

5. The Potentiality of the Survey on Intangible Heritages in Salt and the Results

5.1 The importance of the value of Salt as Living Heritage and the survey on Intangible Heritages

Salt was the most brilliant city in Jordan in twentieth century. Various cultural resources were preserved including tangible and intangible heritage as such as the historical golden landscape and the merchant behavior. Salt is one of few cases that can tell the value of Living Heritage in our time.

We have started to survey especially heritage buildings as the characteristic matter first of all since 2008. We made sure that the physical and cultural, tangible and intangible heritage are still interacting together, producing coherent whole through our survey. The buildings as tangible heritages were constructed by the masons and the Smith workers as intangible heritages. For example, we can find some skills on the decorations of structures. (Fig. 5-1)



Fig.5.1 Example of Interaction between Tangible and Intangible Heritage

However, after they started to use Reinforced Concrete, the demand of these skills have decreased. And now people do not inherit these skills so that it is difficult to find them, especially the mason, in Salt.

These skills are surely elements of Cultural Resources even though there is no demand of it and it is not easy to preserve them. When we record them and indicate their value that forms the Salt Townscape, the management to protect them can be conducted. It is better to avoid losing them without realizing their potentialities.

When people notice their potential, these skills would be used to restore the historical buildings and to show the tourists the explanation of the decorative parts with a whole building. The possibility to inherit them can increase if their utilities and necessity would be found. There is a difference between the original demand to have these skills and the new demand which may be produced by the tourism. However we suppose this idea to inherit them even though the uses of skills are adjusted to modern cultural life.

According to these reasons, we record the intangible heritages as well as the tangible heritages. We could not survey all intangible heritages because our mission is mainly for the buildings. Yet we could demonstrate the possibility of the survey on it by recording the stories and summarizing them as Chapter 5.2 and 5.3.

For the next stage, this Chapter will help the further survey of the intangible heritages.

5.2 The Methods

We interview the old men who have the knowledge about Salt city while we survey. Three men can be found at the time being. Mr. Ayob Hadad (Owner of No.257, 556). We met him 3 times in January 23rd, 2010/ March 10th, 2010/ May 17th, 2010. Mr. Abd Al Fatah Hamadallah Ali Al Anaswah (Owner of No.993). We met him in April 15th, 2010. Mr. George Aziz Abu Ata (Renter on 2F of No.134). We met him in June 10th, 2009. Thankfully Mr. Hadad gave us the time to interview him 3 times so that we can record the historical stories as Chapter 5.3. Moreover Ms. Ola Kloub, our counterpart, refers to some books and asks her father to get further information. We use to make the questionnaire for the next interview after we summarize our interview with Mr. Hadad, Ms. Kloub's information, the references. And the

maps were made as the result of interviewing with Mr. Hadad and the study of references. These were adjusted with an old map of SPFA and new maps of the municipality including an aerial photograph and a contour map. This record needs additional work in the future because we did not have enough time to study all the records. For example, these maps can be developed with our survey and attached documents in Chapter 5.3.6.

5.3 The Results

5.3.1 The Commerce

■ Originally Salt had been developed by transit trade. They were mostly farmers before Golden age. The traditional farms were as raisins (Zabeeb), dry figs (Qotain) and tobaccos. Raisins and dry figs are still special products here. However tobacco farms have been decreasing recently as well as the number of those who smoke traditional cigarettes.

■ Smith works were for farmers as a main industry was farming in Salt City. They worked metals such as rails into agricultural tools when they got disassembled materials. Each Smith worker had his own customers and it was more than 100 farmers. There was a contract between them that their payments for agricultural tools would be done by their harvests after farming, not only money. Their skills on metals seemed to be basic level as their needs.

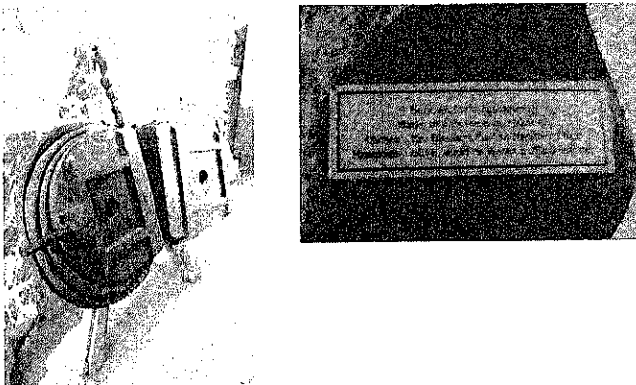
■ Weapons were not made here. They had only one repairing shop for small arms such as pistols under Al Shaer family (Christian).

■ There was a shoe market where they made shoes for farming (About 10 piasters /shoes at that time). It still remains as a street name "Sukafieh Street". And there was also a fabric market and a grain market in Al Saha area.

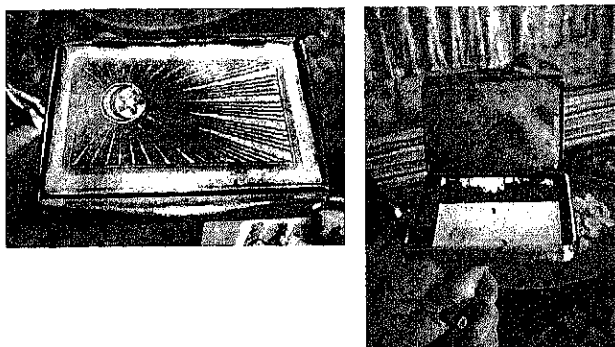
■ Al Sukker agency (Wakalef Al Sukker) was in Al Ain area. Sukker family was a big family so that they had various food shops including the government distribution such as sugar.

■ The people from Nublusi have been engaged in the manufacturing works which needed skilled hands such as dairy products, sweets and barbers.

■ There is a tool of Smith work for Hadad family in the museum of English Complex.



■ The Ottoman cigarette case (Photo in Safeh)



5.3.2 The Tribe

■ The head of tribe could own a strong authority. Since he succeeded the business and became rich, he could be a leader of tribe.

■ The relationships among family members in the past were stronger than now. Children took care of their parents obediently since they admired their parents very much. Where married sons used to renovate or add a room in the house for staying with their parents.

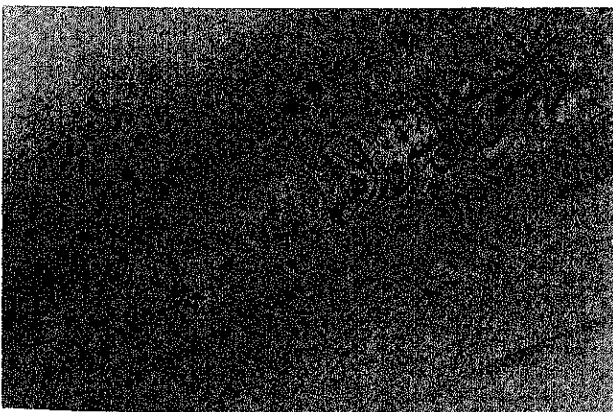
a. Hadad Family

■ Mr. Hadad's neighborhood was called "Haret Al Heblah" which means a pregnant woman as the shape of this hill has hers. In the golden age only Hadad family could live here. They didn't allow strangers to live this area. Further they had smith works originally then the name of family, "Hadad", came from a word "Smith" in Arabic. The stairs behind Mosque has been called "Darg Al Hadadin" meaning the stairs to Hadadin neighborhood. Moreover all of the residents knew each other on Jada'a hill at that period. And the locals took VIPs who came from out of Salt city to Jada'a hill where the official people used to live.

5.3.3 The Madafa

■ The Madafa had two functions as a meeting and a guest house during golden age. As a first function, a meeting place, formal occasions were hold there such as wedding ceremonies, funerals and their meetings. Also the tribes leaders or settlements had meetings to exchange views and new information on their life topics. It was often done in winter night rather than summer night since some were engaged in farming. Nowadays each family has one or more Madafas. But during this Golden Age there were a few Madafas and some of them were shared with some tribes. Concerning of other function, a lot of people came from out of Salt city to trade even though there was no inn. Moreover no private space was for guests in Beit Fallahi (Peasant House). Consequently the Madafa conducted a role of a guest house by those who had relatives worked for it. Whoever came there, people provided them water, foods and treatments for animals.

■ The budget consisted of two parts. One was shared with whole family holders. The contribution is about 50 piasters per year*. The other was the ashes taxes from Bedowin. Salt people started to collect it when Bedowin came to do the transit trade of the ashes here which became Salt special products to export to Palestine especially Nublus, where soups were manufactured by them. The Madafa had one more origin here. A rich leader had a guest room in his house and treated them by himself. Later that was divided to the guest house, as his own Madafa. Al Awamleh Madafa was located in Awamleh Mahalla (District). Hussain Al Subeh Al Foair was located in Al Quteshat Mahalla (District).



*These phases are quoted from "History of Salt City by the Period"

Al Arbeyat Madafa was located in the Arbeyat yard behind Saraya which was a government place. Qasim Al Ameri Al Rahahleh was located in Akrad Mahalla (District) beside Al Qala Hill. Abu Anza Heyasat Madafa was located in Akrad Mahalla. Christian Madafa was located in Al Quteshat Mahalla (District). Abu Jaber Madafa was located near Al Ain Plaza which was most famous one in early 20th century. Prince Shakib Arslan from Lebanon who was a poet presented one poem to them since he was impressed at their treatments. It is shown on their wall with gold leaf in the Abu Jaber Madafa. Yousef Al Sukker Madafa was located in Al Ain Plaza near Saraya.

5.3.4 The Relationship Between the Other Religions

- No discrimination between different religions could be found during the golden age. The number of Christian got increased as well as trade got bigger and bigger there. However they equally lived together so that it could make their wealth greater. Even now they live under equal treatments.
- They participated in the wedding ceremony and the funeral which ran in different religion each other. The feelings and the customs in occasions would be shared by their neighborhood. For example, Christians wore Muslim black clothes and mourned Muslim friend's death with his family when their close neighbor passed away.
- At fact there were a few marriages which Christian converted for. In the case Christian parents must not have permitted their daughter to get married a Muslim male, she went to stay with the head of the tribe until their contract was completed. Yet that couple would be excommunicated with her parents.
- Strangers couldn't distinguish their religion judging from their appearances at Ottoman period.
- The relationship between Christian family and Muslim family had honest brotherhood. Every Christian family took Muslim family as one family to gather and support in any problems that they found. They had one Madafa and solved problems together. Even though marriage on two religions was difficult, they had strong connections including monetary problems.
- One Madafa was used by each family-pair on occasions. For example, Hadad family (Christian) and Rahahleh family (Muslim)/ Qaqish family (Christian) and Al Awamleh family (Muslim). Nowadays it is not easy to find this case as Madafa is shared. It is because even one family had some Madafas.

4.3.5 Map

a. Memo

- Generally Salt people formed two big communities in 1517 when Ottoman period started. One was Akrad Mahalla (District) in the southwest of Qa'la hill. The other was Awamleh Mahalla (District) in the northeast of Qa'la hill. These communities lay down over their religion. (Fig.5-4)

Family Name				
Mahalla	Akrad	Awamleh	Nablusi	Quteshat
Family Name (Muslim)	Abu Roman Al Nsuor Anaswaeh Arbeyat Dabbas Ghonamat Hayasat Hiary Jazazi Khreasat Rehahleh Realat	Abdallat Al Ateyat Al Awamleh Al Zou'bi Amaireh Foa'ir Hadidi Haleeq Jedo'a Kloub Qteashat	Al Ammad Al Jeneny Kokash Khafan Muhiyar	Quteshat
Family Name (Christian)	Al Far Gamoh Hadad	Dababneh Fakhouri Hadad Neshawat		

Fig.5-2 Family Name Categorized by Mahalla and Religion

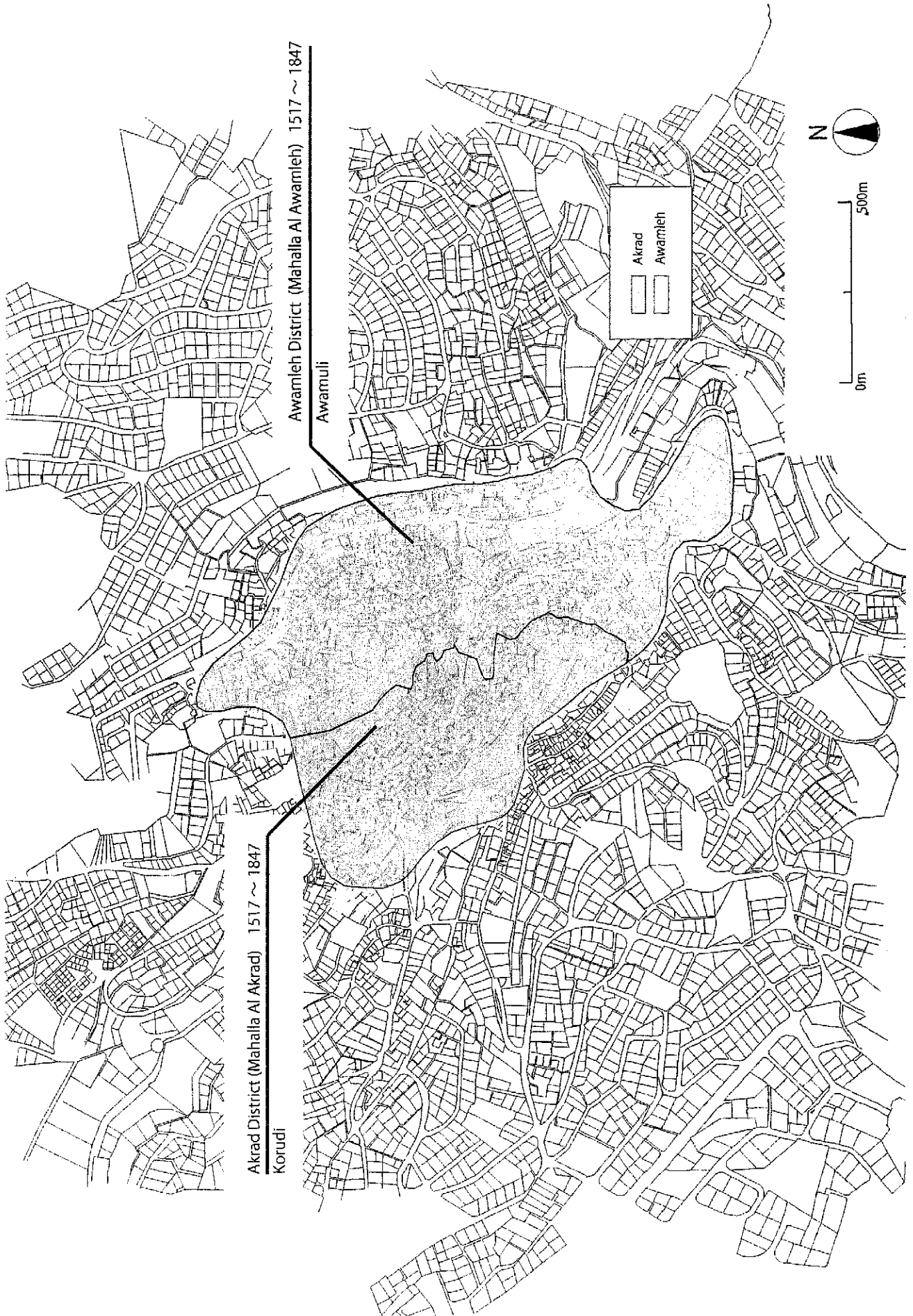


Fig.5-3 Formation of Mahallas (Before 1850)

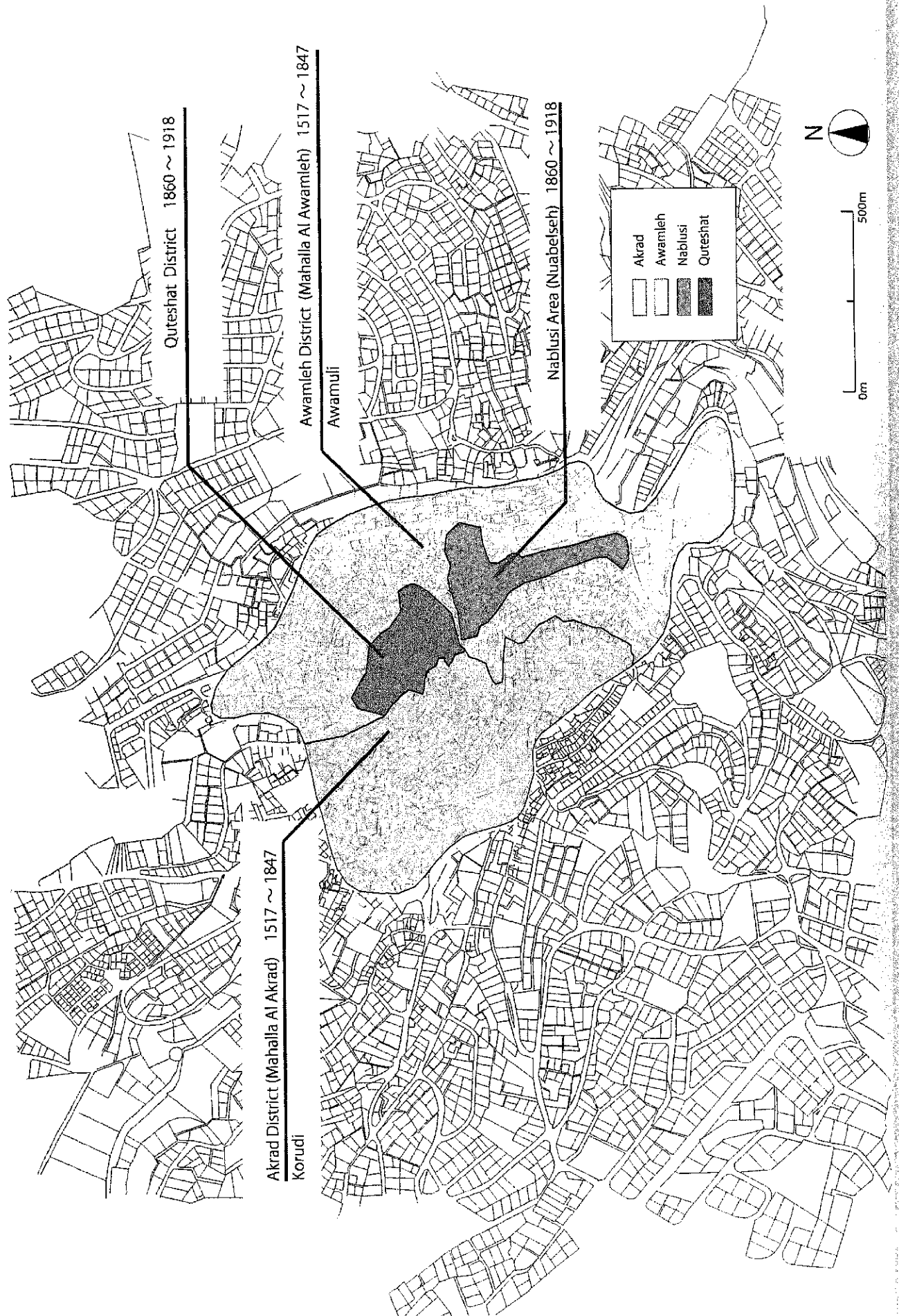
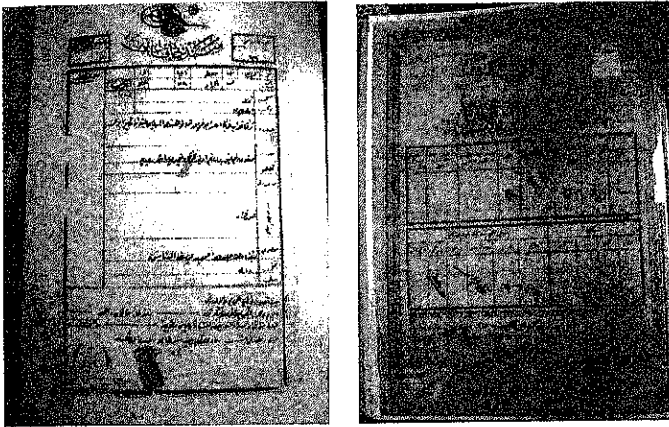


Fig.5-4 Formation of Mahallas (After 1859)

Year	Period	Mahalla
1517	Ottoman Started	Akrad, Awamleh
1866	The governorate established	
1870	Golden Age	
1879	Nabulsi Immigrated	Quteshat, Nabulsi
1917		
1918	Turkish army surrendered	
1921	Emirate of Jordan settled in Salt	
1922		
1930		
1950		

Fig.5-5 History Table (Mahalla)

■ The certification of land ownership shows its name of Mahalla in the latter period of Ottoman.



■ Each Mahalla enlarged their area until the early Golden Age.

And the Mahalla consisted of its own families. Those who lived in Akrad Mahalla were named Kordi and belonged to these families, Al Nesuor, Khlefat, Hiyasat, Khreasat and Arbeat.

■ On the other hand, those who lived in Awamleh Mahalla were named Awamuli and belonged to these families, Al Awamleh, Al Za'abi, Al Ateat, Amaireh, Hadidi and Kloub.

Most of Hadad family stayed at around boarder so that they lived both Mahallas.

■ In 1879 Quteshat family, one of Awamuli, formed one Mahalla in the south of Qa'la hill. Quteshat came from Awamleh.(Fig.5-4)

■ After later of 1800's Awamuli expanded their district to Jada'a hill.

■ After Nabulsi people immigrated to Salt city, they settled down around the market and its area was called Nuabelseh (Nabulsi Area) in Awamleh Mahalla. Nuabelseh was composed of AL Amed family, AL Jereny family and Kokash family. (Fig.5-4)

■ Christian families are Al Far family, Gamoh family, Hadad family, Dababneh Family, Fakhouri family, and Neshawat family.

■ Saaha is a city center located around Al Ain Plaza which was the watering place. Salt people preferred lower places over higher places to stay near it and markets.

■ The boarder between Akrad Mahalla and Awamleh Mahalla was the stairs behind Great mosque to upper of Qa'la hill that leded to Saaha.

■ The boarder between Qutashat Mahalla and Awamleh Mahalla is the exactly rapid slope in northeast of Qa'la hill.

■ Nuabelseh held markets and two lines of the ridges on lower Jada'a hill.

5.3.6 The Attached Documents

We show the some records which are quoted from SPFA in order to analyze the further studies.

Fig.5-9 & Fig.5-10

History Table reconstructed by the category.

Area development: Keywords: Area, mahallat, madafa and water	
Year	Area development: Keywords: Area, mahallat, madafa and water
Ottomans 1517-1917	Two Settlements: Awamleh (n. e. of castle) and Akrad (s. w. of castle).
1812	400 muslims, 80 families, 4 Sheikhs, 4 madafas, 3 mahallas, 20 shops
1886	Governor of Damascus subdues local tribes and re-establishes control.
1869	Saraya was built.
1879	Villages of Awamleh and Akrad joined by new settlement of Qutieshat.
1881-1884	Jada'a was well populated. Hamman Street developed by Nablus traders. -Eskafiyeh Souk for shoe-making. -Hamman Street: Vegetable market (on its upper end), Animal market (on its lower end) -Deir Street for selling textiles -Saraya Souk -Saaha was surrounded by shops. -Wekalat As-Sukkar existed with its covered market.
1892	Abu-Jaber house started.
1885	Municipality was established. Building permits, controls and taxes are set up. "Opposite the Catholic monastery, at the south end of the market, we came upon Turkish bath with a spring outfall and a public fountain with a trough for animals. The spare water is channeled down to the furthest part of the pluff and serves for the watering of the gardens."
1096-1907	Small Mosque was built.
1925	3 springs (wells) for men, women and animals and public toilets, 8 madafas (inc. Abu-Jaber, Sukkar) and 6 khans but shortage of accommodation leads request for municipality to build a hotel, 843 houses and 89 shops.
Early 1960s	Saraya was demolished by Municipality. Wekalat As-Sukkar was also demolished. Khader shops were demolished by municipality to widen street.

Fig.5-6 History Table (Area Development)

Population				
Year	Total	Muslims	Christians	Others
1596	325	200	125	
1812	2500	400	80 families	4 Sheikhs, 4 madafas, 3 mahallas, 20 shops
1879	6000			
1895	10000	7170-7120	2830-2880	Christian: 2000 Greek Orthodox, 630 Roman Catholic, 200-250 Protestant
1903	10000			
1909	15000 - 20000			
1912	15400	11000	4400	Christian: 500 Protestant, 900 Latins, 3000 Orthodox
1913	10000			Due to migration: Reasons of migration to Salt: -Security reasons; especially after Ibrahim Pasha left Syria in 1840, -Its location on the route to Palestine; many Palestinians (especially from Nablus) moved to Salt and settled there, -Water resources and fertile land in Salt area.
1920	11479	8518	2961	(underestimate, orderline due to war)
1922	20000			Capital moves to Amman
1938	14479			
1979	33037			

Fig.5-7 History Table (Population)

Religious	
Year	Religious
1850	Greek Orthodox school for boys opened.
1867	Anglican school opened.
1870	Latin Convent built. (Provisional Church, priest's house and nuns' residence).
1874	Latin Church and its schools existed.
1883	Foundation of Medical Mission (Anglican) and Dispensary (now and English Hospital).
1883-1886	Construction of Latin Church
1886	Rosary Sisters Established in Salt.
1895	Schumacher visits Salt: - Each of the three christian communities had a church and a school; The Catholics, in addition, had a hospitable monastery. "Opposite the Catholic monastery, at the south end of the market, we came upon Turkish bath with a spring outfall and a public fountain with a trough for animals. The spare water is channeled down to the furthest part of the pluff and serves for the watering of the gardens."
1904	English Hospital was opened in the old Mission Building.
1905	Hijazi Railway built and English Hospital opened in old Mission House.
1906-1907	Small Mosque was built.
1914-1915	Greek Orthodox church was built.
1920	Greek Catholic Church was built (New building).
1921-1923	English Hospital top floor added.
1926	Anglican church was built on the ruins of an ancient Roman Bath.

Fig.5-8 History Table (Religious)

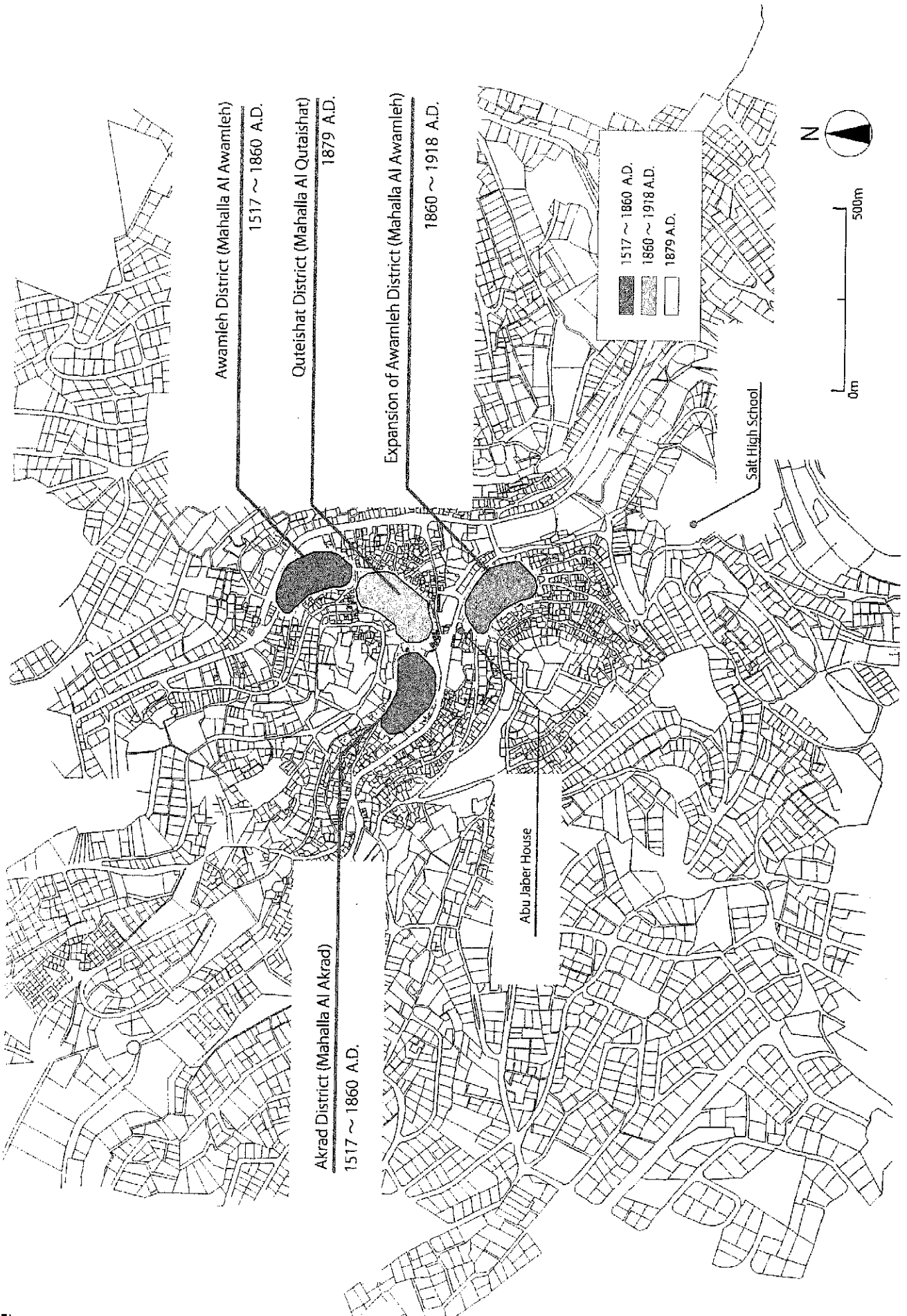


Fig.5-9 General growth of Salt diagrams

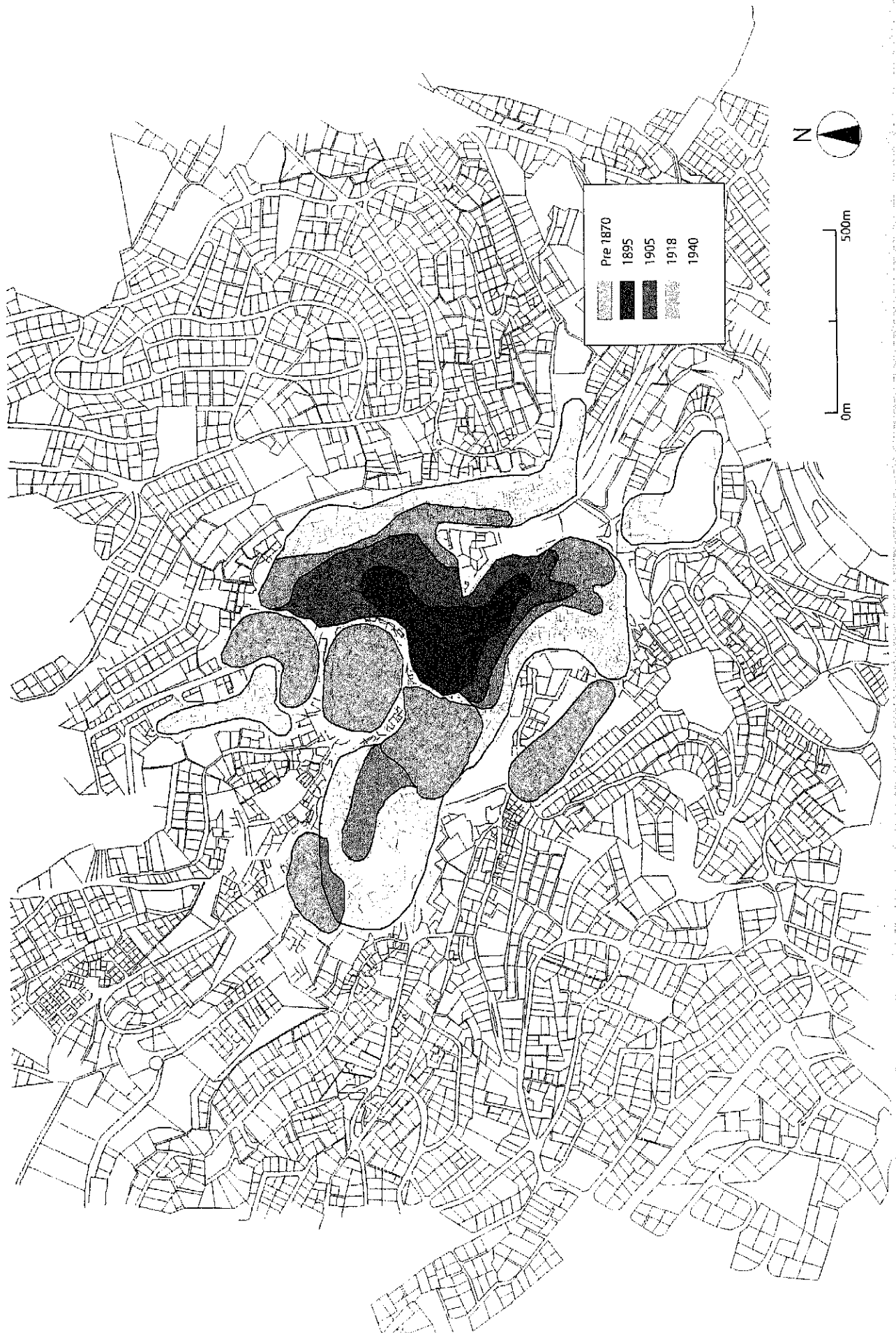


Fig.5-10 Expansion and Growth

6. The Conclusion and the Next Issue

Cultural resources listed in SPFA is only a part of the Cultural Resources in Salt. There are far more number of cultural resources all over the city.

If those resources are going to be inherit to the next generation, the work can not be done only by As-Salt Greater Municipality or As-Salt Cooperation Development Units. It requires cooperations from other concerned authorities. As we explained in Chapter 1, the total management is in needed at this stage. The most important point is how we manage the cultural resources, tourism, the Historical Townscape and the Community in a good balance.

Methods to discover and refine the cultural heritage can make a difference in the current tourism experience. It also enables to differentiate Salt from other tourism destinations.

These challenges should be discussed if the Jordaian government focuses on the tourism development.

Regarding to our mission, we conveyed the concept and its methods to the counterparts through the survey on every traditional building by the absolute scale with their efforts. The concept means picking up and indicating the unknown materials as the Cultural Resources.

Our survey results would be a chance to consider how to construct the main Salt story by picking up "Culture Resources" by an absolute scale and indicating them.

Our survey data must be maintained through using it as a database as the fundamental materials for policy making, providing access to the public and utilizing it as a resource for townscape, tourism and community development.

As the next steps, it is necessarily to conduct the survey on all Cultural Resources other than buildings, including intangible heritage described in Chapter 4, to comprehend them and to utilize the trails.

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[Section 2]

"Report on the Activity of the Ecomuseum Concept in Salt"

0. Background of Salt Re-discovery Tour

Abundant natural resources can not be found in Jordan so that tourism, especially the archeological remains, is the most important field in view of acquisition of foreign currency.

Salt city was the most well-known city in Jordan during 20th century through their trading network beyond River Jordan. King Abdullah I picked it as the pre-capital city for Trans Jordan. They have preserved historical landscape and significant buildings with the attractive honey-colored local stones. And these can represent an extraordinary example where the physical and cultural, tangible and intangible heritage are still interacting together, producing coherent whole and offering to the tourists heritang tourist experiences.

Since April 2008, Japan International Cooperation agency (JICA) dispatched a team of JOCVs for promotion Ecomuseum concept in Salt city. Currently, for short-term JOCVs are dispatched to the Salt Development Cooperation, and have conducted the basic survey on the cultural resources, especially the historical buildings, and have introduced its method, in order to realize the whole town museum concept and to develop the community of Salt.

To enhance these activities, JOCVs have proposed events to be conducted soon.


Two events could be held;

- 1) Workshop of heritage buildings through piling up small cakes as Salt historical buildings.
- 2) Photo exhibition "Salt Views of Japanese Eyes" and Presentation of their survey results through showing the map of Salt historical buildings.

Objectives of the [2 Events for Salt Whole Town Museum]

- (1) The purpose of the first event is to let children understand the structure and the features of Salt historical buildings and inspire them to get interested in.
- (2) The second event is to let Salt people re-discover Salt city through pictures in visitors' shoes, while the event will be held together with the presentation to show how many historical buildings exist in Salt to supporters, related authorities and communities, even without detailed analysis.

1. Workshop of Heritage buildings



وزارة الثقافة
الأردنية
2010

التحضيرات :
(تتطلب جولة تفتيش)
من خلال الكتيبة الأثرية
15-16 أيار 2010
المشاركين :
علا كليب
محمد حوامده
رندة عربيات
فادي القزاق
أيكو موكوي
كايوموري شافوي

الأعضاء الرئيسية

- د. لينا أبو صامه
- علا كليب
- محمد حوامده
- هديل حوامله
- كايوموري شافوي
- كايوموري شافوي
- موفلين الرحاه
- ميسون حجاب
- احمد اسد محل
- المساعدين
- رندة عربيات
- فادي القزاق

ورشه عمل بناء بيوت من الكيكه كيماني السلطه التاريخيه
17- 2010 أيار
المكان وحده امراة المشاريع

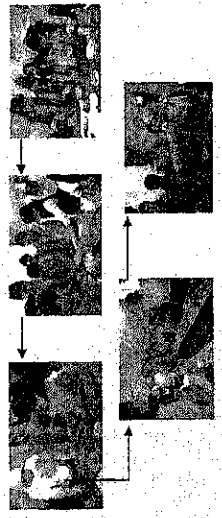
المشاركين : المدرسه البيطريه كيمانيه - 15 طالب على ثلاث مجموعت .

الهدف : عكست ورشه العمل من خلال المتطوعين البيطريين ونظرا لاهم الأثرين بهدف جعل الطلاب أن يتفهموا بنية ومميزات مباني السلطه التراثيه وتحقق لهم للاهتمام بها .

9:00 العرض :

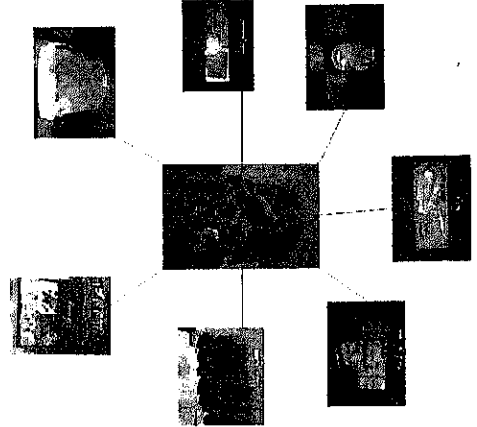
تتميز طريقيه التصنيع من خلال علا كليب
تتميز طريقيه التصنيع من خلال علا كليب
تتميز طريقيه التصنيع من خلال علا كليب

10:00 ورشه العمل :-
استخدام قطع الكيكه الصغيره لبناء مباني كيماني السلطه التراثيه .
استنها الاثر



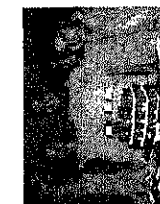


التمتت !!!

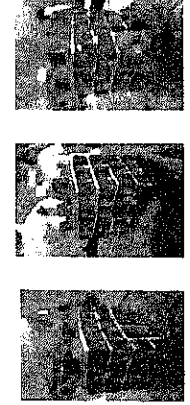
رأه المستكمه في صنع الكيكه ؟




هو الطيبه ؟
وعيه باهيب التراث عن طريق الاصلاح
يوم الحكومه بتكره قوانين لصحبه
رأه .


أخذ صور واحراء مقابلات
...أخيرا لقد قمنا بها وهذه صور عامه لكل مبني



دعونا نأكلها اذا استمتعنا بالكيكه معمم
لقد كانت رائحه



القاء نقاره على بيت كيماني مع علا
تتميزنا في بيت كيماني يختلف عن
البيوت التي تعيش فيها .



بمبسطا عقنا عمل مباني مشابهه لذلك
يجب عدم الكنازه على جدرانها.

بيوت السلطه تروه يجب المحافظه عليها
وعدم السماح لأي شخص بتخریب هذه

فادي بونس ، هتم ، فراس ، أيكو ، الميناس
سامر ، محمود ، بكر ، هديل ، هديل

تأم :- معوض صور / عمل متفرع عكس موزمه المتطوعين البيطريين عن الجبل

اريخ :- 19 أيار - 6 حزيران 2010 (متحف السلطه التاريخيه في نفس يوم الأفتاح)

كان :- وحده امراة مشاريع التطوير / بنائه السلطه الكيمانيه سبلحه البلقاه ، موزمه اعلم السلطه ، دونان لاختلي ، متحف السلطه التاريخيه .

بازر :- هديل حوامله ، علا كليب

Fig.1-1 News Letter (Arabic Virsion)

Workshop of Salt Historical Buildings Through Piling Up Small Cakes

May 17th, 2010

Place : As-Salt City Development Projects Unit
Participant : Patriarch Latin School in Salt, 15 Students for 3 teams

Preparation (to learn how to make)
By Akiko OGINO 4:3
May 16th, 2010 12:00 - 14:00

Participant
- Ola KLOUB 1
- Mohammed HAWAMDEH 2
- Randa ARABIAT 3
- Fadi AL-ALWAN 4
- Akiko FUKUJI 3
- Kayo MURAKAMI 1, 2

Main Actors
- Eng. Lina S. ABU-SALIM 2
- Ola KLOUB 1
- Mohammed HAWAMDEH 2
- Hadeel AWAMLEH 2
- Akiko OGINO 3
- Akiko FUKUJI 3
- Kaoru AMIMOTO 3
- Kayo MURAKAMI 1, 2

[Supporters]
- Randa ARABIAT 3
- Fadi AL-ALWAN 4
- ASCD Staff 1, 2
(Maysa HJAB, Dea HARRY, Armed ABU-ALBASAL)

What are they made of?

Photo Shooting & Interview
Finally, we made it! Each general view as below.

Let's dig in!
We enjoyed nice cakes. Mmm... They were so delicious!!

Have a look at "Qaqish House" By Ola
We looked around in the old house, which is different from houses where we live.

What is your impression?
People should be enlightened as to their heritage by mass media so they be more inclined to keep it. Government must enact a law to protect them.

Salt historical buildings are our treasure. We can't make comparable buildings. So we must tell people how precious they are. We should not damage them and scribble their walls.

Workshop
"Salt Historical Buildings Through Piling Up Small Cakes"
Do it now!

Completed!!!

NEXT [Salt Re-discovery Tour] : Photo Exhibition / Presentation of JOCY
Date: May 19th, 2010 - June 6th, 2010 (At the Same Day of Opening Historic Old Salt Museum)
Place : As-Salt City Development Projects Unit, As-Salt Greater Municipality, Ministry of Tourism and Antiquities Balqa Office, Salt Development Corporation, Dawan Al Khalili, Historic Old Salt Museum

1. Department of Agriculture, 2. Municipality of Sector Salt (As-Salt City Development Project), 3. Japan Overseas Cooperation Volunteers (JOCV), 4. Ministry of Tourism and Antiquities

Editor: Kayo MURAKAMI 4:3

2010_05 vol. 1

Fig.1-2 News Letter (English version)

● 1: Workshop of Piling Up Small Cakes as Salt Historical Buildings

09, May, 2010

Date: 17th May, 2010

Place: Qaqish House

Main Actors: Eng. Lina, Mohammed, Ola, Hadil, Doa, Mais, Akiko, Aiko, Kaoru, Kayo

Supporters: Randa, Fadi

To do List	Person in Charge	Date
Reservation (Cakes※1)	Japanese, Ola	10th, May
Buying Wholesale (Cakes※1)	Japanese, Ola	16th of 17th, May
Buying Wholesale (Chandlery※2)	Japanese	12th, May
Buying Wholesale (Stationery※3)	Japanese	12th, May
Adjustment of Schedule for Preparation	Eng. Lina	Completion
Preparation (to learn how to make): 1h	All	16th, May 12:00~
Lecture	Mohammed, Doa	17th, May
Photo Shooting (to record)	Japanese, Fadi	17th, May
Interview	Mohammed, Ola	17th, May
News Letter (English)	Japanese	22th, May
News Letter (Arabic)	Mohammed, Hadil	1th, June

【Time-line】

9:00 - 9:30

9:30 - 10:00

10:00 - 11:30

11:30 - 12:00

Ola, Mohammed and Hadil give a tutorial on As-Salt to children

Explanation how to make

Piling Up Small Cakes as Salt Historical Buildings

Group photo, Interview

※1

Ashame Sweet

Havana (9kg)×6JD(1kg)

Total: 54JD

※2

SAFEWAY

Wafer(Big pack)×3

Biscuit(Big pack)×1

Gummi Bear(Big pack)×2

Gummi Candy (Pole)(pack)×2

Chocolate ×2

Honey (500mg)×1

Toothpick (pack)×1

Paper Plate (pack)×1

Paper Cup (pack)×1

Fork (pack)×1

Total: 25.92JD

※3

Shalati Trading Est.

Cardboard (pack)×2

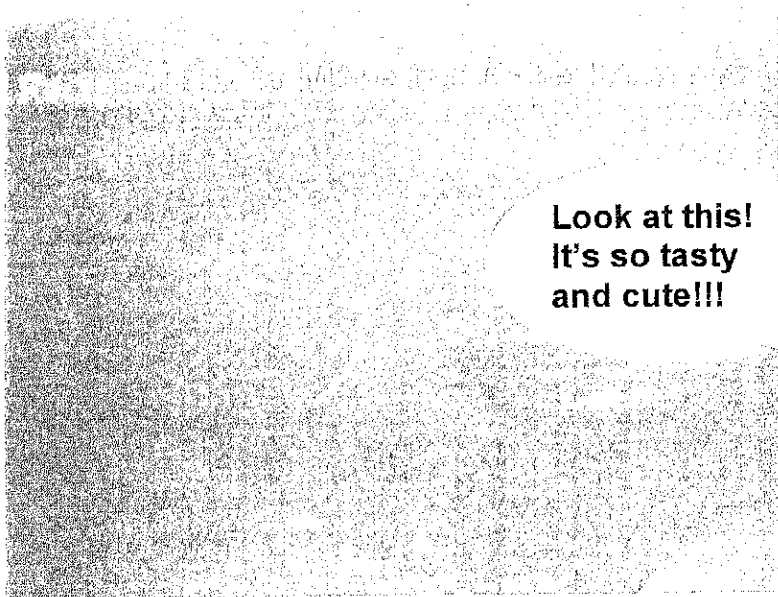
Total: 3JD

Fig.1-3 Time Schedule

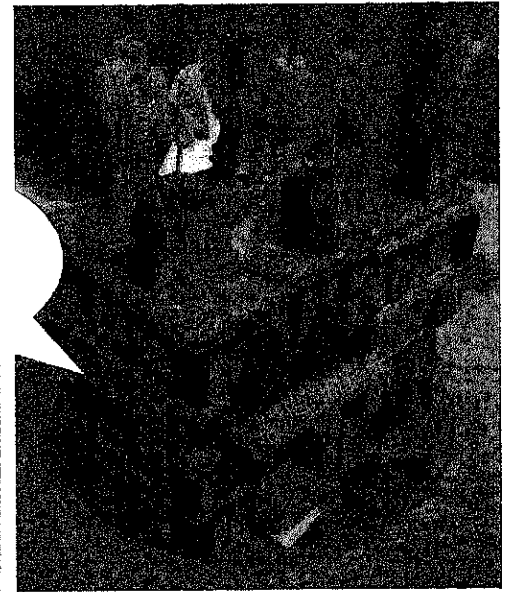
Manual for Building a Cake House

Workshop of Piling up Small Cakes as Salt
Historical Building
May 17, 2010 at Qakish House
(As-Salt City Development Projects Unit)

Fig.1-4 Manual for Building a Cake House

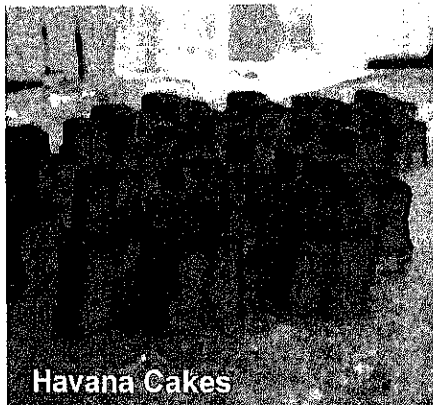


Look at this!
It's so tasty
and cute!!!

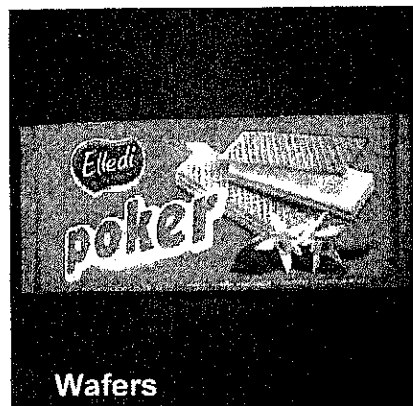


1. INGREDIENTS for a Two-storied House

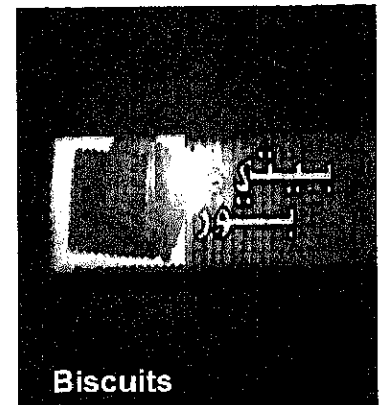
- **Havana Cakes** as Yellow Limestone: About 150 pieces (size: 3cm*3cm*1.5cm)
- **Wafers** as members for reinforcement of the walls and for the lintel of the house: About 2 medium packs.
- **Biscuits** as materials of the roofs of the house: About 10 pieces
- **Honey** as mortar to pile up the Yellow Limestone: pinch
- **Chocolates** as materials of the wooden openings: About half bar of chocolate
- **Gummi Candies** as decoration of the house: About 1 medium pack
- **Toothpick Flags** as decoration of the house: All you like



Havana Cakes



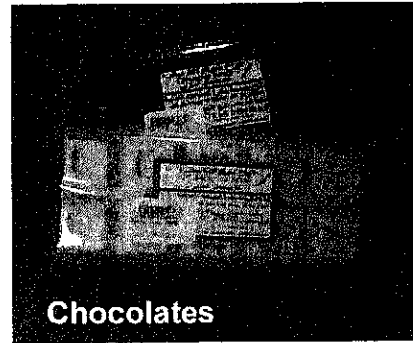
Wafers



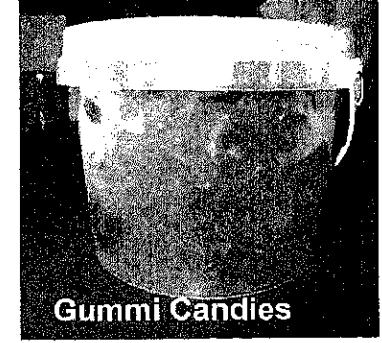
Biscuits



Honey



Chocolates



Gummi Candies



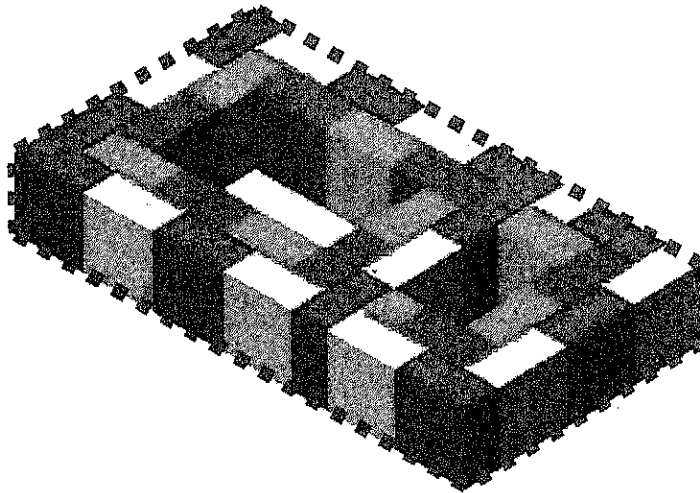
Toothpick Flags

2. Let's learn the principle for building the cake house!

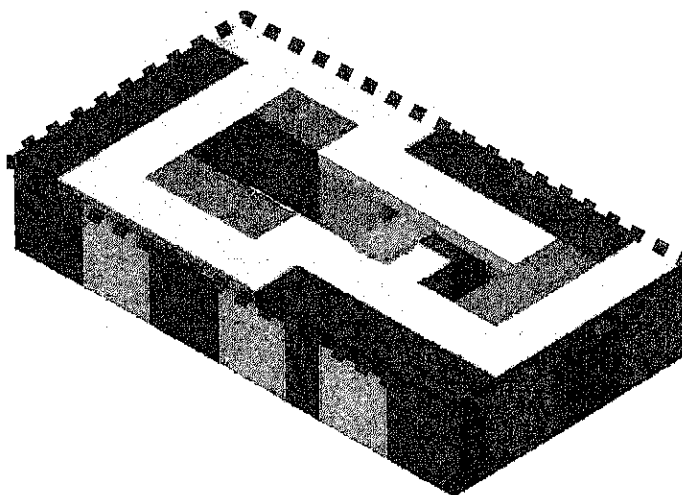
It's necessary at first to learn about the basic piling pattern of the Havana Cakes and Wafer before starting to build the cake house.

The principle consists of the four layers as below:

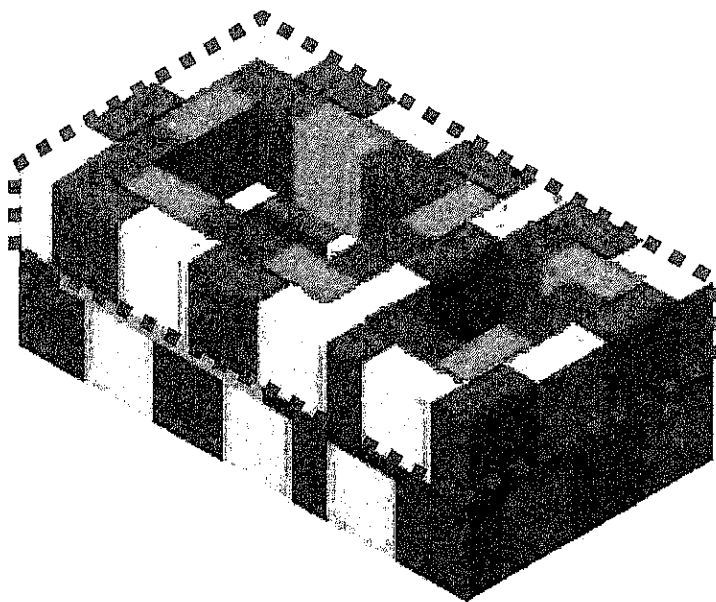
- A. First layer: Havana Cakes in double line
- B. Second layer: Wafers for reinforcement of the walls
- C. Third layer: Havana Cakes in double line
- D. Fourth layer: Wafers for reinforcement of the walls



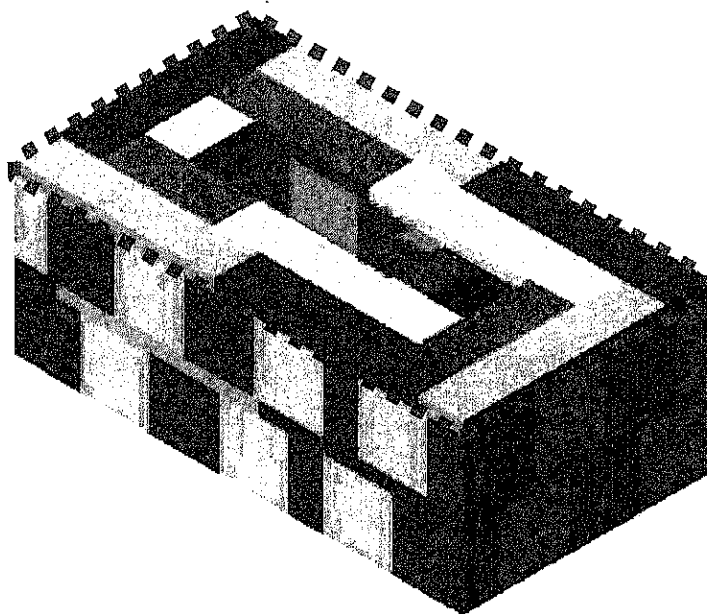
A. First layer: Havana Cakes in double-lined



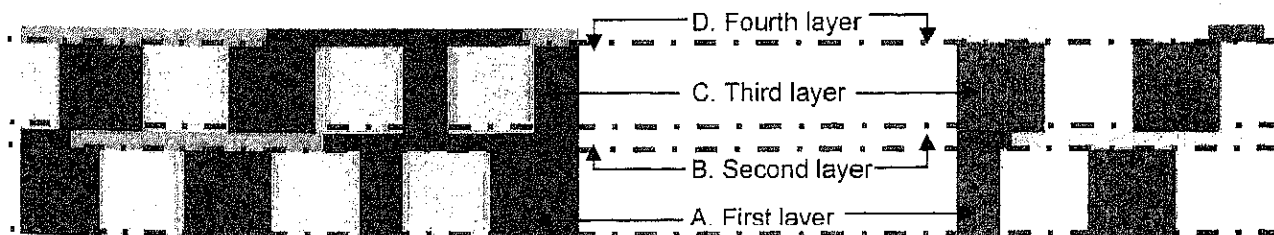
B. Second layer: Wafer for reinforcement of the walls



C. Third layer: Havana Cakes in double line



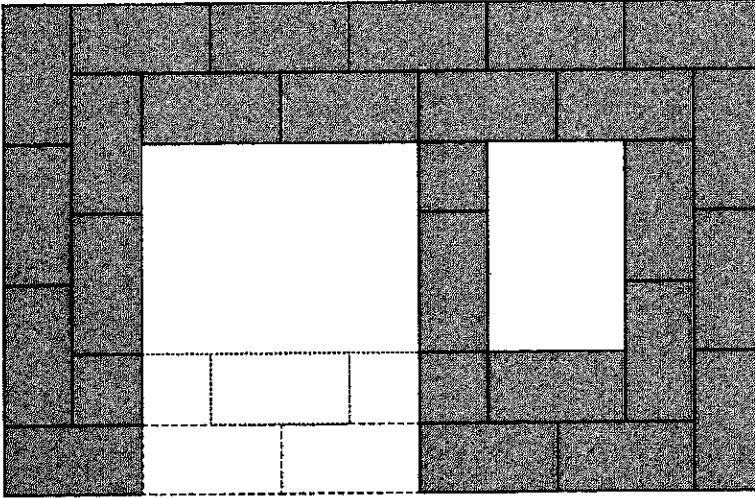
D. Fourth layer: Wafers for reinforcement of the walls



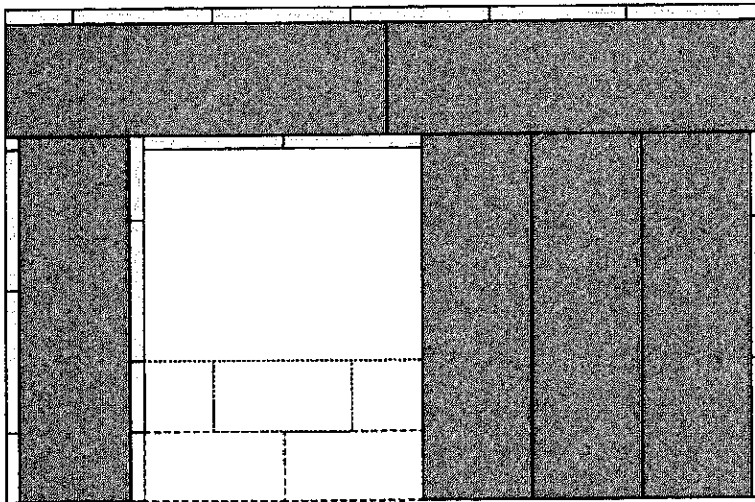
This piling pattern (from A to D) makes a form of one floor.

3. How to build the cake house

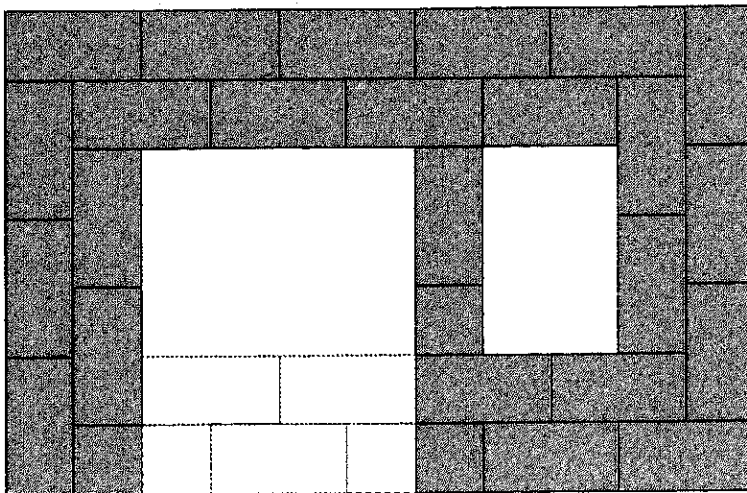
Every material should be stuck by honey!



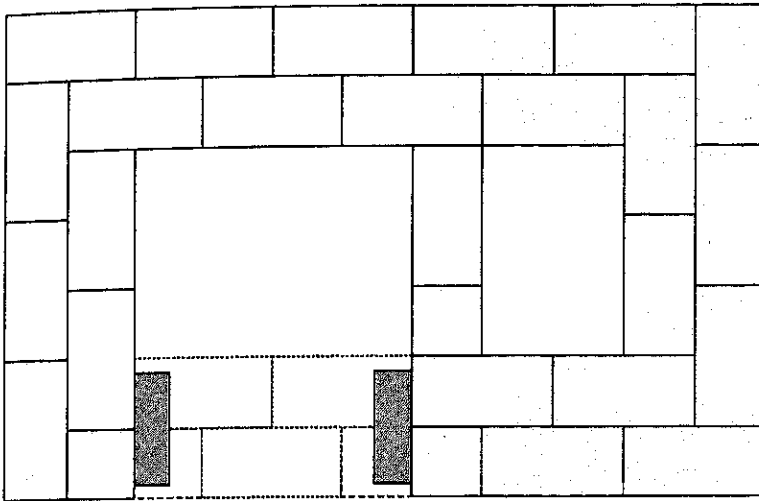
1. Put Havana Cakes in double line as the left plan. (Please refer to "Chapter 2. A. First Layer".)



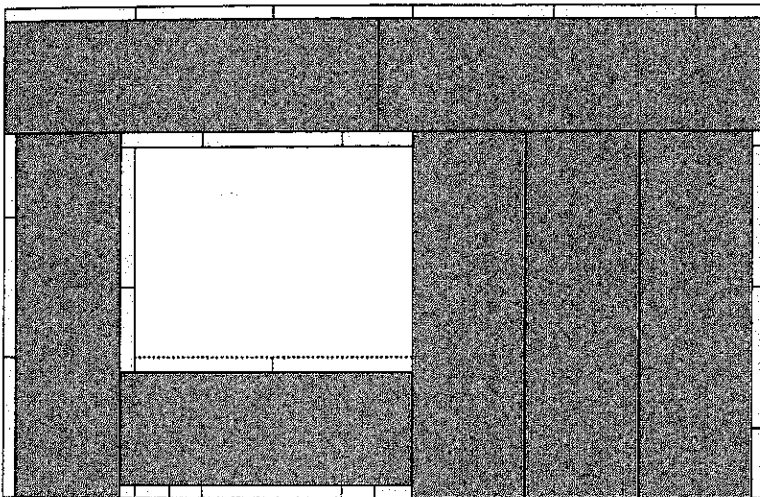
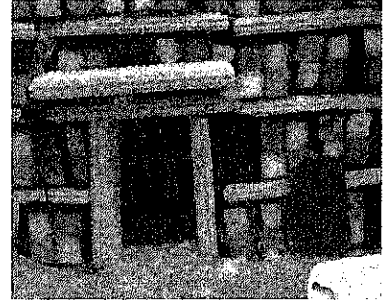
2. Put Wafers as the left plan. (Please refer to "Chapter 2. B. Second Layer".) You can cut the wafers a little bit for piling them up very well if you need.



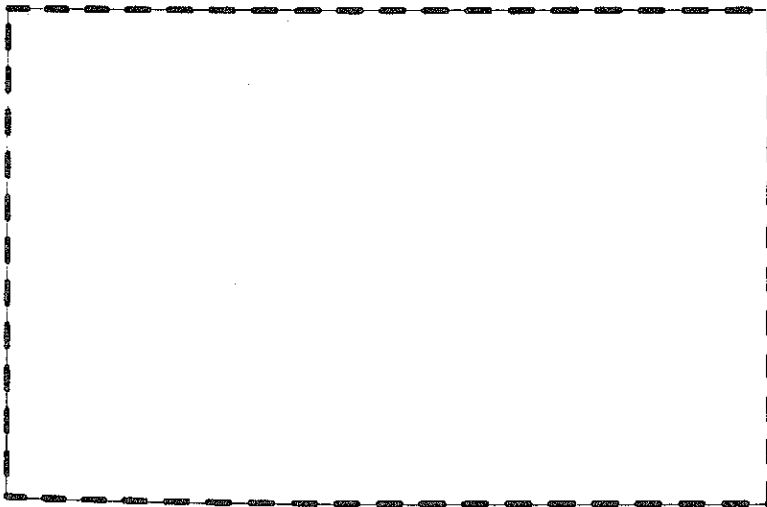
3. Put Havana Cakes in double line as the left plan. (Please refer to "Chapter 2. C. Third Layer".)



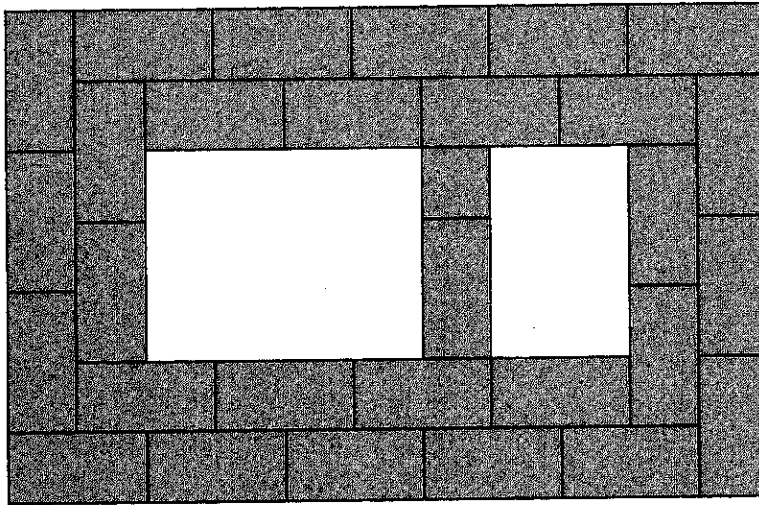
4. Put 2 pieces of Wafers as the left plan to make the horizontal frame of the entrance.



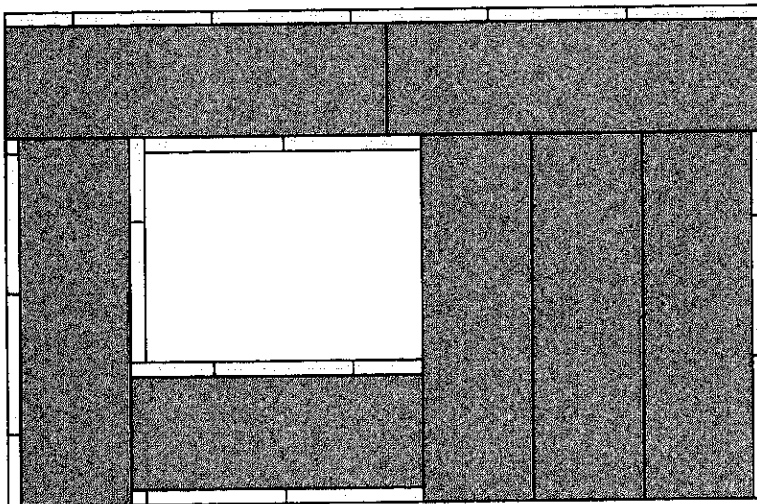
5. Put Wafers as the left plan. (Please refer to "Chapter 2. D. Fourth Layer".) You can cut the wafers a little bit for piling them up very well if you need.



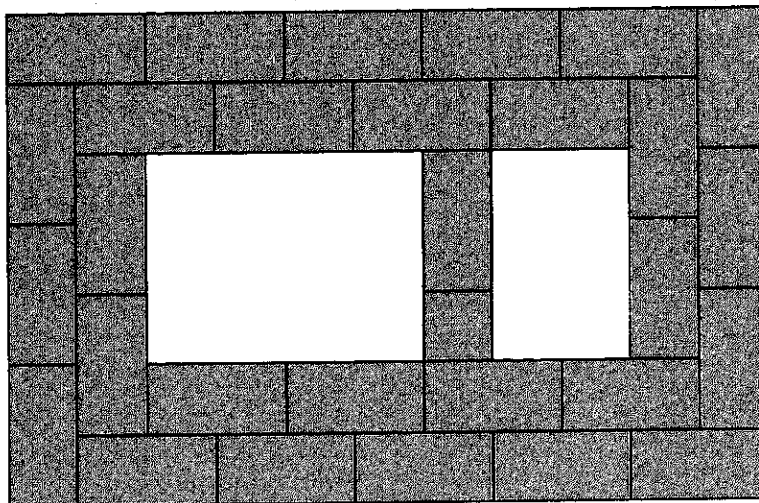
6. Cut a plastic plate in the shape of floor as the left plan. And then put it on fourth layer.



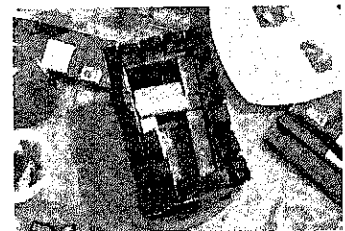
7. Repeat No.1-3 in No.7-9 as mentioned above!
Put Havana Cakes in double line as the left plan. (Please refer to "Chapter 2. A. First Layer".)

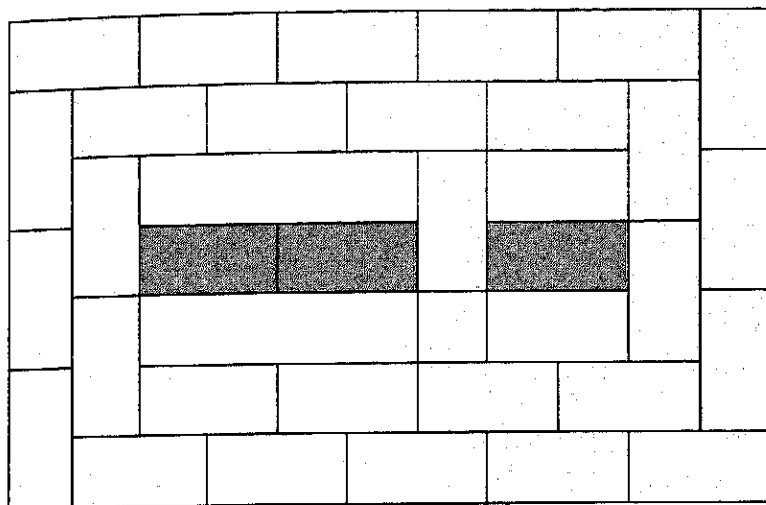


8. Put Wafers as the left plan. (Please refer to "Chapter 2. B. Second Layer".) You can cut the wafers a little bit for piling them up very well if you need.

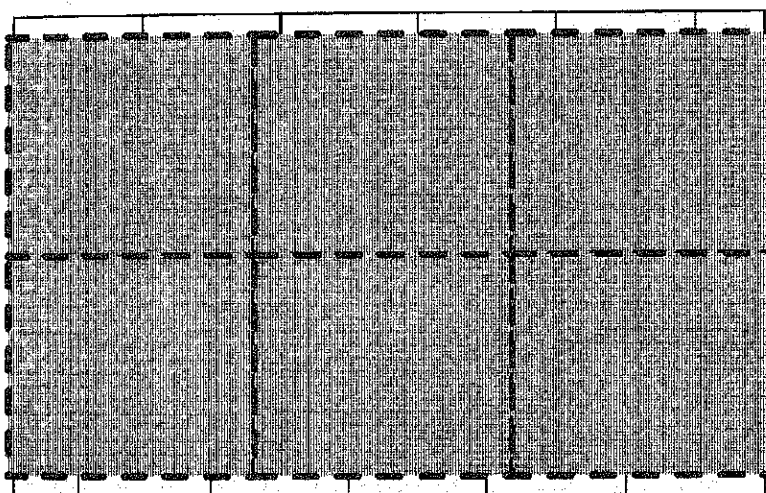


9. Put Havana Cakes in double line as the left plan. (Please refer to "Chapter 2. C. Third Layer".)





10. Put Havana Cakes inside the house as the left plan for supporting the roof.



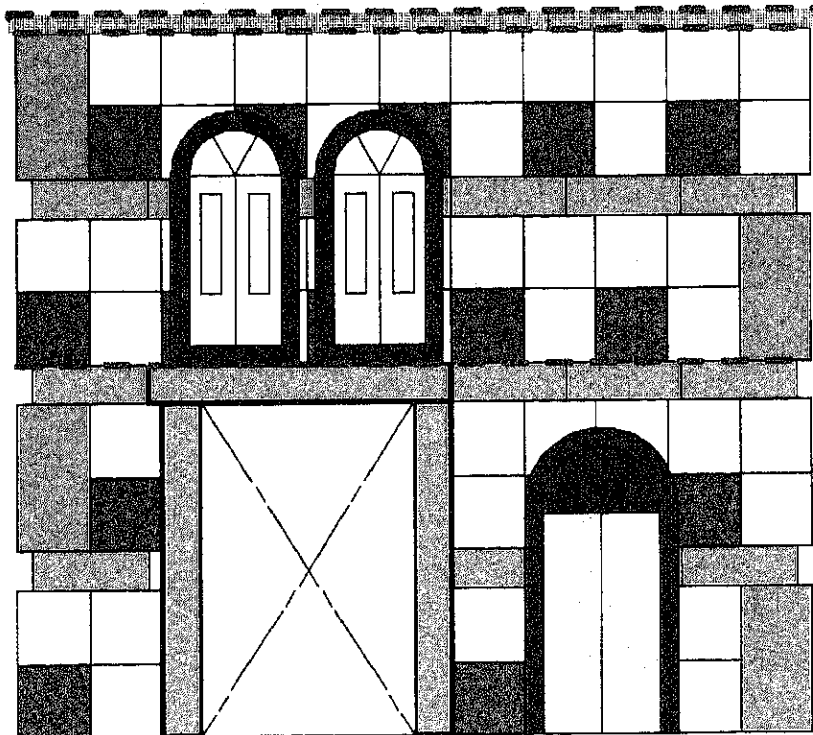
11. Put Biscuits as a roof on the last layer as the left plan for supporting the roof.



12. Make the shapes of doors and windows with chocolates. And then put them on 1st floor and 2nd floor.



13. Put decorations as you like!
We have a good example here!



14. Completion of the house!



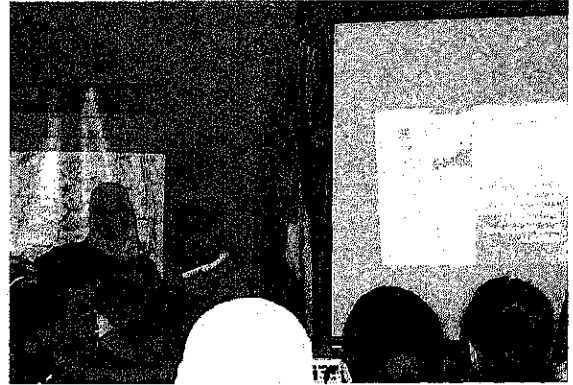
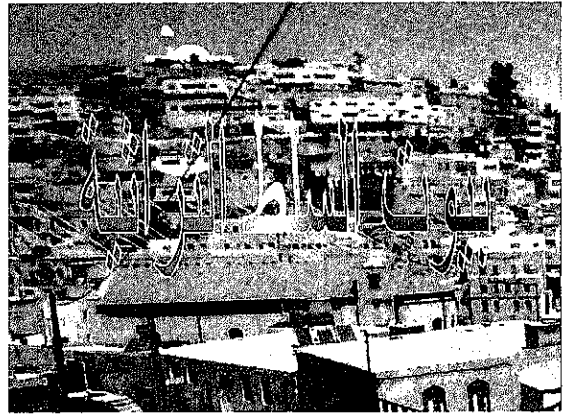


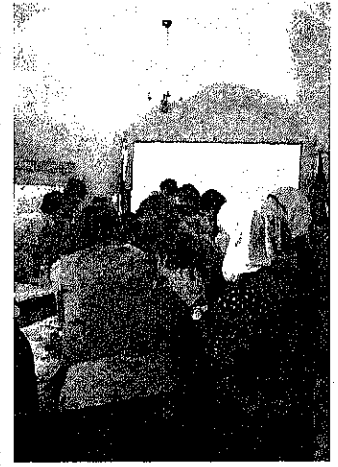
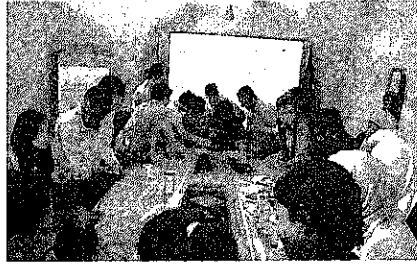
Fig.1-5 Presentation about Salt

Preparation
May 16th, 2010



Workshop
May 17th, 2010





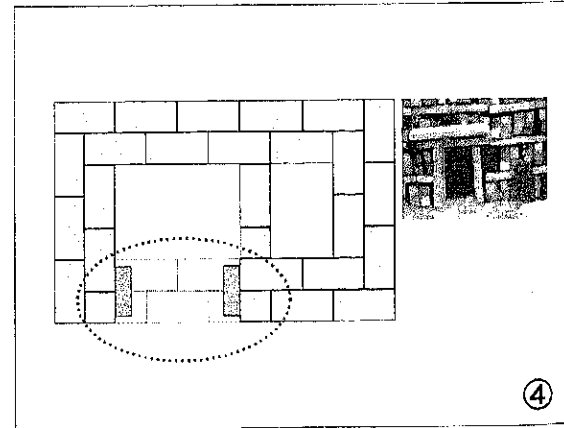
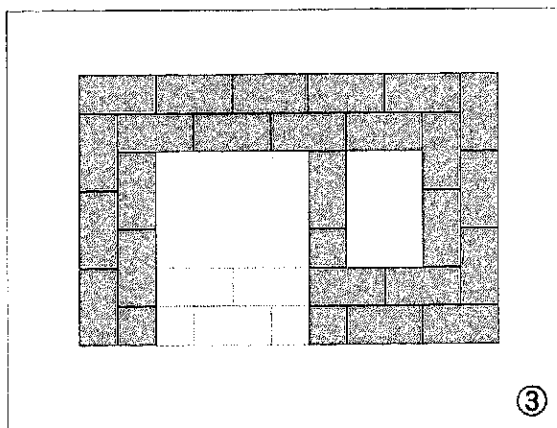
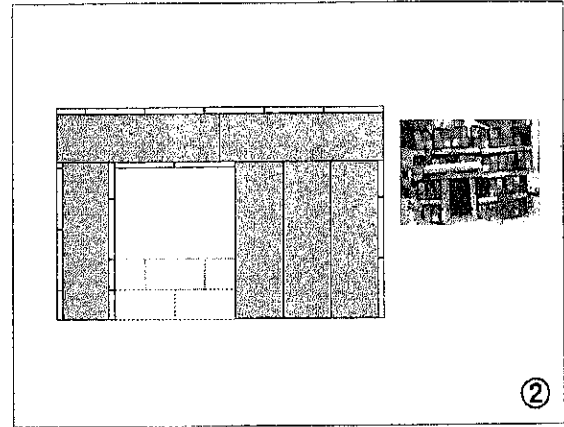
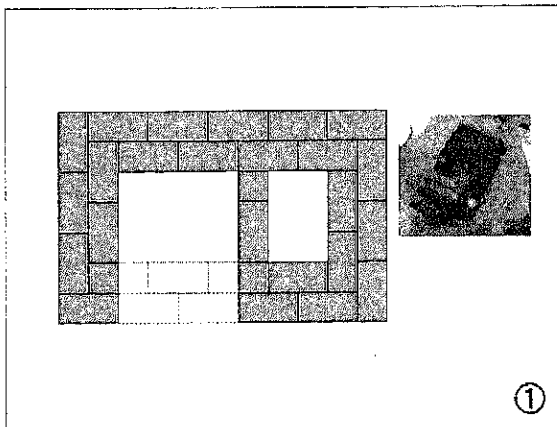
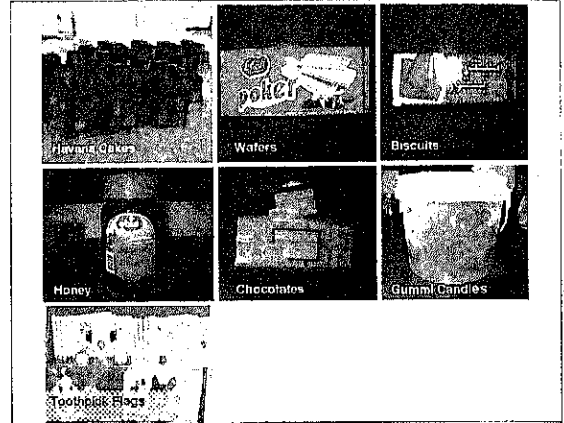


Fig.1-6 Presentation how to make

