

The abstract:

In addition to the academic and scientific goals, this study aims at recording the architectural culture for accommodations in Jenin during the Ottoman period, as well as, describing them and showing their importance. It should be a documentation to the previous architectural knowledge which was about to disappear from the open space of its area. Many homes with that period's ancient architecture deteriorated with the time or were deserted by their dwellers.

However, there are still a fair amount of accommodated homes. I wish, through this study, to be able to focus on the architectural culture in the ancient city to maintain its old buildings by fixing and rebuilding, in order to make them match the modern civilization and advanced technology of today. I wish I could also explain mysterious affairs- similarities between the homes in general, and dissimilarities in specific ones like sculptures, the existence of "illiyya", how wide the entrance to the "hosh" is, all of these do not disfigure the general view of the house, but they support and maintain its origin.

This study includes an introduction, five chapters, followed by conclusion. A variety of pictures and designs are provided. In general, this study strives to solve many of the historical, political, architectural, social problems which, in a way or another, affected the development of the traditional Ottoman buildings in Jenin between 1798-1918.

In the first chapter I discussed the modern changes that have created radical changes in the shape of the traditional buildings, which does not include the use of cement products and technology of the modern building. Besides many new buildings are constructed to surround the traditional ones. And not so long, the inhabitants of the old ones have become isolated, only few people go to their area. In my study, I also, explain why I have chosen architecture in Jenin as a subject of study and discussion.

In the first chapter I discuss the history of Jenin from the old ages to the Mamluks, then from the Ottoman, through Napoleon's Campaign, to the Ibrahim Pasha's drive and the Egyptian's reign to this area which suffered from fights between its local leaders, that brought upon Bedouin tribes invaders to their lands, and then the Ottoman new system was spun which brought land laws, administrative law, abolishing feudalism, imposing federal, security and settlement prevails, the population increased, the standard level had been increased due to health and educational improvements. A new merchant class arose, different kinds of machines appeared among them: telecommunication and transportation like steamships, telegraphs, roads improved; transportation tools, lorries and water pumps are used. At that time, a new image of Jenin was drawn in the mind of many travelers and Arabists.

In the second chapter, the traditional architecture in the Palestinian villages, which is an introduction to understanding the theory of architecture in Jenin is discussed along with the description of a traditional house; steps of its building and its furniture.

In the third chapter, a design to Jenin 1831-1948 was presented to show old city's borders and its suburbs and populations through different periods of time, it also show the most significant ruins and springs which were known at that time.

In the fourth chapter; a discription of the "hosh" and a short hint about it was highly introduced, in accordance with three "hoshes": **al-Haifawiyya; al-Sughair and abu-Romuh**. However, the methods which are used to talk about them are:

1) Identification of the subject by collecting the necessary information from research papers and studies "al-waqf", the court and the municipal records, meeting people to get information about the ancient buildings, their history and usages now and then.

2) Drawing designs for that buildings which are being studied and documenting every "hosh" that exists, a measurement of 1/100 was being used.

In the fifth chapter, the applience of the "hosh" and its division is developped and discussed, like "al'aqd", their covered and opened courtyards with their abilities to withstand changes through the ages. Through its full and empty spaces of the building architecture is goverened by social, cultural, human and economic changes, it is also always in need of development and care to show its features and importance of beauty and architecture. As the study of architecture is an important base to enrich the human architectural mind and improve its ability to analyze and understand how to maintain it through changes and employ all its capacity to restore and renue their buildings to solve their problems. The government should draw upon laws to encourage both people and individuals to take more care and support them technically and financially. It also must encourage people to overcome inherited changes and support them to overcome their problems and maintain their old buildings.

In the end, how the ancient city and its buildings can be developed and improved, how social and cultural thoughts can be more effective among different suburbs. It is discussed how morals and values used to shape the architecture in the past, in addition to creating obvious bases to develop, maintain and re-establish national values in our new age architecture.

Designing the house and building it to be the same as its nearest ones sometimes seem to be different. Often, the builder designs and builds the house according to the owners needs, and so the way the house is built shows the importance of the general shape of the house. However; the agreement between the population needs which may specify the shapes of the house more importance does not create a kind of contradiction to the harmony among traditional buildings, on the contrary to that, a general view of those buildings, makes one feel that they are built in harmony, this, what is called the original.

The society of Jenin is agricultural one; it was famous for its gardens and fruit orchards for the availability of springs. Therefore, its homes were looked upon as rular ones. Its buildings were built to serve both the extended families and the relatives. So, the traditional ancient buildings reflect the relationship between the individuals and the society. The "hosh", which is a kind of traditional homes, become

famous and known in Jenin during the Ottoman reigon. The area of the "hosh" is wide, and many more homes can be built. The "hosh" is a wide and open court, surrounded by "uqud" pl. of "aqd" in three or four directions. The entrance to it is by a narrow road which leads to a very narrow and roofed one. All of its inhabitants are of the same extended family, and every family often lived in two "aqd" near each other and a semi-court in front of them. An "illiyya" sometimes built on them, like second floor building nowadays. Houses of this kind were considered homes of rich people. Very few of them were built in Jenin, because most of the people were poor at that time.

The arabesque was not famous in the architecture of the "hosh" except the "hosh of al-sughiar". It was an inscription and decorations on stones; and like the ones which in "hosh al-Jitan" and "Qasr-Anninur" in Nablus and "Dar Saleh al-Barghuthi" in "Dair-Gassana". This shows that this family was rich and its members were able to hire builders, mostly, from Nablus.