

PLEASE NOTE :

this study was undertaken as a joint project in spring 1973 by the following group of people.

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We worked closely on all aspects of the project and produced the draft report as a group.

The final presentation of each person's report has been left up to individual effort

VILLAGE STUDY. NEW GOURNA.

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INTRODUCTION.

'Architectural Feedback', that is analysing the performance of a project after it has been in use for some time, is an exercise whose value is widely accepted but seldom carried out.

Studying a rural situation to establish guidelines for designing in such areas is an even rarer event. Our stay at New Gourna provided us with an opportunity to do both.

NEW GOURNA --- COMPARATIVE STUDIES

The village of New Gourna is now about 28 years old. It differs from the neighbouring villages in that it was built according to a specific plan drawn up and following the concepts of Prof. Hassan Fathy. We spent three weeks living in one of the houses in the village, building a small mud-brick house and carrying out a visual survey of New Gourna, in particular eight of the houses within it.

The idea of the survey was primarily to compare New Gourna as it is today with (a) New Gourna as it was 28 years ago according to Prof. Fathy's design concepts.

(b) Neighbouring, traditional, unplanned villages eg. parts of Baerat.

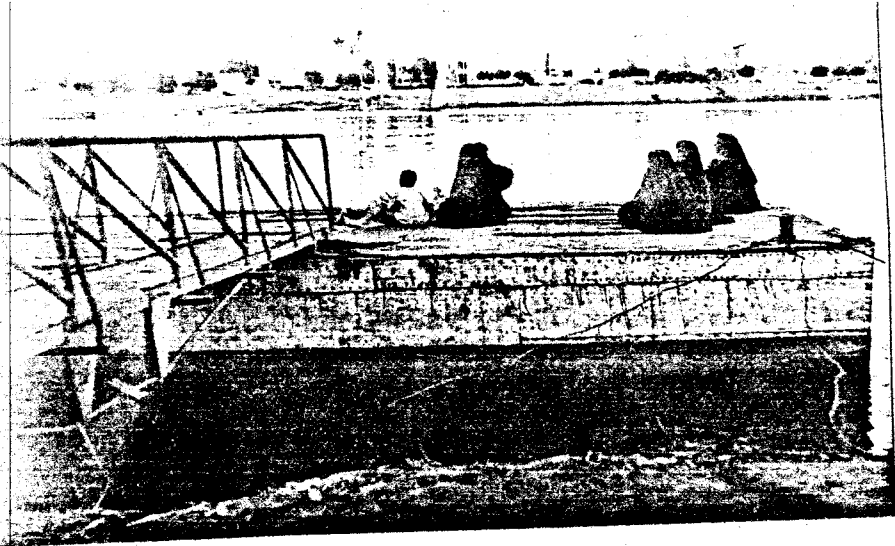
(c) Old Gourna, 1 km. away, still growing out of the Tombs of the Nobles and which by now should have been evacuated and all the inhabitants moved to N. Gourna, if all had gone according to the government's original intentions.

This brings one to mention the history of New Gourna, why it was designed and why only a quarter of it was eventually built.

Old Gourna, as stated above, is sited on the hillsides comprising part of the Cemetery of Thebes. At the time of construction, 7000 people lived in the five hamlets which make up Old Gourna. These people almost entirely depended for their existence on tomb robbery, which had been started by their fathers fifty years before.

The immediate environment is arid and hot and could not support all these people and adjacent farmland was mostly farmed by rich landowners and inaccessible to the Gournis.

Because of the loss of a great number of priceless treasures which were found by the villagers and sold off cheaply to the dealers in the city, the Dept. of Antiquities responsible for the Cemetery of Thebes, decided that the whole village had to be moved and the area taken over completely by the Govt. It was estimated that 1 million Egyptian pounds would cover the



cost of designing and building a new village 1 km away towards the river and Luxor, on a field kept permanently free from flood waters by a system of dikes. The new village was to house 900 families, which meant that in the time allocated, 30 houses, or at least 3 family neighbourhoods, had to be built per month. This was to be New Gurna.

However, making plans and carrying them through are two different things. The inhabitants might not necessarily wish to move as one would want them to and perhaps the reasons given do not satisfy them.

Is it right to move people from their homes and familiar surroundings to a totally new environment?

Prof. Fathy explains the reasons for the villagers' reluctance to move in his book, *Gurna--A tale of two villages*. "First, the patriarchal system is very strong and everybody obeys the heads of families, who, in Gurna, were tomb robbers. They were both feared and respected by the people, and they used their power to preserve their trade. They had no intention of giving up their nice, profitable, squalid houses in the cemetery with treasure waiting to be mined under their floors, to move to a new, hygienic beautiful village away from the tombs. Second, the Gournis are all closely inter-related and no-one would fail to support a family chief in any enterprise."¹

All this opposition led to the village being flooded twice - by breaking the dike and letting the Nile waters in.²

This had a great effect on the land Gurna was being built on, which had been dry for thirty years, so that the earth was hard and compact. After the flooding, enormous cracks (at times three metres deep and fifty cm wide) appeared on the land

"Since the subsoil water rises every year to within 2 metres of the surface and the foundations of the houses in Gurna were of the customary strip type, made of rubble masonry and earth mortar, laid in trenches 1m 50cm deep, each house would be sitting on a thin crust of soil floating on liquid mud. The cracks would allow the soil to slide laterally and the houses

1. *GURNA - A TALE OF TWO VILLAGES*, H. FATHY, PUBL. MINISTRY OF CULTURE, CAIRO, 1963. (UNESCO) PPS. ?

2. How? ...



NEW GOURNA - results of flooding

themselves would certainly crack.'''

This in fact did happen to most of the buildings in Gourna.

Apart from the difficulties with the Gourna, Prof. Fathy encountered increasing obstruction from the Antiquities Dept. It seems as if all interest in the project had died and as much as possible was done to stop the continuation of Gourna. After repeated attempts by Hassan Fathy to obtain support from various other departments for the continuation of the project work eventually ground to a halt.

Only a quarter of the village had been built. A large number of the completed buildings were public buildings; mosque, Khan, crafts school, market place, boys and girls primary school, theatre---these now stand deserted and unused and decayed, a total waste of the materials and the money gone into building them! As for the rest of the village, the few houses that had been built were taken over largely by families for whom they were not originally intended for and have been changed and adapted over the years to suit the needs of these families.

Prof. Fathy had conceived of building up new crafts and self-sufficiency within the village. For a time, while he was there to supervise the proceedings, his ideas were carried out. New crafts were established and public buildings were used. But on his departure no-one continued this work and the crafts died out.

Now, after so much time, no more houses have been put up, the village has not grown and Old Gourna still exists.

Yet Gourna cannot just be pushed aside as an interesting failure. It was our intention in the survey of the village to see why and where and how the project had failed, conceptually, environmentally and structurally and to try to learn as much as possible from the mistakes which had been made.

1. quite from above?

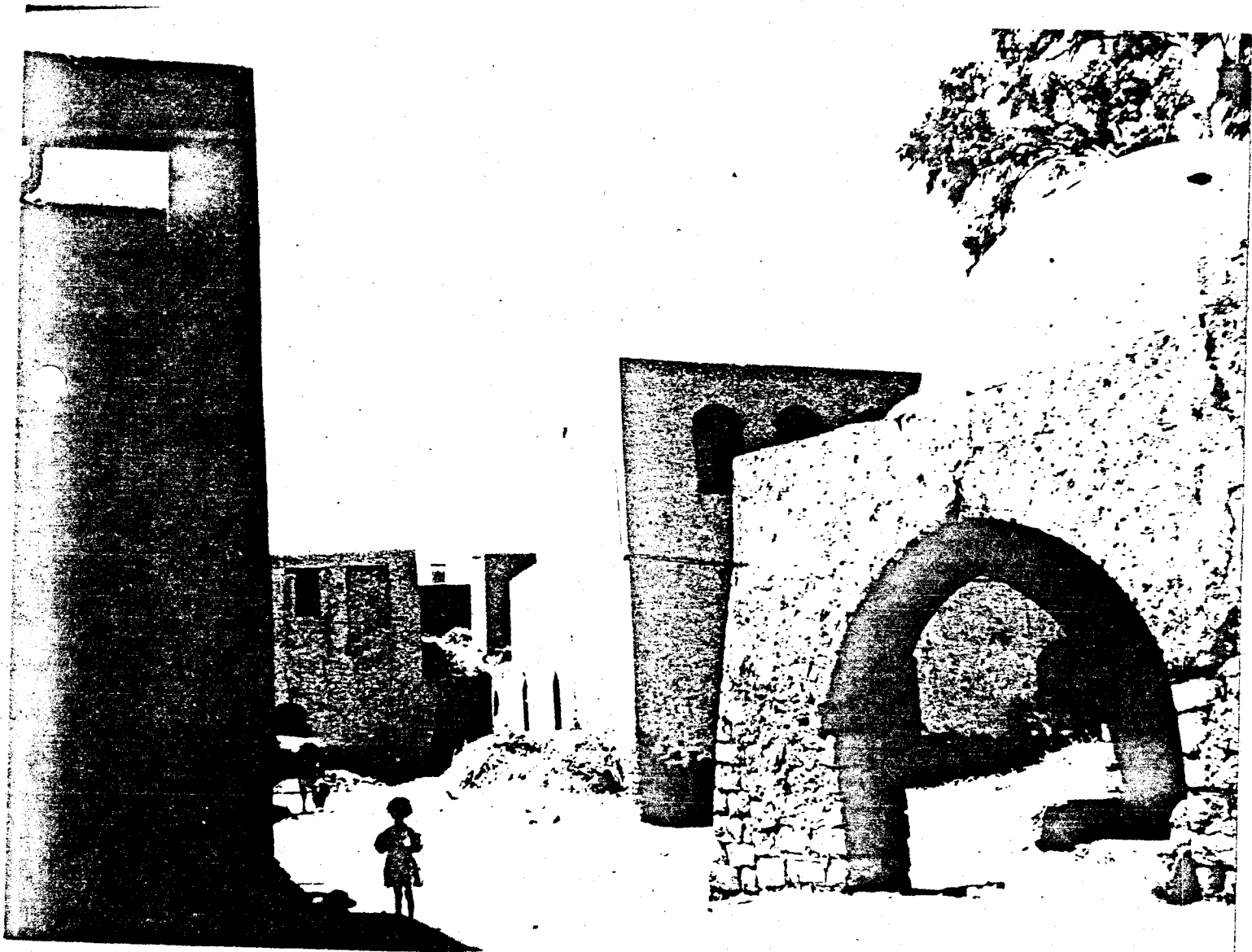
also landed for long been a victim of a drought. Fathy built before it had dried out. When it did occur the built houses the resulting contraction of the soil caused further damage to the buildings.

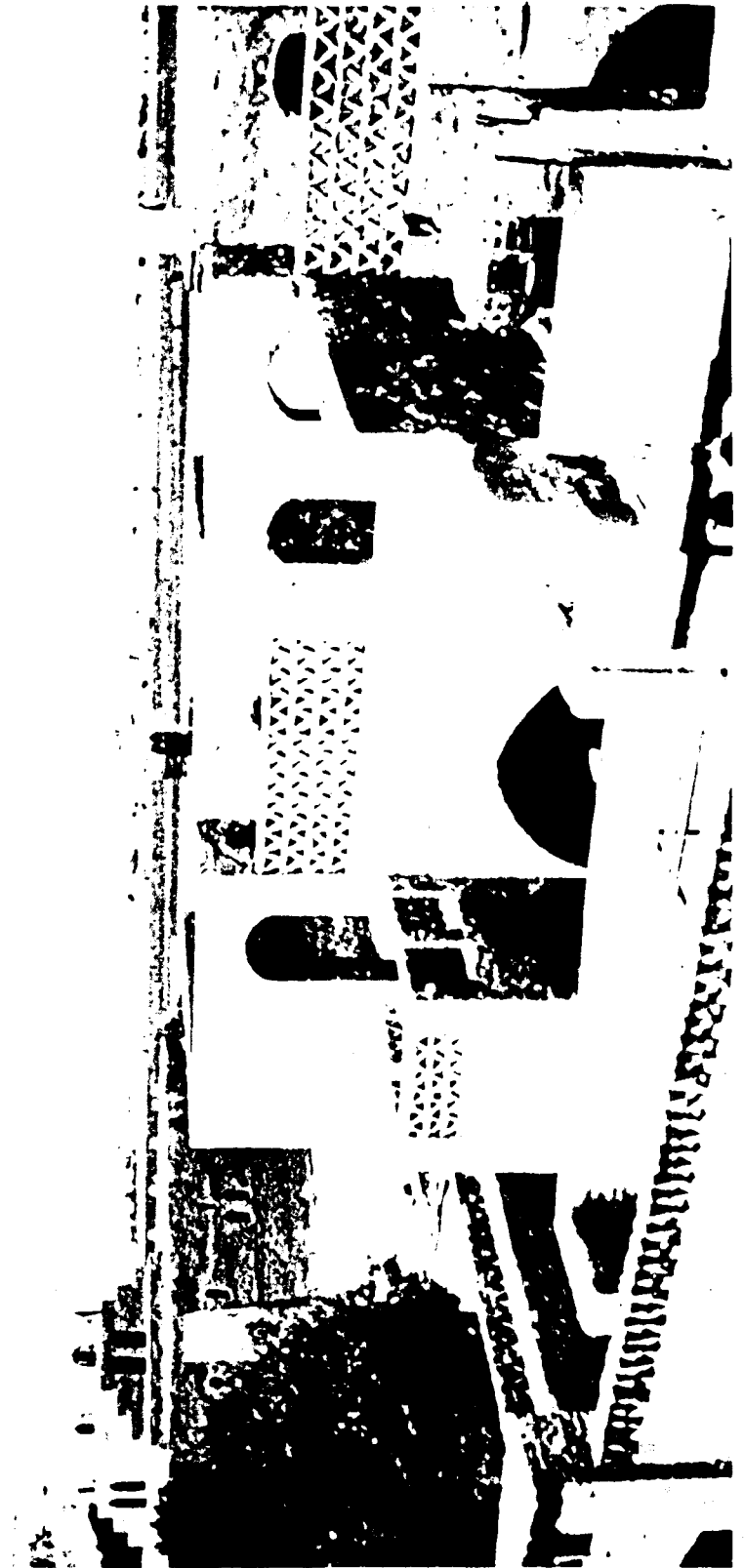
Map
village
Gourna
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-L

VISUAL SURVEY OF THE VILLAGE OF NEW GOURNA

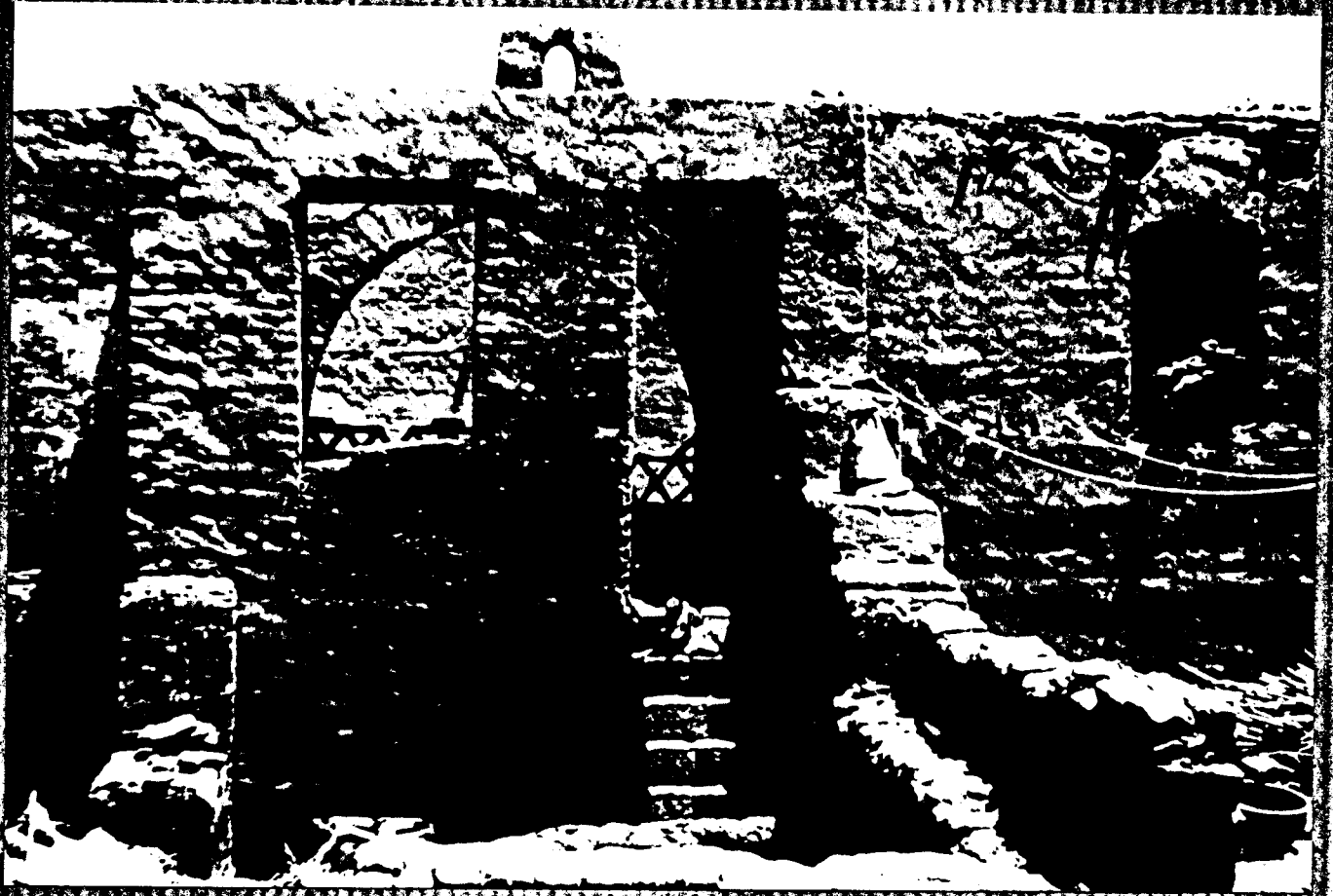
The study of Gourna necessitated on the one hand walking through the streets of the village with camera and pad, noting structural additions, use of space grouping of families and success or failure of original concepts. On the other hand it meant drinking down innumerable glasses of syrupy sweet tea whilst trying to communicate in very broken Arabic and very broken English and much gesticulation with the 8 families whose homes we studied in detail. On our survey of the village we had to bear in mind the fact that so few houses had been built and that most of them were now occupied by families they were not specifically designed for. Also, due to the floodings², most of the buildings had cracked and had subsequently been plastered over in those places, giving the impression of a certain amount of delapidation. We did observe that most of the families had extended or added on to their houses, either by constructing a mud brick wall outside their door and making an external courtyard, which usually housed animals, or acted as an extra cooking and washing area, or by adding on another level to their house or merely by building a small mastaba or seat outside their entrance, so that that piece of street outside their house somehow became an integral part of their house. This, they could very easily do, as, seemingly contrary to his concepts, Prof. Fathy had designed extremely wide streets and large open spaces which did not work well climatically or environmentally--most open spaces were very hot and dusty and consequently very empty (this fact can also partly be attributed to only a quarter of the village being built). Another very important point that we noticed was the great number of animals tethered outside in the streets and living inside the houses, at times occupying what Hassan Fathy had designed as the guest room and even at times occupying the whole of the upper floor. This led to a great many environmental offshoots, eg. an insupportable number of flies and many great mounds of straw and accumulated (shit) all over the place. For some reason² it seemed that some families had not used the special mangers or stables Hassan Fathy had provided in the design of each house, or else needed to extend these into other parts of the house.

2. Some of the time we had an interpreter in Arabic. All of the village members should have been educated in Arabic, but...

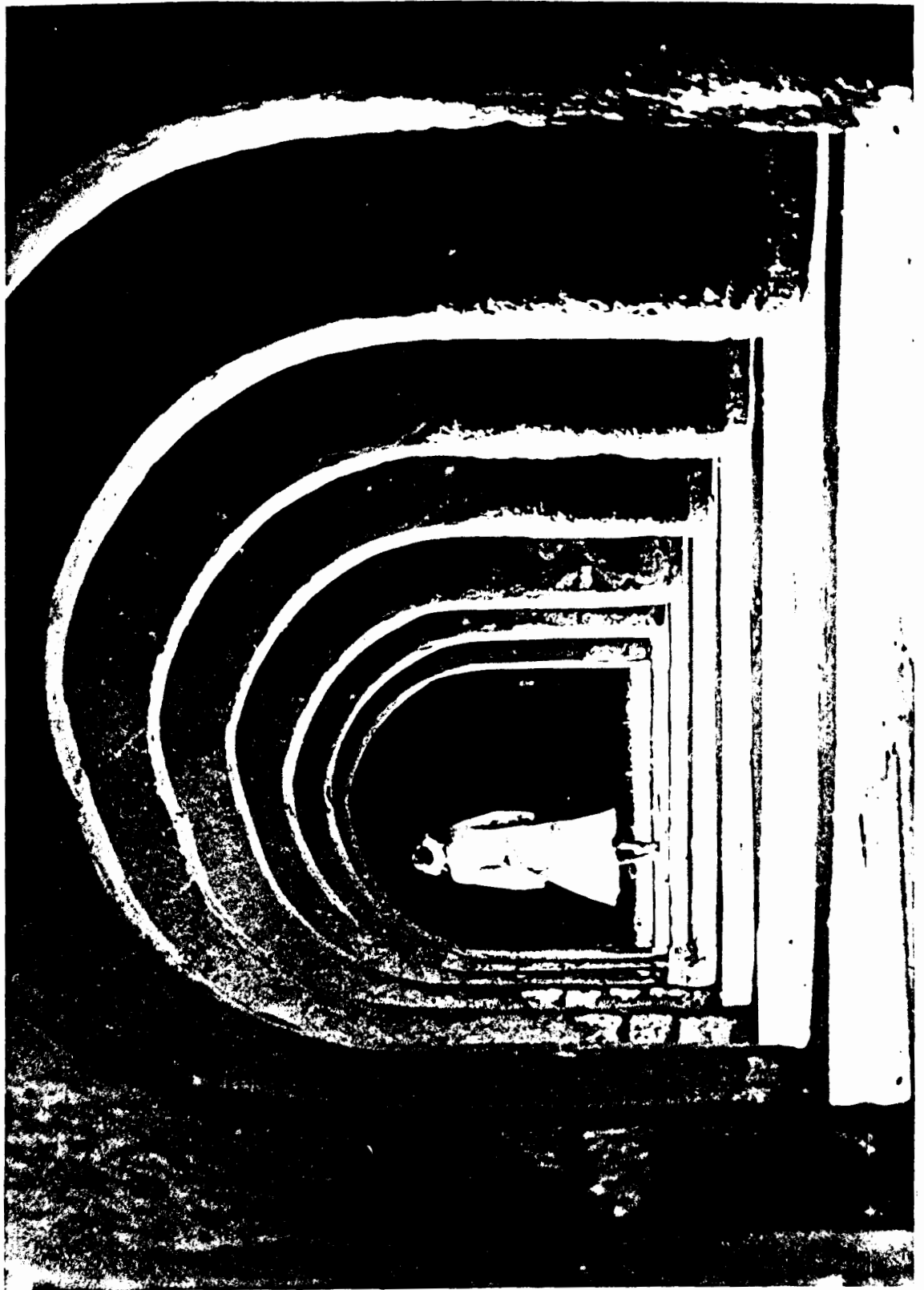




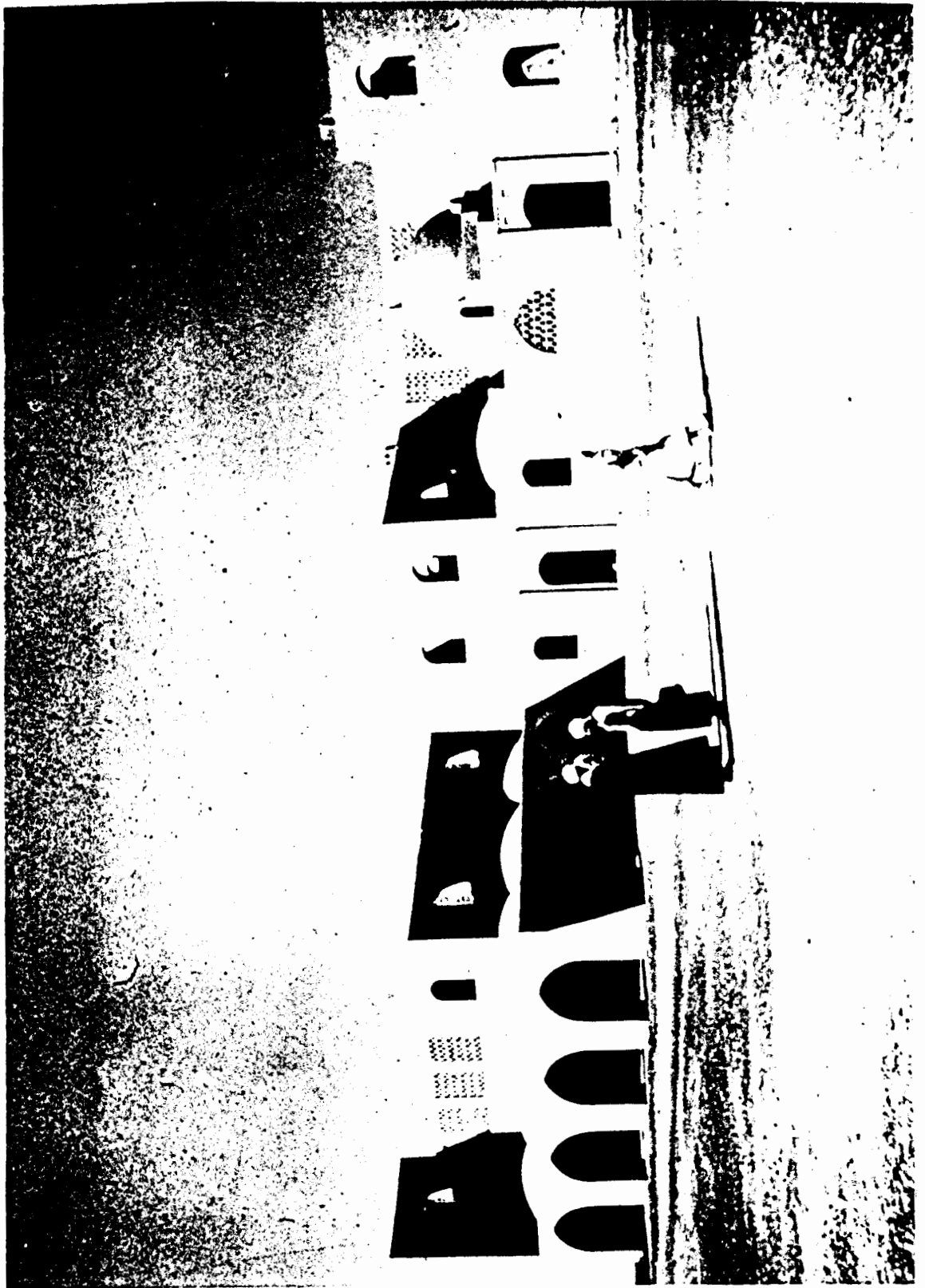
NEW GOURNA - 1945 rooftops



NEW GOURNA—1973 (upper floor of house)



NEW GOURNA – market place, now disused



NEW GOURNA – 1945 – wide, open public space

Consequently many of the windows and doors on the ground floor had been blocked up - as these corresponded to the rooms where animals were kept. There were also other reasons for blocking up openings; view, privacy, sun and wind. (When the houses were built it was assumed that the villagers would fill in the windows themselves using wooden shutters. However, most of them are too poor to afford the very scarce wood and it is more convenient for them to just block up the windows and doors permanently.)

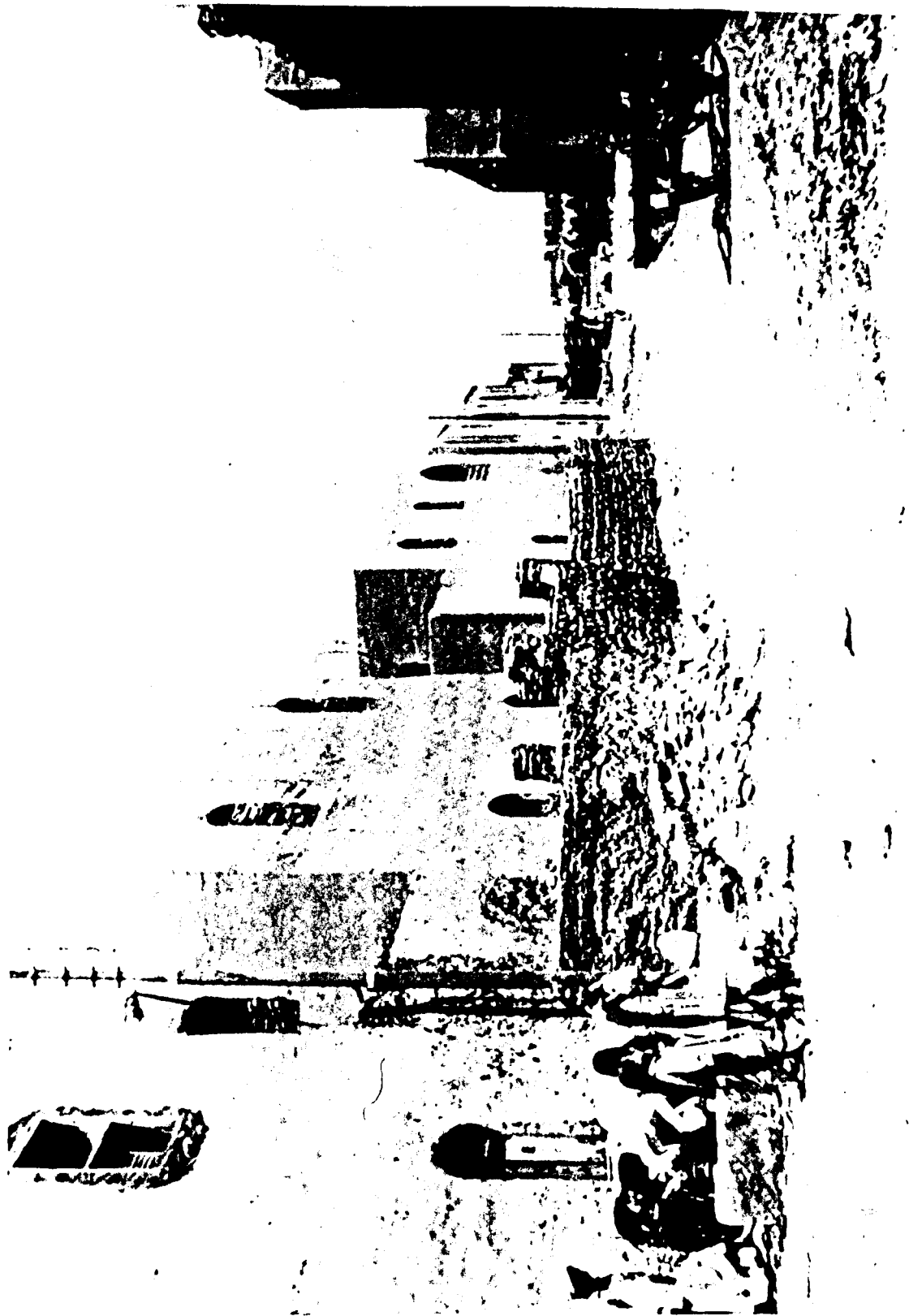
It was actually a fantastic experience coming out of the blinding midday heat and entering a totally blocked up dark, cool room.

The specially designed pump house was not used and was decaying slowly and filling up with straw. We asked why.....'it's broken.....' and presumably no-one could fix it. As it was, the two community water supplies were a tap and a pump situated out in the open in the heat and were switched on by the authorities only at certain times of the day. Other pumps, 3 or 4 of them, belonged to individual families who allowed other families to use them if they needed to.

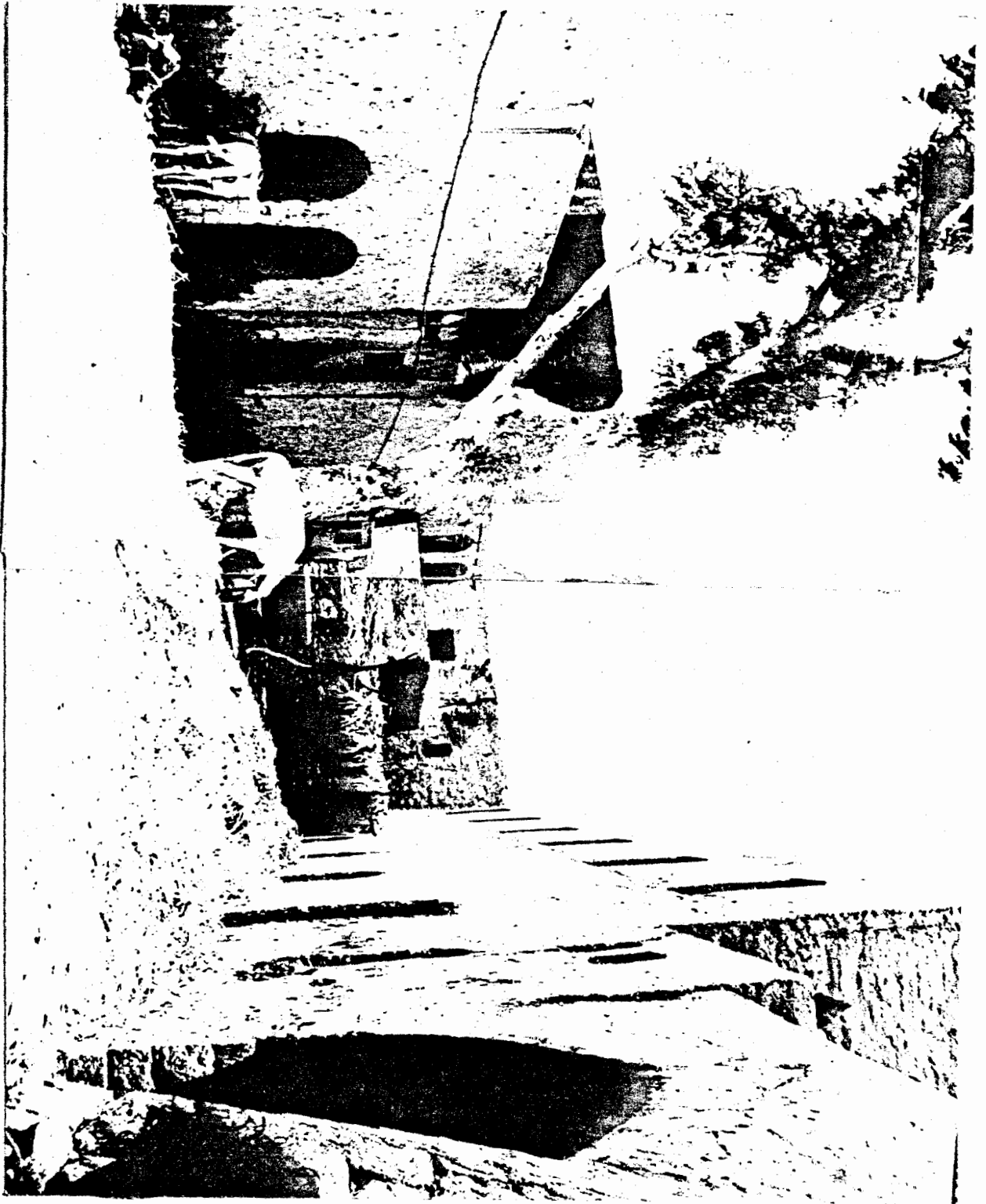
The carefully designed washing arrangements inside the houses were not used by any of the families we visited, or, it seems, by any of the families in the village, and were also filling up with pots and pans and straw.

The easiest and simplest method of carrying and storing water is still in the large water jars carried by the women on their heads. It seems that if one is to introduce a new, more hygienic system into the traditional lifestyles of people, it is of fundamental importance to educate them into realizing the advantages to be gained and to accept it. If this is not done then it seems obvious that these people will return to their much used, more secure and reliable methods.

New Gournia has changed over the years. This change, which started out of such strange circumstances, has been an alteration, addition and adaptation to various elements of the village and the home. We ask ourselves what would have happened and what would Gournia look like now if the whole village had been built and all the people had moved in and everything had been



NEW GOURNA -1973 - water pump, extensions



started and continued according to Hassan Fathy's concepts, instead of ideas being cut off before they could really be put to the test. There are a great many lessons to be learnt from Gournah, especially from the people living there. For in actual fact, it is they who make the village what it is and they who are continuing to mould it according to THEIR needs. Gournah is still very young in comparison to neighbouring villages and still has a long way to go before it can satisfy all the needs of its inhabitants as these traditional villages so naturally do.

some outline of H.F.'s design concepts

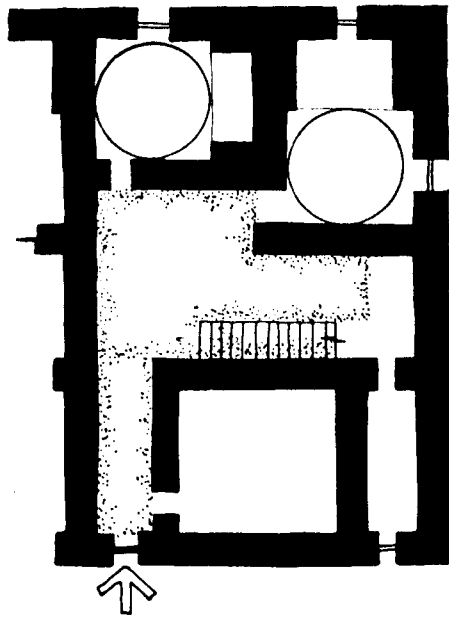
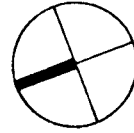
* Living acc. to Fathy's concepts produced a much higher level of income amongst the occupants. This was to be partly insured by the crafts & bagdad activity by my and by the replacement of robbing.

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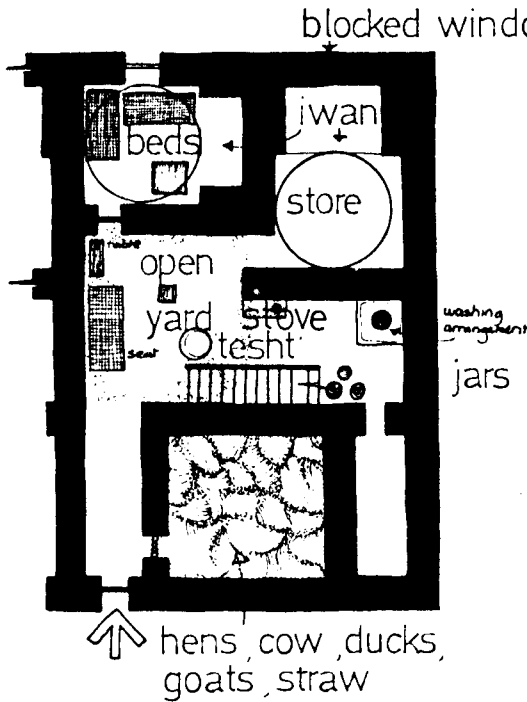
Despite Fathy's conscious efforts to the contrary the village was designed on assumptions far removed from the reality.

- 1) He was aware of the Gournah's reluctance to move but what they would do as planned.
- 2) His crafts & bagdad activity (a major source of income to replace robbing & on which the economic basis of the village was to rest) presumed a high level of organization that was not available either amongst the villagers or from the Govt.
- 3) His houses were designed in a way that did not naturally follow from the vernacular living patterns. To be used as he intended they needed a [higher income family] (able to use the services appliances (for ex. in the kitchen) as well as a period of conscious education & training in their use: for ex. in the logic of the stables, the kitchen & washing areas.
- 4) Even so some of the 'facilities' were questionable. For ex. the requirement to carry water up several flights of stairs on the roof so that the family had piped running water was unrealistically laborious & time, as well as a drain from the experience & it was no wonder that it was not used.
- 5)

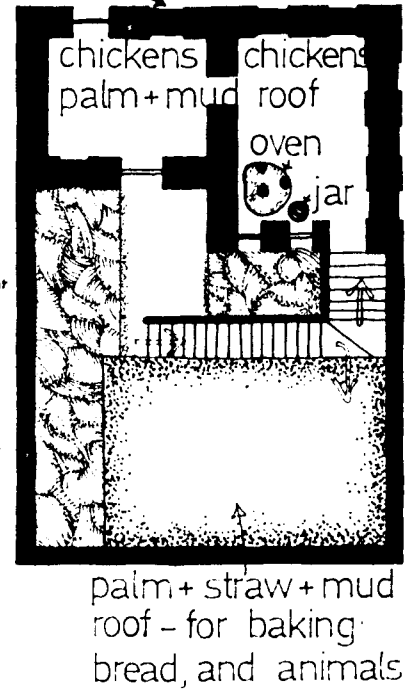
The village did not prove as anticipated because it did not have the economic & organizational basis required. Physical structures came a poor third to these 2 & are nearly lost in their own.



as designed
ground floor



1973 ground
floor

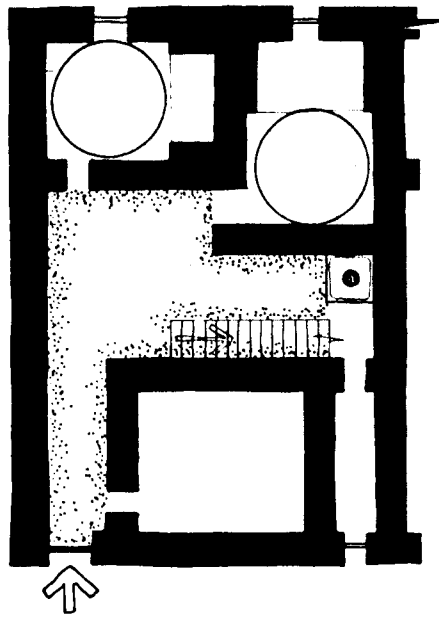
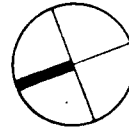


1973 first
floor

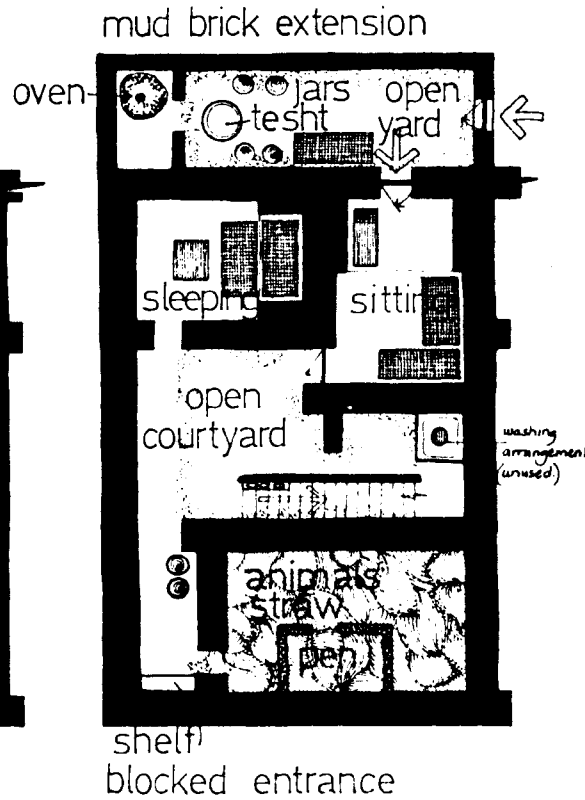
Ahmed is the village guardian and earns £10 E a month for his work. He and his wife, Ferrida were very helpful making sure that we were alright in our house. They have four little boys - two of them were blonde - with very cheeky grins, and always dirty, and up to mischief, a real handful for their mother. Ferrida was always up to her eyes in work and wasn't particularly house-proud. Animals were all over the place, and like all the other houses, the rooms given over to them were always clean and had fresh straw on the ground, and they were well looked after. Nearly all the villagers are very poor and rely on their animals for food, as well as flour. On one of my visits to Ferrida she was making a sweet with her flour instead of the normal sun-baked bread. She mixed the flour and water into a dough, and rolled it very finely on a round wooden table with a long, thin wooden rolling pin. She then folded it like a pancake, and shredded it extremely finely. She put a bowl of water on the primus stove and placed the shredded dough in a pan on top of it, covered with a damp cloth, letting it steam for a few minutes. It was then mixed with sugar and eaten with a spoon. The baby loved it! The baby was allowed to crawl all over the place and no-one seemed to notice the flies all over his face, in his eyes and mouth, as with all the other young children in the village.



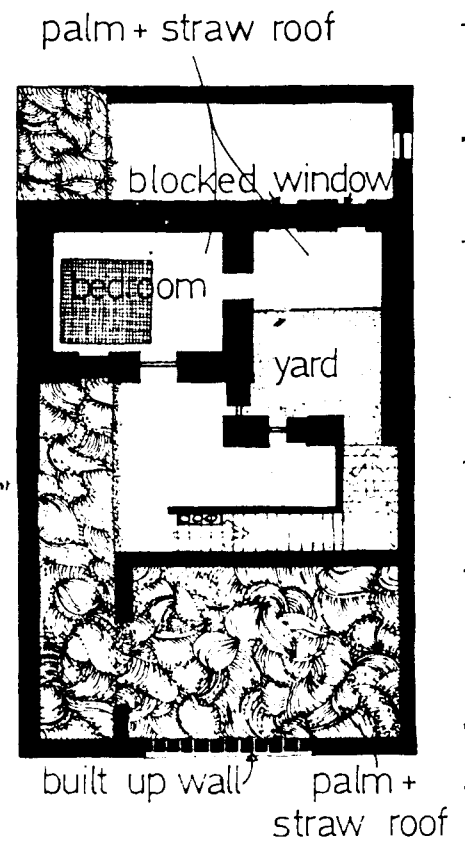
REZG



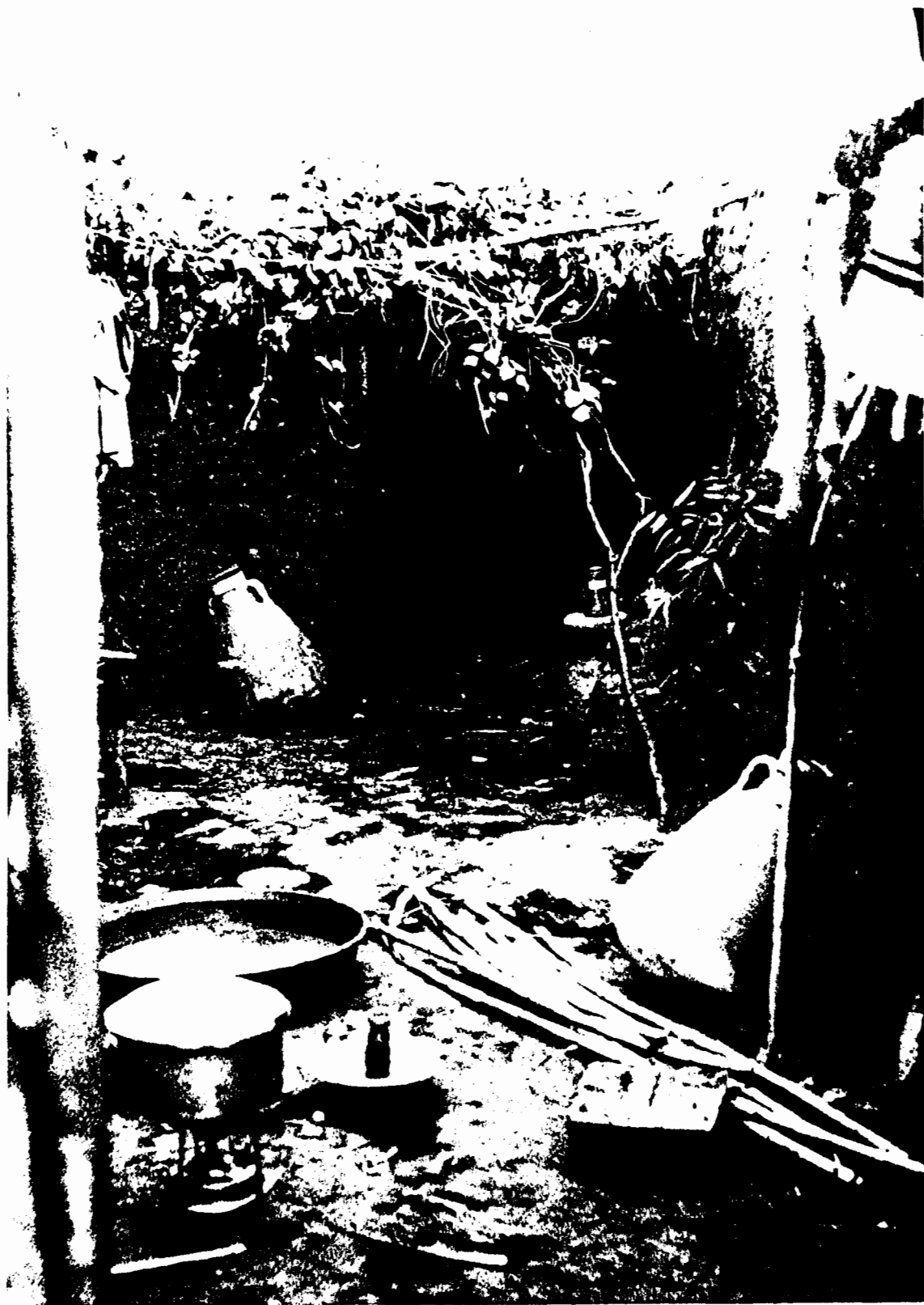
as designed
ground floor



1973 ground
floor



1973 first
floor



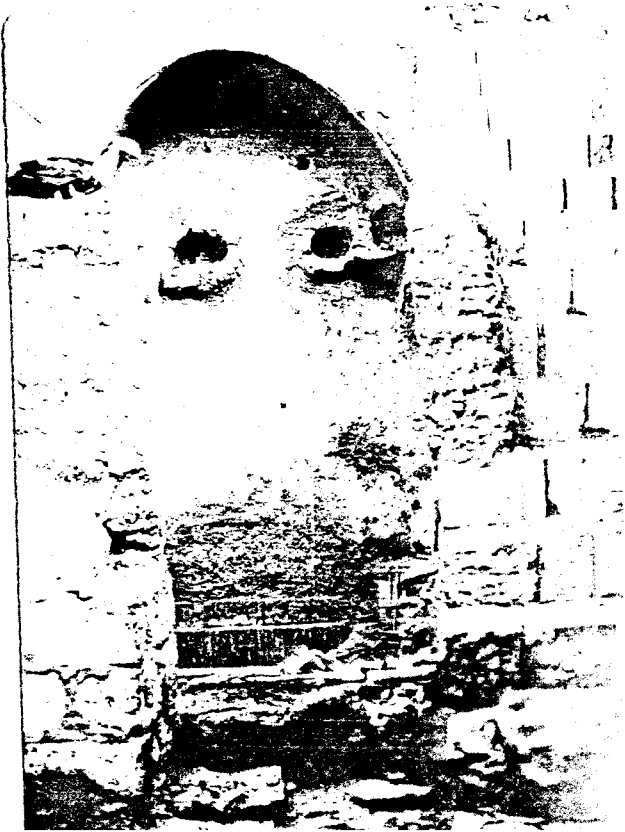
NEW GOURNA - REZG - courtyard extension

Rezg works at the Winter Palace Hotel in Luxor. He is married and has four sons. The eldest is Nasser who is 9 years old, a very happy boy who we nick-named "gird" - meaning monkey. His mother is a very domineering woman, obviously the head of the household in domestic matters.

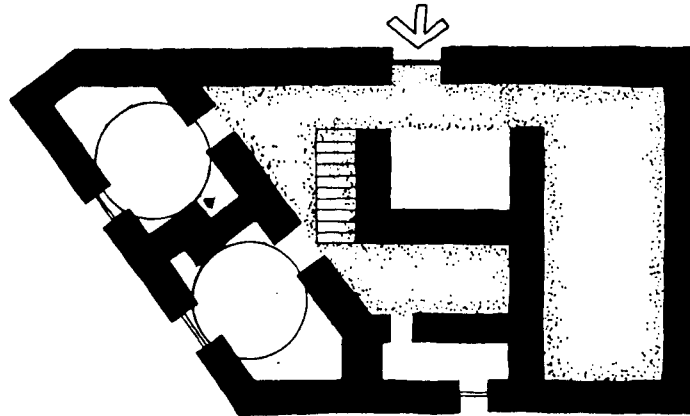
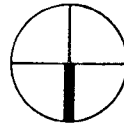
This house was quite an exception - it had electricity and was spotlessly clean, and organised. Rooms had a specific purpose, and the animals had their own space, and kept apart from the living areas.

The entrance to the house was changed to the other end, and a large courtyard was added in which the family virtually lived during the day-time. Here the cooking was done and the washing. As in all households, the provided washing arrangement was obsolete, and a *tent* - a circular metal bowl - was used instead.

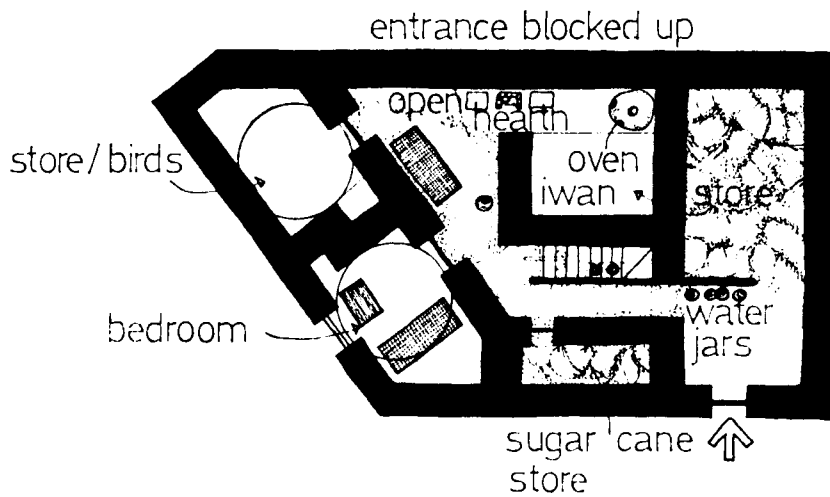
The parents had their own bedroom on the first floor, and the children slept on the ground floor. They were always clean and washed, and their mother seemed to spend all her time washing clothes or cooking.



MOHAMED OMER

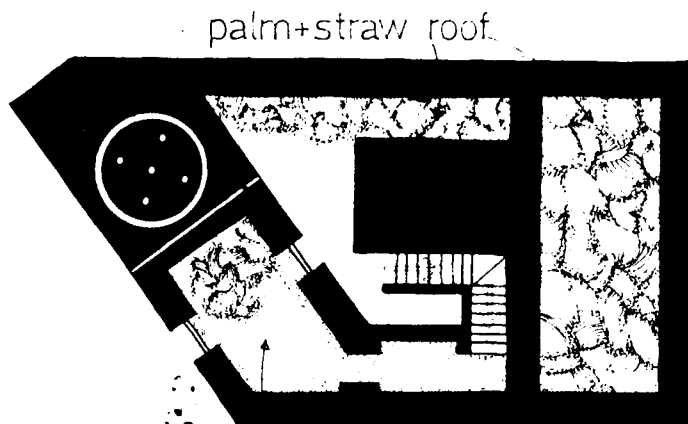


as designed



chickens, geese, ducks

1973 ground floor



1973 first floor

no roof
(chickens, goat, straw)



NEW GOURNA - OMER - courtyard; roofed over

Mohamed is a guardian at the Valley of the Queens and he is also a farmer.

He is married and has three sons, and one daughter who is married.

The eldest son is at Cairo University training to be a doctor. His wife is a nurse and works 3 days a week at a nearby hospital.

The whole family lived in Old Gourna until 3 years ago and now Mohamed's wife and the two younger sons live in this house, and he divides his time between them and his mother's house in another part of New Gourna.

Gamal, his 13 year old son gave me most of this information over numerous cups of "shea". He goes to Luxor Secondary School and is quite good at English. He works very hard and joins a group of boys under the electric lights on the road outside the village to do his homework.

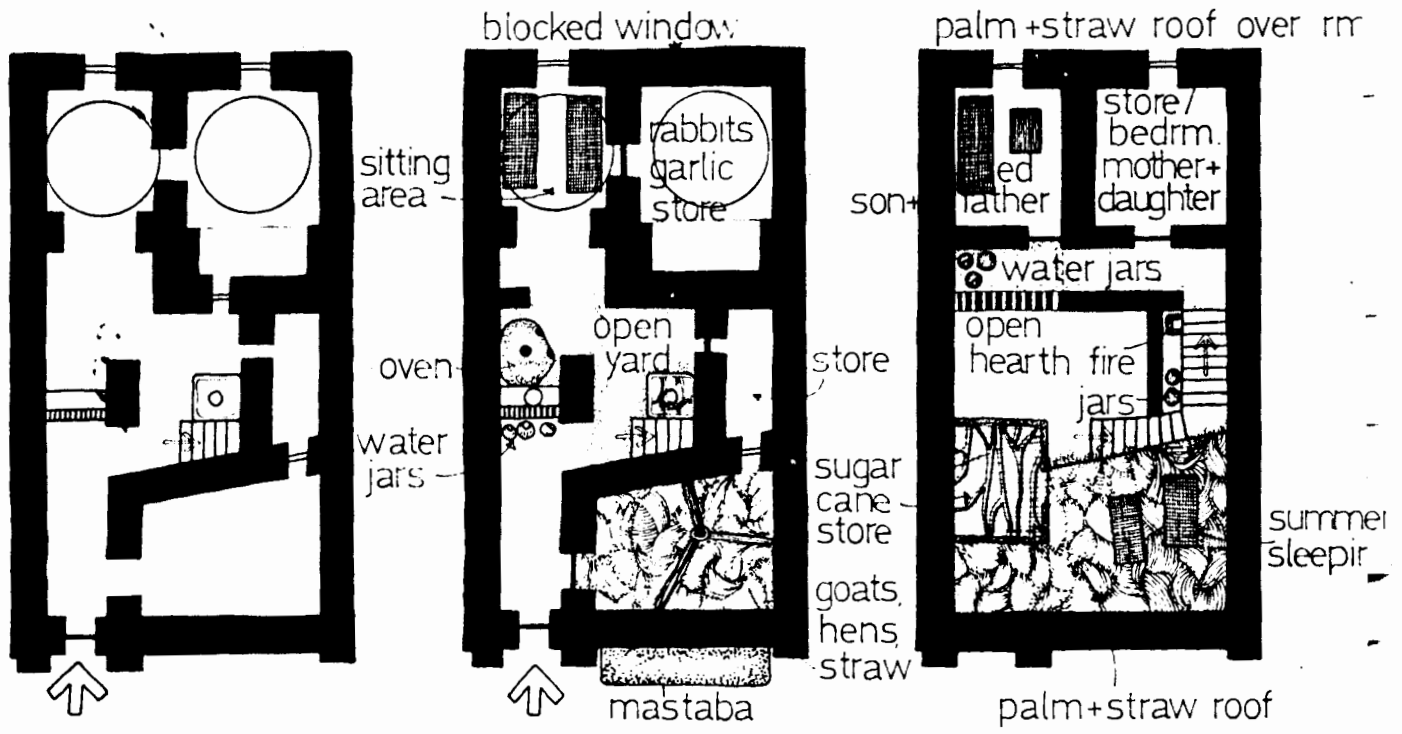
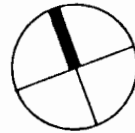
Apparently the two domed rooms on the ground floor alternate as bedroom and store - in summer they sleep in the room of greatest height, and change for the winter.

The entrance has been moved right over to the other side of the house, facing the fields at the back of the village. One has to climb over a foot-high mud brick step to enter through the thick wooden door.

The place is full of animals - dogs, cats, chicken, geese, goat, pigeons and ducks, and they seem to be everywhere even though the house itself is quite clean.

Like the other houses straw and palm have been used to cover a part of the courtyard to provide shade and make it cool.

HAWARI



as designed

1973 ground floor

1973 first floor



NEW GOURNA - HAWARI - courtyard and 'iwan'

Hawari is a policeman who works at the Police Station on the main road outside the village.

He is married and lives with his wife, three sons and three daughters.

We got to know the whole family very well as they were our nearest neighbours, always wanting to give us "shea" and food, and several times had supper with them.

This entailed sitting on the floor round a circular table on which was bowls of hot soups with tomato and potatoes and spinach in them. We dipped pieces of home-made bread into these. Fried rice and pieces of chicken and goat then appeared, and we ended up with cups of "shea".

Lunch usually consists of the bread with goats cheese and an oily sauce, and eggs, all home produced.

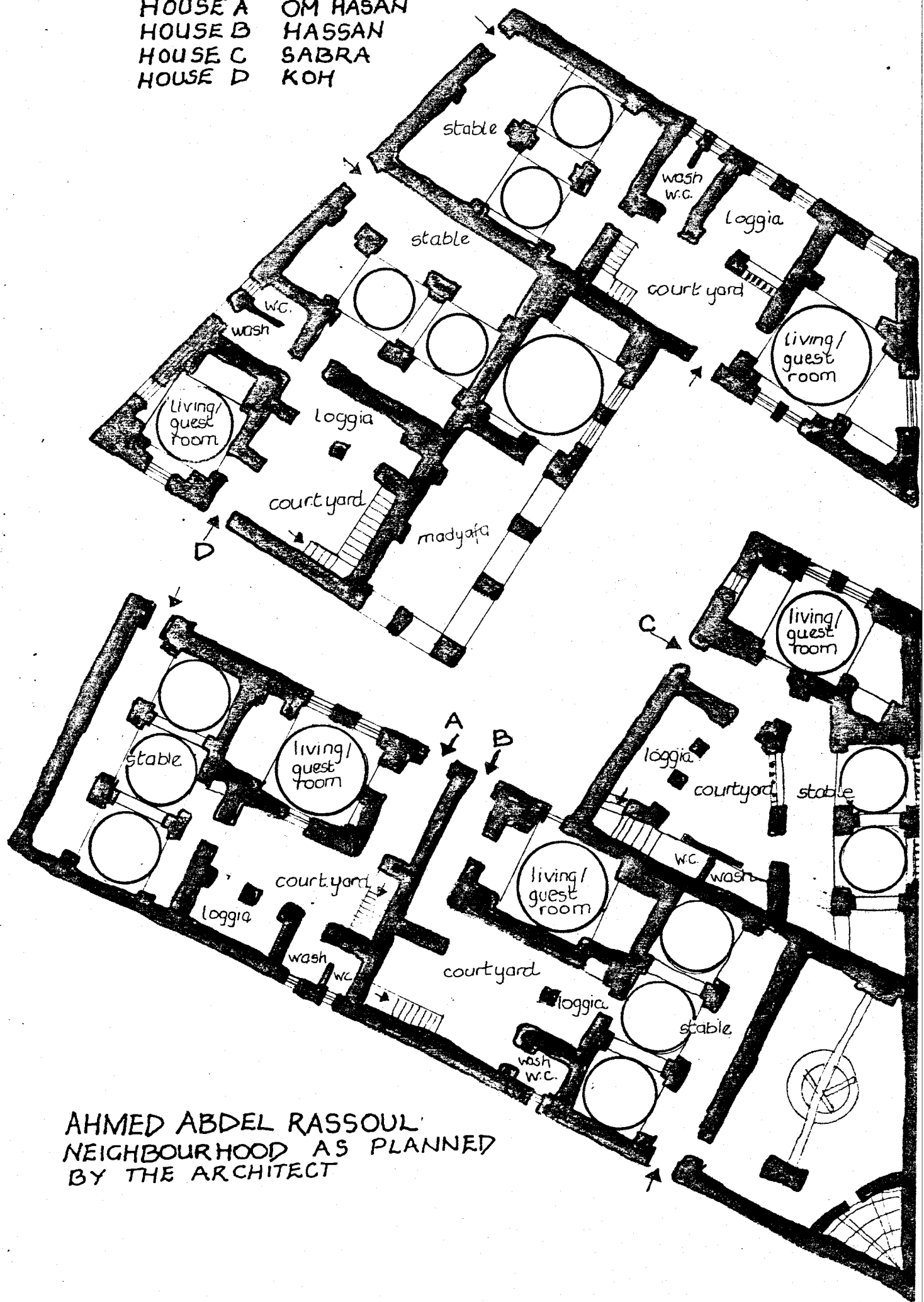
The washing and laundry facilities provided are not used at all. The women do not bother to fill up the tank on the roof which would enable them to have running water [it gets very hot up there] and keep all water in water jars in a cool place. They like going backwards and forwards to the village pump and chatting with the other women.

The Hawari household is really like a farmyard, one room taken over by rabbits, another by goats & hens. One afternoon a mummy goat gave birth to four kids while we were there. The mother and eldest daughter's bedroom was full of newly baked bread - enough to last 4 days - it's baked in the sun on round pattis, and reheated in the oven.

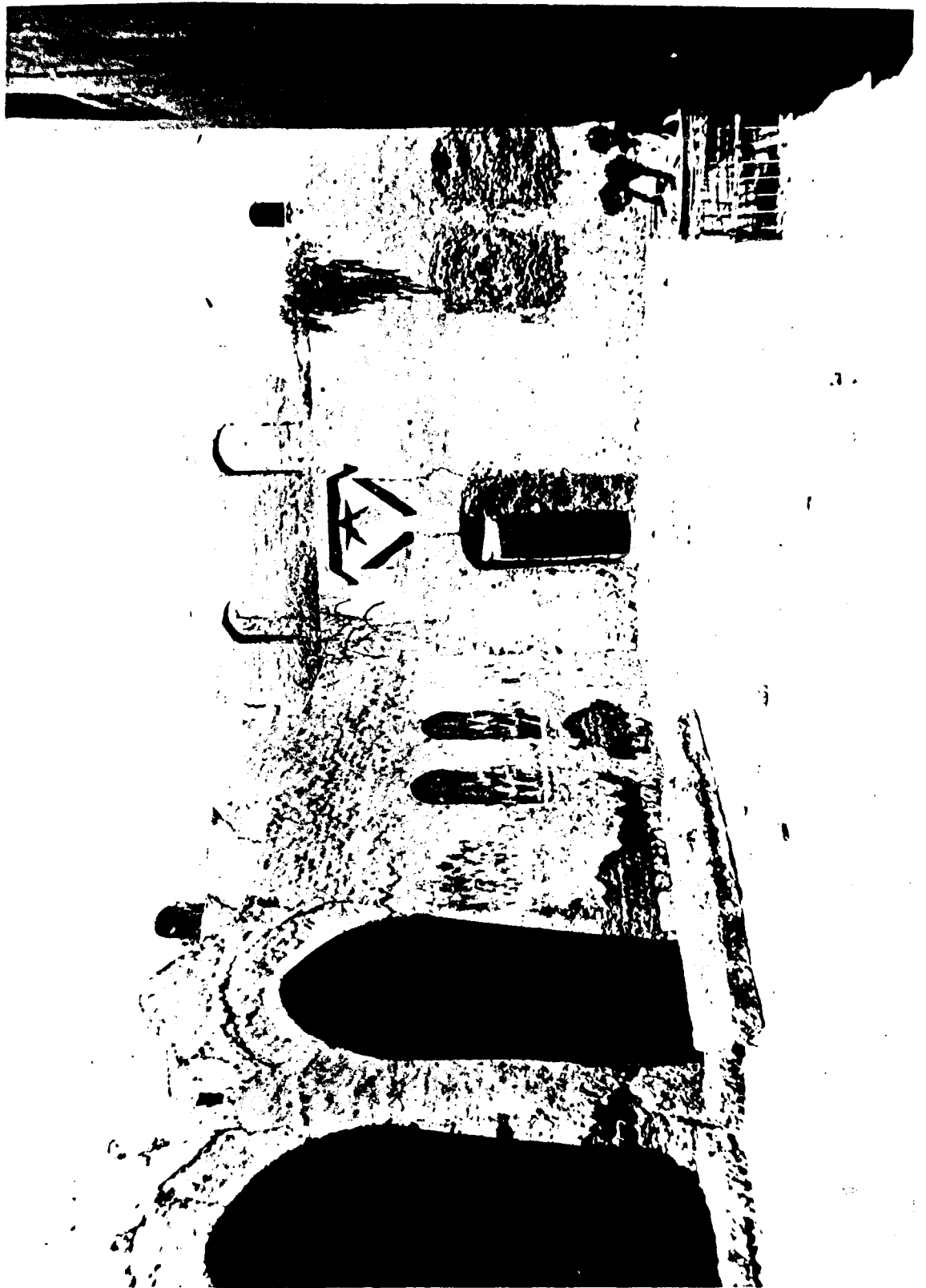
None of the girls go to school, the eldest son is training to be a lathe operator, and the other two are at school.

They moved here from Luxer 3 years ago.

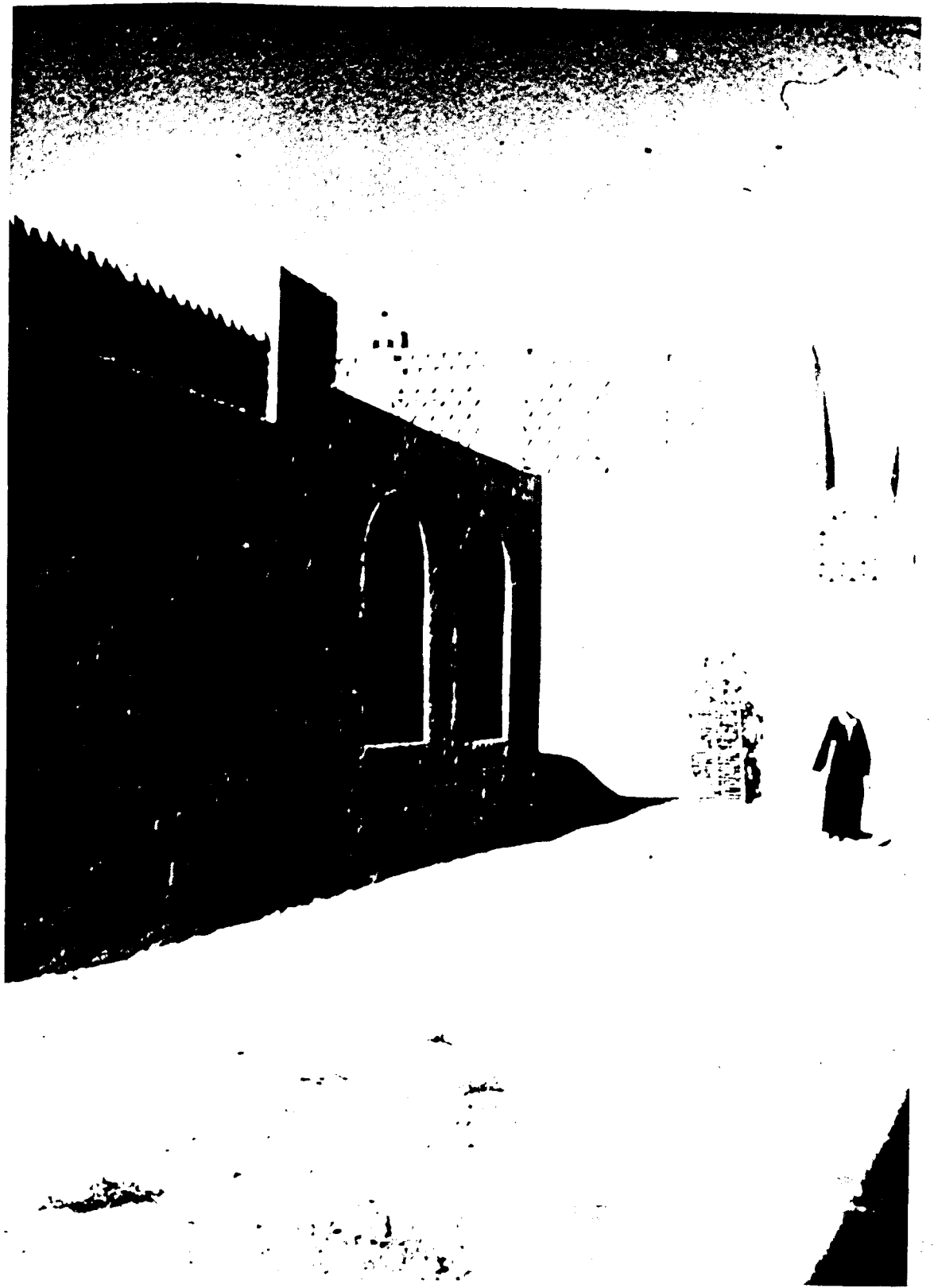
HOUSE A OM HASAN
 HOUSE B HASSAN
 HOUSE C SABRA
 HOUSE D KOH



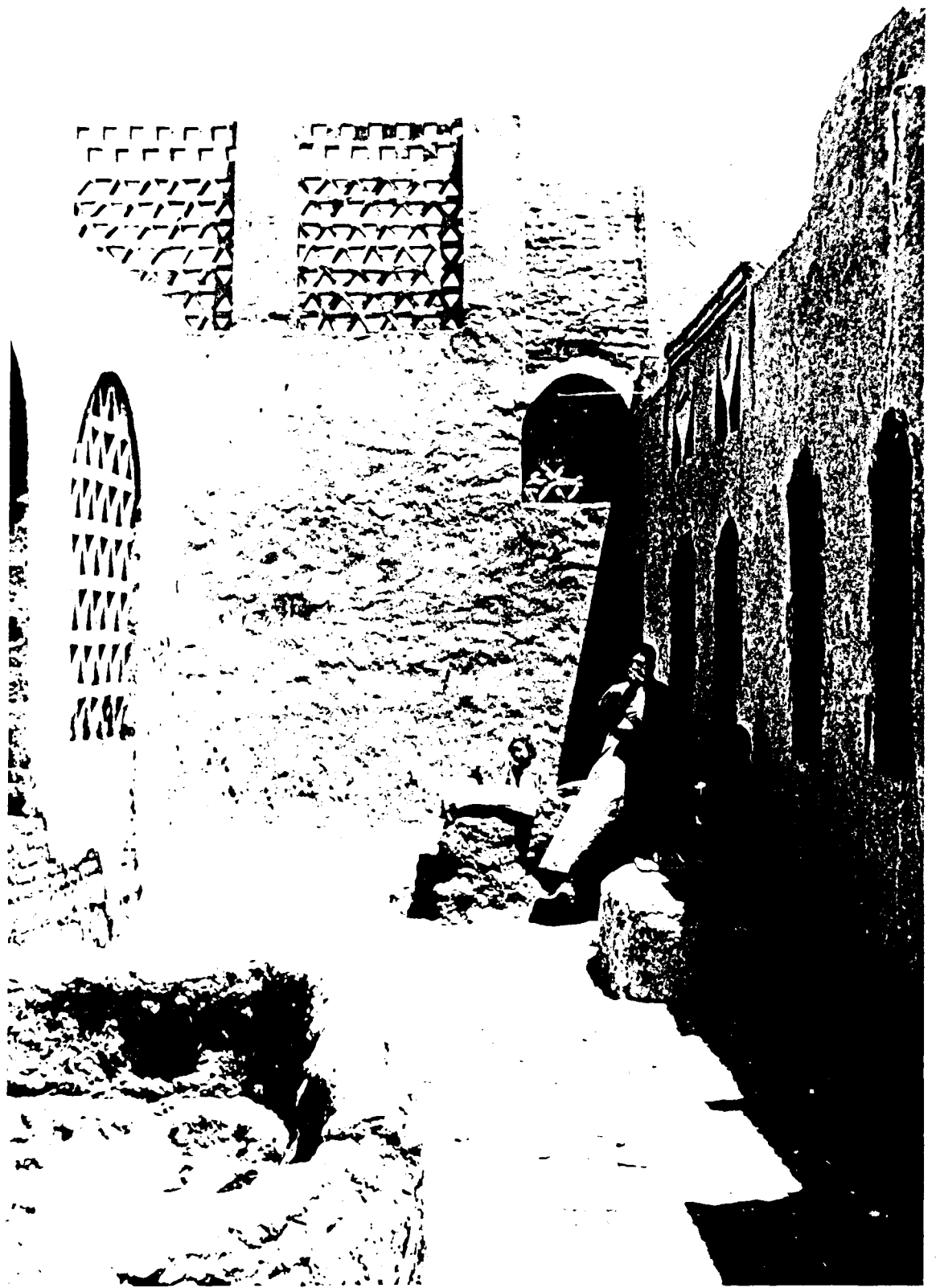
AHMED ABDEL RASSOUL
 NEIGHBOURHOOD AS PLANNED
 BY THE ARCHITECT



NEW GOURNA - 1973 - Ahmed Abdel Rassoul



NEW GOURNA -1945-Ahmed Abdel Rassoul Area



NEW GOURNA -1973- Ahmed Abdel Rassoul Area

The Ahmed Abdel Rassoul neighbourhood was intended for a specific family group, the head of whom decided he preferred another part of the village when it had already been built. The people who live there now just moved in. We surveyed four houses, the fifth being locked up because the owner was away.

House A. belongs to Om Hasan. She is a widow who lives here alone, and has one son who has lived in Aswan for 7 years. She came from Old Gourna.

House B. belongs to Hassan, son of Ahmed. He is a farmworker who moved from Old Gourna when he married. He lives with his wife and little girl.

House C belongs to Sabra. Her husband died, so she came to New Gourna from Old Gourna. Her husband's second wife had a son who is in the army, so his wife came to live with her and her four children.

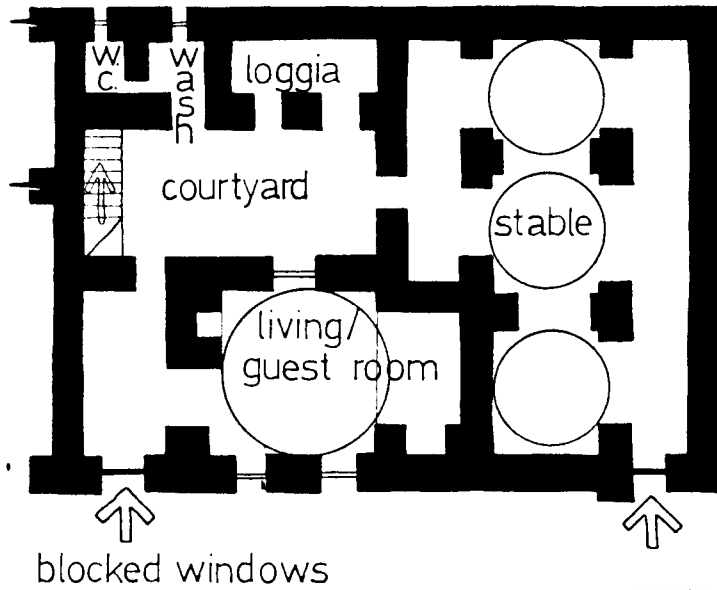
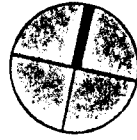
House D belongs to Kch. He is married and has three children. He gathers bird droppings and sells them as fertilizer.

None of the houses have running water and toilets as intended - they were never finished as planned. All washing is done in keshts, and water kept in water jars.

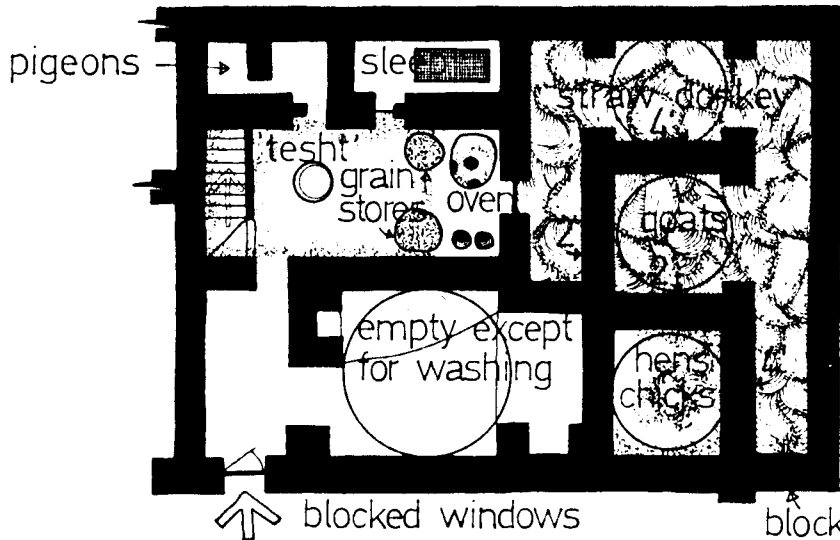
As all the people are poor the guest rooms cease to function.



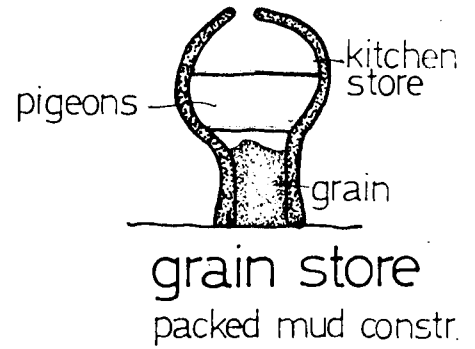
A. OM HASAN



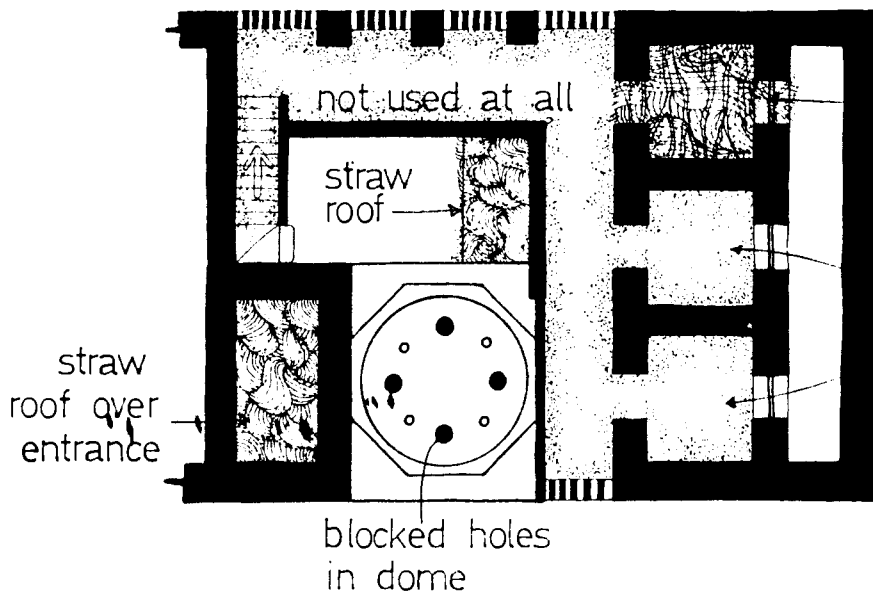
as designed ground floor



1973 ground floor

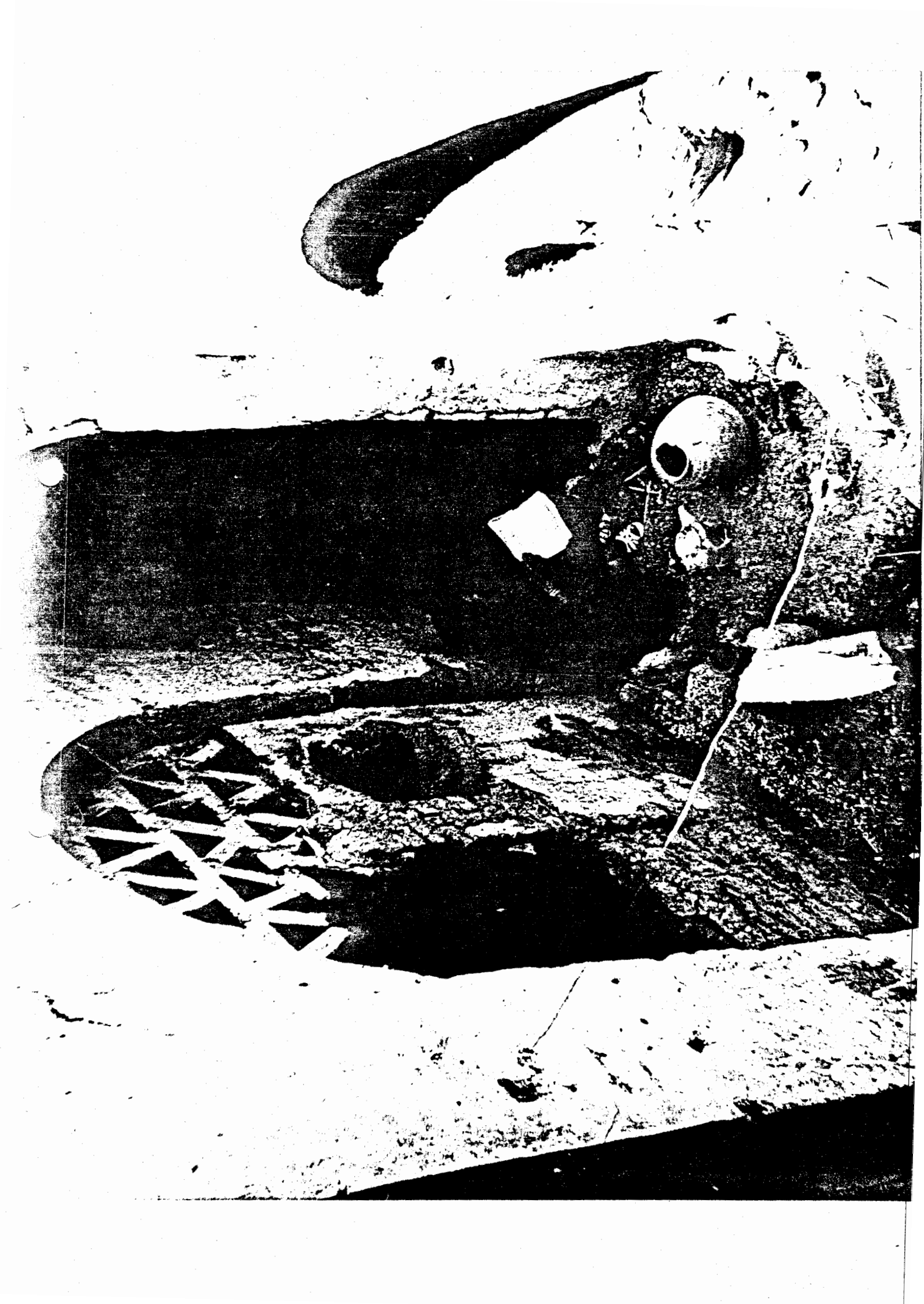


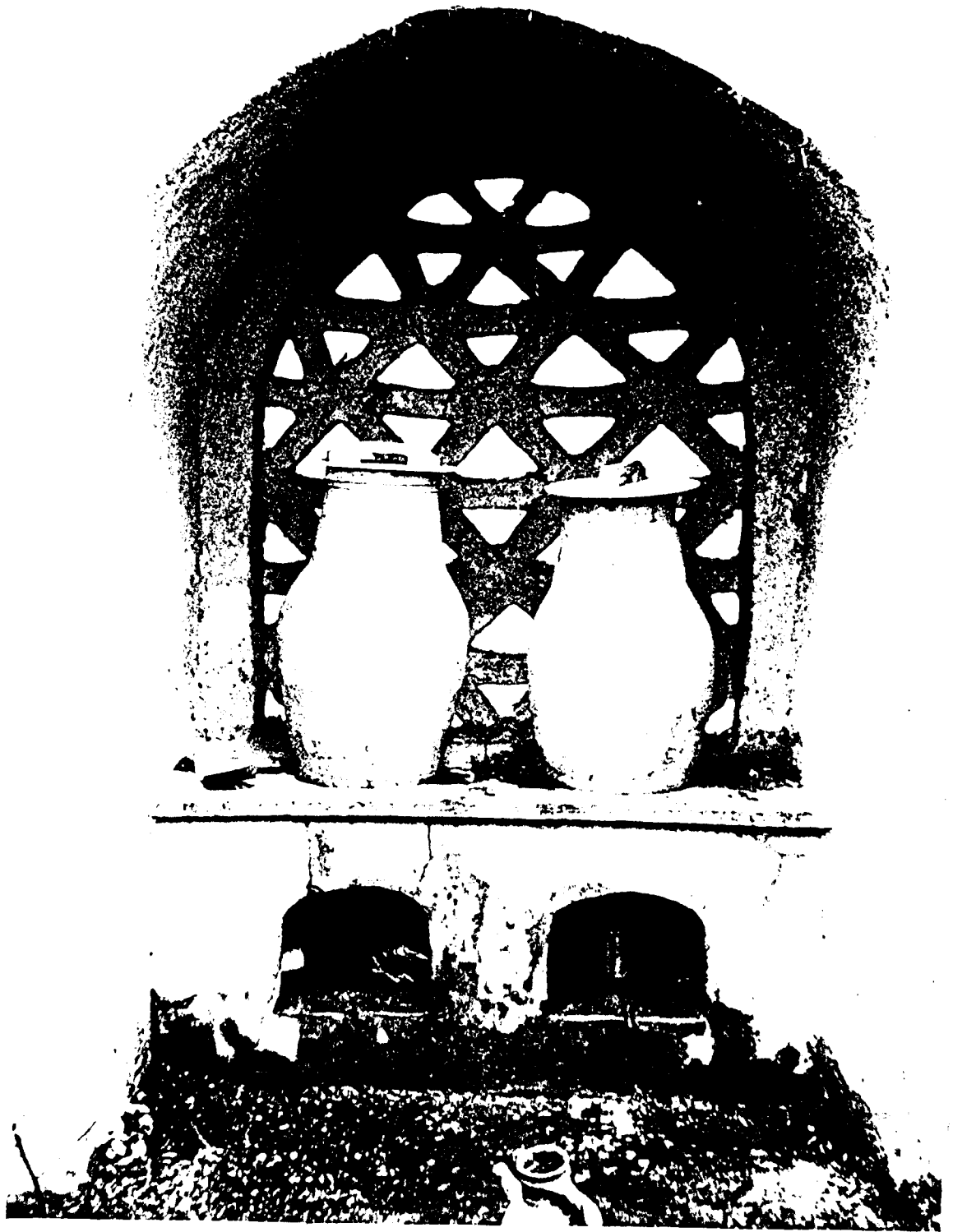
grain store
packed mud constr.



1973 first floor

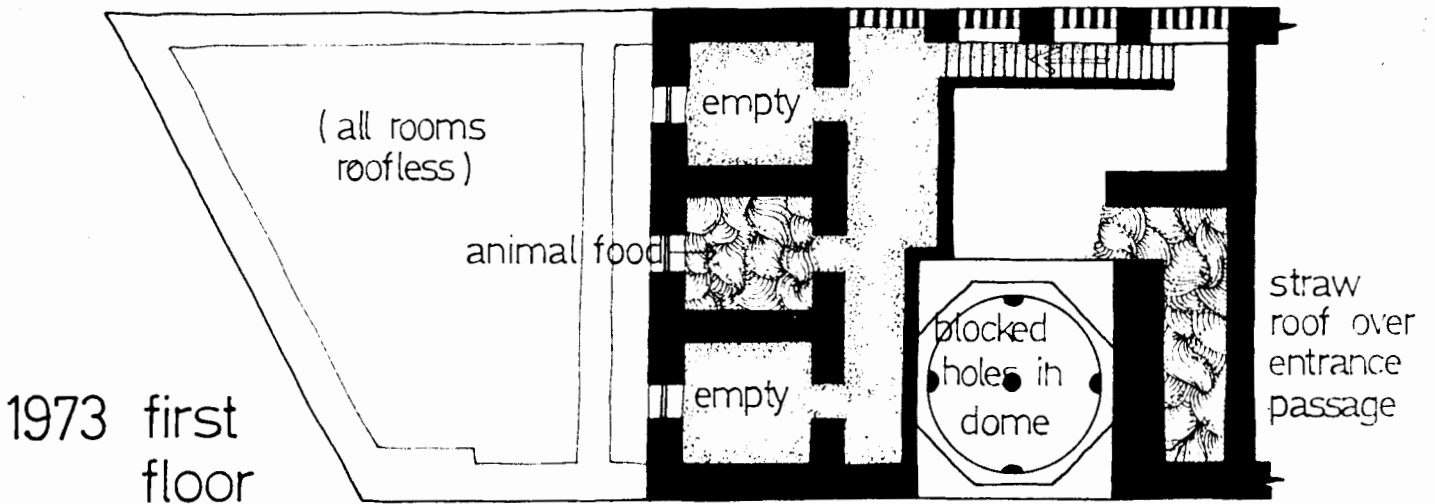
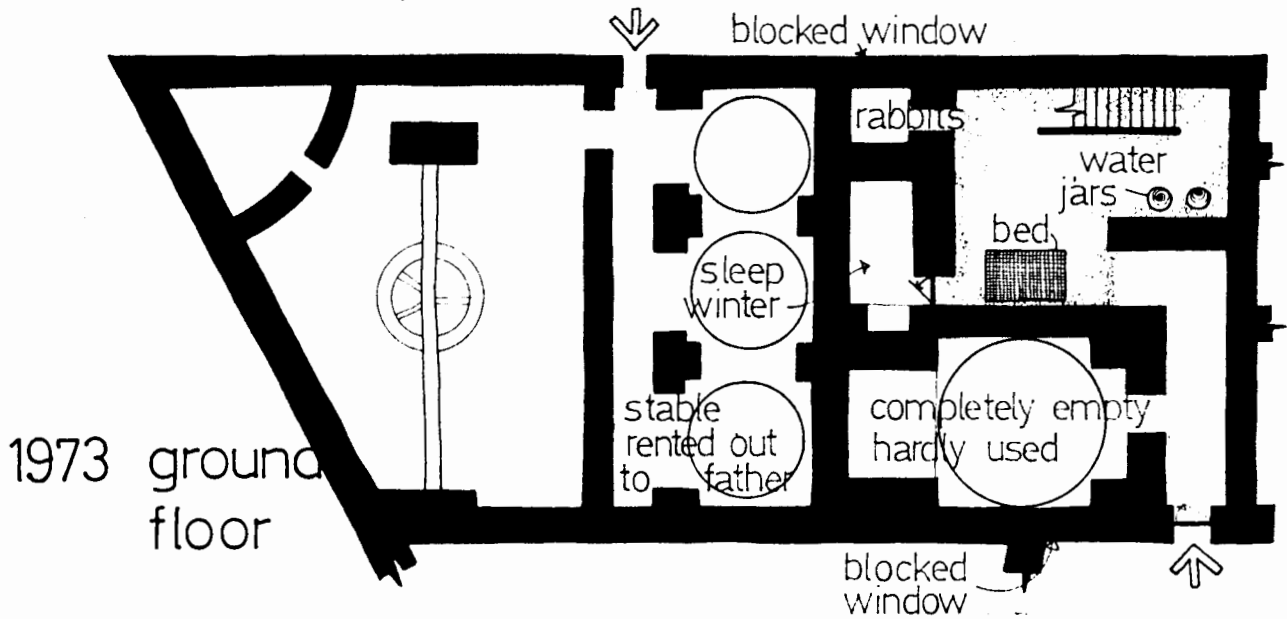
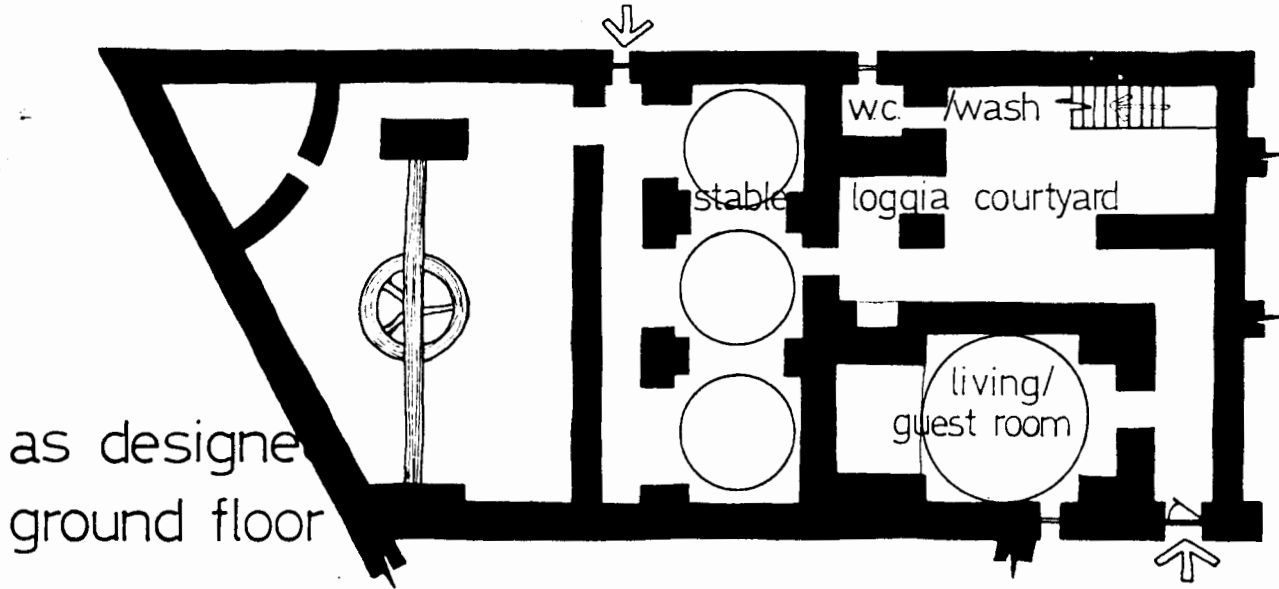
straw roof
empty - no roof



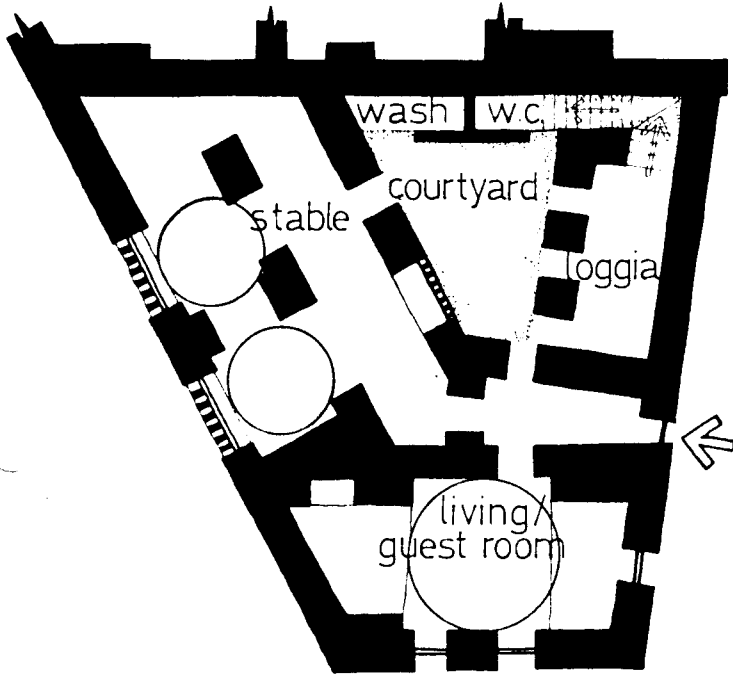


NEW GOURNA - 'MAZIARA' - water storage

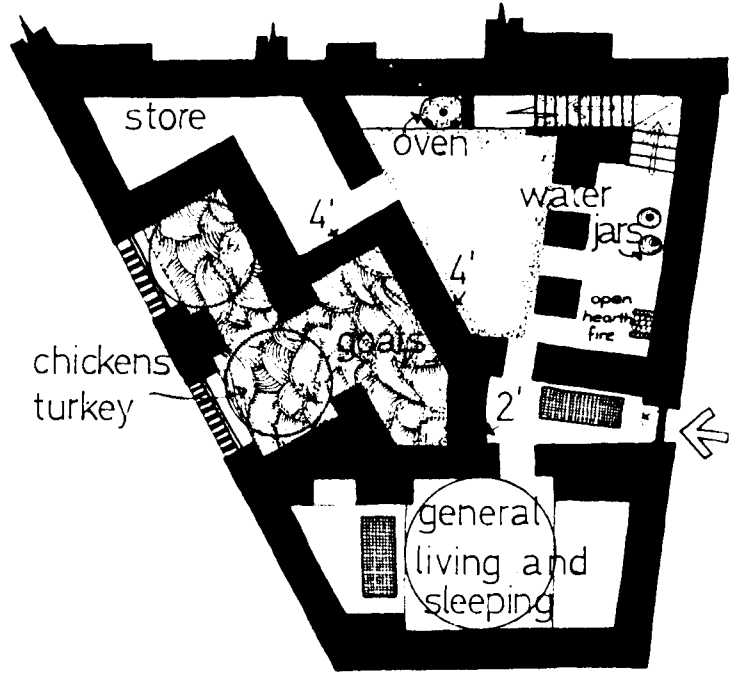
B. HASSAN



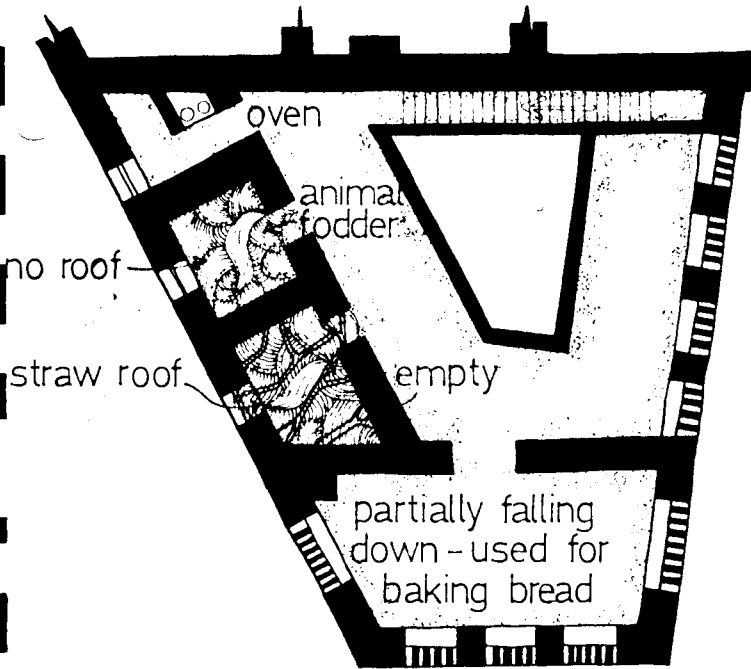
C. SABRA



as designed-ground floor



1973 ground floor
blocked windows



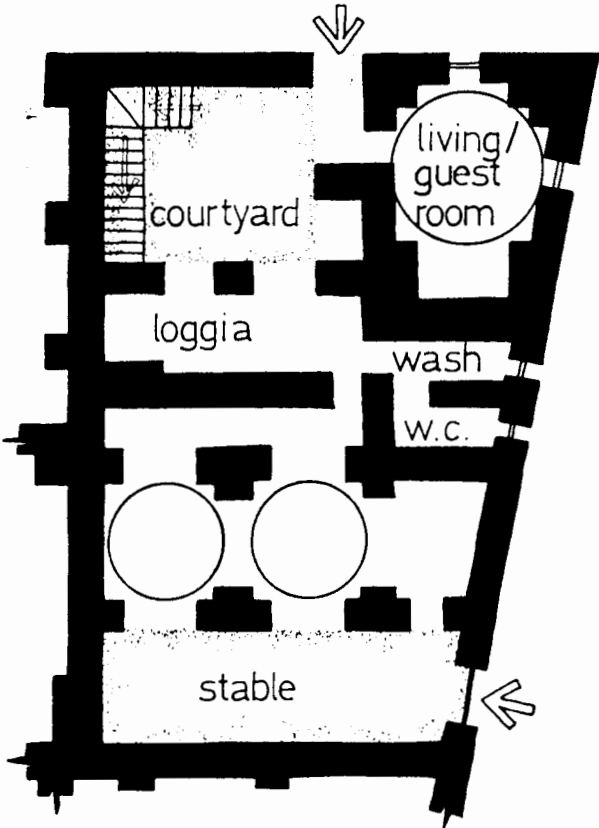
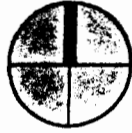
1973 first floor



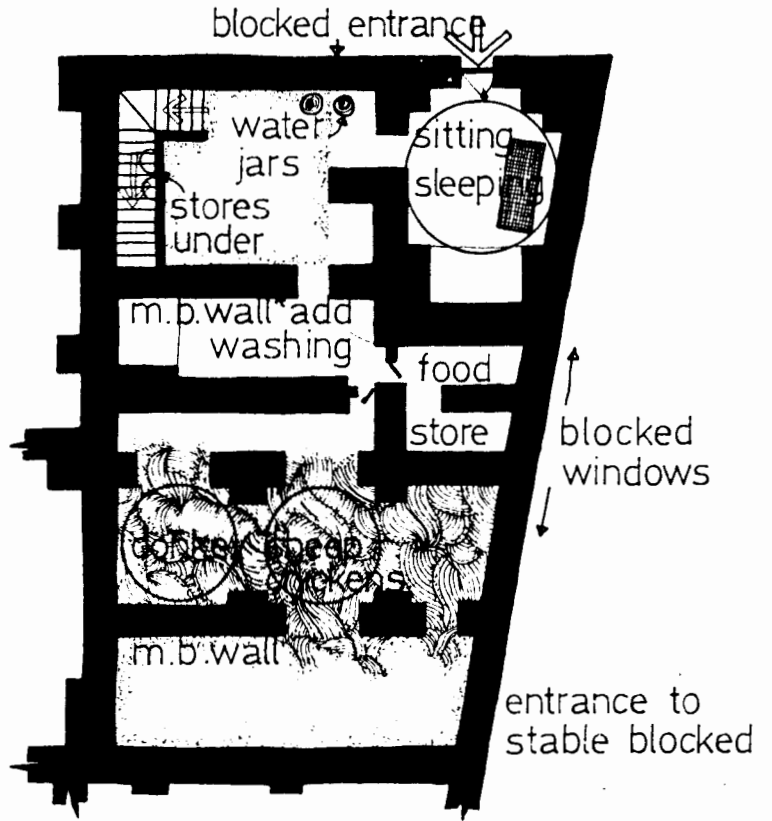
NEW GOURNA - SABRA - courtyard, alcove, oven



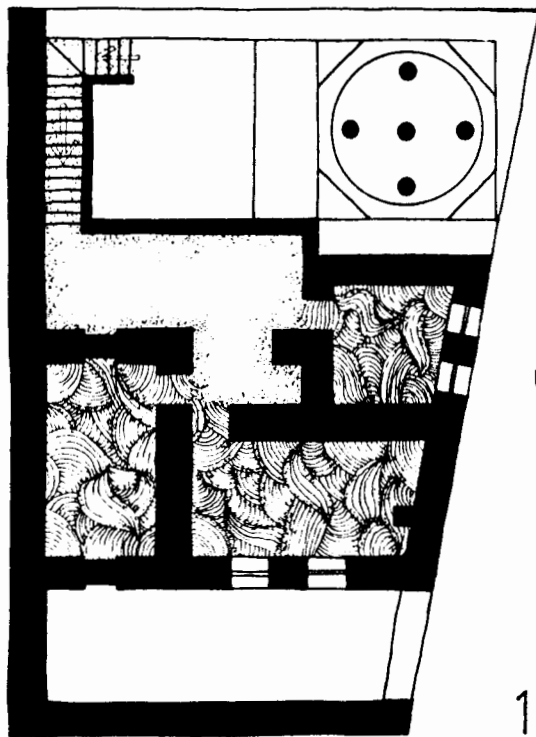
D. KOH



as designed - ground floor



1973 ground floor



blocked holes in dome

upstairs empty, roofless.
rooms used for summer
sleeping only

1973 first floor



BAERAT VILLAGE - narrow, 'blind' streets



Comparison with
(NOTES ON) BAERAT---A VILLAGE NEAR GOURNA

We spent some time while at Gournā, visiting adjacent villages and comparing houses, lifestyles, planning and climatic solutions with those of Gournā.

The villages we visited were actually small hamlets making up the large village of Baerat, which stretches over about 5000 feddans* (including cultivated land). There are 11 such parts to Baerat, each housing about 1000 people and each with its own mosque. These parts are further broken down into BEDANAS or neighbourhood groups comprising 5-10 families. (This subdivision played a major part in the planning of Gournā). The bedanas are fairly well defined and the families have grouped themselves over a period of time - organic growth from one house to another.

There are two primary schools in the whole of Baerat, secondary schools and trade schools are in Luxor, across the river.

Baerat has a chief who keeps law and order and punishes people in his own way; when they do wrong. He chooses a man from each part of the village who acts as a deputy, and keeps him informed of events in his particular area.

As in Gournā, the population is of fairly mixed occupation.

The houses in the village are built very close together with spaces between as narrow as 1 or 2 metres and much closer than in New Gournā where the min. space is 6 metres wide. The narrow and winding streets are very pleasant and interesting to walk in as the houses and walls completely shade them from the sun, even at midday, which was the only time we had available to go visiting. Suddenly a street would widen out into a small communal courtyard or pump area, surrounded by houses, where the women gather to get water. Then one would pass through a small gap in the wall and into another short winding street. Open, close, open, close.....

The streets of the whole area seem very clean, unlike New Gournā. There are no animals or straw, mainly because the animals are kept in private court-

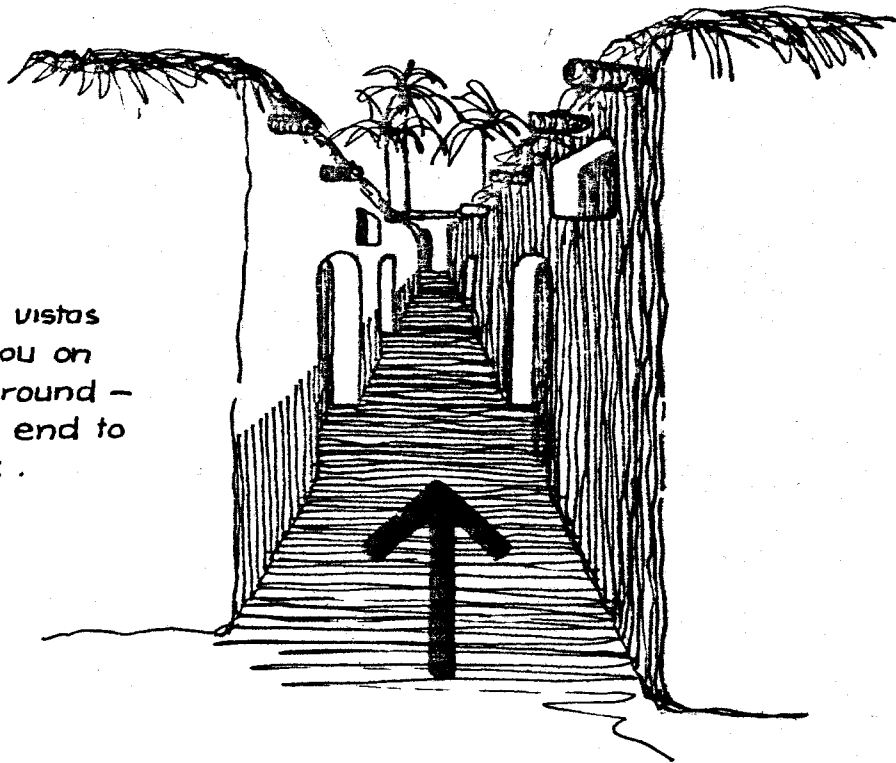


NEW GOURNA - BAERAT COMPARISON (rooftops)

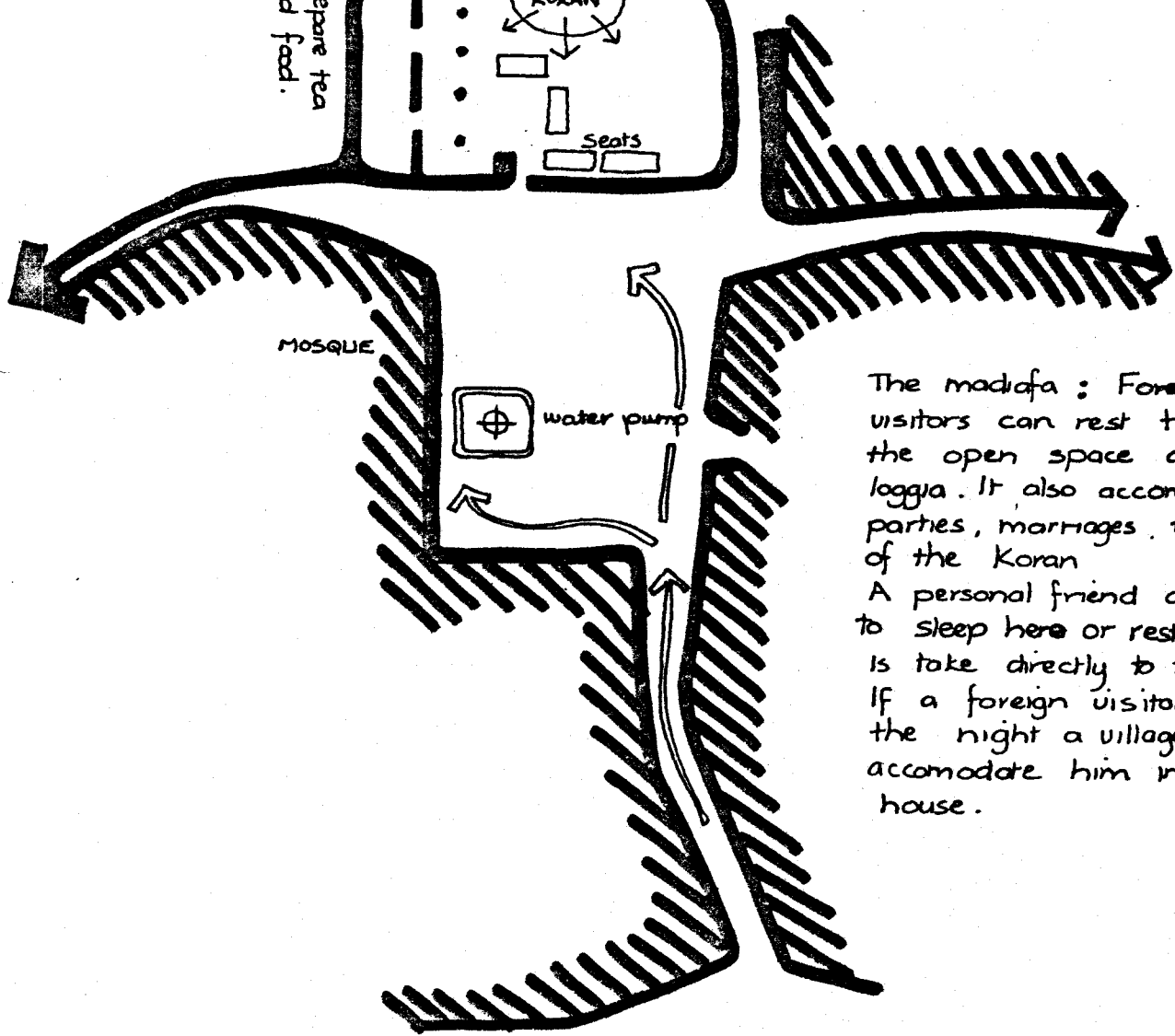
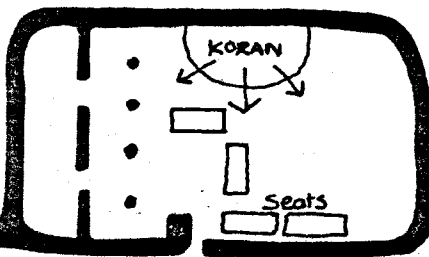


NEW GOURNA - BAERAT COMPARISON (streets)

closed vistas
lead you on
and around -
blind end to
street .



prepare tea
and food.



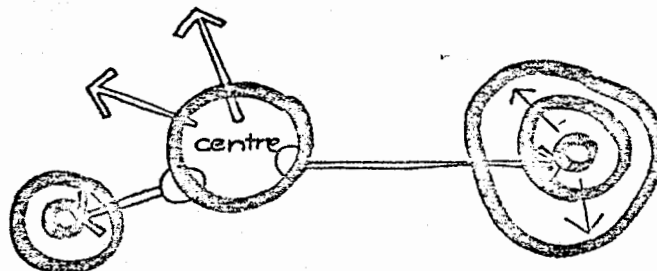
The madifa : Foreign (strangers)
visitors can rest there - in
the open space and in the
loggia . It also accomodates
parties , marriages , the reading
of the Koran
A personal friend does not need
to sleep here or rest here but
is take directly to the house.
If a foreign visitor stays
the night a villager will
accomodate him in his own
house .

yards within the house complex and also because the streets are far too narrow to contain animals as well as people and the occasional donkey cart or bicycle. This makes for the fact that there can be no extensions out into the street as well. Each bit of street is kept clean by the occupants of that house which fronts onto the street and, as the streets are narrow the whole length is kept clean, whereas in Gourna, the people tend to clean only a small patch in front of their entrance and do not bother about the rest of the street.

In Baerat, as the streets are so cool, there is a fair amount of activity going on all the time and people often sit in doorways, talking, washing, cooking, grinding corn etc.

In Gourna there seems to be very little shelter from the sun and the heat -- there are very few trees and no palm trees at all. Some trees were planted and have grown very well but the large open spaces are totally devoid of vegetation. In a few interesting cases however, it seems that some people were actually trying to grow plants and small palm trees outside their homes. In the adjacent villages there is an abundance of palm trees growing in courtyards, houses, streets, and public spaces, so that there is always greenery and shade.

If the village is too big or too crowded and claustrophobic, or because of family quarrels or petty jealousies or marriage, the villager looks for somewhere else to build his house and moves to or starts a 'suburb' or small hamlet nearby



If the land belongs to him the man can build what he wants where he wants and need not ask for permission from the chief.

If he does not own the land he must buy land or ask the owner for permission

to build on his land.

THERE IS NO PLANNING BY THE VILLAGERS other than that dictated by family clusters or bedanas or the distance from the mosque. (each hamlet has its own mosque, with the main mosque for Baerat in the centre.)*

THE HOUSE: After having decided on his requirements, the villager will get a mason from the area to build his house for him. This is usually out of mud-brick, (sometimes out of fired brick if he can afford it.) flat roofed, with small, high windows, dark, cool rooms and separate courtyards for livestock and cooking and washing, wholly or partly roofed over with straw. Any wood used in the construction usually belongs to the owner and comes from trees on his land. In many cases the roofs in Baerat are made of branches stripped palm stalks and straw, sometimes covered with a layer of mud eg.

straw roof

branch or $\frac{1}{2}$ palm trunk on end.



mud layer
straw
palm leaf stalks
 $\frac{1}{2}$ palm trunk

Sometimes the treads of stairs are wood re-inforced. Doors are made out of thick, roughly hewn pieces of wood.

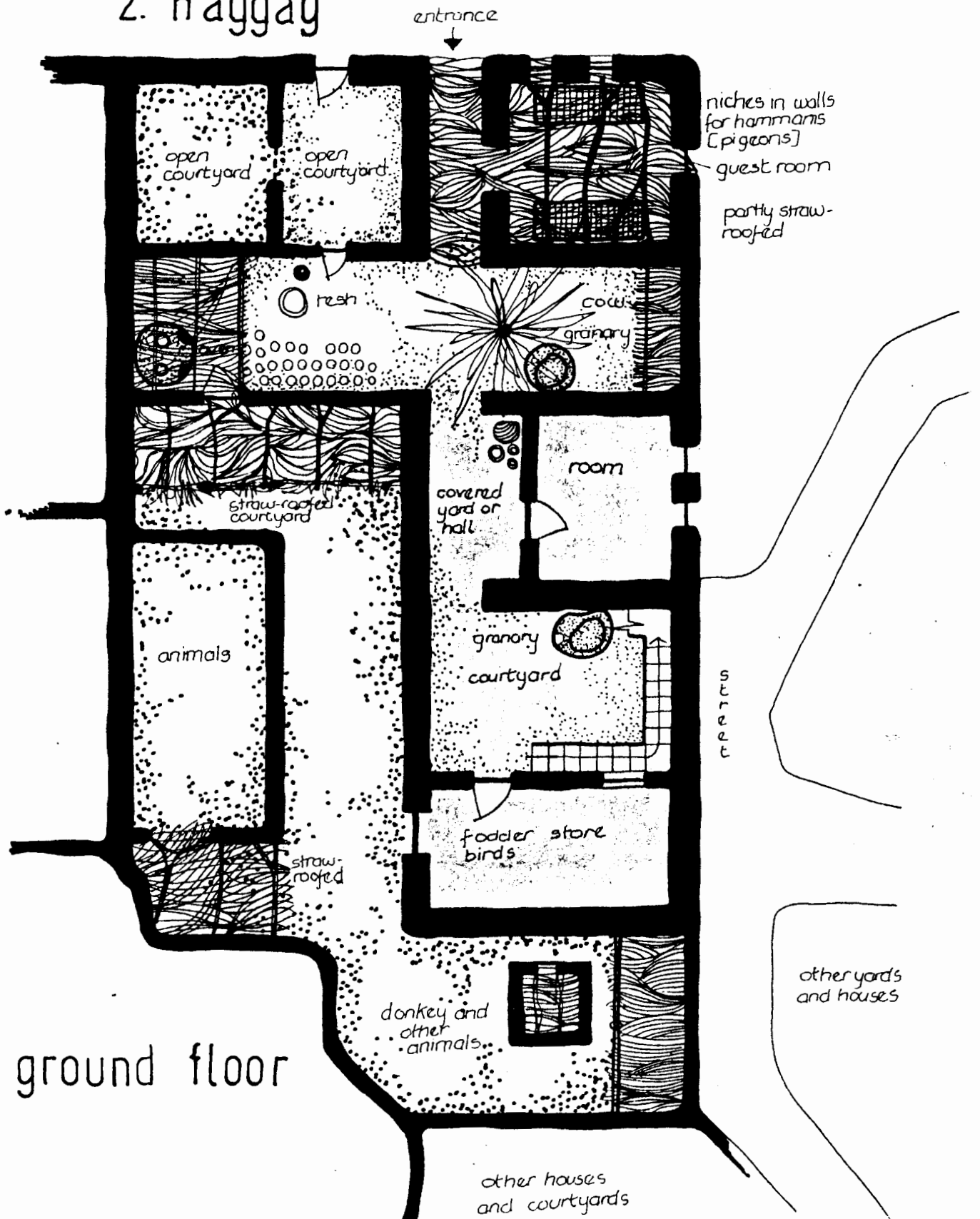
The whole appearance of the house inside is fairly spacious and very much cleaner and more organised than in Gourna. Animals are absent from the living areas and guest room--they have their own area. *why?*

The ovens used for baking bread and the whole technique of baking the bread is the same as in Gourna.

The difference to Gourna is that in these villages each part of the house has a specific function which has been worked out by the owner himself and not someone else, although one must remember that Hassan Fathy had designed the houses originally for specific families.

There is much more coherence in the jigsaw of roofs and courtyards and terraces and streets which make up a small hamlet than in Gourna.

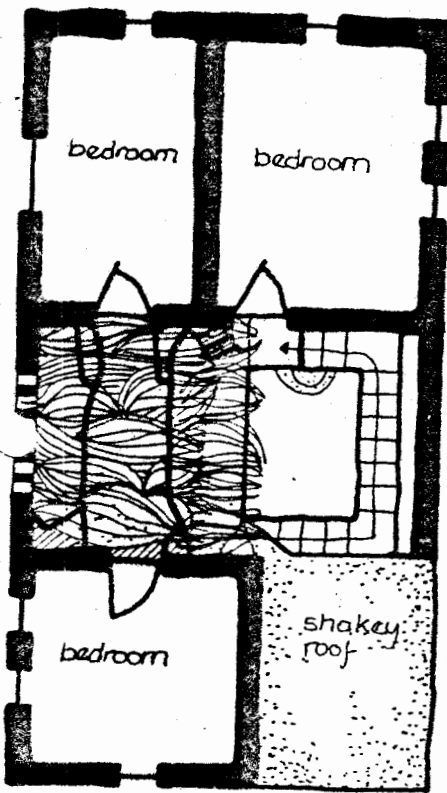
2. Haggag



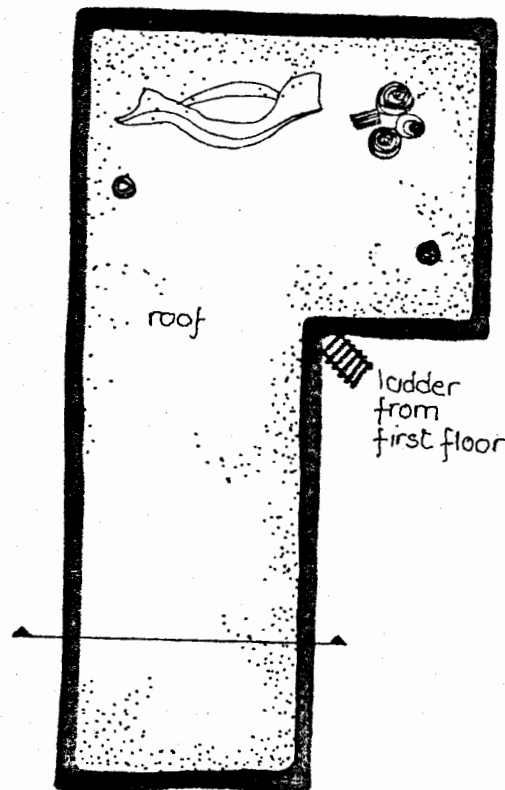
A very strange and wonderful phenomenon exists of passing from a street through a courtyard, archway, house, courtyard to a street again. There seems to be no transition between public and private spaces, which seem to drift from one to the other.

All houses are not more than one storey (in most cases the roofs are used as well) and overlook each other on many levels, with communication across roofs, from one level to the other.

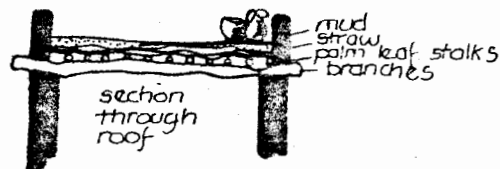
- Three houses were studied in detail
1. The house of Ahmed Hussein
 2. The house of the Magistrate
 3. The house built by Haggag, the mason.

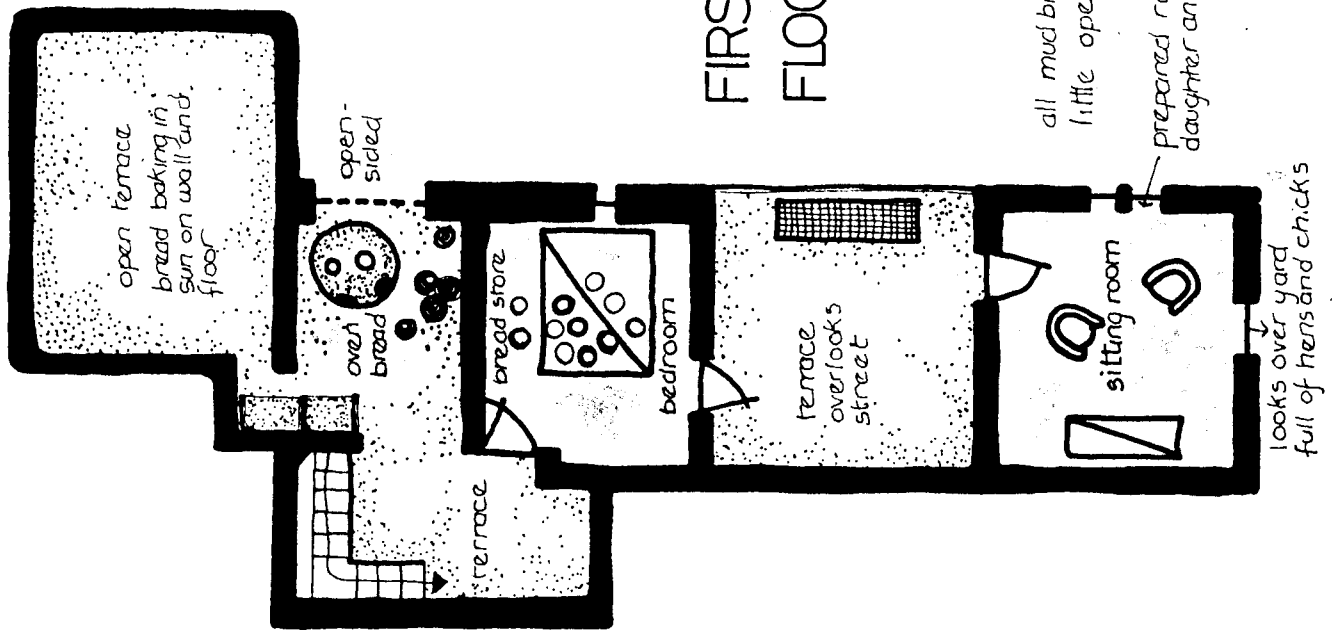


first floor



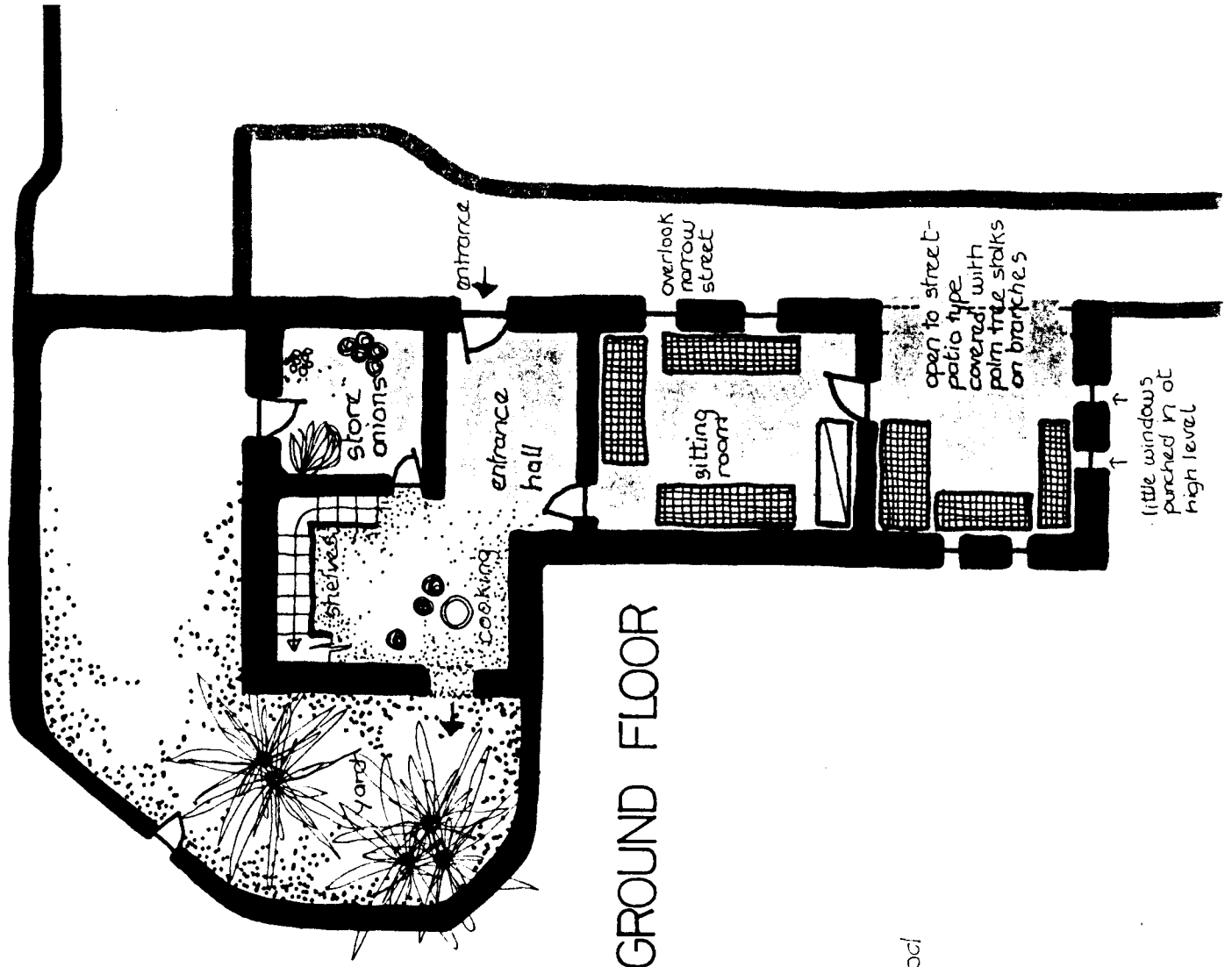
roof





FIRST FLOOR

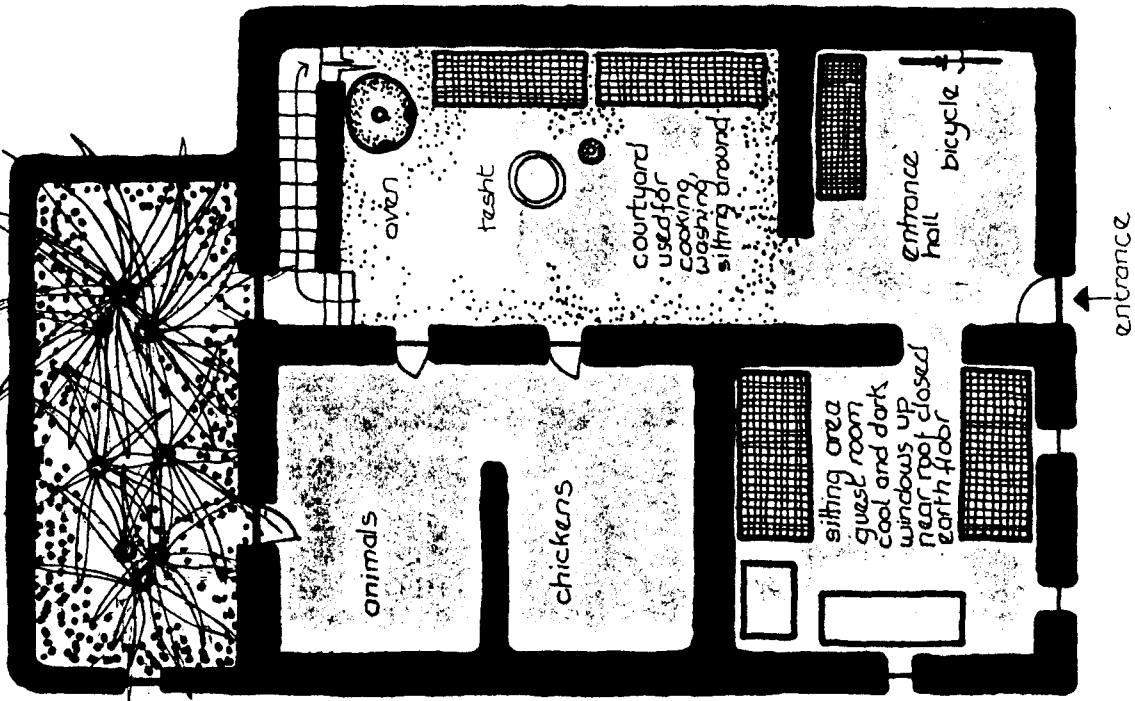
all mud brick and a lot of wood
 little openings onto outside
 prepared room for daughter and husband



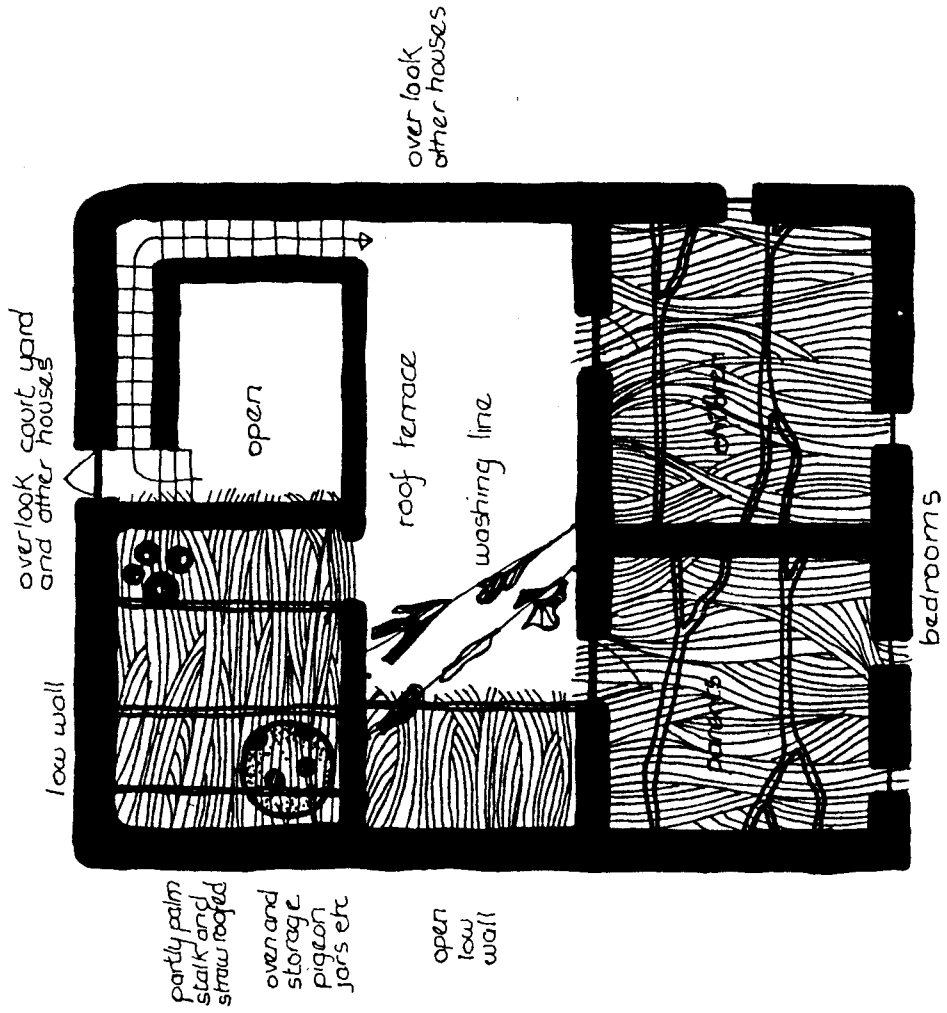
GROUND FLOOR

little windows punched in at high level

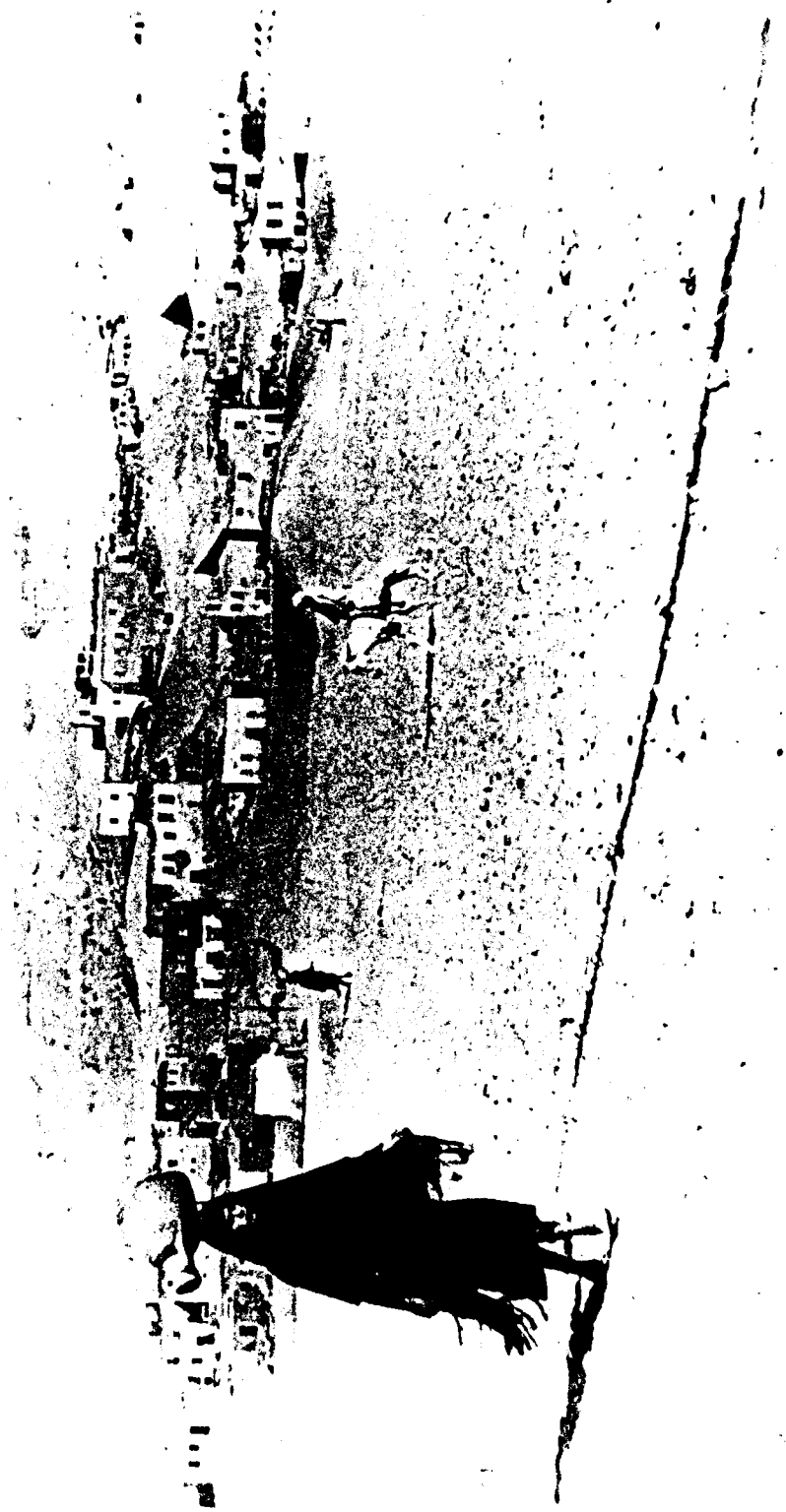
3. the Magistrate



ground floor



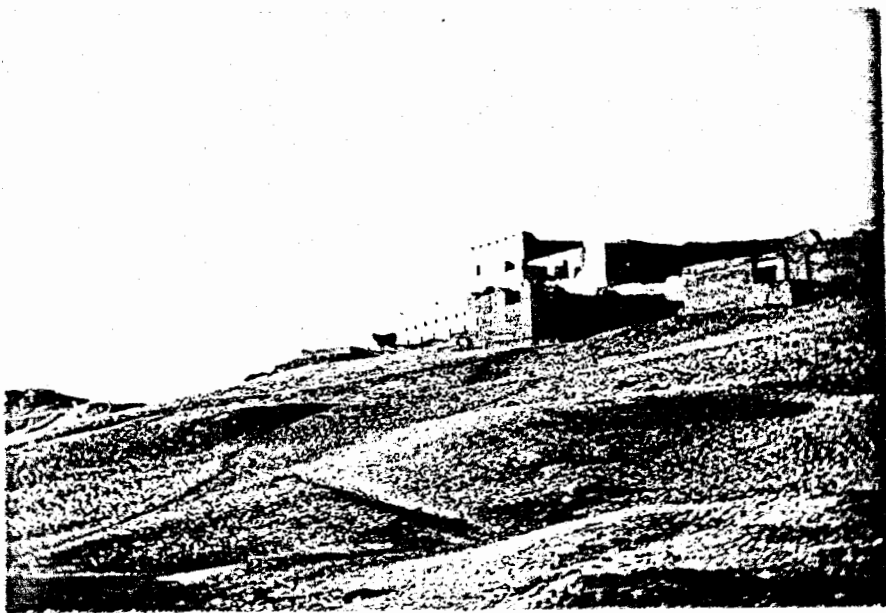
first floor



OLD GOURNA - dry, barren, hillside



OLD GOURNA - typical housing cluster



We did not see any attempts at building vaults and domes other than at New Gourna.¹

An attempt has been made to graft something totally new into an old structure something a great deal more thought out and a vast improvement on the usual government grid-iron schemes of re-settlement. It seems that Gourna still has'nt quite made it - but it's on its way there.

1. The flat-roof straw-and-timber technique is probably less complicated, time consuming & costly compared to the v.d. techniques and a better alternative under the present realities. v.d. techniques become a viable alternative only in comparison with 'modern' roofing techniques often suggested for rural areas.

