82 VILLAGES · 367 HERITAGE SITES · 5 DISTRICTS OF SOUTH LEBANON

Heritage damage in South Lebanon, 2024–2026

What these villages once held, what the wars have destroyed and what can still be saved



The shrine of Mhaibib and the old quarter of Blida, Marjaayoun district, before the start of the war. Both are now lost.

195
of the 367 documented heritage sites are lost: more than half

77%
of historic quarters lost (40 of 52)

83%
of Shia religious sites lost (60 of 72)

79%
of old cemeteries and mausoleums lost (19 of 24)

"Lost" refers to heritage sites that have been destroyed or severely damaged. As many sites consist of entire quarters or groups of buildings, the actual number of lost buildings is significantly higher.

This key findings report presents the main results of Biladi's documentation of cultural heritage across 82 villages in South Lebanon. The full report will be published in January 2027, alongside a book and an exhibition at the Lebanese National Library, as part of an awareness-raising campaign on the destruction of built heritage, to be launched by Biladi in collaboration with the Ministry of Culture.

BILADI TEAM

Joanne Farchakh Bajjaly	General Manager
Dr. Rana Dubeissy	Project Coordinator & Academic Supervisor
Arch. Ali Kaddoura	Field Supervisor
Clara Achkar	Financial Coordinator
Lila Bajjaly	Communication Officer
36 students	Faculty of Architecture, Lebanese University

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WHY THIS WORK MATTERS

Documenting to prevent erasure

Biladi began documenting the heritage of South Lebanon in October 2023, when the first exchanges of fire emptied the villages closest to the border. 3 years on, this work continues.

This documentation work is part of the ongoing mission that Biladi has been pursuing since the Beirut port explosion in August 2020: to intervene wherever heritage is under threat, and to work alongside the communities to which it belongs. Biladi believes that heritage is a fundamental human right, and that no community should have to endure the loss of its history or the destruction of the places that embody it.

When war renders sites unreachable and reduces them to ruins, documentation is the only tool that remains. It is the only way to fight the erasure of memory and heritage, and it can become a decisive factor in reconstruction. The project aims to safeguard people's memories and the places to which they belong, as well as to support communities who are suffering and contribute to their long process of healing.

The war in South Lebanon

> **The cause of the destruction.** The destruction documented in this report was caused by Israeli military operations in South Lebanon: air strikes, artillery fire and, during the ground invasions of 2024 and 2026, the large-scale demolition of buildings and whole quarters.

Cross-border fighting began in October 2023, in the wake of the Gaza war, and escalated into an Israeli air campaign and ground invasion in the autumn of 2024. Despite the ceasefire in November 2024, Israeli strikes continued almost daily, and in March 2026, the war resumed with a renewed air campaign and a large-scale ground invasion of the South. By November 2026, Israeli forces were still occupying a strip of South Lebanon extending approximately 10 kilometres inland; according to a New York Times investigation published in October 2026, 48 of the roughly 60 villages and towns located within this zone have been largely levelled.

Lebanon and Israel are both parties to the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict. International attention has mainly focused on famous sites such as the UNESCO World Heritage Sites of Tyre and Baalbek. This report, however, draws attention to the heritage of ordinary villages, which is far less visible and far less documented.

Heritage is a fundamental human right. Where it cannot be protected, it must at least be recorded, so that it is never erased.

KEY FINDINGS

More than half of the documented heritage is lost

Between 2024 and 2026, a team of 36 architecture students and recent graduates from the Lebanese University mapped 82 villages in 5 districts of South Lebanon: Bint Jbeil, Marjaayoun, Tyre, Nabatieh and Hasbaya. They documented 367 heritage sites in 66 of these villages, and recorded the condition of each one before 2024, after the 2024 war and after the 2026 war.

195

of 367 sites have been lost (53%): 87 during the 2024 war, and **another 108 in 2026**

20

villages have lost all their documented heritage

20%

of the sites are still in use today, compared to 76% before 2024

How to read the figures: "Lost" always means destroyed or severely damaged. A "site" can refer to a single building, an entire historic quarter or group of houses; the number of lost buildings is therefore much higher than the number of sites.

Scope of this report: This report covers only the 82 villages included in the village mapping. A second report will present the key findings for 5 localities in the Nabatieh district: Nabatieh Fawqa, Nabatieh Tahta, Kfartibnit, Zawtar East and Zawtar West. Mapped and documented building by building, these localities serve as case studies of the destruction and the types of destruction inflicted during the 2 wars of 2024 and 2026.

Five key points regarding this rural heritage

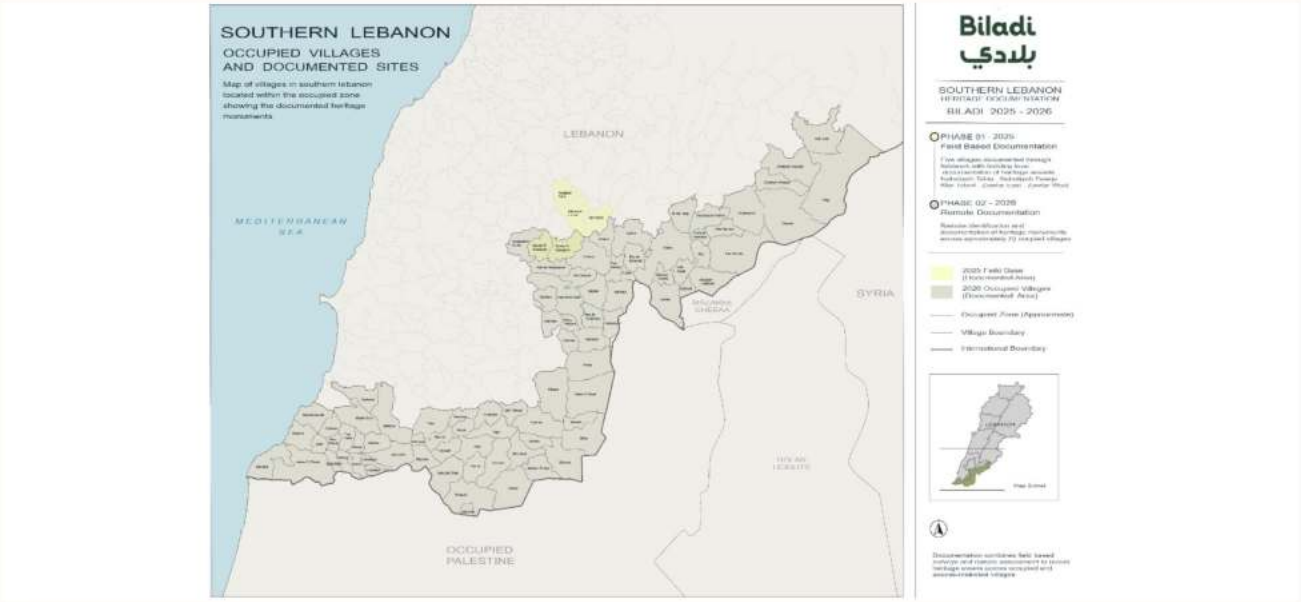
- **These are small, rural and vulnerable villages:** Of the 82 villages concerned, 60 have fewer than 5,000 residents and 68% are economically vulnerable. Their heritage is often one of the few assets they have.
- **They were home to a rich heritage:** mosques, churches and shrines, old stone quarters, castles and temples, cemeteries, springs and ponds, some of which were over 2,000 years old.
- **The destruction occurred in 2 waves, most of it in 2026:** 37 of the sites lost in 2026 had survived the war of 2024 and were still in use.
- **Entire villages have lost their heritage:** In 20 villages no documented sites remain, and in 42 no heritage sites are still in use.
- **Religious sites have sustained heavy destruction:** 83% of Shia religious sites and 9% of churches and convents are lost. Historic quarters (77%) and cemeteries (79%) have been almost completely erased.

What this means: Houses, public buildings and springs form the basis of village life: shelter, institutions and water. Religious sites, cemeteries and ancient sites embody the sense of belonging: faith, ancestors and deep-rooted history. In 20 villages, both of these aspects have been lost. This record is now the only trace of what once existed, and it must be an integral part of any reconstruction plan.

PART 1

The villages of South Lebanon under fire

These 82 villages are small, rural, far from the capital and poorly served. In this context, heritage is often one of the few assets a community has.



The documented villages in the five districts. Map: Biladi.

110 km
median distance from Beirut (81 to 152 km)

60 of 82
villages have fewer than 5,000 residents

68%
are economically vulnerable (56 villages); only 6 are well-off

81
villages rely on agriculture; 36 also on animal husbandry

77
villages have no hospital; 35 have no public health facility and 16 no school

44
villages depend on springs: natural heritage is also their water supply

A mosaic of communities: Most villages (62) are home to a single confession, and 17 are home to 2 or more. Shia communities live in 55 villages and Sunni communities in 15; the Melkite Greek Catholic (12), Maronite (10), Greek Orthodox (7) and Druze (6) communities live in a smaller number of villages.

A century of war in the villages' memory: Of the 79 villages with a written history, 55 recorded the Israeli occupation that ended in 2000, 37 the 2006 war, 32 the 2023–2024 war and 21 the 2026 war. Displacement is the common thread: 48 villages recorded waves of displacement, some more than once, and 19 recorded emigration abroad.

A rich, layered heritage: 66 of the 82 villages have at least 1 documented site, and 23 have 7 or more. Many sites span several civilisations: Tell Irmith in Chamaa is home to an Aramaean village, Roman–Byzantine remains and Crusader and Ottoman-era burials; the plaque of a Roman temple of Baal and Astarte (AD 196) from al-Dweir in Ain Ebel is now in the Louvre; in Mais Al Jabal, Greek, Syriac and Byzantine columns and inscribed lintels were reused in the old houses.

A WORD FROM THE FOUNDER

Refusing to let the villages disappear without a record

For more than twenty-five years, I have documented what wars do to heritage. As a journalist and archaeologist, I wrote about the looting of Iraq's museums and archaeological sites, about Syria, and about Lebanon. Again and again I saw the same thing: when the places that hold a community's memory are destroyed, the community loses far more than stones. It loses part of its story, and part of its ability to heal.

This is why I founded Biladi. And it is why, when the first exchanges of fire emptied the villages of the South in October 2023, we did not wait for the war to end. We could not protect these villages. But we could refuse to let them disappear without a record.

For three years, a team of 36 young architects from the Lebanese University documented 82 villages, site by site. When the roads were closed, they listened to the people who had been forced to leave: men and women who described, from memory and from their own photographs, the mosque where they prayed, the old quarter where they grew up, the cemetery where their parents rest and the spring that fed their village. This report is built on their words as much as on our data.

What it shows is hard to read. More than half of the documented heritage is lost, and in 20 villages nothing documented survives. But this record also carries a responsibility. It belongs to the people of the South, and we will give it back to them through the exhibition, the book and the website. Together with the Ministry of Culture, we will make sure it is part of every reconstruction plan, so that what is rebuilt respects what existed.

Heritage is not a luxury. It is a fundamental human right, and a need for people to heal after war. Once you know what has been lost, you cannot unknow it. I hope this report makes each of its readers a witness.

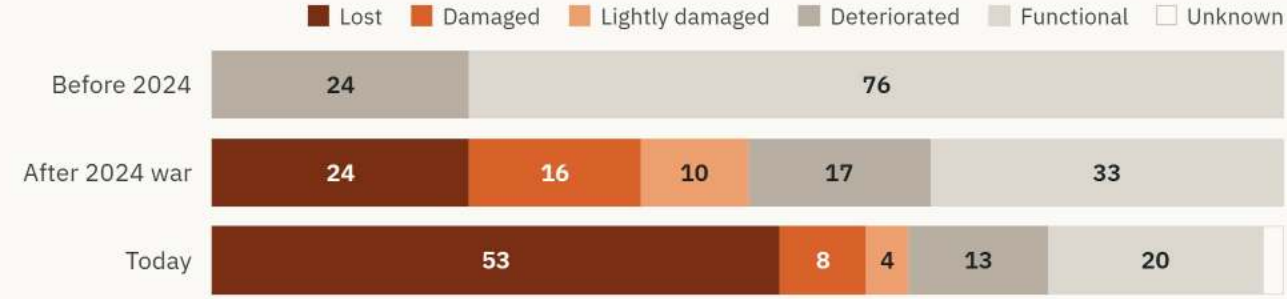
Joanne Farchakh Bajjaly

Founder and President, Biladi
Coordinator of the CER Regional Hub in the Levant

PART 2

What the wars destroyed

The destruction did not stop with the war of 2024, which resulted in the loss of 87 sites; the war of 2026 led to the loss of a further 108, 37 of which were still in use after 2024. Today 195 of the 367 sites have been lost, and the proportion of those still in use has fallen from 76% to 20%.



Condition of the 367 sites at each stage, % of sites. Before 2024 none was lost; about a quarter were already deteriorated.

The border districts lost the most

District	Villages	Sites	Lost today
Bint Jbeil	23	113	**64%**
Tyre (Sour)	20	49	**61%**
Marjaayoun	24	123	**54%**
Nabatieh	6	41	**49%**
Hasbaya	9	41	**17%**
All 5 districts	**82**	**367**	**53%**

37 of 74

Centuries-old heritage was not spared. Half of the sites built before 1700 have been lost; in every period of construction, 50% to 59% are lost.

72%

Rebuilt after 2006, lost again. 99 of the 137 sites restored or rebuilt after the 2006 war are lost again, against 37% of sites not damaged in 2006.

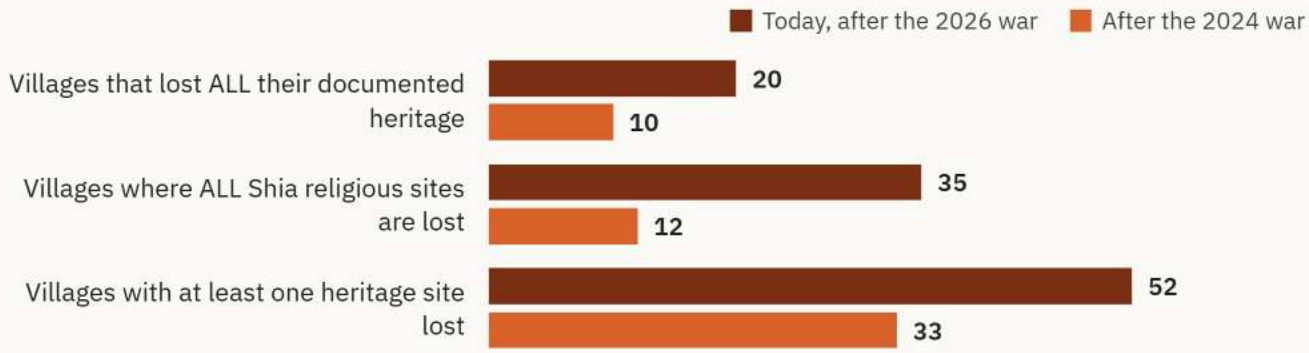
67%

The poorest villages lost the most. Vulnerable villages lost 67% of their sites, against 46% in well-off and 33% in moderate villages. Many lie on the border, which explains part of the gap.

PART 2 · VILLAGES

Entire villages have lost their heritage

Of the 66 villages with documented sites, 20 have lost all of them, and in 42 no heritage site is still in use. The 2026 war turned local losses into the loss of entire villages' heritage: Ainata lost all 13 of its documented sites, Bint Jbeil all 8 and Yaroun all 7. At the other end, Ain Ebel, Rmaych and Qlaiaa lost none.



Number of villages, out of the 66 with documented heritage sites, after the 2024 war and today.

Bint Jbeil: a historic town centre erased

Bint Jbeil, the main town of its district, is the clearest sign of what the destruction of a historic quarter means. Its old centre of stone houses, lanes, market and public buildings has been erased. The historic quarter, the Great Mosque (built before 1700), the old souk, the village pond and the Ain al-Saghira spring were lost in the 2024 war; the serail followed in 2026.



Historic centre before 2024



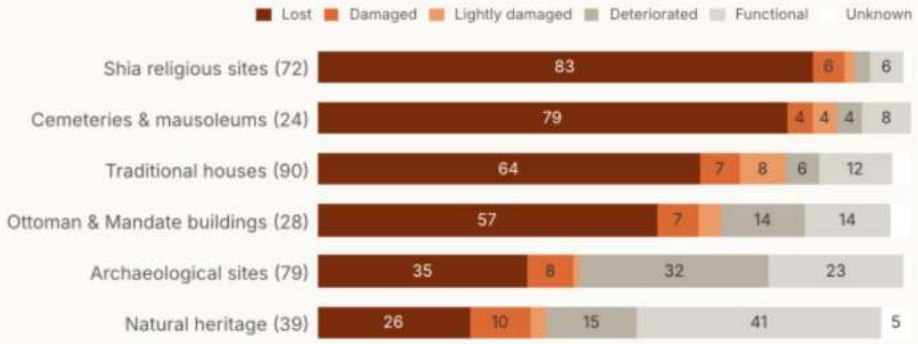
The same area in 2026



Traditional houses of Bint Jbeil before the war.

PART 3

Six types of heritage, and what their loss means



Condition today by type of heritage, % of sites. The number in brackets is the number of sites of each type documented.

Religious sites — 83% (60 of 72)

45 of 47 mosques, 13 of 21 shrines and all 4 husseiniyas are lost, as well as 3 of 32 churches and convents.

What it means: villages lose their gathering places and rituals: prayer, funerals, religious rituals, visits to the shrines.

Protected under: Protocol I, Art. 53; Rome Statute, Art. 8(2)(b)(ix).

Cemeteries & mausoleums — 79% (19 of 24)

7 of the 10 mausoleums of scholars and notables are lost.

What it means: families can no longer visit, tend or bury near their ancestors, one of the strongest bonds to a place.

Protected under: 1954 Hague Convention; Rome Statute, Art. 8(2)(b)(ix).

Traditional houses — 64% (58 of 90)

40 of the 52 historic quarters are lost; each is the old core of a village.

What it means: the most direct barrier to return, and the loss of stone-building know-how.

Protected under: Civilian objects, Additional Protocol I, Art. 52.

Ottoman & Mandate buildings — 57% (16 of 28)

All 4 government buildings (serail, municipalities, police post) and the old souk of Bint Jbeil.

What it means: the record of local public life and of the modern state in the South.

Protected under: Civilian objects and, as historic monuments, cultural property.

Archaeological sites — 35% (28 of 79)

4 of the 9 castles, fortresses and towers, including Chamaa Crusader Castle (1116), hit in 2006, restored, and hit again.

What it means: an irreversible loss: ancient sites can be documented, never rebuilt.

Protected under: Immovable cultural property, 1954 Hague Convention.

Natural heritage — 26% (10 of 39)

Village lands (birkeh), springs (ain), wells and woodland.

What it means: fewest losses, highest practical cost: 44 villages depend on springs for water.

Protected under: Protocol I, Art. 54 (objects indispensable to survival).

PART 3 · HISTORIC QUARTERS

40 of 52 historic quarters lost

Each of these records describes the old core of a village: its stone houses, lanes and courtyards. 40 of the 52 quarters documented are lost (77%): 21 in the 2024 war and 19 in the 2026 war. Only 5 are still functional, against 44 before 2024. With each quarter, a village loses many homes and its whole historic fabric.

District	Lost	Lost in the 2024 war	Lost in the 2026 war
Bint Jbeil	**13 of 17**	Bint Jbeil, Maroun Al Ras, Aitaroun, Yaroun, Yater	Ainata, Aita Ech Chaab, Beit Yahoun, Hanine, Kounine, Ramiyet, Srobbine, Qaouzah
Marjaayoun	**13 of 16**	Blida, Mhaibib, Adaisseh, Bani Haiyan, Houla, Kfar Kila, Mais Al Jabal (2), Taybeh, Deir Siriane	Qantara, Rabb El Tlatine, Talloussa
Tyre (Sour)	**8 of 8**	Dhayra, Jibbayn, Merouahine, Yarine, Mazraat Ez Zalloutiyeh	Tayr Harfa, Majdel Zoun, Alma Ech Chaab
Nabatieh	**4 of 6**	Zawtar El Gharbiyeh	Arnoun, Yohmor En Nabatieh, Zawtar El Charqiyeh
Hasbaya	**2 of 5**	None	Kfar Shuba, Meri



The old quarter of Blida before the war.



Stone houses of Blida. The quarter is now lost.



Yaroun, before 2024



After the 2024 war



2026

PART 4

Religious heritage severely hit

Religious buildings are the largest group of documented heritage: 104 of the 367 sites, 72 of which are Shia (mosques, shrines and husseiniyas) and 32 Christian (churches and convents). Almost all were in use before 2024 (100 of 104); today 63 are lost.

Sites	Number	Lost, 2024 war	Lost, 2026 war	Lost today
Mosques	47	18	25	**43 (91%)**
Shrines (maqam)	21	9	4	**13 (62%)**
Husseiniyas	4	1	3	**4 (100%)**
All Shia religious sites	**72**	**28**	**32**	**60 (83%)**
Churches and convents	32	1	2	3 (9%)
All other heritage	263	58	74	132 (50%)

- **Whole villages emptied:** In 35 of the 45 villages with Shia religious sites, every one is lost, against 12 after the 2024 war: 13 of 15 villages in Marjaayoun and 13 of 14 in Bint Jbeil.
- **Churches and convents:** The 3 lost include the Church of St George (Mar Jerjes) in Yaroun, built between 1701 and 1870.
- **The oldest and the rebuilt:** 15 of the 17 Shia religious sites built before 1700 are lost; 42 of the 47 restored or rebuilt after 2006 are lost again.

These figures record what happened to the sites, not why. Part of the 2026 evidence comes from remote interviews and published sources and will be verified on site when access allows.



The shrine of Shamoun al-Safa (Simon Peter) in Chamaa, built before 1700: 2024, 2025 and 2026.



The shrine of Mhaibib before the war. It is now lost.



Church of St George (Mar Jerjes), Yaroun, in 2026. Photo: Ibrahim Safeidine.

WHAT THE LOSSES MEAN

The traditional water system: the condition for return

Springs (ain), village ponds (birkeh), wells and cisterns are heritage, but they are also how many villages still get their water. 44 of the 82 villages depend on springs. Of the 39 natural heritage sites documented, 10 are lost (26%), 8 of them in 2026. Bint Jbeil lost its village pond and the Ain al-Saghira spring, Ainata its pond, Yaroun its springs; the pond of Blida and the Wadi al-Hujeir reserve, site of the 1920 conference against the French Mandate, are severely damaged.

44
of 82 villages depend on springs for their water

32 → 16
natural heritage sites still functioning, before 2024 and today

700,000+
people in the South and Nabatieh with disrupted access to safe water[1]

- **Without water, there is no return.** A house can be rebuilt, but a village without water cannot be lived in. Losing a spring or a pond means losing drinking water, irrigation and water for livestock, in villages that live from agriculture.
- **A system already under pressure.** Ponds and springs were being filled in even in peacetime: the old pond of Aitaroun and the pond in the square of Taybeh in 2006, the spring of Ramiyet after 2006. In Aita Ech Chaab, a husseiniya was built in 1998 over the village pond, which held Phoenician and Roman remains.
- **Protected twice.** Historic springs and ponds are cultural property under the 1954 Hague Convention, and water installations are objects indispensable to the survival of the civilian population under Article 54 of Additional Protocol I.

Erasing cemeteries: cutting the bond with the ancestors

Cemeteries and mausoleums are the most heavily hit type of heritage: **19 of the 24 documented are lost (79%)**, 7 in the 2024 war and 12 in the 2026 war. Only 2 remain intact, against 21 before 2024. **9 of the 10 mausoleums of scholars and notables are lost**, among them those of Sheikh Hassan al-Hanini in Hanine, of Sayyed Najib and Sayyed Sadreddine Fadlallah in Ainata, and the resting place of Sheikh Abdulkarim Sharara in Maroun Al Ras.

- **The dead lose their place, and the living lose their anchor.** Families can no longer visit or tend their graves, and many cannot bury their dead in their own village. Grief is left without a place.
- **A village's memory and proof of presence.** Names on gravestones carry generations of family history; the mausoleums of scholars were places of visitation and learning. Erasing them erases the visible link between a community and its land.
- **Protected by law.** Graves must be respected and maintained under customary international humanitarian law (ICRC Rule 115). Historic cemeteries are cultural property under the 1954 Hague Convention, and attacks on religious and historic sites are war crimes under the Rome Statute, Art. 8(2)(b)(ix).

> **Heritage needs protection in peacetime as well as in war.** Road works, construction and neglect also erase it: in Aita Ech Chaab, a rock-cut burial cave uncovered while building the market in 2009 was reburied on the mayor's order.

[1] South Lebanon Water Establishment assessment, cited by UN OCHA, August 2026.

HOW THE RECORD WAS MADE

Collecting the record with the communities

This report is based on evidence. Every site it counts was documented one by one, and every figure can be traced back to the record of a named site. The early photographs of the sites were provided by local communities; the destruction was verified through media reports, satellite imagery and the testimonies of inhabitants who are monitoring their villages as they are being erased. The method changed as the war changed access to the South.

Oct 2023
Documentation begins as the first exchanges of fire empty the border villages.

2024
A rapid remote assessment of the main archaeological sites and shrines, from media and social-media sources.

2025
Field visits: villages mapped, every historic building photographed and described with a standard visit report.

2026
Most villages unreachable: students interview displaced residents of the 82 villages about each site.

Jan 2027
Full report, book and exhibition at the National Library.

367
site files, one per site, each with its own code

1,400+
photographs gathered for the 2026 site files

340
site files cross-checked against books, articles and other sources

36
architecture students and recent graduates of the Lebanese University

One file per site. Each site has its own file, identified by a unique code (for example NB-AEC-01, the first site recorded in Aita Ech Chaab). It holds the site's location, type and period of construction, its condition before and after each war, a description of its place in village life, photographs with their credits, and the references used.

Checked and reviewed. Each testimony was checked against published research, which is cited in the site's file, and all the data was reviewed by local experts and local journalists. The recording template is low-cost and built on open-source applications, so it can be reused in other villages and other crises. The work also produced the first historical map of the villages of South Lebanon and a damage-assessment map.

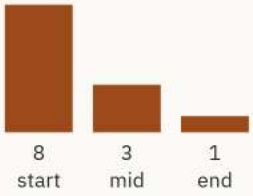


A standard site visit report.

The communities as authors of their own record

In 2026, displaced residents of the 82 villages shared their photographs and their memories of the places they had lost, and their testimonies became part of each site's file. For many, the interviews were the first time they were asked about the mosque, the old quarter, the cemetery or the spring of their village, and the first time their memory was recorded as history.

What the work meant for the students



Students carrying a heavy emotional load (13 surveyed)

- The work was emotionally hard: the destruction, the grief of villagers, the sites that could no longer be reached. The load eased as the work went on.
- **13 of 13** named talking to strangers as a skill they gained; **8 of 13** said the project met or exceeded their expectations.
- They asked to keep documenting the South, in person when it becomes possible. They are now designing the exhibition themselves.

WHAT COMES NEXT

What can still be saved, and who the record belongs to

73
sites still function today

90
are damaged or deteriorated but still standing, and can be protected

72%
of sites rebuilt after 2006 are destroyed or severely damaged again: recovery needs protection, not only reconstruction

This documentation belongs to the people of the South of Lebanon. Displaced residents shared their photographs, their memories and the names of the places they lost. In the 20 villages where nothing survived, the record is now the memory. Biladi's next task is to give it back:

> **In the framework of the memorandum of understanding signed with the Ministry of Culture on 19 October 2026,** Biladi will carry out the exhibition, the book and the awareness campaign, and share the data so that the documented sites are taken into account in the State's reconstruction plans.

The exhibition

Opening in January 2027 at the National Library and Beit Beirut, then travelling to other cities, including in the South. It has a permanent part and a mobile part that can be taken apart and carried to the villages' communities. It is designed by the students who carried out the documentation, through a design competition.

The book and the full report

Published together in January 2027: the record of each village, its heritage and what happened to it, in a lasting form that families can keep and pass on to their children.

A website and gatherings. A website, with an interactive map of about 400 geolocated monuments (second phase, to March 2027), where anyone can find their village; and gatherings in the South and with displaced families, to present each village's record and hear what it means to them.

An advocacy campaign with the Lebanese Ministry of Culture

Its central aim is that this data be included in every reconstruction plan for the South, so that what is rebuilt respects what existed. Within the campaign, Biladi will push for six commitments:

1. Protect what still stands: the 73 sites in use and the 90 damaged but standing.
2. Rescue collections and buildings at immediate risk, such as the Taybeh library and the walls of the Church of St George in Yaroun.
3. Treat springs and ponds as both heritage and water supply.
4. Keep documenting, and verify the 2026 records on site when access allows.
5. Use the evidence for protection and accountability, in line with the 1954 Hague Convention.
6. Put communities at the centre of recovery and reconstruction choices.

Once you know, you cannot unknow.

This report is a call to every reader to become a witness of what has been happening in South Lebanon. Do not forget it, or the suffering of its people. Keeping the story alive is how you can help them: talk about it, share this report, and learn more through the exhibition and the book in January 2027. Follow the work at www.biladi.org and @biladi_lebanon.

ABOUT BILADI

Who stands behind this record

Biladi, founded in 2005, is a Lebanese NGO specialised in heritage protection and, since 2020, the Cultural Emergency Response (CER) Regional Hub in the Levant. Its emergency work, built through continuous action and partnerships since the Beirut port explosion, is formalised in memoranda of understanding with the Lebanese Ministry of Culture, the Lebanese University and the Lebanese Armed Forces. Biladi has trained more than 200 people in heritage emergency protection (army personnel, Ministry staff, Civil Defence and civil society), including through the ESTERDAD training launched with Blue Shield International in 2017 and the Jouhouzia programme with the Lebanese Army and the Ministry of Culture.

Challenges and lessons learned

Access and security

Villages close to the border could not be surveyed safely, so the field study was narrowed to accessible localities and the 2026 survey relied on interviews.

Speed of loss

Buildings keep deteriorating, and debris clearance and reconstruction can remove what remains. Documentation has to move ahead of them.

Lack of prior records

Few sites had any earlier documentation, so the team had to reconstruct their condition before the war before measuring the damage.

Lesson learned

One template, one file per site and layered maps make the method fast, low-cost and replicable in other villages and crises.

About the data

Each site's condition was recorded before 2024, after the 2024 war and after the 2026 war, and each site is counted once, in the war in which it was lost. "Lost" means destroyed or severely damaged; "functional" means in use or habitable. The report records outcomes; it does not assess intent or attribute responsibility for individual losses. The 2026 conditions will be confirmed on the ground once access is restored; status today is unknown for 9 sites. Village wealth levels are Biladi's score (economy, public spaces, schools, hospitals). **Source:** Biladi, verified village mapping of 82 villages and 367 heritage sites (2026). A separate report will present the building-level study of Nabatieh Fawqa, Nabatieh Tahta, Kfartibnit, Zawtar East and Zawtar West.

Partners: Funded since 2024 by the J.M. Kaplan Fund, the CER Hub, the Cultural Protection Fund (UK) and the Gerda Henkel Stiftung. Institutional partners: the Lebanese Ministry of Culture and the Lebanese University. Team: 36 students and recent graduates of the Lebanese University. The data belongs to Biladi, has been shared with the Lebanese Ministry of Culture, and will become open access through Biladi's website. Contact: management@biladi.org.

Glossary

Ain عين	spring	**Serail** سراي	government house
Birkeh بركة	village pond	**Souk** سوق	traditional market
Caza قضاء	district	**Mandate era**	French Mandate over Lebanon, 1920–1943
Hara, al-hayy al-qadim الحارة، الحي القديم	old quarter of a village	**1954 Hague Convention**	treaty protecting cultural property in armed conflict
Husseiniya حسينية	Shia hall for gatherings and the commemoration of Ashura	**Additional Protocol I**	1977 protocol protecting civilians, places of worship and water installations
Maqam مقام	shrine of a prophet, saint or holy figure	**Rome Statute**	treaty of the International Criminal Court

PARTNERS AND SUPPORTERS

وزارة الثقافة Ministry of Culture المديرية العامة للآثار – لبنان Directorate General of Antiquities
Cultural Emergency Response Regional Hub Levant
J.M. KAPLAN FUND
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