An Architectural Survey of Raboud (South of Hebron)

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Abstract

Nel presente contributo l’autore ne descrive le caratteristiche dell’architettura del villaggio di Raboud, recentemente sottoposto ad opere di conservazione, fornisce dati utili per la comprensione delle tecniche di costruzione e, quindi, di restauro tipici dei villaggi dell’area meridionale della Palestina.

1. Introduction

Raboud village is a typical case of recent rehabilitation of a site whose previous history is still known in memory and can still be seen on the ground. This study is a documentation of this process through all its different phases, including the reuse of the caves till the rise of the traditional village with all its amenities before abandoned the site, as a result of the modernization of the Palestinian Society and its lifestyle. Though Raboud was one of the few Palestinian cities which belong to the Bronze Age, it is not different from a lot of Palestinian villages in the south of Hebron with regard to making use of the natural or man-made caves, and the development of this site into a village that engaged in agriculture besides grazing. This study presents a comprehensive survey of the architecture in Raboud, and thus offers an example of a Palestinian village that lies south of the Central Palestinian Plateau Region1 (cf. fig. 1).

2. The Site

Raboud lies south of Dora, and it is one of the villages strung out on the southern hills of Hebron city which overlook the Negev. The village was built on an area circa, one kilometer in length and 300 m in width. It overlooks fertile, agricultural, plain lands that are separated from the village by the Hebron Valley.2

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*“Al Quds University” – Jerusalem. This study was made possible through a number of conversations. My own family, the Iqtait family, was itself the first family to settle in Raboud in the end of 19th century. All images are of the author.

1 Most studies about the Palestinian village and home present a horizontal survey of the subject (Dalman 1939, Arraf 1985, Hamdan 1996) or they focus on one aspect such as the folklore related to the village and home Ca-naan 1933). They are sometimes generally deficient of details (Amiri, Tamari 1987) and perhaps Hirschfeld’s (1995, pp. 109-215) survey of the Palestinian home in the Hebron plateaus is the closest to this study. The author selected houses from specific villages such as (Dora, Die R A A al, Deir Samit, Al-Jaba’h, Beit Kahil, Tafouth, Al-Dhahriah, Al-Samou’ Bani Neim). Hirschfeld’s survey, however, focuses on the home and does not include the public conveniences in the village. About villages in Jordan, refer to Al-Rifa’i et alii 1988 and Al-Faqeeh 1989 about the rise of a village in modern periods (Tal Al-Ab’a’en) as a result of residence of expelled people from Bisan in them. Refer to Mandi 1990. Some short articles were published in the local newspapers about Raboud (Iqtait 1993a, Iqtait 1993b, Iqtait 1994), and lastly there are some maps to which the author contributed by Hamdan 1996.

2 This ditch goes round the village from the north, west, south and the waters run in it, almost all day of winter, and it dries up in summer. In every area it passes through it is given a special name. For example before it reaches Raboud, it is called the ditch (stream) of Wadi Al-Rakheem, and in the north of the village it is names the Stream of wadi Al-Hamam, in the west the stream of Wadi Al-A’lqa , and in the south the stream of wadi Al-Nar.
The Site is 686 m above sea level (map reference 1515.0933). Its sides are severely steeped especially north and south, and Raboud terraces are covered by forests of the same trees as are found around the neighboring villages (Karmah, Corzah, Abu Al-A’sja, Abu Al-O’rqa, A’bdah). The village is near two water springs: the upper and lower Al-A’lqa wells which are 2 kms away from the village.

The village is built on the remains of an archaeological site that had been inhabited for nearly all its long history. At the end of the nineteenth century, the site was inhabited anew. At the beginning it was inhabited by members of the Iqtait family who made use of the caves for protection and temporary residence or for storing cereals. Soon, the caves were inhabited in winter but abandoned in the summer and converted into grain stores, Mahmoud Hussein settled in some of them with his sheep and also worked guard for the other crops for a wage. In a short time settlement in Raboud became semi-permanent and especially for those working in agriculture and cattle-breeding. The
young, the women and the old remained in Dora, the mother town. This situation continued into the 1940s when the village became more and more dependent on agriculture. The grains cultivation became more active and the fruitful trees replaced the unfruitful trees such as *acorn, al-Botm, Al-A’thaq*. And so the village began to grow, and the families grew bigger and more of their relatives came from Dora to settle and to reclaim lands.

This in turn encouraged other families to settle in the site such as the two families Khallaf and Al-Jawa’adah (fig. 2). In the middle of the plateau to the south, there exists a rocky cliff in a westerly –easterly direction. It is 3–5 m deep and contains a large number of rock-carved cisterns of various sizes. Never the less, there is a natural rocky saddle (bridge) in the middle of northern cliff. Its direction is from west to east with length 35 m and 15 m height. The houses in the village are simply constructed, medium sized, and cubical. They are connected to each other in a way that one can not distinguish them from the mountain side or the plateau summit. The available building materials (such as stone, tree branches and trunks) were used in building the village houses, and bushes were used for roofing. The main facades of the houses open on the east or south in order to have warmth in winter and coolness in summer.

The openings that let in the light (existing high in the walls) are small (not more than 30x30cm). The people close them in winter by mud and re-open them in summer. The doors in the sheds do not exceed 1 m in breadth and 2 m in height. They are in the shape of an arch or are level. All the houses are set away from the road edge and surrounded by stone walls. They have a simple doorway closed by a tin sheet or by an empty barrel to prevent children to get out of the yard (*Al-hosh*), and to help privacy. All houses in the village are surrounded by fruitful fruit-bearing trees (such as figs, mulberry, almond, grapes). This produces shade under which people spend most of their day. This is also where the women do domestic work such as washing and preparing food.

3. Architecture

The architectural survey of Raboud produced three stages of houses:
- the stage of caves and caverns;
- the Shed (*Saqefeh*) Stage;
- *(Al-O’goud)* stage.

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1 Khallaf Family settled first on the land owned by Namourah Family and part of them settled on land purchased from Al-Jawa’adah.
3.1. The stage of caves and caverns *(Kohoof and Moghor)*

The first groups who inhabited the village lived in caves and caverns\(^4\) carved in rock. Other more exposed buildings were destroyed as a result of different factors including the weather (fig. 3). Many of these caves and caverns *(Kohoof, sing. Kahif, and Moghor, sing. Magharh)* survive on the village land. They could be classified into these different groups:

- **The Cave (Kahif or the Tawr).** An ancient carving in rock which has got several niches at different heights. Its depth ranges from 3-11 m and its width 3-7 with irregular height. It is high at one end low at another end. The door is wide and its height is not less than 1.5 m. The cave was first used to shelter cattle or to store crops and in limited cases for temporary housing. In the majority of cases, the cattle were kept in one cave and the crops and wood in another. When the number of families increased, the one cave began to be used for more than one purpose, and this made it necessary to enlarge it by carving another niche or cavity. An example of the *Tawr* is the so-called “Nest of Falcon” *(Osh asaqqa)*. It is a rocky enclosure with various heights ranging from 35-50 m, and its horizontal extension is east-west with a length of more than 120 m (fig. 4).

\(^4\) Hirschfeld (1966, pp. 144, 151) presents two houses from Deir Al-A’sal and Deir Samit which make use of caves for housing and on page 139 he mentions that caves were used in the nineteenth century as temporary homes for new families in the plateau. He assumes (by dependence on Tawfiq Canaan 1933, p. 75) that the Traditional Home is the one that preceded the cave and not the reverse.
of the falcon nest (*Osh asaqra*) were used as lodgings in the early to late Bronze Age and also to a lesser extent in the Iron Age.\(^5\)

- **The Cavern (*Al-magharh*)**. When no cave is available, the owner of the land digs a cavern. It is dug in an accessible place and above the water course in winter. The land in front of the cavern is preferably level. If the rock is very hard, the digging starts with making a hole in the rock of 5 cm in diameter and 1 m deep. It is filled with saltpeter which is then detonated. The cavern is then enlarged according to need, and it is divided into:
  
a) The lower floor (**Qa’ al-bayt**)\(^6\) of the house is situated directly next to a doorway which is wide enough to allow a large number of sheep and chicken to enter.
  
b) The upper platform (**Mastabeh**). This is 1 m higher than the lower floor. It is fashioned by cutting rock at two levels to prevent cattle from climbing up to it. The lower floor and the upper floor are connected by one or two stairs. The upper floor is usually large so that storage bins (**Al-Khawabi, sing. Khabiyeh**) can be stored on either side, and it is used for sleeping and eating (fig. 5).

\[\text{http://www.webjournal.unior.it}\]

\(^5\) Kochavi 1974. Kochavi means by “*Osh AL-Saqra*** the whole plateau on which the village stands. Actually this plateau is called *Abu Al-Orqan* and *Osh Al-Saqqra* lies in northern side of this plateau, that is south–east of Raboud.

\(^6\) The House Lower Floor (**qa’ al-bayt**) in the Hebron Area means a lower level-than higher floor (**Mastabeh**) an not the ground floor (**Rawiyeh**).
c) Straw food (Al-Mitban). This is found at the rear of the cavern on the upper floor. It is built of an enclosed cistern to separate straw which is entered through an opening (Rozana) at the end of the cavern ceiling. A ventilation hole is often found above the upper floor to let out smoke if a fire is burnt in winter for warmth. At a later stage with the start of building the shed (sage-feh) in the village, a barrier (Al-Laqtah) was added to the cavern (fig. 6). This is a stone wall around the cavern entrance built to make the entrance narrower, although an opening is left in it (with a width of 0.7-1 m) to function as a door. Its top is roofed as shown in the shed. The cavern is called (Yakhour) if its entrance remains in its original shape without any additions. The name (Al-Miham) is used for the large caverns that existed, which contain a series of caves connected by tunnels.

• Cracks (Al-shouqog). On the village land, several cavities and cracks are found which the locals used for different purposes. These could be classified into:
  a) Ruptures (Alkhisfan): wide gaps in the rock face caused by random disintegration that resulted in cavities of various depths. These are used as they stand, or after enlargement, as a oven (Tabun), for temporary storage, or as rain shelters while grazing the cattle. They are also used to shelter cattle against summer heat or rain.
  b) Al-Namousiah: ancient graves which have become exposed with the passage of time. They are used according to their size. If big, its door is enlarged and it is used to habitation, but if small, it is used as a shelter for dogs, rabbits or hens. It has many shapes: irregular, circular or rectangular.
  c) Al-Maqta’ah: a big cavity in the rock face that used to be an old stone pit. Through time, natural factors and abrasion, some cavities were formed in the sides of niches which man could use for his different needs. It is sometimes used as a shelter for cattle.
  d) Al-Shiqaf: a rupture much smaller than the stone pit with a niche in one of its sides for which a closing cover is made. This is used to keep straw or wood dry from the rain.
e) *Lehf* or *Lehid*: a crack in the rock with little depth. It is enlarged and used as needed. Including being used to bury the dead if near to the cemetery, in which case it is sealed by a stone pile.

f) *Al-Mikmar*: a well dug long ago that was used to store straw rather than water, and distinguished by being formed as a result of natural conditions in the contour lines. These wells have two doors. The first one is in a higher position from which much straw is poured, and it is then closed with branches, bushes (*Natish*) and earth so that winter waters may not get inside. The second door is in a lower position, and is used to extract the straw food. There are two (*Mikmar*) in the village.

3. 2 The Shed (*Saqefeh*) Stage

The availability of plentiful stones in the village from the remains of old buildings allowed for many sheds (*Saqaif, sing. Saqefeh*) to be built at an early stage of the village’s modern development in the 1940s. The shed was usually built in the yard (*Hosh*) of the cave when the eldest son got married, or it is built separately away from it (fig. 7).

The plan of the shed was a simple square. The interior of the shed took different forms:
- A shed with one level: that is without a lower floor (fig. 8).
- A shed with two levels: the upper floor is used for living, and it is sometimes divided by storage bins (*Khawabi, sing. Khabiyeh*). The lower floor (*Qa`Bayi*) is used as a stable or for storage. Another floor level is sometimes found near the door, where shoes and water jars are kept (fig. 9).

[Diagram of a cave with shed and storage bins]
The village people sought help from the experience of the builders from the village and the neighbouring villages. For example, some of them are Mohammad Awwad Ghannam from Taramah village, Mohammad Abdel Fattah Iqtait from the village, Mohammad Saleh Al-Najjar from Zakreen village and setting in Dhahriya. The doors of caves are made by Mohammad Deif Allah Al-Talabeesh from Al-Majd village, and Abdel Qader Abu Samra from Sikka.

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8. Hosh (sheds of one level round the caven).

9. Shed (Saqefeh) of two levels.

10. A double shed structure.

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3.2.1. The process of Building the Shed

- The Foundations and Walls.
  The ground is leveled where the
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A shed will be built, and the foundations are sunk either to a level of 1 m or to the bedrock. The foundation ditch is filled up with broken stones till it reaches the ground level. Two parallel walls are built to a height of 3.5 m, and the space between them is filled by small stones and gravel.

- The Ceiling. A tree trunk of hard wood is prepared, and it is laid across the walls in the middle. Smaller trunks and branches are then placed across the big trunk, followed by a layer of bushes and maize stems. Finally a layer of earth is laid on top (fig. 11). Then the roof is leveled with a roller and sprinkled with water until it becomes smooth. Then the women coat this with a layer of mud mixed with straw and barley grains which keep the soil compact and prevent its collapse during the rain. The ceiling is slightly convex. If the shed is big, either one or two individual arches, two intersecting arches, or a double arch are built, which better support the wooden roof planks (fig. 12). The double arch is built of two arches separated by a distance of about 2-2.5 m which is filled with feather (Reesh), earth, and white stone powder. The mud is renewed yearly or every other year to repair any faults in the ceiling. There may be an opening in the ceiling for ventilation, through which a jar neck is fixed so that rain water

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8 In limited cases two trunks are laid.
9 “Al-Reesh” are stones of special shapes similar to the fish shape.
flows around the opening and does not enter the shed. This is called outlet (Al-Fawwaha).

- The Floor. After the shed is built the floor is covered by crushed stone and filled in with gravel. Then white stone powder is spread on it and leveled by the roller. It is finally either coated with mud mixed with straw or a smooth coating is made.

3.2.2. The Shed Amenities

They are either internal or external.

The internal amenities are:
- Storge bins (Al-Khawab): for storing grain, flour and dried figs. Women build them from a mixture of mud, hay and water. A part is built and left to dry; the next day another part is added.
- Al-Masafit: have the shape of a shelf in the wall. They are used to store mattresses.
- Al-Raks: has the form of a small arch. They are used to store oil or grape juice jars.
- Mud Shelves: mainly used to hold lamps for lighting.
- Hook (Kellab): this is connected to the centre of the ceiling, and is used to suspend foods tuffs that will be preserved for long periods.
- Grinding stone mill (Al-raha): this is placed in one corner of the upper floor to grind grains.
- The jug pad: it is made of mud and is separate.

The external amenities are the following:
- The House Courtyard (Hosh): this is a yard in front of the shed, surrounded by a stone wall that separates it from the public street. It is covered by bushes or the tree branches which are used as fuel in winter. It has a main, wide doorway that allows the entry of cattle, and sometimes it has a secondary door. A small number of trees are

![Image](http://www.webjournal.unior.it/.../1827-8868.jpg)

13. Hosh Ahmad Khallaf.
often planted in the courtyard such as fig, olive, lemon, mulberry. These create shade (fig. 13).

- Hutch (Al-Khoshā): this is found in the courtyard and is used either as a kitchen, a washing place in winter, or to give shelter to young sheep during the suckling period. The stones of the shed and Hutch are similar and most of them are gathered from scrap stone. The wall of, Hutch though, is not thick because it is made of only one layer, and its area smaller than shed with a less higher.

- Oven (Al-Tabun): the oven is built in one corner of the yard as far as possible from the entrance of Hosh.

- An enclosure (Al-Seera): this is an open space surrounded by bushes or tree branches. It has a porch to shelter young cattle.

- The porch (A'resheh): is built as a sunshade for children to play in, and to keep the water jars cool. Men and women, and especially the old, may sleep in it in order to guard sheep at night against theft.

- The Well: is found in one corner of the courtyard.

- The Water Container: is found in the yard near the entrance.

- The Pigeon Holes: these are found in the yard or on the shed roof. Special holes are also sometimes built into the side of the shed that is opposite to the direction of the prevailing wind.

- The Main Fire-Place (Moqadeh): this is situated outside the house away from the entrance and is used for cooking and heating washing water.

- Bin and cleat (Mithud and Marbat): these are found in the yard, and are used to store animal food and tied.

- The Hen-House (Khom): this is found in one corner of the house. It has a water cistern that is carved into the rock.

- The Bee Hive: is found away from the house under the surrounding trees.

3.3. (Al-O’qoud) stage

- The one-room (Al-aq‘id) stage. It is formed of one room covered with cross vaulted roof. Two examples of this type are available in Raboud. They are: The Aqid of Ali Khallaf. It is a small house (3,5 x 3,5 m) made of shaped stone. There are no storage bins (Khawabi) in this room (Aq‘id) because it is small and was used as a guest place (Madafah). The room (Aq‘id) is different from the shed in that it is stronger and has not to be renewed yearly. The other room (Aq‘id) belongs to Ahmad Khalil. It is big and has two floors (lower floor and upper one), with two rectangular windows opening to the east (fig. 14).
14. View showing Al-Diwān on the left and the one roof structure (Al-aqīd) on the right.
15. View showing the two roofs structure (Aqdain).

- The double room (Aj O’qoud) stage. The one room stage is replaced by the double room (Aj O’qoud, snig. Aqīd) with thick walls and ceiling with iron network with iron network with the use of concrete. Most of these double room are found in the new part of the town. Some walls of these rooms are 0.8 m thick and some are only 0.4 m thick. The ceiling is plastered and doors and windows are installed, and the floor is made of concrete. The windows are arch-shaped or rectangular with dimensions 0.6 x 1 m. The house may contain cavities in walls to keep sleeping blankets. The use of these rooms (Aj O’qoud) became common in the villages south of Hebron as cattle breeding in large numbers decreased (fig. 15).

- They have one level floor. Sometimes there is a concrete space in front of the room (Aqīd). The (Aqīd) is converted to be the main part of the house. Some annexes are attached to it such as the kitchen, the shed, Aj-Tabun, the pigeons and the fire-place (Moqadih). These (Aj O’qoud) houses could be open in between or connect to each other with different entrances. The entrances of Aj O’qoud (as in the caves and sheds) face east. The doors of the Aj O’qoud are often semi-circular arches, and some windows are circular or rectangular.

- The Loft (Aj-A’lieh) is a second floor above the Aj O’qoud. The space in front of it is used for sitting during the night. It is often for guests or for the marriage of a son, and it is surrounded by a wall.

4. The Openings (Apertures)

Some of these are on the sidewalls or in the roof or above the door. They are simple and easily constructed.
• The Entrance. This is made wide to allow animals to enter. It is never positioned opposite the house door so that it does not expose the inside of the house. It is closed by a barrel or by a simple wooden door. A threshold is sometimes added to it, or a simple set of stairs (*Darajeh* or *'Atabeh*). It is most often found at the end of the courtyard.

• The doors are either rectangular or arch-like. They are wide not less than one meter, with a height of about two meters. A small opening is sometimes found above the door. If the house owner is well-off, he would decorate the door with inscriptions, pottery tiles or by a crescent or star.

• The Windows are simple openings, most of which are rectangular or occasionally circular. They are for ventilation and letting in light. They are made above sight level to preserve privacy for the residents. They were at the beginning made of wood which later was replaced by glass.

• The small opening (*Al-Fawwaha*). This is in the middle of the roof or above the door to let out smoke in winter and for ventilation in the summer. The opening is normally small or of medium size, and if facing the west, they are closed in winter.

• *Al-Rozana*. This is located at the end of the cave above the place where straw is kept. It is kept open till winter, and its purpose (besides ventilation and letting in light) is to allow straw to be poured through it directly into the manger from outside.

5. The Public Conveniences

• Al-Diwani and the Mosque. This is a big shed of 9x9 m built with two arches, and surrounded by a yard and two pine trees. It is situated in the centre of the village where the village squire (*Al-Mukhtar*) or the tribal *sheikh* sits, and is used for prayer or for nocturnal watch. Weddings also take place in it, and it is used as a reception place during public occasions (fig.16).

• Public Yards. These are found among a group of houses, and are used either to gather cattle or for children’s playgrounds.

• Paths and Roads. The width of these paths does not exceed one meter. The lanes often lead to public roads which are broad to allow animals to pass while loaded. The road breadth is not less than 2 m. These roads are occasionally wider between quarters so as to allow the herds to pass. When wider, they are called lanes, and have a width that reaches 5-7 m.
16. Al-diwan and the mosque.
Wells (Al-Abad) (fig. 17). The well is for collection of water throughout the year. It could be an artesian well such as the two wells of the upper and lower Al-Alqa near the village, and the two wells (Beir Qais) and (Al-Simia). They are springs. People depended on storing water in winter in remaining wells and in the rock-carved cavities after cleaning and repairing them. They were of different shapes and sizes as follows:

- Streams or Basins. These are plentiful, and store water to various depths in the winter. They are covered with a stone slab or tree branches. Their water is used for plant irrigation, drinking water for animals, and is not used for drinking water for people.
- Small well (Al-Jub) is an ancient hole dug in rock and is circular or rectangular, with a depth of 2-4 m. They are used to collect rainwater, which is used for clothes washing or drinking water for animals. There is a rectangular well in the village in the land of Abdel Hameed Al-Zeir, and another circular in the land of Ahmad Iqtait, and a third in the land of Mahmoud Salman, which called (Hasnah Jub) well. The wells are uncovered places to collect water. They are used before using the closed wells.

17. Ways of storing water.
- Water container (Al-Sabee). This is built in a low part of the land, and is surrounded by a stone framework on three sides. The fourth side is in contact with the rock containing the opening in which water is collected in winter.

- A big well (Al-Harrabah). After the number of inhabitants in the village increased, the water collected in the wells became insufficient for their needs. Therefore the locals dug new wells. The digging process begins by making a vertical framework in the rock with a depth of about 2 m and dimensions of 1x1 m. After that the gradual widening begins in all directions in order to make a pear-like shape. Its depth is not less than 4 m. Its lower diameter is about 4 m. At the bottom, a simple hole is made with 2m diameter and about 0.5 in depth in order to collect impurities. After the digging process the plastering process begins. Then the mouth is made which is a loft of 1m and contains the cistern. In one of its sides there is an opening above the strainer hole in which rain water collects. In the centre of the framework is the door measuring 60x60 cm. A cistern is made in the rock near the well mouth to provide drinking water for animals (fig. 18).

- In the new town there is a big well (Al-Harrabah) called (Al-Jalad) Well: this is a big well cut in rock since ancient times whose mouth is 3 m deep and widens in a rectangular manner. Its depth below the framework is 4m, and its circumference is 40 m. The locals cleaned and repaired the well and began to make use of it.

- The Cemetery. There is a cemetery partly covering a hillside in the eastern part of the old village those who die young are traditionally buried here, while those who die in old age are buried in the cemetery of the mother town Dora. On the death of a young person, the locals search for a grave which is enlarged and he is buried in it. Then it is filled up with a stone pile, covered with mud and then is covered with earth.

- Threshing Grounds (Al-Bayader). There are several threshing grounds in the village. A flat, rocky place is selected so that threshing is easy on it. The threshing ground is
normally situated away from the houses, so that dust does not reach them during the threshing and airing process; they are also located near a water source in case a fire breaks out at the threshing grounds.

- **The Quarter (Al-harah).**
  The village consists of several quarters and of a number of houses and courtyards. The quarter is normally surrounded by a main road on both sides. This road separates one quarter from another. The inhabitants of each quarter are often relatives. The more distant the relation, the more that the space increases between people. The quarter could be small or big according to the clan and the length of its historical presence in the town (fig. 19).

### 6. Building Materials

The inhabitants of Raboud and the neighboring villagers made use of the materials that existed in the natural environment of the village. By dependence on these materials the methods of building developed. Caves and caverns carved in rock were used at the beginning of 19th century. After that scrap stones were used, and were shaped or carved as a main building material. Some of those stones were remains of the old buildings that still exist in plenty in of the village.

- **Lime stone (Al-sheed).** Stone was sometimes burnt to make white stone powder, which was used with mud as an adhesive material, and also as a mixture with shapeless stones as a filling-in material for building the roof. It was also used to white wash the houses in order to reflect the sun’s rays and keep the temperature cool inside. Earth was also used after being mixed with water, straw, or crushed straw, in order to plaster ceilings internally and on the outside.

- **The Timber.** This was taken from trees such as acorn, *Al-Kharoub*, and *Za’rouk* which were available in large quantities. The timber was used to construct roof frames which were then covered with bushes, tree leaves and small bushes such as those of *AL-Atthaq*, the ember and *al-Qaiqab*. These were finally covered in mud as
mentioned earlier, which acts as an insulator against heat and coolness (fig. 20). Since the 1970s there has been a comprehensive change in the architecture of Raboud Village. The old mud houses have now been abandoned, and they are about to collapse and be left to decay.
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