

sub-subdivision of these blocks into smaller parcels, belonging to the different fallaheen was another means of breaking the fields into legible and meaningful places. Here the piles of stones, rocks and trees which functioned as boundaries between the different landholdings, clearly demarcated the cultivable parcels for the fallaheen so familiar with their natural environment. A network of narrow footpaths connected all the parts into a familiar whole.

Ecological boundaries and crop-zones

Another practice was the division of land into different categories of land fertility. These divisions included fertile land, mostly located in the valleys, (Jerd el-balad); irrigated fields around the village springs (hawakir); rain-fed lands which included arbor terraces, and arid (bur) uncultivable lands. This differentiation of land according to fertility was very closely associated with the division of land into crop zones. The fields were differentiated into the various crop-zones: summer crop fields, where wheat, barley, and lentils are grown, were located in the valleys (wadi saridah); winter crops, mainly olive, were located on mountain slopes. These crop-zones dictate the direction and movements of the fallaheen at the different seasons.

Agricultural cycle

Finally, the agricultural cycle, the rhythms of which not only differentiated the cropping zones but also united all clan domains into time zones.

Hence geographical configurations, cardinal points, sacred places, patterns of land possession along kinship lines, categories of land fertility, crop zones and most important, cyclical agricultural activities, constituted the basis for spatial structuring and differentiation of the village fields.

As far as the creation of a common village identity is concerned, the multiplicity of layers defining the cognitive map of the peasant's spatial conception of village lands, belonged to a hierarchy of