RehabiMed

5

QUARTERLY BULLETIN OF THE PROJECT TO PROMOTE THE REHABILITATION OF TRADITIONAL MEDITERRANEAN ARCHITECTURE

JANUARY 2006

Rehabilitation in Amman: traditional architecture houses an art gallery

Exterior of the art gallery in Amman

This two-storey building was constructed in 1929 in Jebel Al-Lweibdeh, at the time a prestigious neighbourhood in the growing city of Amman (Jordan). Over the years, the city expanded westwards, and well-to-do families left the district to go and live in one of the new upper-class areas of the city. Gradually, the neighbourhood deteriorated and the poorer families that replaced the elite were unable to maintain and preserve the houses they lived in. In many cases, new low-quality hybrid structures were also added to the buildings to meet the new tenants' needs. At the end of the last century, the dwelling in question, together with some other houses in the same street, was abandoned. In 2002, the building was purchased by the Amman Dar Al-Anda art gallery, and a local architect undertook its rehabilitation. The secondary constructions added to the building were demolished, and repair, conservation and rehabilitation work was carried out to return the house to its original condition. Two years later, the Dar Al-Anda Gallery moved into the building. The adjacent building houses a social centre for neighbourhood children. This type of intervention in the city's historic fabric represents a very positive initiative for the environment.

Rehabilitation of the M'Zab hydraulic structure

The great heritage, historical, cultural and economic value of the water catchment, storage and distribution system of the M'Zab valley is a sufficiently strong reason for the Algerian Ministry of Culture to invest 37 million euros on its rehabilitation. The ancient wells were sunk by the first settlers of the valley in the 10th century and are still used today, contributing to the balance of the region's ecosystem. These hydraulic reserves are basically used to water the palm groves, and it is the local Oumana Essail association that is responsible for maintaining the wells and the equitable distribution of water.

Emir Kusturica wins the Philippe Rotthier

The Fondation pour l'Architecture in Brussels awarded the Philippe Rotthier European Prize for Architecture to the musician and filmmaker Emir Kusturica, for the reconstruction of the village of Küstendorf, in Serbia. Kusturica's initiative promotes the region's traditional architecture as well as helping to reinforce peace in the territory. It also promotes the area's economy and its tourism sector, thereby contributing to the recovery of the area in both social and heritage terms.

View of the village of Küstendorf

Riwaq celebrates its 15th anniversary

In 2005, the non-governmental organization Riwaq celebrated 15 years of life with various events organized in Palestine, between June and September. Riwaq works on the conservation of Palestine's cultural, architectural and natural heritage. This anniversary marks the start of some changes in relations, improving the organization's collaboration network and establishing dialogues not only with cultural heritage bodies but also with local and international communities.

One of the festive events organized by Riwaq

The Holcim prize, promoting respect for traditional heritage

A project by the Moroccan architect Abdelghani Fenjiro for the construction of a school in the small village of Tamterga in Taroudant (Morocco) has been awarded the Holcim prize. This project respects the stone and earth architecture of this mountainous region and is set respectfully in the traditional urban fabric. As the architect says, this prestigious prize to recognise sustainable construction is an example of the efforts Morocco is making to introduce infrastructure into the rural environment in harmony with traditional heritage.

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AGENCIA ESPAÑOLA DE COOPERACIÓN INTERNACIONAL

Project coordinated by: Col·legi d'Aparelladors i Arquitectes Tècnics de Barcelona

Thatch and cob at the ICOMOS symposium in Chiètres

The use of thatch and cob in rural construction was the subject of study in early October in Chiètres (Kerzers, France), at the symposium of the International Council of Monuments and Sites (ICOMOS). It was organized by Anne Razali, coordinator of the association Le chemin des blés, and brought together specialists from various fields, including geographers, archaeologists, historians, architects and engineers. The meeting served to present the experiences of several of the participants, including Anne Razali herself, who explained her experience and the willingness to be captivated by the beauty of a straw roof. The castle that housed the space for the interpretation of the Chemin des blés landscape of Fey was crowned by a superb thatched roof. This splendid structure, the work of Markus Sommer, an artisan from Berne (Switzerland), was deserving of a film. ■

Cultural activities in Islamic Cairo

The cultural use of restored buildings will lead to greater knowledge and protection

The Archaeology Committee of the Supreme Council of Antiquities, directed by Zahi Hawass, is considering using old restored buildings in Islamic Cairo, including its *sabils* (public fountains), for specific cultural and artistic activities so that local residents can enjoy them. Hawass stressed the fact that these activities would help to protect these historic buildings and explained that each building would be used for a specific cultural activity. One example is the Qasr Al-Aini building in Islamic Cairo, which has already been chosen for a new use. ■

Italy promotes rural architecture

In Italy, a law on traditional rural architecture was passed on 12 October 2005 with a view to financing a return to the historical and functional integration of rural structures into their environment. This national law finances the recuperation of constructions built between the 13th and 19th centuries that are significant testimony to the history, anthropology and urban of a territory—that is, towns and villages, rural communities, traditional farming economies and the evolution of the landscape. It covers typologies such as stone walls, the paving of open spaces, canalization and irrigation systems, and walls to contain terraces.

Subsidies may be requested for interventions that represent improvements in the functioning of farms, the modification of the use of dwellings due to demonstrable requirements, and reuse for farming activities. All restoration, alteration and reconstruction work must be carried out using the materials employed by local tradition. ■

Increased involvement of the public authorities

The sixth thematic meeting on the conservation and valorization of traditional African architecture held in late October 2005 in Dakar (Senegal) encouraged African public authorities to promote traditional architecture by constructing communal infrastructures inspired by traditional models.

Participants in the meeting stressed that African states have to make the conservation and valorization of traditional architecture a priority in their development plans and take them into account in national policies. This would involve the application on the part of the public authorities of suitable legislation to conserve and promote traditional architecture. The meeting also served as a reminder that education plays an important part in conservation and that, first of all, as pointed out by the representative of the Africa 2009 programme, Fallo Baba Keïta, an inventory of African architectural forms needs to be drawn up. ■

A children's book explains the centre of Beirut

Writer Maria Pascalidès, architect Grace Hanna and graphic artist Maria Kassab have published the book *Je découvre en jouant le centre-ville de Beyrouth*. This is a guide to routes that present historical information about the city by means of games. It is aimed at children over the age of 10. ■

Collaboration for the rehabilitation of Azemmour

Between 5 and 12 December 2005, the Moroccan city of Azemmour hosted the seventh El Jadida photography meeting. On this occasion, eight photographers took the city and its people as their inspiration for the creation of a photographic collection that will be shown both in Morocco and abroad. Money raised by the exhibition and the publication of the accompanying catalogue will go towards the rehabilitation of the city. ■

RehabiMed news

First RehabiMed seminar in Cyprus

From 7 to 14 November, Rehabimed organized the first seminar on Rehabilitation and Urban Landscape in Lefkosia and Lefkara, Cyprus, with the participation of some 40 professionals in the field, representing 10 Mediterranean countries. The venue chosen for the seminar in Lefkosia was an example of traditional architecture that has been awarded the Europa Nostra prize for rehabilitation.

The seminar, for the training of young professionals, took a twofold theoretical and practical approach. The sessions opened with an overview of traditional Mediterranean architecture, completed by a more detailed look at this form of architecture in Cyprus by Eliana Georgiou and Maria Philokyprou. Gilles Nourissier presented the RehabiMed method for urban and building rehabilitation, concentrating particularly on diagnosis of and intervention in façades. Aureli Santos, of Foment Ciutat Vella in Barcelona, completed this exposition with real urban experiences that highlighted aspects of citizen participation, and Soledad Garcia Morales focused on the diagnosis and treatment of damp as a frequent problem in traditional buildings. Irene Hadjisavva and Evi Fiouri presented the pilot operation that RehabiMed plans to implement in the village of Lefkara.

The presentations excited a great deal of interest among the attendants, and the practical exercises organized to complement them, in which the participants were involved, served for a more detailed study of the themes presented and produced some high-quality results.

All the participants returned a very positive assessment of both the training contents and the atmosphere of work and cooperation among professionals from countries with different cultures and traditions but united by the problems they face in the rehabilitation of traditional architecture.

RehabiMed present at Barcelona + 10

The Euro-Mediterranean summit that took place in Barcelona on 27 and 28 November, coinciding with the 10th anniversary of the Barcelona Process, known as Barcelona + 10, included a series of parallel events to extend and complement the Summit's social and institutional dimension and to promote culture. On 28 and 29 October, Barcelona was the venue for the seminar "Cultural Heritage within the Barcelona Process-Assessment and Orientations", organized by the RMSU and the IEMed, with the aim of evaluating the results of the 10 years of the Barcelona Process in the field of culture and setting new cultural challenges for Euro-Mediterranean action. The seminar comprises thee work groups: Regional partnerships and cooperation in cultural heritage; Public and private investment in cultural heritage, and Professional and institutional capacity in the management of cultural heritage. They generated interesting contributions and ideas that are recorded in the publication available for consultation at www.euromedheritage.net. Of the 40 participants, five were RehabiMed members, who were present in the three work groups. The second Meeting of Network Coordinators of the Anna Lindh Foundation for the Dialogue between Cultures was held on 27 November, also in Barcelona, at the headquarters of the IEMed. This interesting meeting presented the strong and weak points of this young Foundation promoted by the European Commission and based in Alexandria. Despite its limited budget, it is beginning to organize regional projects. See www.euromedalex.org. The RehabiMed project manager took part in the meeting as an observer.

Rehabilitation and Artisans seminar in Cairo

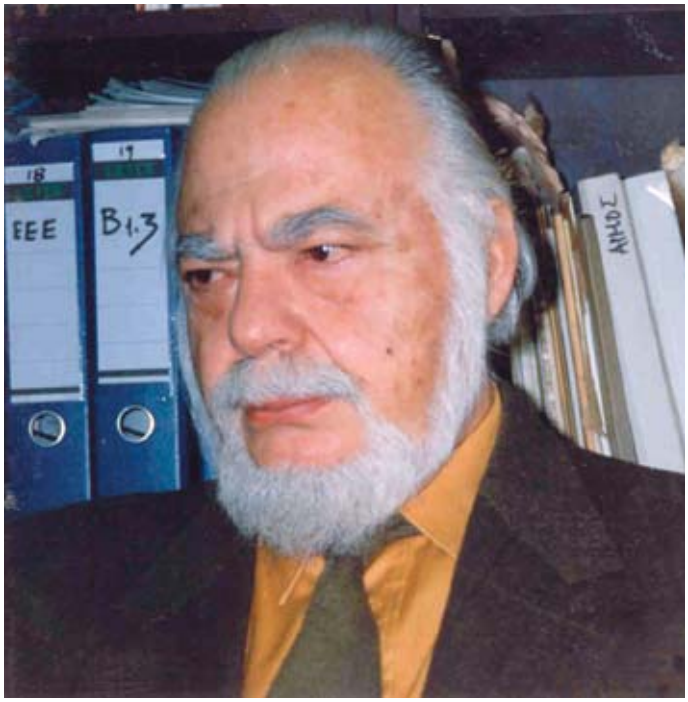
The second RehabiMed training seminar will take place from 1 to 8 February 2006 in Cairo (Egypt), this time dealing with Rehabilitation and Artisans.

This is a unique occasion for professionals in architecture and urbanism of Mediterranean countries to share experiences. It will present essential aspects of urban and building rehabilitation, specifically analysing problems related to the social fabric of artisans in Islamic Cairo and the alternatives of this economic sector in the face of new local and global economic challenges. The importance of this sector is indisputable in most Mediterranean cities, and particular attention should be paid to its role and needs when considering rehabilitation operations. Training will be conducted in English.

New RehabiMed seminars

Continuing the training activities in Cyprus and Egypt, two new seminars are being organized for the coming months: Rehabilitation and Social Action in Marrakech, Morocco, from 27 March to 3 April 2006, and Rehabilitation and Sustainable Tourism in Kairouan, Tunisia, from 19 to 26 June 2006. The basic contents of these two seminars will be similar to those on previous occasions, but as their title explains, they will centre specifically on the social problem of housing in the historic centre and on the role of cultural tourism, all from the viewpoint of rehabilitation of traditional architectural heritage. These two activities will be conducted in French. Consult the programme and register at: www.rehabimed.net.

Marrakech will be the venue for the seminar on Rehabilitation and Social Action



Nikolaos Moutsopoulos

"We have to preserve our built cultural heritage, our traditions and our beliefs"

Doctor of Engineering and architect Nikolaos MOUTSOPOULOS is one of the best-known professionals for his extensive, rigorous work on Ancient and Byzantine architecture. He is a lecturer in the Architecture Faculty of the University of Salonika (Greece), a member of the Athens Academy, the Pontanian Academy in Naples and the Science Academy of Bulgaria, and President of the Institute of Byzantine Studies at the University of Salonika. He has previously been President of the International Committee of Vernacular Architecture (CIAV-ICOMOS), the National Committee of the IBI (Internationales Burgen Institut) and the International Scientific Committee of the ICOMOS. Professor Moutsopoulos has studied and published various books about castles and medieval fortified towns in Greece and has carried out projects to revitalize historic centres such as Rethymno in Crete, the upper ciudad of Salonika and the town of Kastoria, among other Greek cities. He has published several studies on Byzantine monuments and habitat and vernacular architecture. He has given innumerable lectures on the subject at international and local congresses.

Do we have a 'moral' obligation to continue defending an architecture that is linked to uses that are gradually disappearing?

By way of example, in Laconia (III, 16, 1) the Greek traveller Pausanias explains how a dream stopped the priestess of the temple replacing the worn limbs of the statues in the choir of Hilaeira and Phoebe. The dream, which expressed the divine will to protect the authenticity of the statues, represented an obstacle to the harmful intervention that would have destroyed the statues' inner "power".

"Dialogue between buildings and their environment is an essential value"

With reference to architectural monuments such as the temples of antiquity, I will speak of the Doric temple built of tufa, the temple of Hera, in Olympia. Throughout the long centuries of its existence, the temple suffered damage, and the interventions and restoration work are still visible. The method of substitution of the worn architectural parts is an important course for any architect involved in the ethics of intervention in architectural monuments. In interventions and restoration work carried out to ancient monuments, as is the case of the substitution of destroyed Doric columns, the new columns imitate not the morphology of the damaged authentic parts but the rhythm (the "fashion", we would say) of the period of restoration.

Since the purpose of the building is to be used, the problem of continuity of traditional uses and functions of traditional architecture produces opposing opinions, which some call "schools". Whatever the opinion of the competent institutions, it is necessary, be it in a district or a specific historic centre, to preserve a series of dwellings that are typologically and morphologically representative of the spirit and the needs of their creators for historic and didactic reasons (social reasons and reasons of construction). The principles and the philosophy that should prevail during the restoration of other dwellings will depend on their antiquity and their state of conservation and, of course, on the "category" of their listing in the "register" of the built context.

Some principles applied in the almost complete "reconstruction" of cities destroyed during World War II in Central and Eastern Europe (in Germany, Poland, the Czech Republic, Hungary and other countries) were implemented exclusively for purely emotional and "national" reasons. The choice of this solution is linked to the problem that the reconstructed territories belong to modern, evolving society; it should not be necessary to serve only the needs and benefits of tourism. The choice of the overall reconstruction method presupposes the existence of old plans of the constructions (photographic archives and other information) and, of course, the will of the inhabitants.

Another contrary, extreme option is the one that rejects or is indifferent to historical sources and respect for the authenticity of forms. This choice seeks to alter both the territory and the urbanism of these enclaves and the typology and morphology of the buildings. The application of new construction norms leads to the disappearance of all memory of the historical past. Naturally, I do not accept this solution. I think that an honest project to solve this very widespread question should be preceded by a study of all the characteristics of the enclave's architectural and historic tradition, and the selection of dwellings to be preserved and rehabilitated. At the same time, it must show absolute respect for traditional construction techniques and make its selection on the basis of the typology and architecture of the dwellings to be built on specific traditional sites. Some of the selected dwellings should be turned into museums. The selection of the buildings in question will depend on the type of construction, which may be traditional or more modern. Whatever the final choice is, it is necessary to consider, with respect, the problems of space (interior and exterior) and the architectural values of volume, in such a way that the scale and the heights are not disrupted. It is also necessary to make a sensitive study of the nexus between the new and the historic buildings, and their context, in order to prevent a scandalous irregularity taking the place of integration and disciplined "cohabitation".

Characteristic examples are the interventions carried out by Bulgarian architects in historic enclaves such as Messimvria (Nessebar), Sozopoli (Sozopol) on the coast of the Black Sea and in inland Bulgaria, in Meleniko (Melnik) and Kopriftitsa in the north.

"Rehabilitation projects must be directed by persons with experience"

What do you consider to be the essential values of traditional architecture that need to be preserved, and which can we give up?

I think that the essential values of traditional architecture are the formation of the volumes and the buildings' dialogue with the natural environment. These values have to be respected with devotion and used to learn.

The tourist sector has brought about major transformations in traditional enclaves. Can sustainable tourism generate overall interventions that also respect traditional architecture?

The tourism problem involved in any rehabilitation, satisfactory or otherwise, of a traditional enclave calls for great sensibility. It has to be "invited in" at the right moment, when the work on infrastructure and reception are complete and the inhabitants have been correctly informed.

Some rehabilitation interventions turn small enclaves into great theme parks. Is this kind of caricature better than disappearance?

The overall, critical problem of reanimation and rehabilitation of a historic enclave requires careful attention. It is necessary to protect the enclave's historic values in order to prevent excesses and the use of non-traditional means (based on arbitrary options), as is the case of the well-known Disneyland centres (in the USA, in France and perhaps elsewhere, too) or with similar choices such as those we have seen in Tunisia.

Is turning some buildings into museums the only way we have of handing down the authenticity of this heritage to future generations?

I do not think that the "master key" solution of transforming traditional, rehabilitated big old houses into museums is right. Traditional rehabilitated enclaves have to be living organisms that can respond to their inhabitants' needs, not museum installations that serve solely to satisfy the curiosity of tourists.

Is the rehabilitation of buildings and the revitalization of urban areas the key to preserving heritage values? Where is the dividing line?

It is true that a disciplined, correctly implemented project for the revitalization of urban areas, integrated and organized into a hierarchy in the context of a major project of adaptation, is the pillar of survival and development of the country's historic regions. In these regions, the projects must be directed by persons with experience and extreme sensibility; they will decide which interventions should be applied in enclaves within development areas and the regulation of priorities of the interventions. Only in the case of buildings that are exceptional due to their typological or morphological value is it necessary to turn them into traditional, well-organized museums or ethnological parks, like those in Rumania (Museul Satului), Belgium, Switzerland, Scandinavian countries, Bulgaria (Etara) and other places. Before making any decisions with regard to intervention in historic enclaves (with particular attention to the interpretation and importance of the term), it is essential to inform (not just to provide information, but above all to educate) the region's inhabitants of all ages. We have to ensure that: a) they are aware of the importance and value of their historic enclave; b) not only are they not losers but they actually benefit from the interventions carried out and the conservation of their dwellings (with public subsidies or with their own funds, according to the economic system of each country), and c) the purity of our built cultural heritage is preserved, like our traditions and beliefs, because they essentially constitute an act of civilization and patriotism.

Salonika, 6 December 2006

Graphic testimony

Interior of a house in Damascus. Drawing by Barclay after a photograph. Late 19th century.

Damascus is one of the most visited, most described and most praised cities in books by travellers over the centuries, and its great mosque is always the subject of meticulous description. From the texts of Rihlas to the scientific expeditions of the 19th century, Damascus is the beautiful, the blessed and the chosen city. The descriptions of its houses and the sensations produced by strolling through its streets coincide down through the centuries. The refinement and richness of the interiors of the houses contrast with the austerity of their exteriors. Its narrow, dark streets heighten this perception. Barclay's illustration is accompanied by a text by a Doctor Lortet, sent on a scientific mission. The references to these circumstances are quite explicit: "Although the stones are very ordinary and the quarries are situated near the city, the houses of Damascus, simply covered with compressed clay terraces, are built of sun-dried bricks, rendered with mortar of a lovely golden yellow; they normally comprise a single floor and have very simple exteriors, while very often the most superb splendour reigns in the inner courtyards." Many centuries earlier was Ibn Jubayr (1145-1217), who described in similar terms its streets and constructions: "Its streets are narrow and dark. The city is built of rammed earth walls, a coat of clay over a layer of reed. (…/…)".

Ibn Jubayr. "Relations de voyages" in *Voyagers Arabes*. Gallimard, 1995.

Reflections

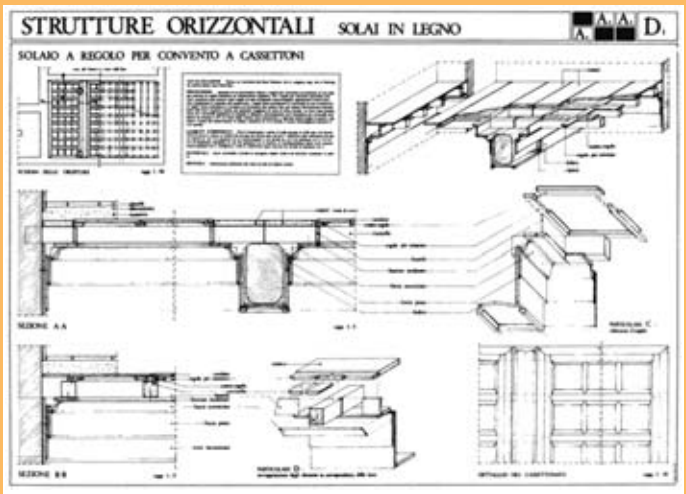
Manuale del Recupero: a rehabilitation tool

Rehabilitation work evidences the serious loss of confidence of architects, engineers and even artisans in pre-modern construction materials and techniques. Yet it is precisely these materials and techniques that characterize traditional Mediterranean architecture, in all its geographical and cultural diversity.

A new line of work emerged as an alternative to laws and norms of heritage protection in 1983, with the start of work on the *Manuale del Recupero* by the *Comune di Roma*. This is an approach that seeks to understand the built environment as a whole, as a living organism that is transformed according to the needs of contemporary life. The idea is simple: if we know how this architecture is built, how it stands up, how it is decorated, we can rehabilitate it without detracting from it, and the owners and inhabitants will recognise it as a value.

The *Manuale del Recupero* are necessarily specific local resources that are made available to architects, engineers, construction companies and owners. Whereas a heritage act is usually promoted by a State, the *Manuale del Recupero* can only be promoted by a municipality (Roma, Città di Castello, Palermo) or a homogeneous region (Abruzzo). All of these works are based on a preliminary inventory, the reconstruction of technological practice and its graphic representation to provide all the information for on-site application of the technique, like pre-modern construction treatises (assembly charts, order and sequence of coats and layers, specific solutions, etc.). A further step has been taken in this direction in Italy since 1997 with the *Codice di Pratica*. This is an operative document, also on a local scale (Sassi di Matera, Palermo, Ortigia), which addresses specific problems of traditional construction. Its philosophy is to 'conserve' but also to 'secure' without falling into the pitfalls of reinforced concrete codes designed for new buildings.

Without using these names, though instilled with the same philosophy, there are numerous works in the Mediterranean basin that are blazing an interesting trail: the Compagnons du Devoir in France, the studies into timber structures by Enrique Nuere in Spain, the intervention sheets of the Department of Antiquities in Israel and the Rehabilitation manuals of the CORPUS Levant project for Syria and Lebanon.



RehabiMed Vocabulary

	Pitched (Sloped), roof	Flat roof	Tile	Eaves
Arabic	سَقْف مائل	سَقْف مُسَطَّح	قَرْمِيد	طَرَفُ السَّقْف
Catalan	Teulada	Terrat	Teula	Ràfec
French	Toit en pente	Toit plat	Tuile	Avant-toit
Greek	Κεκλιμένη στέγη	Επίπεδη στέγη (Δώμα)	Κεραμίδι	Απόληξη στέγης (καρκάνι)
Hebrew	גג רעפים	גג שטוח	רעף	מיזחלה
Italian	Tetto	Tetto piano (Terrazzo)	Tegola	Grondaia
Spanish	Tejado	Azotea	Teja	Alero
Turkish	Eğik Çatı	Düz Çatı	Kiremit	Saçak

Agenda

New rehabilitation products

From 5 to 8 April 2006, the US city of Chicago will be hosting the Traditional Building Exhibition and Conference, a major date for the world of rehabilitation of traditional architecture, since it presents the latest products in the sector to go on the market. Furthermore, various experts from all over the world will debate the criteria and problems surrounding intervention in traditional architecture. More information at:
http://www.traditionalbuildingshow.com/index.shtml

Architectural heritage in Malibu

In January 2006, the Getty Foundation is opening a new installation, the Getty Villa in Malibu, devoted principally to the diffusion, research and study of Mediterranean culture. From 28 January to 1 May 2006, the exhibition "Antiquity & Photography: Early Views of Ancient Mediterranean Sites" will present over a hundred photographs taken between 1840 and 1890. More information at:
http://www.getty.edu/visit/calendar/days/03022006.html

Architecture on the fringes of globalization

From 23 October 2005 to 26 March 2006, the Fondation pour l'Architecture is holding the exhibition "Alter Architecture. Ici, ailleurs & autrement", the basic aim of which is to publicize the great potential of a very diverse architecture situated on the fringes of globalization. This is architecture with roots, linked to the territory in both urban and rural nucleuses, whether built to last or ephemeral, by architects or other people. They all share the common factor of respect for the cultural and architectural tradition of each area and respect the environment.
Of particular interest are the sections about the M'Zab Valley in Algeria, with studies by the architect André Ravéreau, and the analysis of the Kurdish villages of Syria. More information at:
www.fondationpourlarchitecture.be

Tradition under debate

From 15 to 18 December 2006, Thammasat University in Bangkok (Thailand) will be hosting the congress Hyper-Traditions, organized by the International Association for the Study of Traditional Environments (IASTE). Some of the different disciplines used to present the concepts of tradition will be architecture, history of architecture, history of art, folklore, sociology, urbanism and archaeology. The speakers' addresses will centre on three main lines of debate: Identity, heritage and migrations; Hyper-traditional virtual spaces and Real spaces with virtual traditions. More information at:
arch.ced.berkeley.edu/research/iaste/2006%20conference.htm

X International Dry-stone Congress in Montalbán, in the Province of Aragón, Spain

The next international dry-stone conference, organized by the International Scientific Society for the multidisciplinary study of dry stone, will take place in Montalbán (Aragón) in September 2006, in collaboration with Río Martín culture park. More information at:
http://www.maisondelapierreseche.org

PUBLICATION NEWS

Rehabilitation of a traditional house in Cairo

Dimitris Philippides, ed.
Melissa Publishing House, Athens, 2005
ISBN 9602042494 -Greek / ISBN 9602042486 -English
Languages: Greek and English. 184 pages. 53 euros.
This architect and lecturer who directed the classic collection on traditional architecture by Melissa publishers has now published a review of architecture of the Aegean islands. In 11 chapters, specialized authors create an across-the-board discourse based on such interesting themes as the decoration of houses and industrial heritage, among others. From prehistory up until the present day, their specialist discourses enrich these new reflections on the traditional architecture of the Aegean.

WEB. Rehabilitation of a traditional house in Cairo

http://www.arabfund.org/suhaymi/
The rehabilitation of El Suhaymi house in the Islamic centre of Cairo began in 1997. The Arab Fund for Economic Development supported the project and helped to finance it. This intervention led to the rehabilitation of two neighbouring houses: Mustafa Gafar and El Kharazaty. The El Suhaymi complex is currently one of the most visited spaces by tourists interested in discovering Cairo's traditional 18th-and 19th-century architecture.

REHABIMED BULLETIN Telephone: +(34) 93 393 37 70 Fax: +(34) 93 240 23 60 e-mail: rehabimed@apabcn.es website: www.rehabimed.net

Editorial board: Xavier Casanovas, Ramon Graus and Oriol Cusidó Coordinators: Jordi Marlet, Elisenda Pucurull and Montserrat Villaverde
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