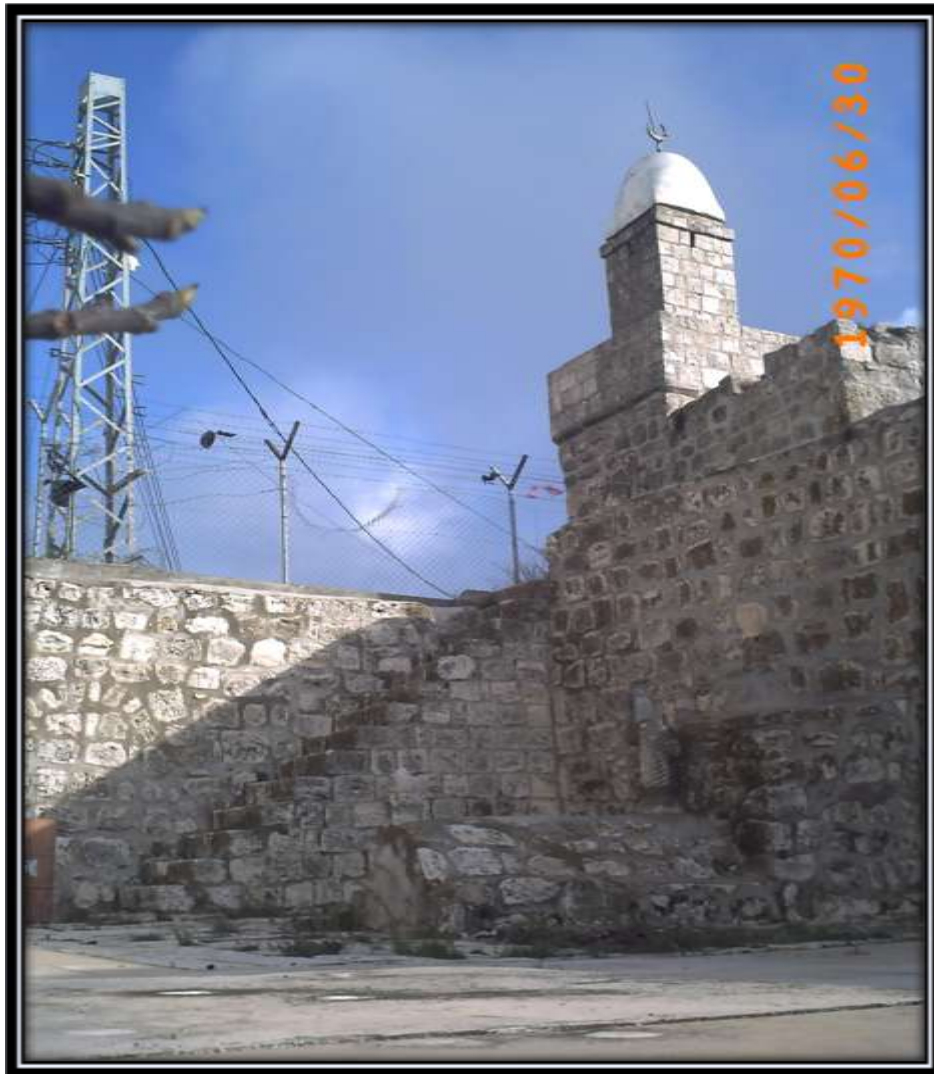
+3.90

MUAZEN
ROOM
+3.20

0   1   2   4

1

Figure 4.21 First Floor Plan (Muezzin Room and the Minaret)

(drawing by: Bilal Abu Ayyash)

Going to the first floor by a stone staircase located in the south-eastern part of the courtyard, and the staircase consists of 15 steps. (Figure 4.22)

Figure 4.22 shows the 15 steps leading to the First Floor. (Photograph by: Bilal Abu Ayyash)

The upper surface of this floor is paved with stone tiles in addition to the back of the dome from the outside, and above the northern part and eastern part with the exception of the western flap height of 70. (Figure 4.23)

Figure 4.23 shows the paved surface of the first floor and the dome. (Photograph by: Bilal Abu Ayyash)

➢ **Room of the muezzin**

Located in the south-eastern part of the upper first floor, and is accessible through the entrance in the northern facade (120x70 cm) This entrance leads to the hall which is rectangular in shape (2.00x2.60 m) covered with a half barrel vault, and there is in the southern facade of this room three slots (30x10 cm) There is also another slot in the western façade (20x25cm) and probably these slots were used for ventilation, the room, this room was built in the later period of the mosque, and is likely to belong to the period of the Ottoman Empire. (Figure 4.24) (Abu Aemar Ibrahim 1996, pp. 85)

Figure 4.24 Room of the muezzin (photograph by: Bilal Abu Ayyash)

➤ **The Minaret**

Located in the south-eastern part of the Shrine/ mosque, it is square in shape (3x3m) the minaret, consisting of two floors, the first is square shaped based on the square shape base, the height of the first floor is 4.5 meters and surmounted by a balcony height 90 cm, and the second floor with high includes dome and Crescent 4.60 meters, and can be accessed within the minaret through the entrance located in the western part, which is accessed through the Chamber of the muezzin, the entrance is rectangular in shape (150x50cm) Leads to a spiral staircase being boarded by it to the second floor that contains the entrance which is rectangular in shape (55x130cm) leads to the balcony above the first floor. There are also openings on the second floor is rectangular in shape with dimensions (30.20 cm), and is likely to have been used for the purpose of ventilation, on the second floor there is cone-shaped dome, it is similar to the head of a pencil. It is likely that the minaret was built in the Mamluk period, and is the same period in which the mosque was built this is According to the foundation inscription of the building in 770 AH \ 1368 AD by Muhammad ibn Umar al-Kurdi. The Minaret rebuilt in 2\10\1976 It happened when the imam of the mosque sent to the Director of the Islamic Waqf in Hebron, that the minaret in need of repair because of the split from the northern side, have also been renovated in the year 1977, 1979, 1982. (Abu Aemar Ibrahim 1996, pp.85, 86). (Figure 4.25)

Figure 4.25 the Minaret (photograph by: Bilal Abu Ayyash)

The exterior façades of the Shrine represented in the outer wall surrounding the Shrine from all sides except the southern façade, because the southern facade is part of the fence.

North facade

The length of this façade including the thickness of the walls, east and west, 21.15 meters for this facade, it is not symmetric due to the different levels of the earth's surface with. The height of the middle of the northern facade from the outside 2.12 meters and that the wall thickness around 90 cm and for the case of architectural facade is very bad and need for the care and restoration. Figure 4.26

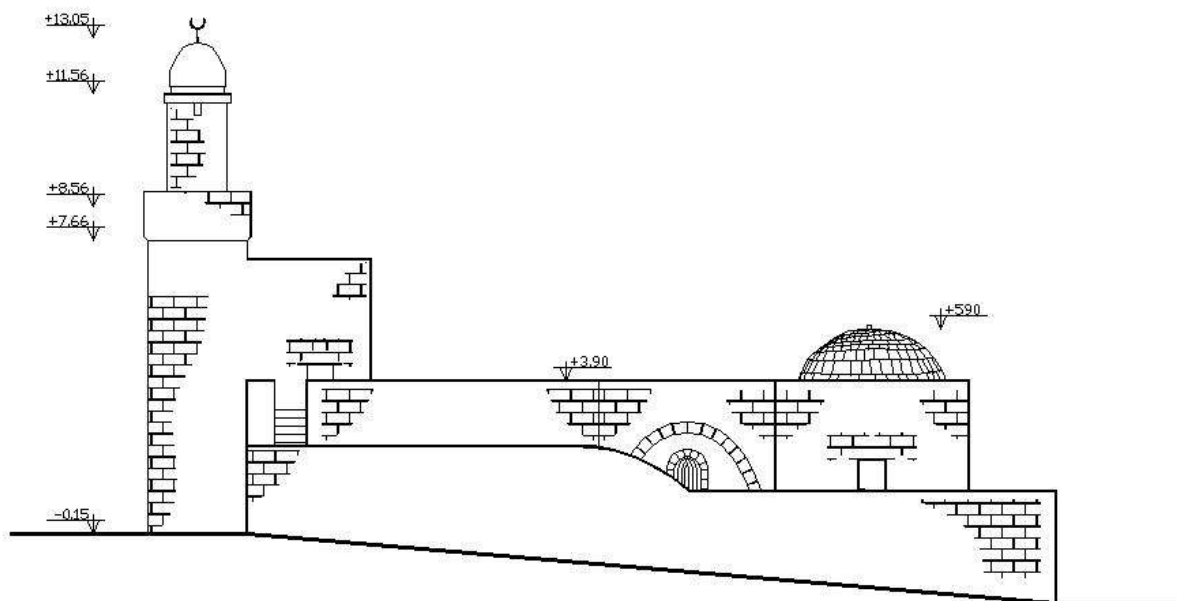Beit Ummar Village – Shrine of Matta Prophet
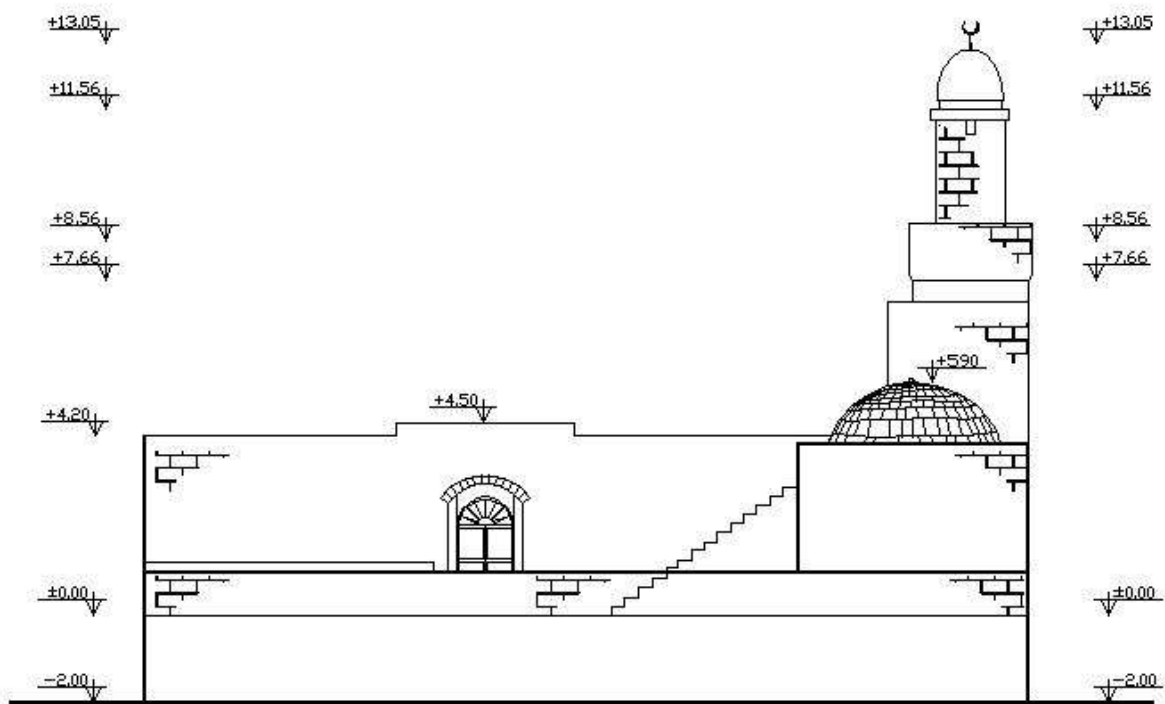

Figure 4/26 North Façade

(drawing by: Bilal Abu Ayyash)

The length of this façade is 20.15 meters, including the thickness of the walls north and south, and for this façade rises to 3.45 meters in the south-western part, and from the northeast corner is around 4 meters, it is lowest facade. Figure 4.27

Beit Ummar Village – Shrine of Matta Prophet

Figure 4.27 West Façade (photograph by: Bilal Abu Ayyash)

(photograph by: Bilal Abu Ayyash)

➤ East facade

The length of this Facade is around 22.70 meters, the height of this facade in the middle point is around 4.40 meters, the minaret is showed in this facade, and there is in the right side of the minaret at the North side, there is a door leads to a small room (wayfarers). The only main entrance which leads into the Shrine/ mosque located in this facade, and this entrance is rectangular in shape (2.70 X 1.30) meters from abroad. Figure 4.28

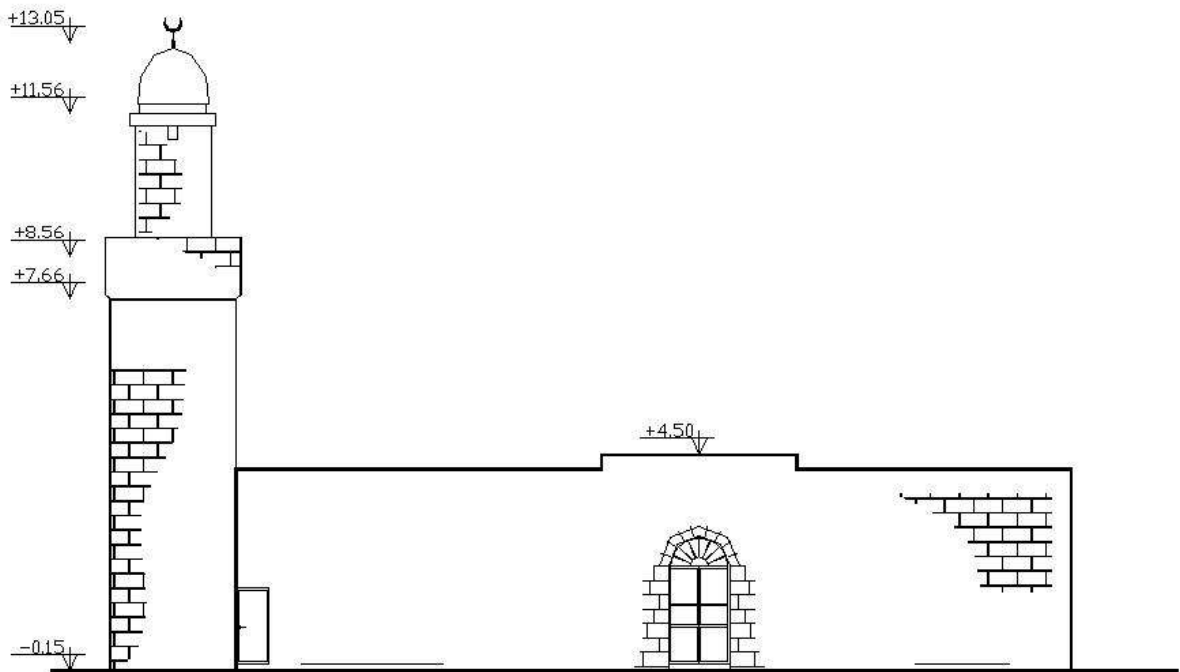Beit Ummar Village – Shrine of Matta Prophet

Figure 4.28 East Façade (drawing by: Bilal Abu Ayyash)

(photograph by: Bilal Abu Ayyash)

South Façade

The length of this facade is around 22.70 meters, and this Façade is part of the Outer Wall of the Shrine/ Mosque, and heights in this Façade are different due to the different surface of the earth, muezzin room and the minaret, which caused too many differences in the heights. Figure 4.29

Beit Ummar Village – Shrine of Matta Prophet

Figure 4.29 South Façade(drawing by: Bilal Abu Ayyash)
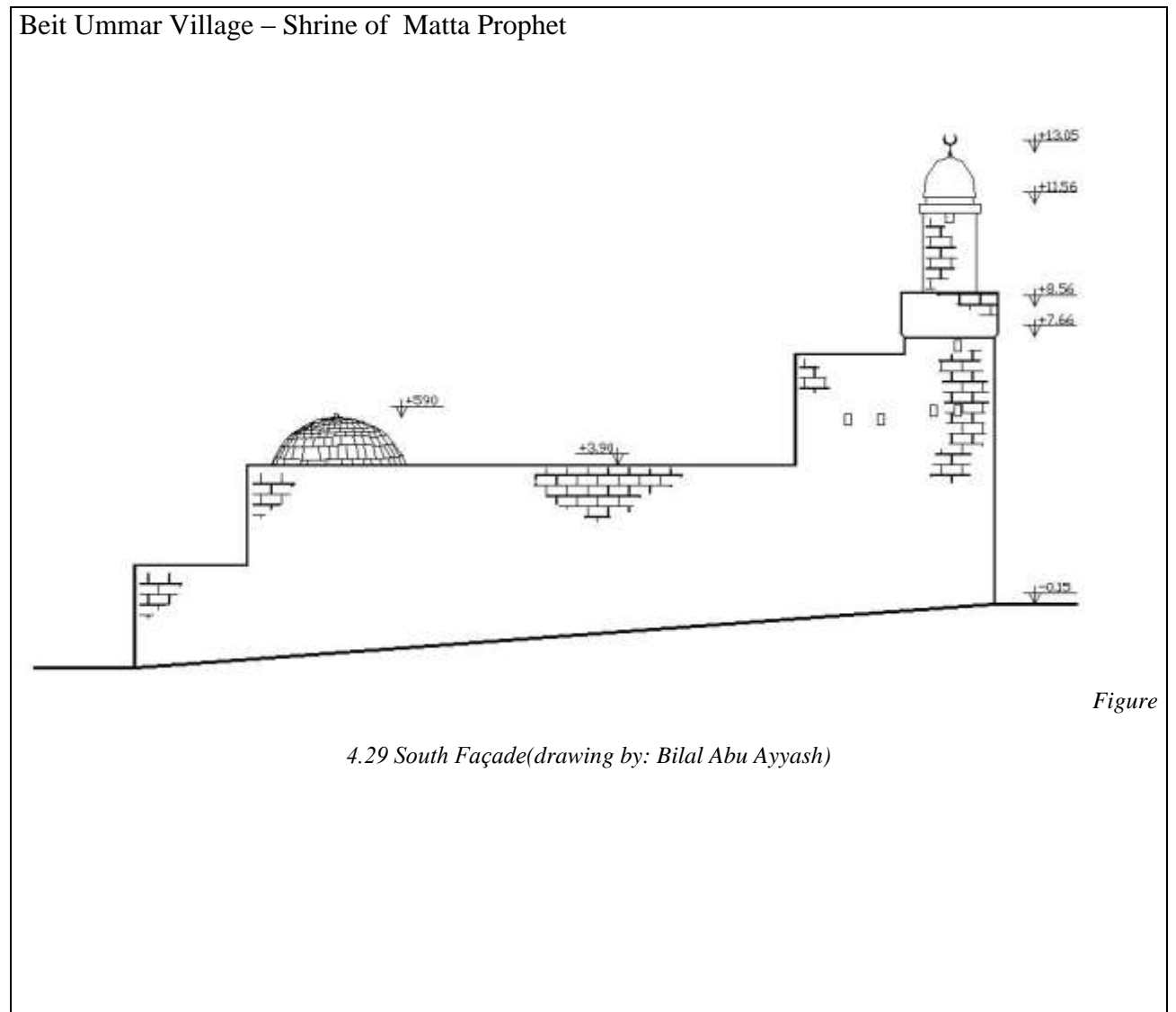
(photograph by: Bilal Abu Ayyash)

➢ **Construction and Materials**

The Shrine was built by solid rocks, and probably, as villagers said that these stones were taken from the village and from surrounding areas. It is local tradition stones used in construction of the Shrine can be seen in the historical houses of the village at the present time, even in the Ottoman Empire period. (Abu Aemar Ibrahim, 1996, p. 87)

➢ **Ornaments**

This Shrine Lacks the decorative elements except the Biblical motifs. It was found two inscriptions, the first one in the northern facade of the first floor from outside 'and the second one was found above the mihrab in the middle iwan in the Ground Floor.

A slab of marble, 0.37x0.54m, broken at the bottom, imbedded in one of the walls of the mosque (in situ). 5 preserved lines; professional, monumental Mamluk nashkhi; large, thik, interwoven letters; professional points, no vowels; lines divided by bands; in relief. IAA (PAM) squeeze: S.47. Publication: Sukenik (Yadin) No. 3. (Figure 4.30)

Fig 4.30 shows the inscription in the middle Iwan (photograph by: Bilal Abu Ayyash)

1. بسم الله الرحمن الرحيم

2. المبارك العبد الفقير محمد بن عمر الكردي

3. من جند غزة الشهير كليب على ضريح نبي الله

4. متى وأوقف عليه اطيب دور بيت أمر.........

5. لعمارتها و لمصالحه و نصب المال لخدمه تغمده الله برحمته و

6. رضوانه واسكنه فسيح جناته وذلك في سنه تسعين و ثمان مايه

Basmallah, has established this blessed holy place Muhamad b. 'Umar al-Kurdi, of the army of Gaza, known (by the nickname of) (I) bn Kulayb, over the tomb of the Prophet of Allah Matta. And, for the building thereof and for its (the mosque's) benifit, and he allocated the funds for its servants, may Allah shelter him with His grace... The style of writing in this inscription is reminiscent of the one used in another inscription from the late 9th/15th century, the one from Bayt Lahi dated 897/1492 (q.v. Fig.) For the date of this inscription C notes to No. 2 below.

L.3: Read ash-shahir bi bni kulayb, "who is known in public as ibn kulayb."

L.4: Nabi Matta is the father of the prophet Yunus, that is to say the biblical prophet Jonah, the son of Amittai. See above.

Yadin proposed (نبي) for the missing word, at the end of the line. The word befits the context but not the sentence. It is squeezed at the end of the line and difficult to read. It could very well be "بغيه", and the sentence would then mean wishing to please Allah", "for the sake of Allah".

L.5: Yadin proposed "الماء" where we proposed "المال"

L.6: The reconstruction of the last line f the perspiration is based on the text of the following inscription (No 2.)

Constrcution Text

A slab of line stone 0.82x0.24m, imbedded in the wall of a room in the same mosque. 6 lines, provincial primitive late Mamluk nakhhi; points and some vowels; incised. IAA (PAM) squeeze: S.854. Publication: Yadin (Sukenik) No. 4.

1. بسم الله الرحمن الرحيم أنما يعمر مساجد الله من امن بالله أنشأ هذا المكان

2. على ضريح متى نبي الله ابتغاء لوجه الله العبد الفقير الى محمد بن

3. عمر بن عبد الله الكردي من حلقة غزة الشهير بابن كليب تغمده الله برحمته

4. و رضوانه و اسكنه فسيح جناته وذلك في سنه تسعين و ثمانمائة و غفر الله له

5. ولوالديه و لمن زار هذا النبي و دعا له و لمن اقام على مصالحه

6. وبنى به و لجميع المسلمين امين

Basmallah, and "they only shall manage allah's places of worship who have believed in allah." (Q 9: 18) has established this holy place over the tomb of Matta, prophet of allah, for the sake of allah, the servant who needs allah's mercy Mohammad Ibn Umar al-Kurdi from the (soldiers of) the "halqah" (حلقة) of Gaza known in public Ibn Kulayb, may allah shelter him with his grace, and make him a reside in the most spacious of his gardens; and this was (accomplished) in the year eight hundred and ninety (1485). May allah "God" forgive him and his parents and whomever visit this prophet, and prays for him, and for whomever looks after his (shrine's) needs …… and builds in it, and for the Muslims in general (amen).

The script used in the inscription is quite primitive, especially when compared to the professionally produced writing of inscription No I commemorating exactly the same work. It reminds one of the scripts of the inscription from Bayt Jiz and proves that monumental inscription could have been produced at the same time and side by side with very provincial ones, and in style that could cause the grave mistake in dating.

This inscription, had it not been dated, could easily have been attributed even to the ayyubid period. This inscription cannot be found any more, and the only record of it is the squeeze (reproduced here) in the archives in the IAA which was also used in Yadin's publication.

L.1: wa- was added to the Qur'anic verse for no obvious reason. It is hardly possible that the writer did not know the exact wording of this famous verse.

L.2: Yadin: ala ism. Read: ala darih. The reading is sure. The line which looks like an alif in the squeeze is a crack in the stone.

L.3: The military unit to which Muhammad b. Umar al-Kurdi belonged was the halqah of Gaza. In the Mamluk military system the degree of the halqah was the lowest in comparison to the other Mamluk units. There were the various types of the Mamluks of the sultans (mushtarawat, ajlab, mustakhdamun, mamalik as sultan, sayfiyyh) and the Mamluks of the amirs (mamalik al-umara). The halqah was none of these. It was composed of free, non-Mamluk, cavalry. In the hahqah there was a special unit composed of the sons of the sultans and the amirs called awlad an-nas. (Ayalon, 'studies' BSOAS 15 (1953): 203-28, 248-76, 16 (1954) 6:57-90;"Mamluk military aristocracy," Islam and the adobe of war , variorum, 1994:427) Usually, the builders of religious institutions such as Mosques, madrasahs, and shrines named after saints were Mamlik amirs. In this particular case the builder is evidently not an amir but a member of the halqah, and his nisbah al-Kurdi points to his local Kurdish – non-Mamluk – orgin. The Kurds status in the Mamluk sultanate was inferior to that of another nomad group, the Turcomans. (Ayalon, " Egypt as dominant factor," outsiders in the land of Islam, variorum, 1988:35).

L.4: Yadin: sab'in. The date is tis'in wa-thamanimi'ah. There is no question about this reading, as the ta' is very clear with the two points on top of it.

L.5: Add wa-liman not in Yadin; aqama----sic

L.6: Yadin: wa-baytihi. Read: wa-bana bihi. (CIAP Moshe Sharon)

3.4.1.2   Maqam (shrine) Al A'rbaeen

3.4.1.2.1   **History**

According to the history books, say that in this place 40- Fighters "Mujahideen" are buried were martyred in the wars with the Crusaders in the middle Ages. (Islamic waqf).

3.4.1.2.2   **Architectural description**

The Shrine located in the centre of Khirbet Qovin خربة قوفين, it is considered one of the Islamic Awqaf land, it is an old building, consisting of one room almost rectangular in shape and has an Islamic Mihrab, and in the south-east part on the left side of the Mihrab, there is stairway leading to the small cave, probably that cave contains the remains of fighters.

The Shrine lakes to the ornaments or any other decorations, as it are lakes to the information also. Figures 4.31

Fig 4.31 South Façade showing the Mihrab from outside (photograph by: Bilal Abu Ayyash)

Fig 4.32 shows the small window from inside (photograph by: Bilal Abu Ayyash)

Fig 4.33 shows the arcs inside the Shrine (photograph by: Bilal Abu Ayyash)

Fig 4.34 shows the east facade (photograph by: Bilal Abu Ayyash)

Fig 4.35 North façade, Main Entrance (photograph by: Bilal Abu Ayyash)

Fig 4.36 shows the west facade (photograph by: Bilal Abu Ayyash)

3.4.2 Houses

According to the Project Structural Organization of Beit Omar Village, most of the old and modern buildings in the town are made of the stone. The historical buildings was built by two rows of stone for each façade of the house; the first is external and second is internal, the distance between them is one meter, the rubble and dust placed in the distance, and every home was built by four feet (rokab ركب) in the four corners, and each house called (Tent خيمة) if the construction was composed of two tents, they should consist of six feet, and when the roof of the house is a large piece of wood and long in the middle of the house at a height of construction, called the bride "Aros"(عروس) and around the bride, there are smaller pieces in different regions under the ceiling, the roof of this house was built with mud and then placed feathers which is a stone-terraced including mud which is a mixture of sand, gypsum, water, and after 15 days the brides should be removed and ceiling remains in place. (Project Structural Organization, pp.33 in Arabic)

Usually, the height of the house is five meters, and some homes are divided into two upper and lower. In some cases, another floor was built inside the house called "Al-Jamaloni"(الجملوني), usually built after the construction of one meters above the ground when construction begins to approach in an arc until it connects to holds on a pile of mud or wood trees and then the mud was removed after a while, and this place is usually for sheep and animals, this called "Al-Rawya"(الراوية) and above it, there is a place called "AL-Mastaba" (المصطبة) for sleeping, eating, etc. This kind of building is called Arabic local construction. The current buildings are mostly built of stone and cement, especially after the spread of cement and buildings with different systems. Houses became separated from each other and most of the construction is currently single housing, as it includes all the inhabitants of a bedroom and living room, dinning, utilities, and other terraces. These buildings are all made

of stone carvings by hand or with stone saws mechanism. The statistical association of university research in 1985 on the quality of the buildings in Beit Ummar was found that 86.6% of the buildings are of stone, 9.5% of the buildings are of cement, and 3.9% of the buildings are of mud. (Project Structural Organization, pp.33, 34 in Arabic)

According to Riwaq (1999), the results of field survey of buildings was carried out, that the number of old buildings in the Beit Ummar Village reached 334 buildings, including 283 building consisting of one floor (85%) of the total number of buildings, as well as the presence of 25- buildings consisting of two floors (7 %), and one building consisting of three floor. The constructional situation for 201 buildings was described as a medium, which is equivalent to (60%) of all public buildings, as well as the presence of 113 buildings in good condition (34%), the situation of 14 buildings are unfit for use (4%), 6 buildings in poor condition (2 %).

Regarding the physical state of the buildings, there are 258 buildings situation of medium, and this accounts for (77%) of the total of the buildings, as well as the presence of 28 buildings in good condition (8%), and 42 buildings in poor condition (42%). With regard to the extent of use, most of the buildings had the semi-spgerical shape where that shape is obviously shown in 281 buildings (48%); only 110 buildings had a flat shape (18%); and 12 buildings had the vault shape (2%), regarding the Al-Jamaloni shape, it was represented in one single building.

The cross-ceiling shape was shown in 314 buildings (84%), while Al-Bermili shape was shown in the roofs of 48 buildings (13%). Moreover, a form-ranking ceiling consisting of 6 buildings was shown with an average of (2%), and a flat ceiling of iron beams was used in 3 buildings, and pillars of the wooden roof in one building only. Cement used in the ground floor surface was shown in 259 Buildings (72%). Solid ground was used in 56 buildings

(16%), and a modern cement tiles were used in 17 buildings (5%), while a stone tiles, carpet was used in 11 buildings (3% each), finally, the rocky ground was used in 6 buildings (2%).(Riwaq 1999, in Arabic)

Beit Ummar historical houses are constructed with stone, the main entrances of houses are with direct access to the street. They (the houses) can be classified into three maim groups as those with a "Rawiya" and ground floor; those with ground and first floors; and those with ground, first and second floors. The ones included in the second group can also be divided into three groups, depending on the function of the lower floor (storage or sleeping for animals) and the three storey group is divided into two sub-groups again on the same basis as storage or sleeping for animals. (7 Centuries of Ottoman Architecture, pp.299, p.300)

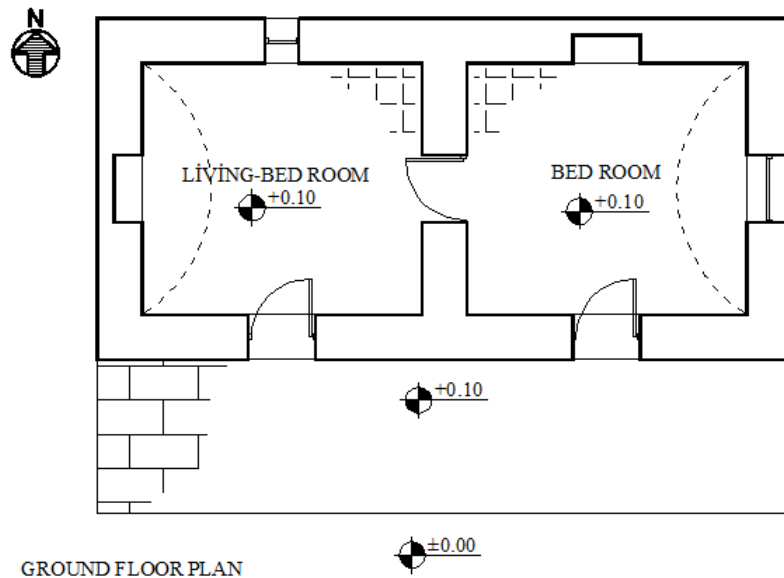## 3.4.2.1 Plan metric Character

ONE FLOOR SYSTEM OF BEIT UMMAR HOUSES

- This type is only one floor includes one room
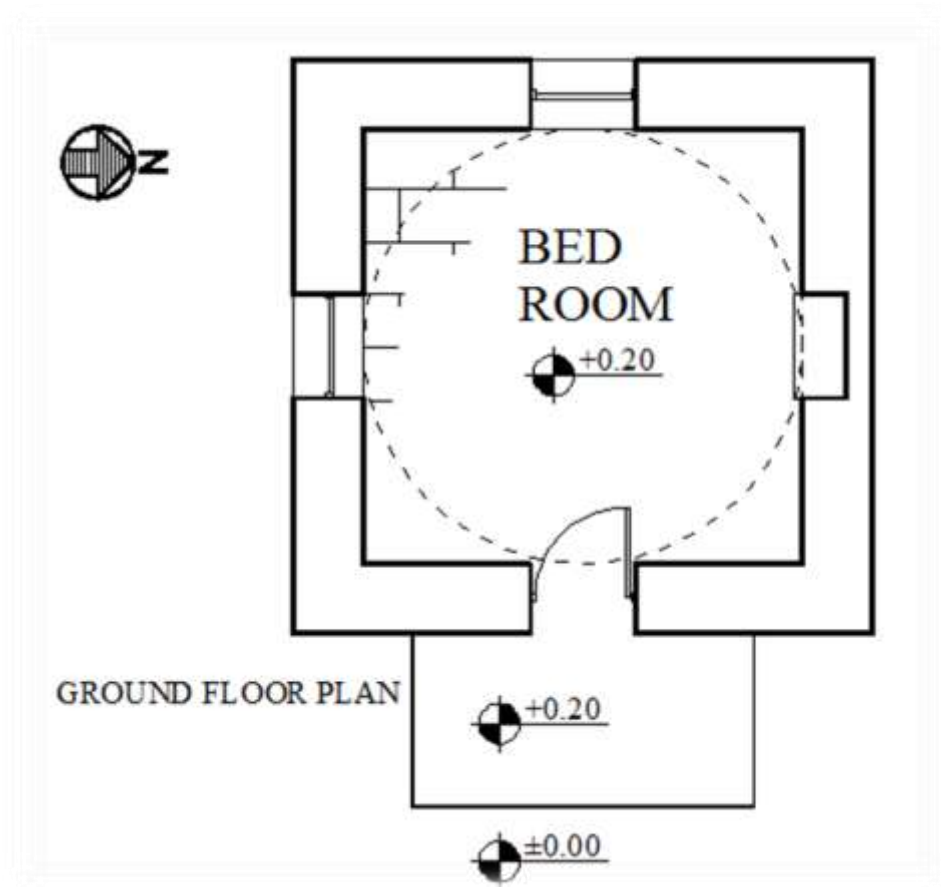
(Drawing by: Bilal Abu Ayyash)

Current use	Abandoned
Case construction	Bad
Number of floors	One floor
Roof type	Dome
Ground type	Dirt
Number of rooms	One room

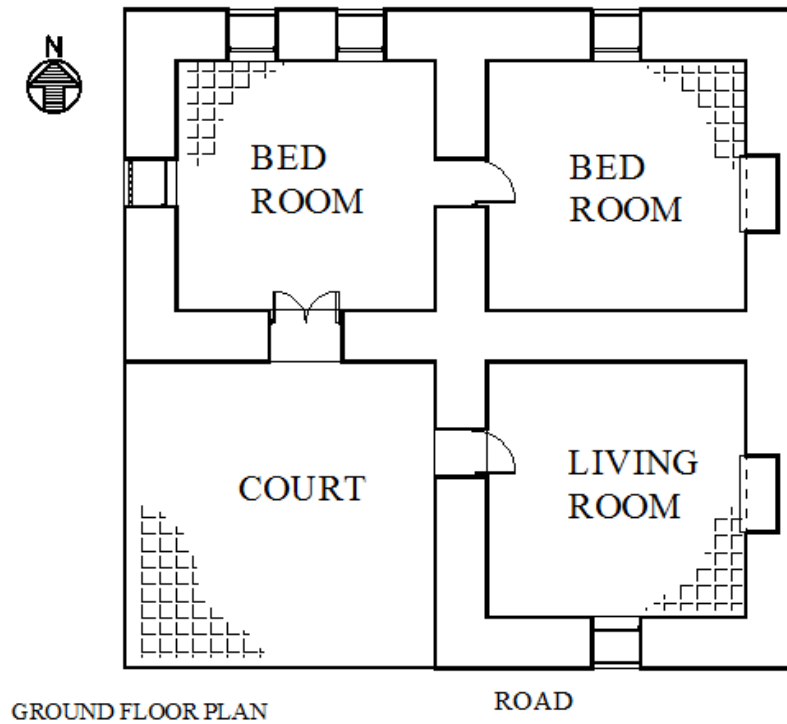- This type includes, two Rooms with open courtyard surrounded by one side

GROUND FLOOR PLAN

(Drawing by: Bilal Abu Ayyash)

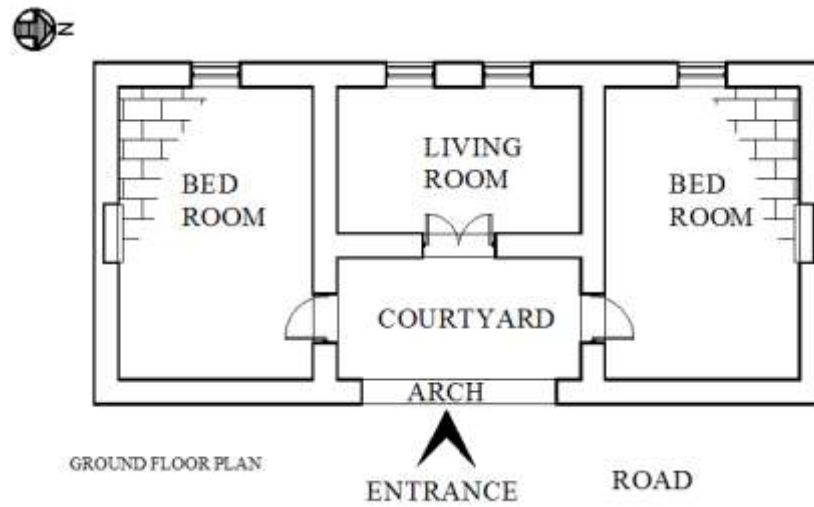| Current use	House
Case construction	Middle
Number of floors	One floor
Roof type	Vault
Ground type	Marble
Number of rooms	Two rooms

- This type includes, three rooms with open courtyard surrounded by two sides

(Drawing by: Bilal Abu Ayyash)

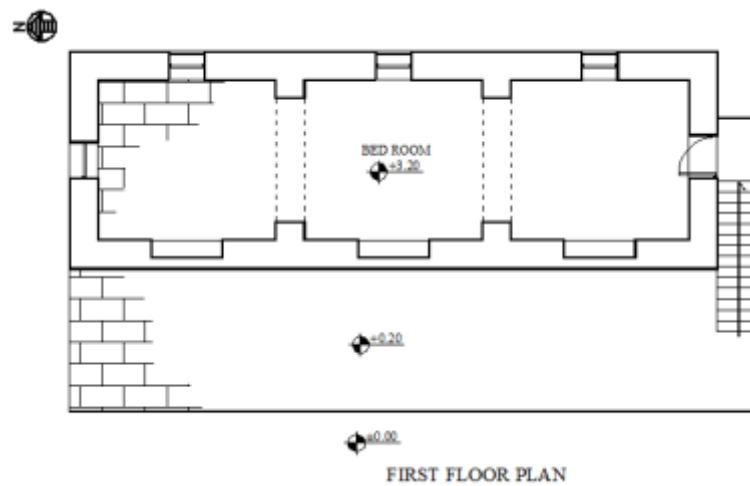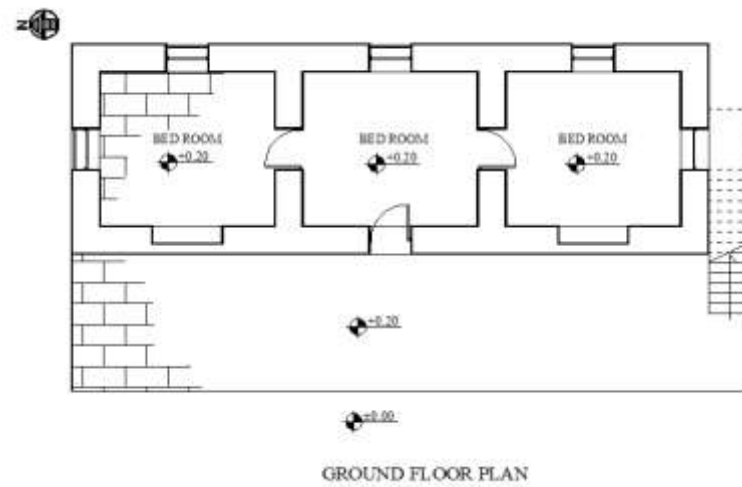| Current use	House
Case construction	Good
Number of floors	One floor
Roof type	Flat
Ground type	concrete
Number of rooms	Three rooms

- This type includes, three rooms with closed courtyard and arch
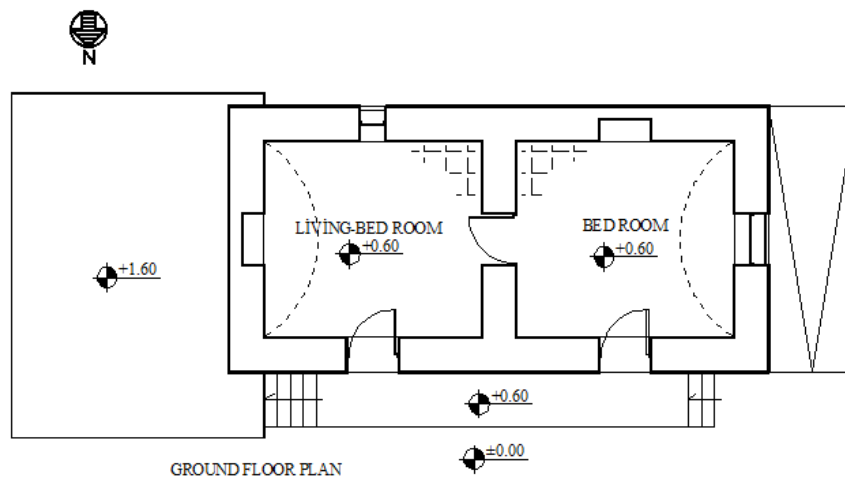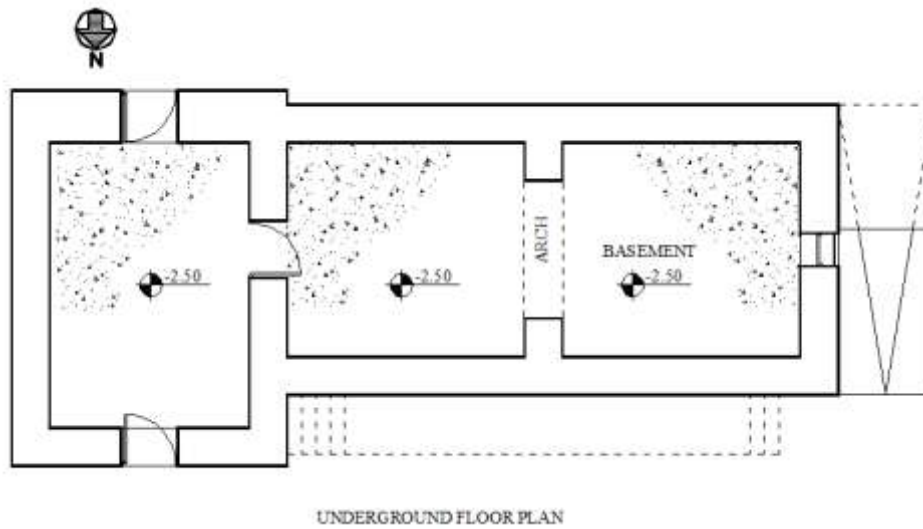

(Drawing by: Bilal Abu Ayyash)

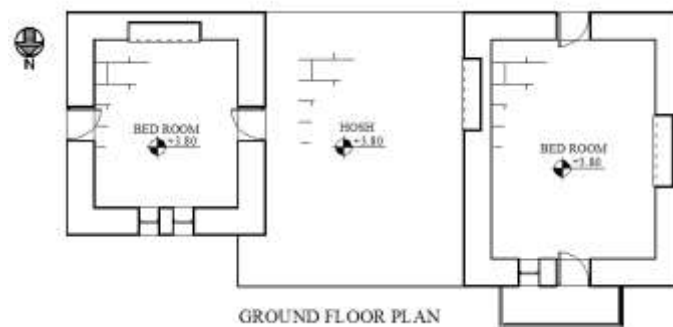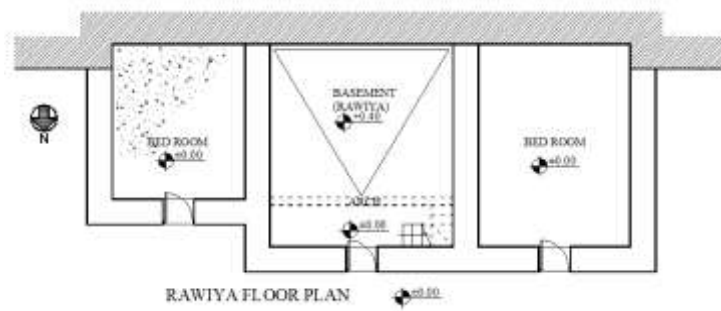| Current use	Storage
Case construction	Very bad
Number of floors	One floor
Roof type	Flat
Ground type	Marble
Number of rooms	Three rooms

TWO FLOORS SYSTEM OF BEIT UMMAR HOUSES

GROUND FLOOR PLAN

FIRST FLOOR PLAN

(Drawing by: Bilal Abu Ayyash)

Current use	House
Case construction	Middle
Number of floors	One floor
Roof type	Flat
Ground type	Dirt
Number of rooms	Four

UNDERGROUND FLOOR PLAN

GROUND FLOOR PLAN

(Drawing by: Bilal Abu Ayyash)

Current use	Abandoned
Case construction	Middle
Number of floors	Two floor
Roof type	Vault
Ground type	Dirt, Marble
Number of rooms	Two rooms and basement

RAWIYA FLOOR PLAN

MASTABAH FLOOR PLAN

GROUND FLOOR PLAN

(Drawing by: Bilal Abu Ayyash)

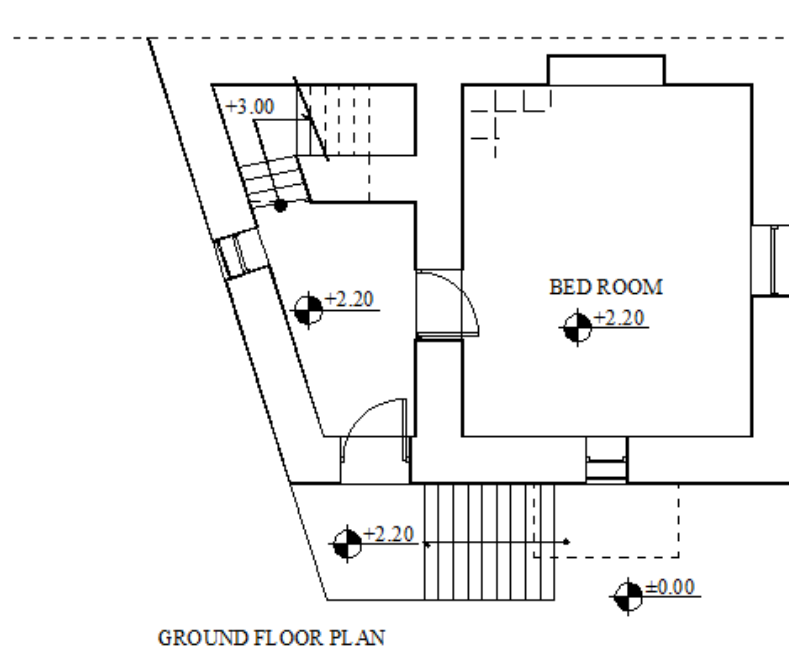| Current use	Abandoned
Case construction	Very bad
Number of floors	One floor
Roof type	Flat
Ground type	Dirt and concrete
Number of rooms	Four rooms and Rawiya and

	Mastabah

THREE FLOORS SYSTEM OF BEIT UMMAR HOUSES

This house contents of three floors, basement "Rawiya", ground floor and first floor.
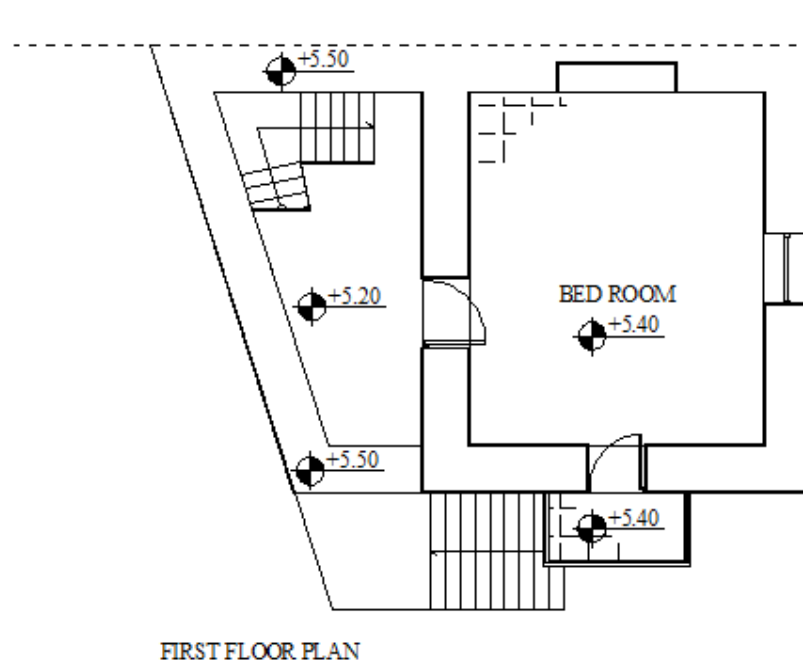
Rawiya was used for sleeping animals or storage.

HOUSE

BASEMENT
(RAWIYA)

±0.00

LAND

LAND

ARCH

ENT

±0.00

BASEMENT FLOOR PLAN

ROAD
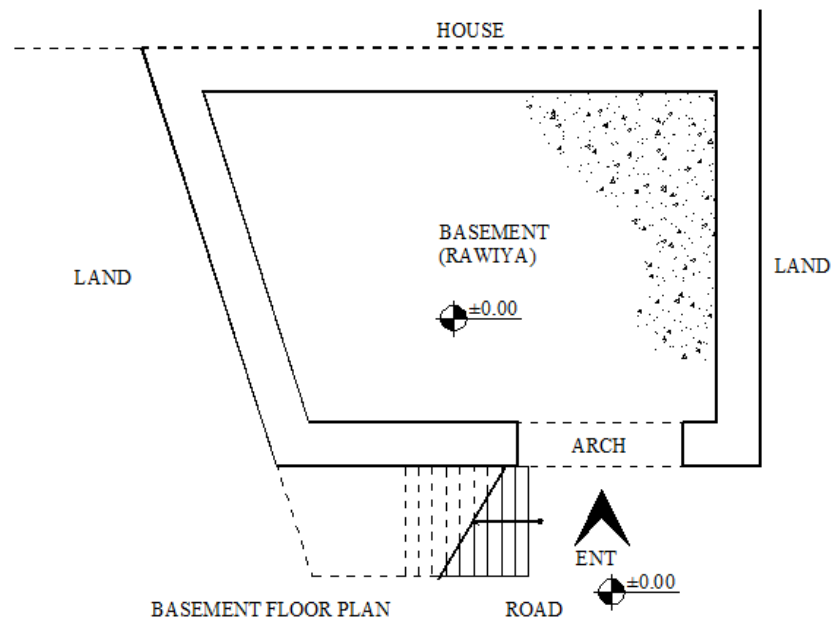
Ground Floor is consists of entrance, bed room and staircase leading to the upper floor

GROUND FLOOR PLAN

First Floor: This room is called Attic "Aliya" consists of one room includes niche and balcony.

FIRST FLOOR PLAN
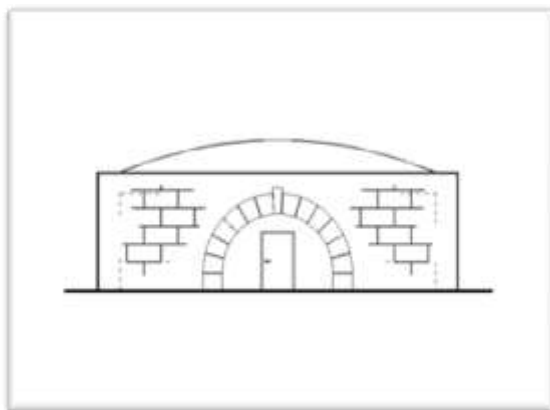
(Drawing by: Bilal Abu Ayyash)

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Current use	Abandoned
Case construction	Middle
Number of floors	Three floor
Roof type	Flat
Ground type	Dirt, Marble
Number of rooms	Two rooms and Rawiya

3.4.2.2 Façades, according to the roof types of the houses of Beit Ummar Village
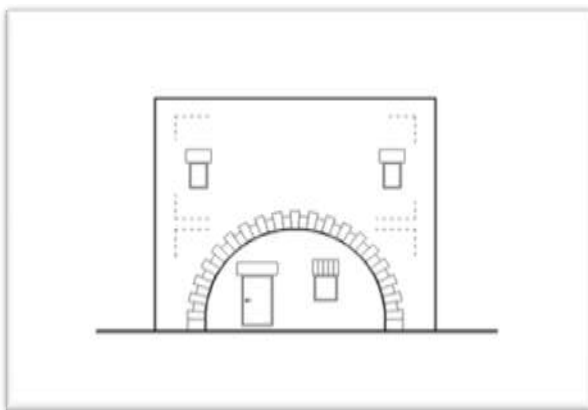
WITH FLAT   WITH VAULT
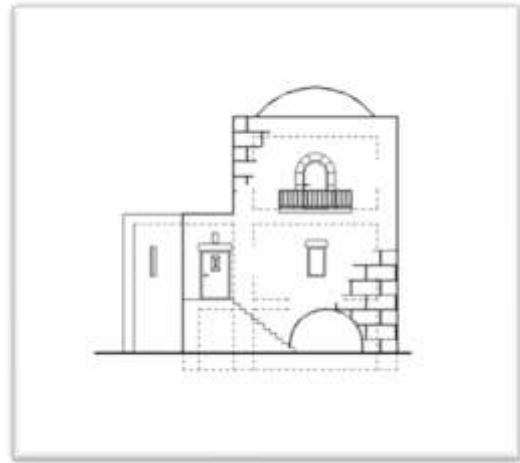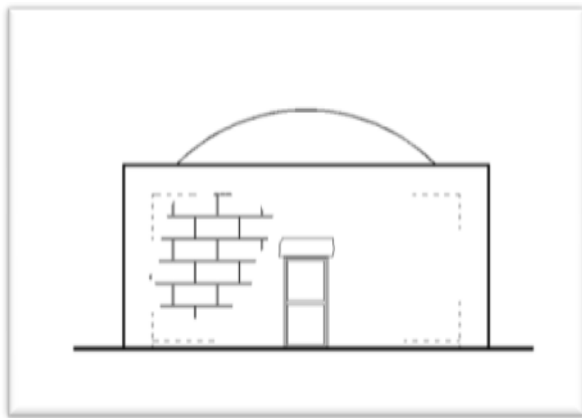
WITH DOME   WITH MIXED

(Drawing by: Bilal Abu Ayyash)

4. CONCLUSIONS AND RECOMMENDATIONS

4.1 Conclusions

All peoples of the world are interested in their history and ancient heritage and try to protect it by all possible means by maintaining and reconstructing the historical cities and famous monuments. At the same time, it is also important to preserve the original heritage lying in their cities and villages.

Villages contain the essential elements of the heritage with its simplicity, its comprehensiveness and its clarity and attention has recently been focused on the Palestinian community developmental projects that are concerned with the revival of old cities and towns as an indicator of cultural heritage.

Palestine is one of the oldest civilizations in the world with its long history, it has been and still under the occupation, it's also passed through various stages and multiple invaders greedy in it for many reasons such as Strategically geographical location and its religious status, despite a very small area, history of Palestine goes back to 10000 BC as one of the oldest farmland in the world, The Canaanites are originally from different tribes, including the Semites, Hittites and Palestinians. They are the peoples who migrated across the sea.

The current Palestinian territories are divided between the Israeli occupation and the Palestinian National Authority according to the peace agreement between the two sides in 1993 (Oslo Agreement).

The Architecture in Palestine diverse and multiple because of the different civilizations and nations that proceed on it, and covers a vast historical time frame and a number of different styles and influences over the ages, the houses in the rural life were built of blocks of clay, that were manufactured in special moulds, but in the mountainous areas houses were constructed of stone. Architecture in Palestine, containing the famous historical landmarks such as the Old City of Jerusalem, Old City of Hebron and the city of Nablus.

Palestine has a great cultural heritage, but this cultural heritage is threatened by loss and destruction. It is facing many various risks and problems. To address these threats and risks is not easy, but impossible because of the continuous Israeli occupation attempts to obliterate the Palestinian identity.

Beit Ummar is one of the Palestinian villages that contain many historical monuments and archaeological sites, as it was the focus of the invaders because of its strategic location on top of mountains. It also contains a number of archaeological tumuli. The Canaanite named it "Maera". The Crusaders named it "Beth Amen". It has been given its current name after the Islamic Caliph Umar ibn al-hattab. (See 3.2 History of Beit Ummar Village)

The village climate is moderate. The population is 13.548 according to 2007 estimation. Beit Ummar is an agricultural village; about 60 % of its population work in the agriculture sector. The village has eight main families: Abu Ayyash أبو عياش Akhlayel, , أخليل Abu Mareah أبو, Al Sabarneh الصبارنه, Al Alamy العلامي, Alzaqiq زعاقيق, Wahadin وهادين, and Aady عادي مارية. People of the village are Arab-Muslims. Beit Ummar is still completely under the Israeli occupation. In the village, there are six Mosques, in addition to the four monumental buildings. All the historical houses and monumental building are constructed of stone which is a local material taken from the local area. The historical town contains the all architectural elements. (See 3.3.3 Social character)

The most famous monumental buildings in the village is Matta Prophet Shrine, he is the father of Prophet Yunus, its history refers to the Mamluk period, according to the inscriptions which are founded in the Shrine indicates that Muhammad ibn Umar al-Kurdi has built the Mosque in (in 770 AH \ 1368 AD), During the reign of the king Al-Ashraf Shaaban Ibn al-Hasan (See 3.4.1.1.1 History)

The village contains 334 historical buildings and houses of which 283 items consist of one floor, 25 items of two floors, and just a building of three floors. The constructional situation of 201 buildings is in a medium condition, 113 buildings in good condition, 14 buildings are unfit for use and 6 buildings in poor condition.

258 buildings are in medium physical situation, 28 buildings are in good condition and 42 buildings are in poor condition. There are also 136 abandoned buildings, 116 building are used entirely, and 79 buildings are used partially. (See 3.4.2 Houses)

4.2 Recommendations

The historical houses and buildings in Beit Ummar settlement need restoration and reconstruction with keeping each and every historical building in its original form without being altered during the restoration. These historical houses, monumental buildings, and archaeological sites need to be preserved from loss and destruction to be used as touristic areas.

Most of these historical houses are in a bad state and some quarters are almost ruins; a matter which negatively affects the general view of the settlement with its destroyed buildings, evacuated houses, demolished roofs etc. Consequently, hard efforts should be made

to restore these ruined houses to their original architectural character. This, however, should be done according to Beit Ummar settlement general character.

All historical houses and buildings should be documented in the municipality records and Antiquities department to be a reference for any work or study or otherwise in the future.

The concerned authorities should maintain the historical features of the settlement by keeping these houses under maintenance and stopping demolishing them.

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