

BATHING IN HISTORY - DAMASCUS

by
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TYPE THE TITLE OF YOUR THESIS IN ALL CAPS

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Figure 1 Oasis of Damascus

“ England knows Egypt, Egypt is what England knows; England knows that Egypt cannot have self-government; England confirms that by occupying Egypt; for the Egyptians. Egypt is what England has occupied and now governs; foreign occupation therefore becomes “the very basis “ of contemporary Egyptian civilization.” (Said 34)

Knowledge in the hands of the powerful is a tool to shape the identity of the weak. Identity is shaped firstly through dominant environments and secondly through reason. Multiple overlapping imperial cultures (Aramean, Greek, Roman, Umayyad, Ayyubid, Ottoman, and French) in Damascus demonstrate the tie between knowledge, identity, crisis and the space of the city. Colonial planning and social elements of the city are molded and adjusted over time to fit the values of each empire. A surviving archetype- the bath- is the most dominant social evolutionary element in the city, although under a threat due to the development of modern Damascus, private residential baths, and the lack of Skin-ship values and traditions, especially between 1940s- 2004. Today’s civil war and the constant fear of death brought modern residents to value social traditions of the old city and gave rural and suburban refugees of Damascus a social and hygienic refuge . **This thesis proposes revealing a contemporary Syrian identity by re-imagining the bathhouse.**

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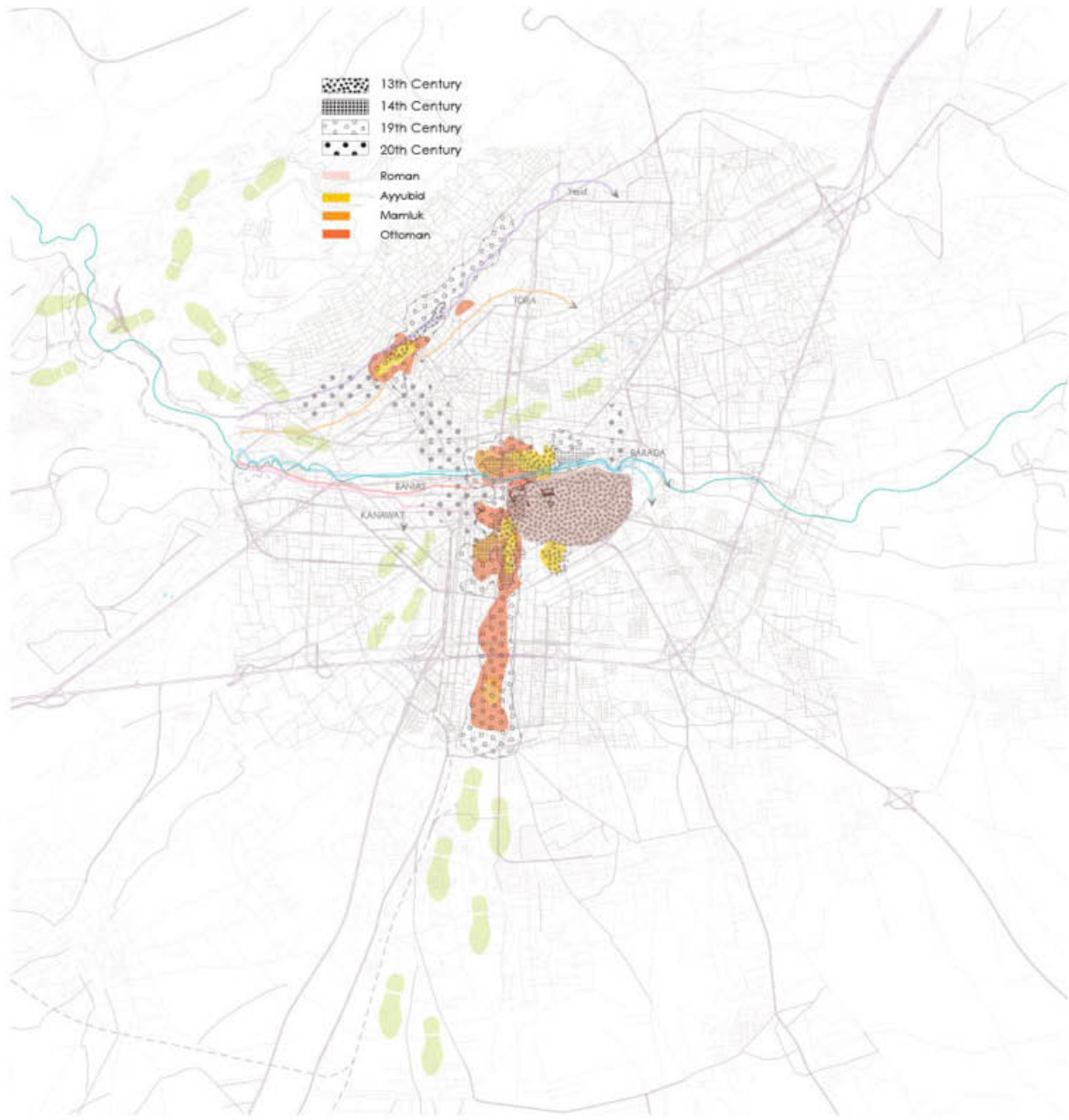
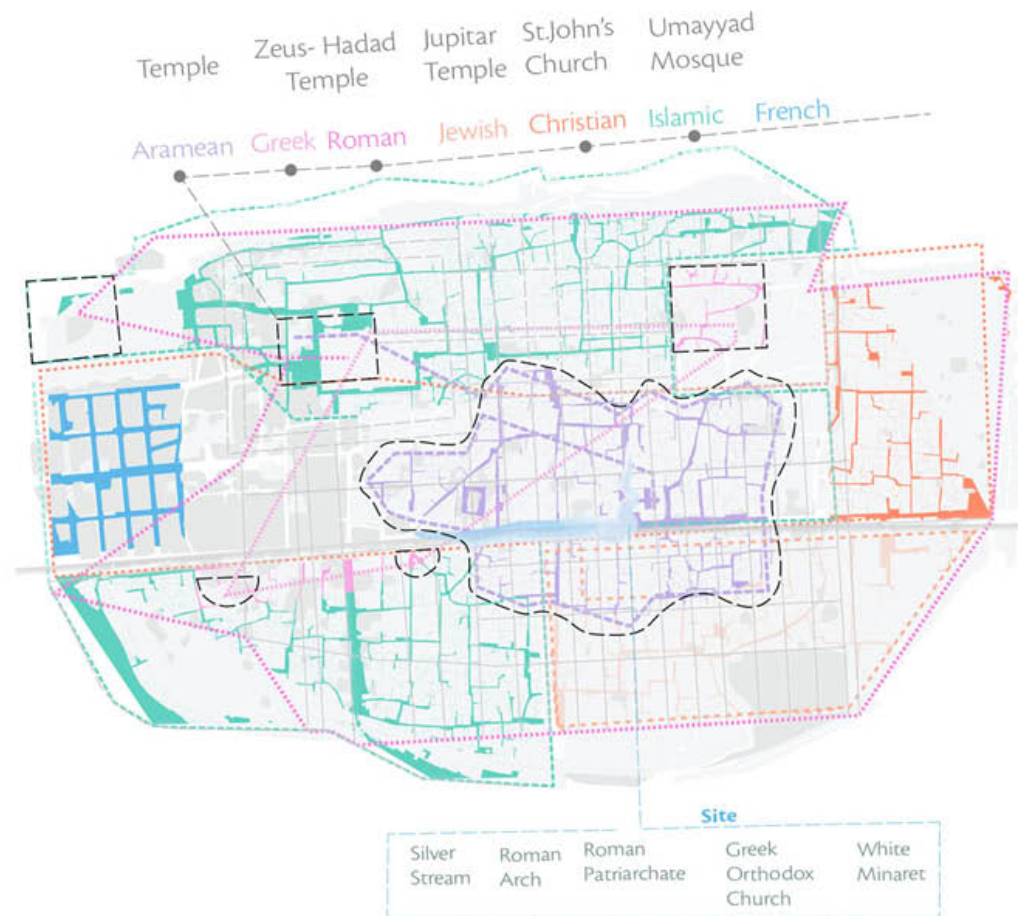


Figure 2 Expansions of the empires from the Oasis according to water sources

Prospectus



Damascus is an oasis built mainly by two branches of Barada river, Maneen and Pharphar, and two canals, Baniyas and Kanawat. The Oasis was a stop for the travelers on the silk road, where visitors sought shelter and food on their journeys of trade. The Arameans, Greeks, and Romans built the hygienic, social, and political infrastructure of the oasis starting with temples, public bathhouses, forums and theaters. The Greeks gave the oasis its first organized layout via the hippodamian Grid which then was spread by the Romans north and south the Via Recta. Later, the Muslims disrupted the grid and started random irregular road branches, residential and commercial buildings. However, Muslims did savor the bathhouses and tailored the bathing plans and rituals to their hygienic standards and associated their locations with schools and Mosques.



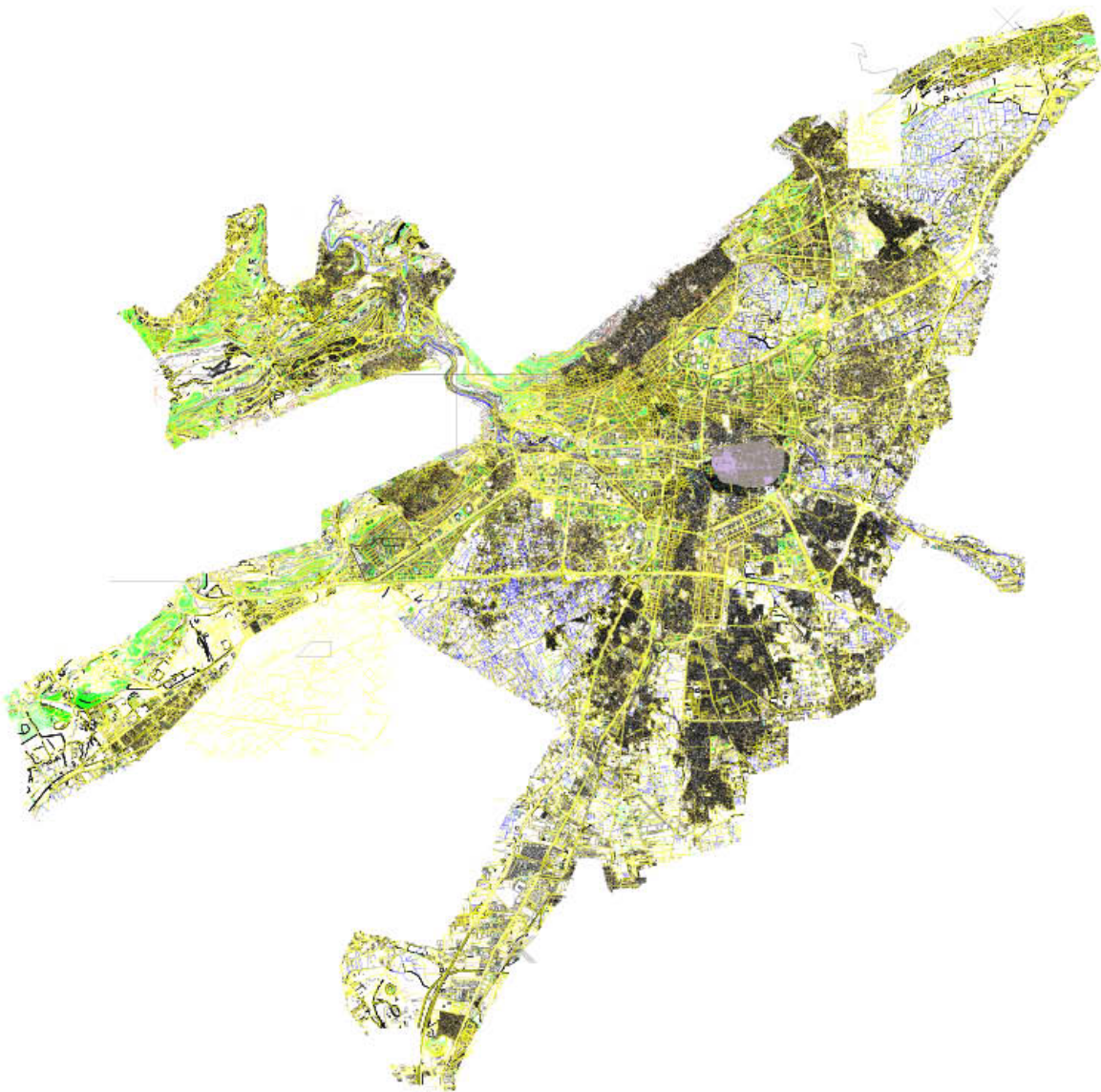


Figure 5 Modern Damascus

Prospectus

Every empire conquered Damascus under the propaganda of the savior from suffering. The Muslims saved the city from the Romans. Later, the Syrians revolted against the Ottomans with the help of the British and took back the city. Yet, the French controlled the city after the Arab war with Israel. With each empire Damascus changed and the Syrians accustomed themselves to the newly brought traditions. The French organized modern Damascus according to their Haussmannian structure. The French plans lead a new social orders where baths are no longer a public necessity as the young generation moved out of the old city to the new city with its small apartments and their own private showers and restrooms. Later on, the Baath Socialist party tried to form a new identity but failed. During the Terrorist- civil war, many groups of Islamic origins tried overthrowing the government to form a new identity by destroying public infrastructure such as schools and hospitals and terrorize people into a backward state of thinking, which the French tried to break Syrians from.

Up until the Terrorist-civil war and after the Baath formation, the country lived in a neutral state of development and the public bathhouse ceased to matter as malls, spas, and gyms emerged as a part of the neutral identity to keep up with the west. Many of the bathhouses closed for lack of audience, funding, and upkeep of water systems and materials in the humid environment the bathing ritual creates which lead to the deterioration of the bath buildings. Some of the Baths re-purposed to hotels, restaurants, cafes, and cultural centers to keep the social soul of bathing traditions alive.

The beginning of the Terrorist-civil war terrorized people and lead to a halt on many social activities. Yet, midway into the war people cared less and wanted to live the last minutes of their lives to their fullest. For the reasons that remain yet unknown on the sudden spark of the Terrorist-civil war when the country was at peace, people went into a new indirect social order and redistribution of wealth. As the war seemed to stretch out and the Syrian currency weakened, people sold their businesses to leave or help their children leave the country. Whomever remains utilizes the retail and hospitality industries like never before. Retail shops thrive as people buy more clothes to live up to newly acquired high standards of social traditions such as birthdays, baby showers, weddings, social gatherings, which all took places at private chalets, villas, restaurants, and clubs, while in the Roman and Ottoman times these activities took place in the public bathhouse. People, became more aware of their self image due to the surge of the social life. Therefore spas, gyms, and beauty shops, which were a regular daily activities inside the Greek and Roman cultural centers/ baths, became routines for the luxury life style of most people with the motto "live in the moment and spend as much as you can before you accidentally die and your fortune gets stolen or destroyed." As a result many facilities and business were sold to foreign investors.

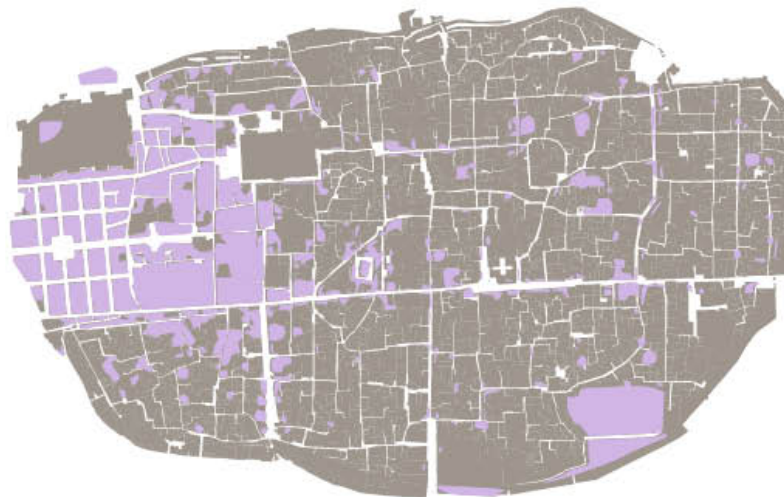


Figure 6 Commerce in Old Damascus

The old city took advantage of the lavish spending trend and went from abandoned houses and empty deceasing boathouses to a place of reminiscent romanticism reminding people of old traditions in an intimate setting that slowly opens up to the new social traditions while keeping the mystery and warmth of the old city alive. The old city's building codes prevented the environment from changing. The codes enforce a strict exterior building materials pallet that is seen in the shops extending along Via Recta. The codes also prohibit new building construction, only interior remodeling, renovating, re-purposing is allowed unless the building deteriorated to the ground. Therefore, abandoned courtyard houses were remodeled as restaurants and galleries which attracted older crowds and in some cases young crowds whom wanted to change scenery from the modern loud crowded city to this quiet, traditional, yet fun area. People came to celebrate their birthdays, theatrical and poetic performances in these restaurants. Others came to celebrate modern art in an old setting as artists opened up their galleries and work spaces in the abandoned structures of the city to take advantage of people's sorrow from the war and lead them into a new era of expression. The latter trend lead to openings of many clubs and bars to attract gallery visitors to a final fun destination. Most importantly, boathouses gained visitors from people of all ages whom wanted to be reminded of tradition. The bathhouse industry, even though few remain, prospered with women meeting at the bath for lunch and dance dates, while men meet for poetry and farewell gatherings.

Aside from the people who stayed unharmed, the war has consequences and people who lost their homes and money ,especially in the rural and suburban areas where terrorist groups conspired, suffered. The suburban areas provided terrorist a hiding place, such as farmlands, while others used underground canal systems as shelters and headquarters for their food and arms supply and transport. The people ran away from the suburbs as it became a war filed between the government and terrorists and found refuge in the old city. Even though the old city is a UNESCO protected site, the city faced minor destruction to the Hariqah area in the times of the French mandate and minor hits to the Castle walls and Great mosque during the war. Yet, the old city remained a safer and more generous shelter to the refugees. As described by fellow Sami Moubayed, The refugees rented out rooms in courtyard homes to share the cost with other families. As courtyard homes only had one to two baths, these families were larger than the occupancy load for the houses. Therefor, the bathhouses became the " go to " for refugees for essential hygienic purposes as well as social space to learn about the neighbors and business opportunities. Moreover when the water and electricity gets cut to preserve recourses during the war time, the main residents of the city and the refugees seek the bathhouse as a place to keep them company when TVs, social media, and clean food are scarce due to these outages.



Figure 7 Old Damascus Alleys Collage

Prospectus

Damascus as described by the writer Nizzar Qabbani and translated by fellow Alhamwi Mahmoud

“This is Damascus
And this is a glass of spirit (comfort)
I am in love – but I am aware of the fact
That certain kinds of love
Can slaughter you in wrath
I am a Damascene if you dissect me into halves
You will have but grapes and apples falling in your path
I am a Damascene if you dissect me into halves
You will have but grapes and apples falling in your path
Open my veins with scalpels
Hear ancestral chants
If heart transplants can
Cure some of the passionate
Why does mine stay torn in half then?
Minarets crying tears of absence when hugging me
And like trees their souls speak
For civil rights to live amongst tiers of jasmine
As house cats take naps relaxing
Coffee grinders crackling
Childhood reminders – back
How can I forget?
When my reaction to cardamoms’ strong fragrance
yet and still finds attraction
As proud fathers wait
For a sweet daughter’s face
I am asking
If my roots, heart and language are here
How am I supposed to make myself any more clear?
Is clarification necessary
With love so dear?
I am asking
If my roots, heart and language are here
How am I supposed to make myself any more clear?
Is clarification necessary
With love so dear?
How many Damascene bracelets were
Sold for this poetry here?
Apologising to the willow
Wondering if my little siblings can hear
My parts have been scattered across coasts of years
Lanterns on horizons floating
Tossed around in shore-less oceans
Only to be haunted down by devils and demonic ghosts
I battle ugliness with my poetry and prose
Until nawar and beauty open to them
Identity of Arabness resembling a widow though
What will remain of poetry’s originality if so
Many liars and deceivers get to have complete control?
How are we ever going to write a verse
With locks over our mouths?
And when killers still approach?
I bore the burden of my words upon my back until I grieved
What shall remain of poetry when it is finally relieved?”



Figure 8 Social life on Lattakian Wadi Qandil Beach



Figure 9 Social life on Lattakian Wadi Qandil River



Figure 10 Wave Beach Club concerts and water related activities in Lattakia

Prospectus

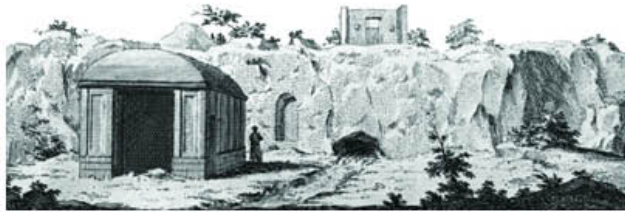


Figure (11) Ain Al-Fijah Temple, Barada River
Old Temple

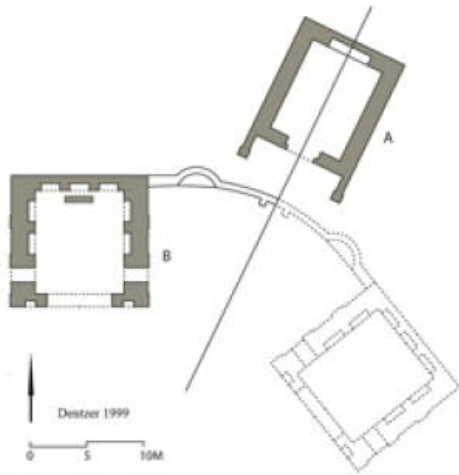


Figure (14) Ain Al-Fijah Temple, Barada River
Plan



Figure (12) Ain Al-Fijah Temple, Barada River
Exterior of New Building



Figure (13) Ain Al-Fijah Temple, Barada River
Interior

Barada River's Ain Al-Fijah Temple is currently the main water supply for Damascus. In case water runs out from the Ain-Al Fijah well, extra backup water container are already in store. Baniyas and Kanawat canals allowed Barada water to reach the center of the city. People got their share of water supply from these two canals via two devices, Al Taleas- for the rich since the Aramean era- and Al Sablan for the poor public, based on the family's social status. Throughout the time between Arameans and Muslims, Damascus turned from an oasis to blocks of stone with scattered patches of green courtyards in residential houses every other block.

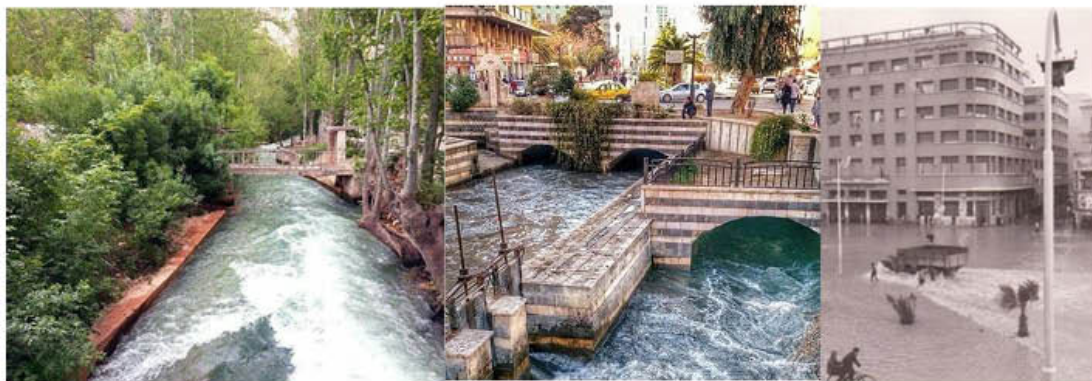


Figure (15) Barada River Branches supplying Damascus

Analysis - Site

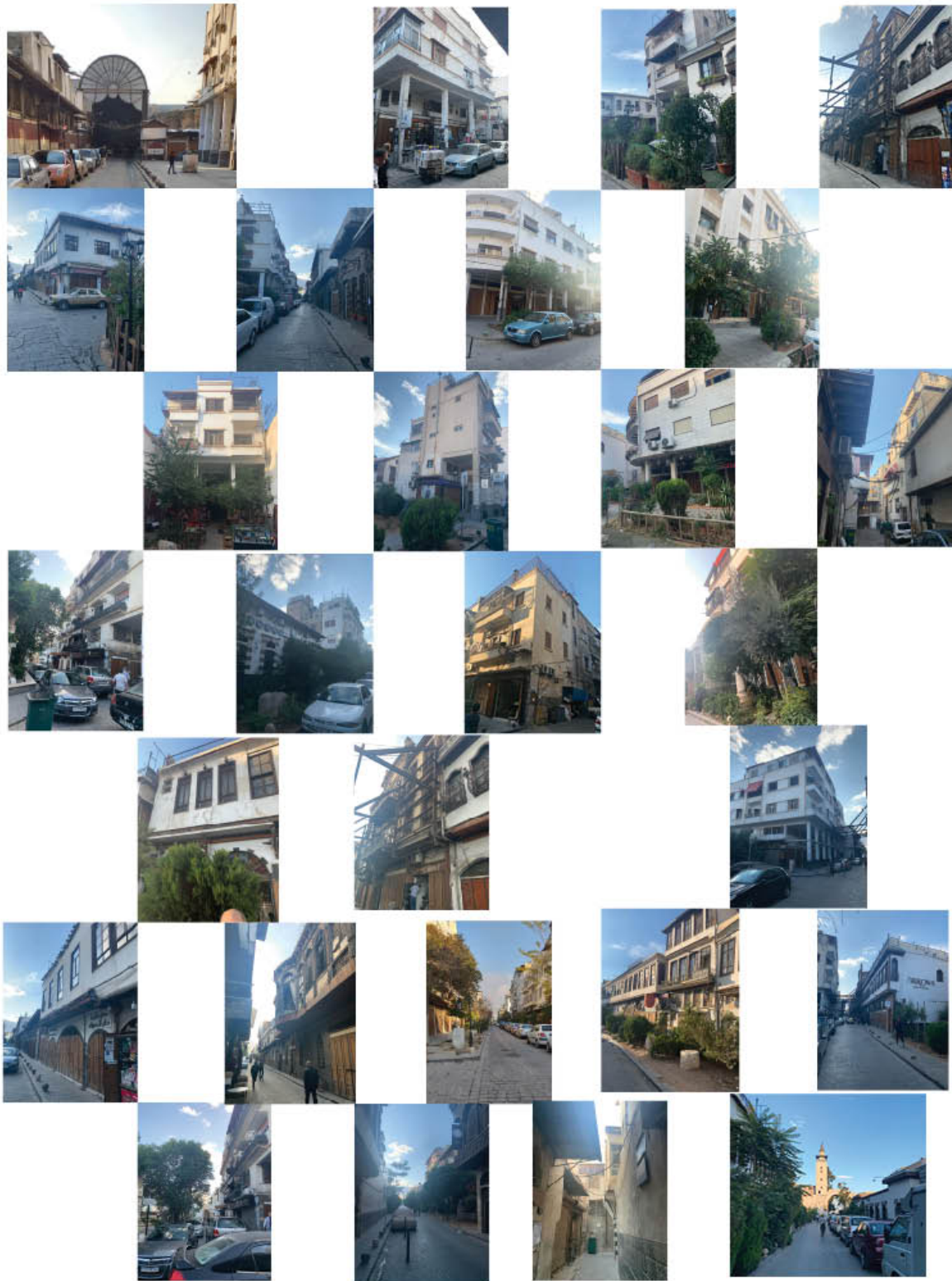


Figure 16 Buildings along the Via Recta near Site



Figure 17 Site of the Silver Stream



Figure 18 Circulation, entries, exits on site



Figure 19 Site Heat

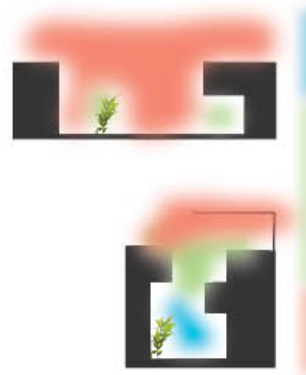


Figure 20 Site Heat- Difference between open streets and tight alleys

Analysis - Site

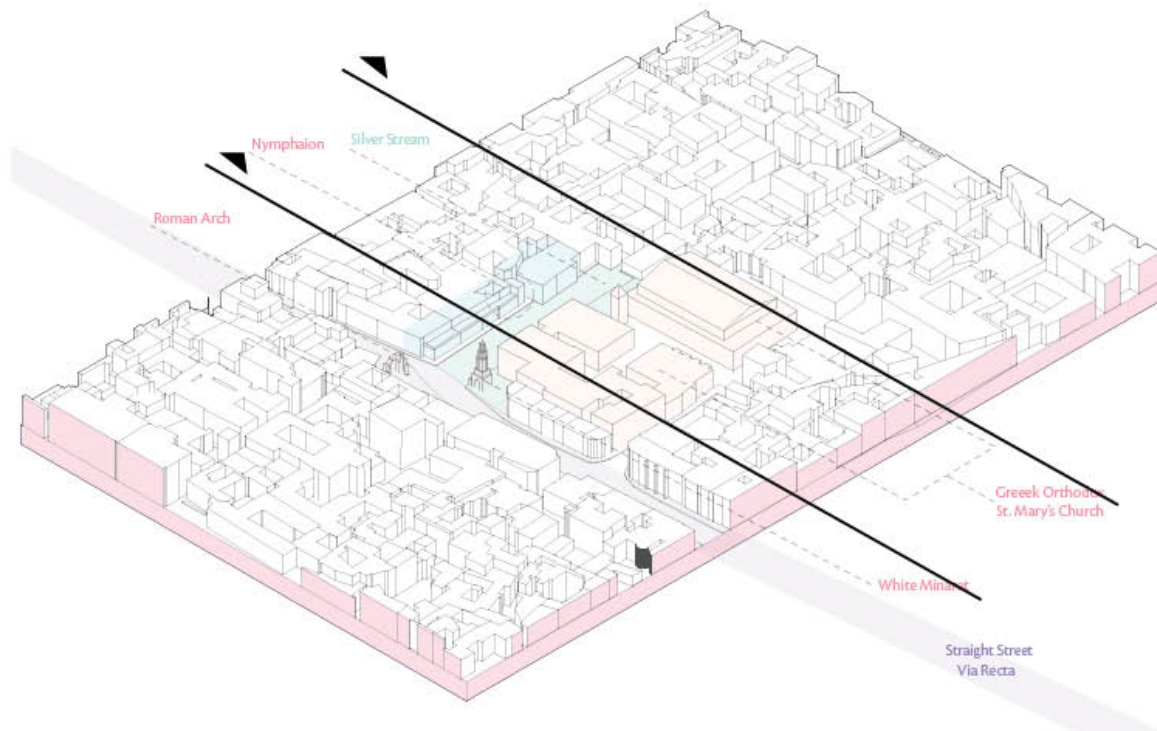


Figure 21 Site Axo

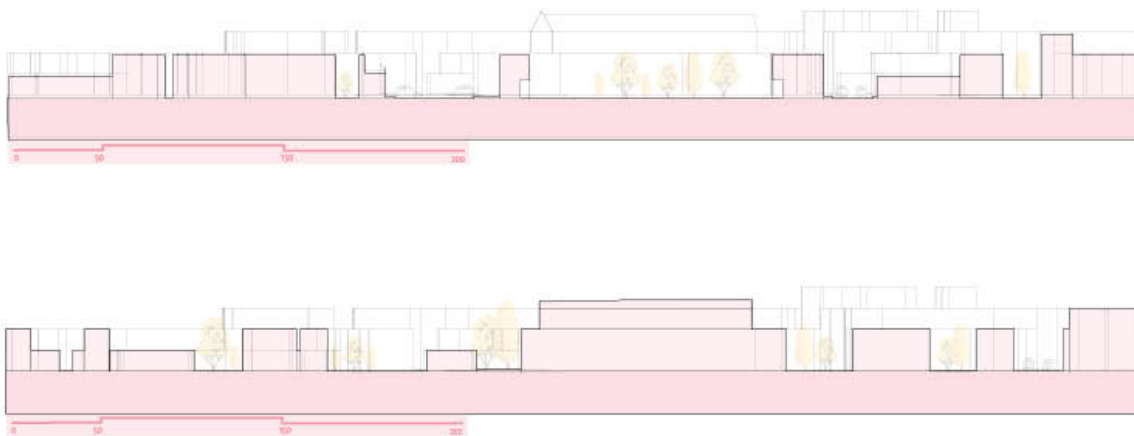


Figure 22 Site Sections

Analysis - Site



Figure 23 Arch from Jewish sector alley



Figure 24 site parking



Figure 25 site parking



Figure 26 Restaurant on Site

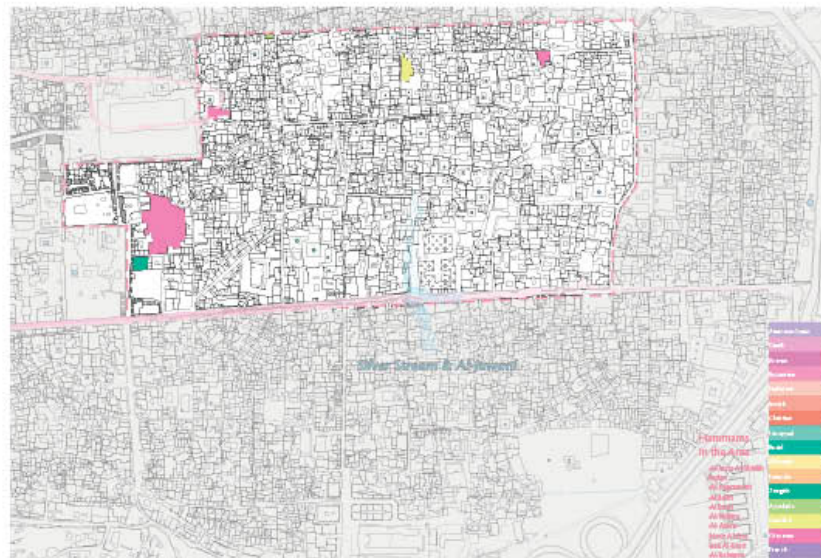


Figure 27 Old City - Site Sector

The site is located in the Muslim/Christian combined sector in the old city. The neighborhood belongs to the St.Mary's Church but is called Al-Kaymariah. it encompasses the Noufara mosque and Hammam, the Azem Palace, and the Anbar Office of the ministry of culture.

Analysis - Site

Bought Existing *Shops* for remodeling and program utilization. Owners became managers.

Bought Existing *Restaurant* for remodeling and program utilization. Owners became managers.

No Cars Zone - Restricted hours

Nymphion

Roman Blocks

Jewish Sector

Creek Church

Roman Patriarch

Roman Arch

Minaret for a destroyed Mosque



Figure 28 Developer Strategy for Site



Figure 29 Roman Arch

Analysis- Site



Figure 30 Greek Orthodox Church

St. Mary's Greek Orthodox church is built in the Byzantine Architectural style during the first Christian century on the site of a pagan statue.

The church is located in the lower east quarter of the Christian sector adjacent to the Jewish sector via the Straight Street.

The church combines five churches together which used to exist on that site, including the Martakla church, Lady Katerina's Church, Saint Cyprian and Justina of Antioch Church, and the Church of Niklaus.

As described by the scholar Lora Mahmoud, the church was destroyed multiple times during 926, 1260, 1400, 1759, 1860, 1953 due to invaders and natural disasters. The church closed in 655-706 due to the Muslim conquest of Damascus. The Muslim troops entered the city from two sides, the winning peaceful side led by Abu Aubaidah Al Jarrah entered through the west Jupiter gate while the losing side led by Khaled Ibn Al-walid entered through the east Sharqi Gate. Both troops met next to the White Minaret at the Straight Street where the St. Mary's church marked the separation between the two sides of the Muslim city where all the churches in the east losing side were turned into mosques or closed while the west side maintained the designation of its buildings. It was not until the year 706 when the Umayyad Khalifat Al-Walid Ibn Abd Al-Malek ordered to reopen the church and give it back to the Orthodox Power in exchange for turning the Church of St. Yohanna/ John the Baptist church located in the Jupiter temple into the Umayyad Mosque. (Mahmoud)



Figure 31 Greek Orthodox Church-Present



Figure 32 the Roman Patriarchy Site



Figure 33 White Minaret

The White Minaret is located on the edge of the Straight Street next to St. Mary's Greek Orthodox church.

According to researcher Imad Al- Armashi, the Minaret belongs to Alaa Al-Din Ibn Al- Hujaiej who began the order of building the Minaret as a part of a tiny mosque called Bani Al-Hujaiej which was separated from the minaret by the Straight Street. (Al-Armashi)

According to the scholar Joseph Zaytoun, building the minaret began when the muslim troops entered the Old City in 635 and created the Bani Al-Hujaiej mosque which was removed later on. In the early days the christians where not allowed to enter St. Mary's church unless they entered though the White Minaret door. (Zaytoun)

Analysis -Program

The Bathing traditions of shock therapy, although recently adopted by the catholic priest Sebastian Kneipp 1821-1897, were created by the Romans. The Romans bathing ritual design emphasis the extreme hot and extreme cold temperatures while allowing the bather to take breaks in warm rooms for massage and oils. The Romans considered bathing a habit and a sacred ritual. Therefore the Romans spent most their times in the public bath either for social events or discussing business. The bath became a cultural center for the Roman empire and a main elements they built their cities around.

the following graphs explain in detail the Roman bath elements as described by the scholar Inge Nielsen.

Main Bath Elements

Apodyterium

Changing Room.

Rectangular shape sometimes large with benches, shelves, and shallow basin on pedestals Labrum or foot bath Pedilouve near the front door. Replaced by Frigidarium. The room is unheated and the only room made out of parshibale materials. Heated only in imperial baths thermae in cold areas. Heated indirectly from Tepidytrium or directly as another Apodyterium. Connected to the Frigidarium and/or Tepidytrium as well as the service area via corridors. A direct access to the Sudatorium can be present. Entered from outside with Vestibule and a waiting room/Atrium with benches. In thermae access from Apodyterium to Palaestra available with Labrum and Pedilouve. Has a Cloakroom attendant and ticket collector. (could be the Tepidytrium or the frigidarium and sometimes look like the basilica and other social rooms)

Natatio

Rectangular, oval, and Spidal. Deeper than Piscina by 1.5-2m. Can be 1 m deep. Placed in the Frigidarium, adjaent in a spacial hall, in courtyards connected to Frigidarium, in Palaestra. In Imperial Thermae they can have Nyphaeum Facade. It is never heated.

Babtisterium

Cold Pool for Bapstism

Kolymbetra

Smaller Cold Pool than Natatio or Piscina

Dexamene

Small Hot or Cold Pool for medical purposes

Stagnum

Stagnant Water

Lacus

Pool

Tepidarium

Calibrate room between Frigidarium /Apodyterium and Caldarium/ Sudatorium.

Reched via narrow doorways. Heated and benched. For anointing before and after hot baths. Washing before Hot bath. Massage after Hot baths



Calida Piscina

Rectangular Heated pool placed in a special room with Hypocaust system. Connected to Tepidarium and Caldarium. Adopted from Thermal bath with hot spa water. In large Luxurious baths.

Labrum

Low round basin on a pedestal for washing in apsidal recess

Frigidarium

Cold Bath Room with cold water baths in pools and swimming pools, Social Space

Many forms, Rectangular or round. Can converted to Laconicum. In Antique/Byzantine was polygonal. was barrel or cross vaulted or domed with large windows. Has one or more cold water pools Piscina. Piscina can be at ends or sidesnched edges of rectangular Frigidarium, or in recessed niches of octagonal's, or center of round ones. Large thermae had Swimming pool Natatio or adjacent to frigidarium in a hall or open air. Used as Lounge in Turkish Baths. Used after heated rooms or after Palaestra inBaths without Natatio

Water system ?

Direct access from Palaestra and/or Apodytrium, with a Tepidytrium access via a narrow doorway.

Piscina

Sit in on steps Cold pool, poured cold water on after a Hot Bath. In Frigidarium seperated from the rest of teh room by stepped Balustrade. The pool had a bead at the wall and floor juction. 1m deep. Rectangular or Apsidal and in recess. 1-3 pools in medium size placed. can be swimming pool. can be heated.

Caldarium

Main Bathing Room.Hot water bath and possible Steam Bath.

Contained hot water on floor/ Labrum sometimes. Used for oiling before an after the bath sometimes.

Alveus

Hot Water Pool for serveral people lower than the room, separated by balustrade. Hot Water is poured over therm while sitting on the steps. 1m deep. Rear wall sloped to make immersion easier. Pool rectangular or apsidal. Has no drain. Hot water on the floor turns to steam.

Solium

Single Bath tub. Hip Bath, Immersion bath, and Communal pool.

Figure 34 Roman Bath Main Elements

Analysis -Program

Sweat Baths

Laconicum
Pyriaterion
Sudatorium

Aleipterion
Unctorium
Heliocaminus, Solarium

Other Bath Elements

Basilica

Thermaum

Social Hall.

Can be small sport hall or Apodyterium.
Near the Forum.

Connected to the Cold bath
Section in Thermae.

Large Oblong hall could be divided to isles
by columns. Resied wood ceiling, vaulted
over nave, flat wood, or cross or barrel
vault. two flanked the frigidarium or in
front of it. Faced the Palaestra or enclosed
by other room with light from roof.
Thermae of Asia Minor. walls rectangular
or Horseshoe. Narrow and long halls with
heated Porticus.

Pylon/ Pronaos

Gateway and Entrance Vestibule.

in the west dressed with one
room shops row. In the east
it had columns and pediments.
entrance could be via porticos
informt of the bath.

Palaestra

Open Courtyard.

Rectangular at times and covered
with sand. Cisterns are placed under
the Palaestra. A swimming pool can
be found / Natatio. contains access
to Frigidarium or Apodytrium or both.
Developed more in the east rather tahn west.
Associated with theater, stadium, lecture hall,
cult rooms, nymphaeon, restaurants, and libraries
in large imperial therma of the east and west.
In Greek gymnesia, it is associated with tracks,
library cult and parks. it is surrounded by Tabernae.

Vestibulum & Atrium

Entry Lounge.

can be saure, has benches for
seating beafore and after bathing

Brothels

Prostitutes in Baths.

In Skolastikia baths

Latrine

Water Closets.

In Thermae bath building or Palaestra.

Near the Entance or the Frigidarium.

Rectagular shape with small vestibules.
If next to Palaestra, they are arranged in
rectangular or semicircular recesses.

Destrictarium

Scrapping off dirt Room.

scrap dust and oil off

before entering the bath.

Oblong facing the Palaestra.

in Scabian Baths Pompeii

Elaeothesium

Room for storing oil.

found between Frigidarium

and Palaestra. .

In thermae Baths

Sphaeristerium

Hall and Open Courtyard.

for ball games. Associated with Palaestra and

Gardens. In a villa it is an open space

above Apodytrium. Or a room with

many windows to admit sun. Gently heated

late in the day. Lit with sun.

Independent of the bath near Porticus for drying
after running and wrestling.

Figure 35 Roman Bath Additional Elements

Xystos & Porticus

Covered Collonade

bordering the Palaestra.

Running Track.

in Greek gymnasia and Imperial Roman Thermae Baths.

Ambulatio

Promenade Garden/Park

Associated with Palaestra

along Running Tracks.

in Greek Gymnasia and Imperial Roman Thermae.

Exedra

Bneched area with columns.

open to the Palaestra, close to Porticus. for intellectual activities and philosophical discussions.

Tabernae & Popinae

Shops and Bars

on the outer walls of the Palaestra or faced the streets. They served as simple one or two room shops of many trades such as oils. Found in western baths, but rarely in the eastern baths or Greek Gymnesia.



Bibliothecae

Libraries

In large imperial thermae and Bath Gymnesia or Imperial Baths Trajan's and Caracalla's.

Akroaterion

Lecture Hall.

Associated with Palaestra and Porticus.

In Imperial Baths and Bath Gymnesia. like Recessed area or Basilica placement.

Theatrum/ Stadium

Theater and Stadium.

In the perimeter walls of the Imperial bath. For sports, theatrical preformance, music, and sometimes lectures.

Nymphaeum

Monument for Nymphs.

Originally Habitat of Nymphs with Springs and Streams.

Later became a space with plants, flowers, fountains and Paintings

Figure 36 Roman Bath Additional Elements

Analysis -Program

Hamмам Nour Al-Din



Figure 37 Hammam Entrance

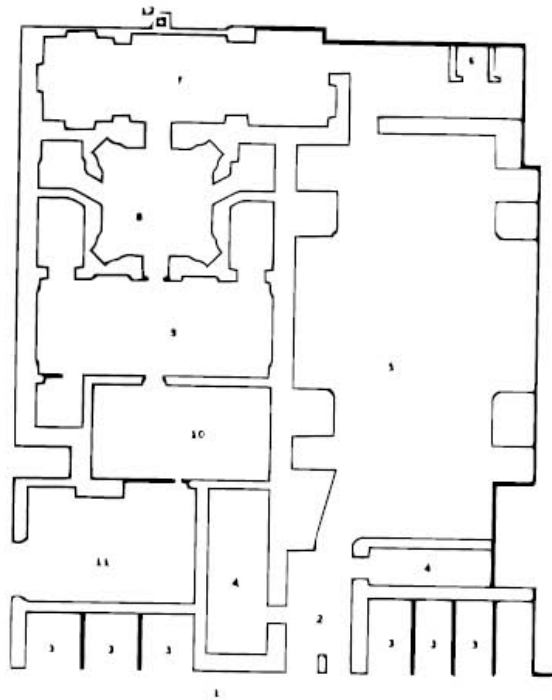


Figure 38 Hammam Plan

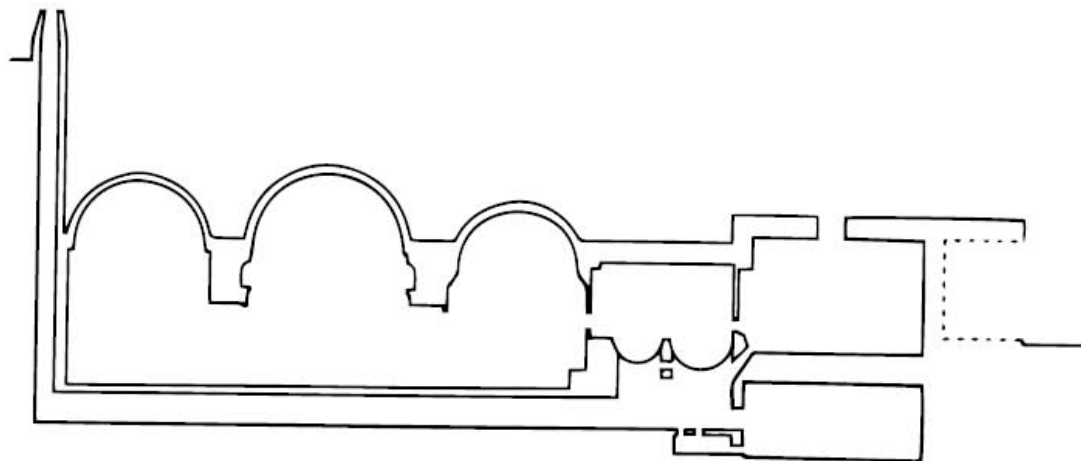


Figure 39 Hammam Section

Analysis -Program



Apodyterium



Apodyterium Seating



Apodyterium Fountain



Apodyterium Dome



Showers after Apodyterium



Caldarium



Client Individual Caldarium



Tepidarium



Analysis -Program

Hamмам Al-Tawarizi



Figure 40 Hammam Roof

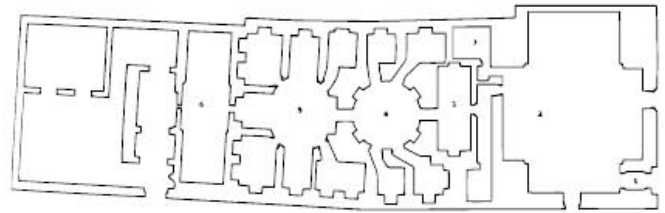


Figure 41 Hammam Section



Figure 42 Tepidarium



Figure 43 Tepidarium
Seating niche



Figure 44 Tepidarium
Scrubbing niche

Analysis -Program



Figure 45 Universal Bathing Processions and Rituals Analysis

According to friends and family in Damascus, the Damascus bath differs from the Turkish bath in procession and from the Roman bath in program elements and procession.

The Turkish baths have a specific procession of sauna, steam, wash, scrub, massage ending with the Tepidarium/ relaxation room.

The Damascene baths procession is random between starting with either, sauna, steam, Jacuzzi, or washing self with soap, then moving to the scrub and massage area with a light shower at the end if needed before going to the Tepidarium.

Another scenario for women is wax and massage before the bath then steam, scrub, and wash in the same bathing area and finally Tepidarium for food, shisha, and coffee.

Both the Turkish and Damascene baths lack a rigidarium area which includes a cold plunge pool as a first step to cool off or a last step to close the skin pores off.

Analysis -Program



Figure 46 Towers and Bathing Experience Analysis

In a Damascene Bath valuables are stored with a safe keeper at the entry, clothes changing to swimming suit happens in a small room inside the Tepidarium. Personal belongings and clothes are placed under the Benches in the Tepidarium. Before entering the Bathing area, towels and wooden footwear is given to avoid slipping. After showering Shisha and tea are provided in the Tepidarium with traditional food and fruits. People talk and socialize about any topic as there is no etiquette for bath conversations. At times, people sing either inside the bathing area or in the Tepidarium. In cases of Traditional weddings, women or men wash their to-be-married friend with soap and water instead of letting them wash themselves. The average stay at the Damascene bath is 2-3 hours and is normally followed by a nap either at the Tepidarium or at home. Women sing and dance in the Tepidarium. Women and men who are not frequent users of the Bath come once to three times a year as a group of minimum four to seven people to either say goodbye to a friend traveling abroad, celebrate a friend who came back, or a pre-wedding party.

Analysis -Program

         	2- Garden	8,000sf
	Tepidarium	1,000sf
	Rec Pool- Semi Olympic	3,200sf
	Rec Pool - Play	3,200sf
	2- Steam	1,500sf
	2- Humid Baths	2,000sf
	4- Sauna Infrared Russian Bio	2,000sf
	2- Sento	400sf
	2- Snow Rooms	400sf
	3- Cold Plung	200sf
                 	Therapy	3,000sf
	Balneotherapy	
	Beer	
	Hay	
	Virtual Reality	
	Massage	
	Flotation Pool	
	Salt Room	
	Religious Dancing	
	Kneipp Walk	
        	Admin	500sf
	Library	2000sf
	Lecture Hall	250sf
	Restaurant	7,168sf
	Bar	2,500sf
	Shops	1,170sf
	Lockers & Showers	4,000sf
	Restrooms	1,100sf
	Mechanical	4,000sf
	Steam machine Snow machine	
        	Pool Pumps	400sf
	Storage	2,000sf
	Reception	1,000sf

Figure 47 Program Diagram

Precedent

According to the Global Wellness Summit and the World Wellness Institute, A trend of social and intimate public activities in a bath took place in 2016. The trend urged architects to recreate the Sauna and lead to Sauna Aufuguss Ritual and Sauna Theaters. Therefore, Sauna became the new public social gathering space instead of bars and restaurants. Other trends from 2019 include the flotation pool, salt therapy, and Kneipp therapy, and Coed bathing. Moreover, 2020 trends include virtual reality therapy and organized religion dances.



World Experience Collage

Precedents which helped in forming project program and form include Vals- Switzerland, Karlshamn Cold Bath House- Sweden, Mikveh Oh- Mexico, SALT Ardna Saunas- Norway, Feng Shui Swimming Pool- France, Kilic Ali Pasa Hamam- Istanbul, Thermal Beer Spa- Budapest, Savar Spa and Wellness Center- Hungary, Hammam Al Andalus Alhambra Granada- Spain

Crossing Parallels, and Bathhouse as Metaphorical theater- South and North Korea

Allas Sea Pool- Finland for the bathing rituals.

Grotto- Canada, Steam of Life Pavilion- Nevada Desert, Hot Box Taymouth marina- UK, Loyly - Helsinki, Cloak- Helsinki, Gothenburg Public Sauna- Sweden, and The Bands- Norway for Sauna spaces.

Utzon Melli Bank- Tehran, Bagsvaerd Church- Denmark, Badgir - Baghdad, and Plateau- Persia for wind catchers and solar chimneys.

Grande Mosque de Paris- France, Babylon Hung Gardens, and Alhambra- Spain for garden inspirations,

Baene Castle Restoration- Spain, Pathe Foundation- France, Moritzburg Museum Extension, and Atrium of Alhambra, Manuel Mateus- Spain for building concept ideas.

Precedent - Modern- 10th Street Russian Turkish Bath- New York, USA



Figure 10

This building is a row house re-purposed to contain a bathhouse in its first floor and basement.

As mentioned by Harrison Jacobs, the bath culture fluctuated over time between straight and gay people while at one point gay people got restricted. At the beginning men and women shared the same locker room but due to the increase of women visitors the management separated the men from the women lockers by a locker wall and added a new locker room just for women on an upper floor.

The building started operating with two owners, a shift for the Russian older men and another shift for a more young and open minded crowd. Later on, a third owner joined the management and the crowds mixed. The program contained a jacuzzi that was later replaced by a tanning room. Finally, people sit next to the plunge pool and socialize while taking breaks from the treatment rooms. (Jacobs)

Precedent BATH in BATH- Roman - Thermae- Bath, UK

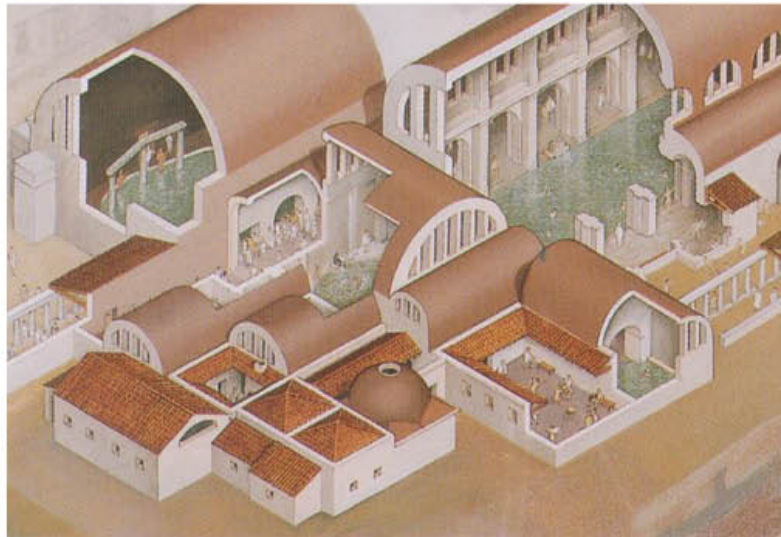


Figure 48

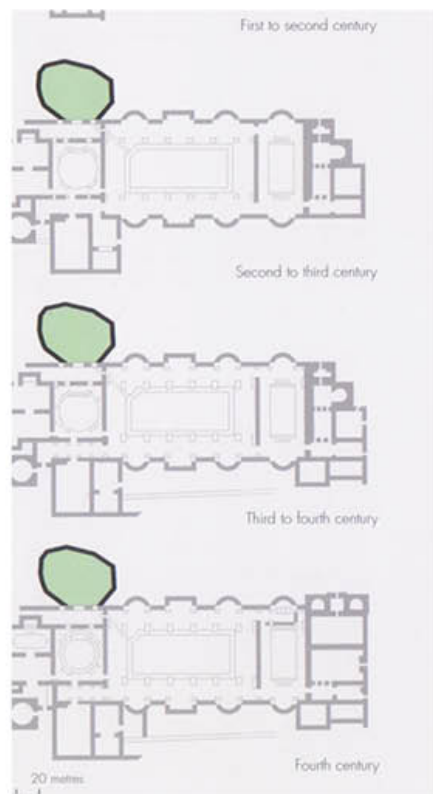


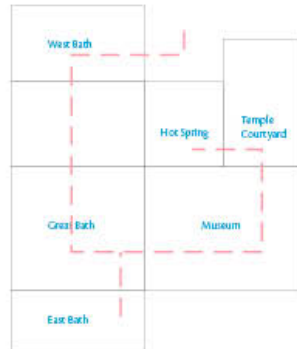
Figure 49

The city of Bath is found on Hot Springs. The temple of the Goddess Sulis is the Center of the thermal Public Bathhouse.

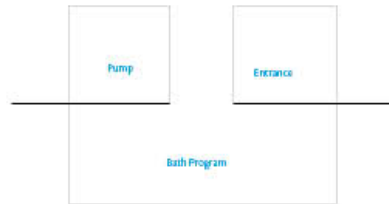
“By the first century BC this part of Britian was ruled by an Iron Age tribe called the Dobunni. They believed that the hot springs was sacred to the Goddess Sulis who, in common with many deities of rivers and springs, was probably thought to possess curative powers. At the spring it was possible to communicate with the underworld through the religious caste, the Druids, but the Goddess would first have to be placated with offerings” (Bird and Cunliffe 8)

The decision to create a public bathhouse as mentioned by Bird came to the romans after a revolt led by the British queen Boudica resulted in violence, death, and material as well as psychological damage to the area and its people. Therefore, the romans decided out of respect for the Gods and as a reconciliation sign with the people of Britain, they created a curative Sulis complex. (Bird and Cunliffe 11)

Precedent BATH in BATH- Roman - Thermae- Bath, UK



Plan Diagram



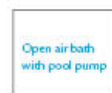
Section Diagram

In this public bathhouse, the visitors undress after exercising and go into the steam warm rooms, then into the hot sauna like rooms and later close their pores with the cold plunge pool.

“ The Bath provided a context for social interaction to take place. Sitting in the alcoves away from the splashes from the pool, people would meet with clients to discuss business and debate issues of the day, listen to the discourse of philosophers, play board games, gamble, and eat and drink. They would have entertainers like jugglers and musicians present, manicurists, and even armpit pluckers, as well as hosts of servants and slaves running about attending to their masters. Bathing was a noisy, lively pastime essential to an agreeable life” (Bird and Cunliffe 24).



New Royal Bath



Roman Cistern

Cross Bath



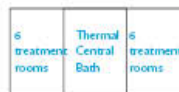
7/7 a Bath Street



Hetling Pump Room



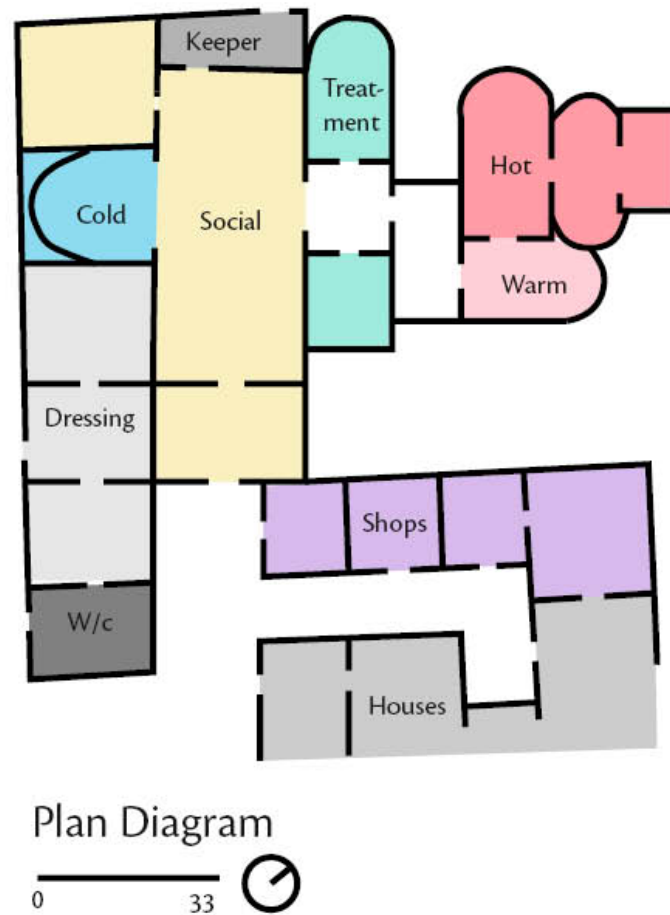
8 Street Bath



Hot Bath

Today, the Bath in Bath expanded to accommodate a much larger program. The complex includes a free standing building, the New Royal Bath, 7/7 a Bath Street Town House, 8 Bath Street, Hot Bath, and The Cross Bath. These buildings include treatment rooms, restaurants, gift shops, pools, and learning facilities.

Precedent - Turkish - Hammam E. Antioch, Turkey



The Bath E in Antioch, Turkey is an example of early Byzantine baths. The program includes shops, treatment, hot, warm, cold, and dressing rooms. The entry is either via the social hall or through the dressing rooms. There is a separate entry for the keeper of the Bath. The procession of the ritual begins with the cold bath in contrast to the Roman earlier bath, which began with exercise to treatment rooms and ended in the Cold pool, then the treatment rooms followed by the Warm and finally the Hot room.

As mentioned by Yegül Fikret, there is a similarity between Bath E, Dura Europos, and the early Umayyad baths in Damascus and Palmyra, Syria. These baths lack a gymnasium and two main rectangular large pools. (Yegül 338)

Design Concept

The Bath is a creation of a vertical Damascene Oasis floating above the existing context. The bath blends with its surroundings to represent a harmonious transitional element. The building preserves the residential courtyard voids by including them in the spacial design of the program. The courtyards are recreated in a pronounced form and reimplemented as a part of the bath language when reacting to the historical site elements such as the Minaret and the Roman Arch by forming courtyard voids to shelter them. The voids then take on a new function by dressing in solid facade as they are recreated in the bathing ritual while protruding above the occupancy plane to become wind catchers and solar chimneys. The Bath splits to three main rituals to represent the different stages of growth Syrians experience politically and on a personal level. The three rituals include a universal bathing experience followed by recreational Tepidarium which ends with a local bathing experience. The procession mimic the roman ancient bathing procession except the cold procession is substituted with a shock of universal experiences, Tepidarium experience is replaced with a garden and recreational activities to help the bathers transition from ritual 1 to ritual 3, and finally the Hot bathing is replaced by a full local experience bathing experience. The bath is a Damscene Kneipp set.

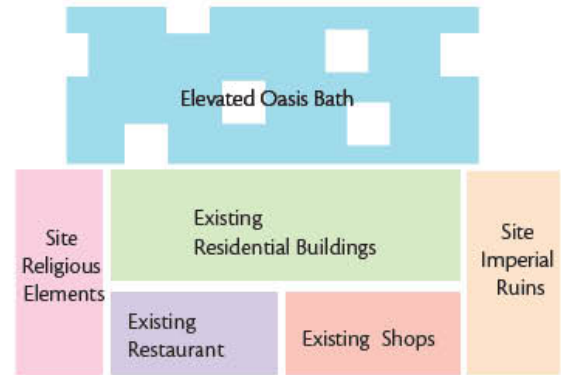
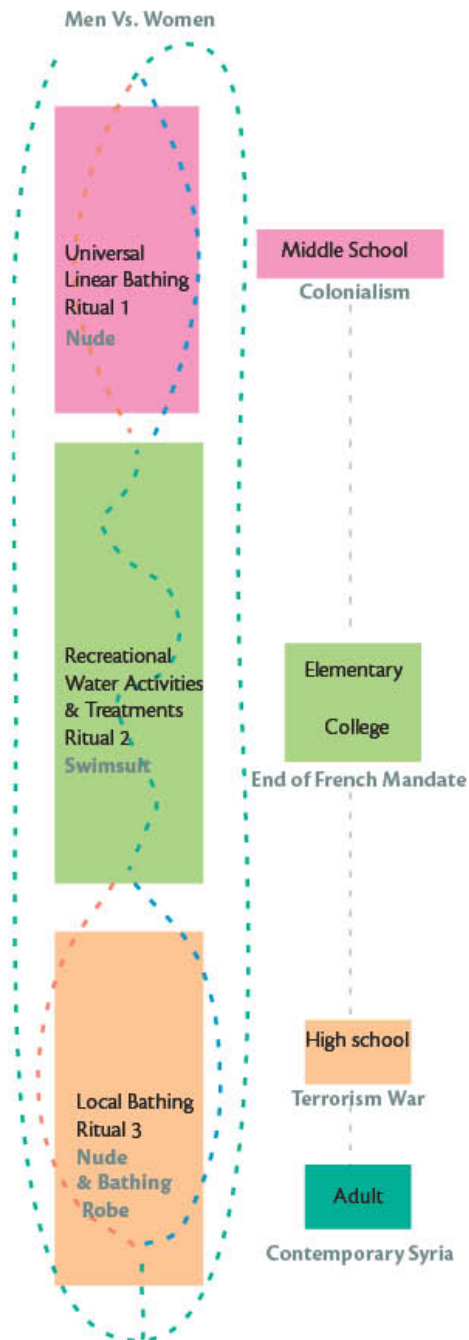
In Ritual 1, the plan shows the separation of men and women's nude circulation. Genders go into different locker rooms and use different pools and bathing spaces while sharing the same air volume. In public schools, girls and boys have color coded uniforms. The translucent wall panel in the Sento space represents either the literal physical solid or mesh wall which separates the girls from the boys in one building or having separate public school buildings. In private schools girls and boys share the same building and class spaces but they have one unified uniform with natural color. The genders are psychologically separated because the uniform denies femininity, as it is pants for both sexes. In private schools, the uniform is the translucent panel and the air volume in my sento, unites and separates at the same time. Colonization the men vs women represents the separation between the people who lived originally on the Syrian land vs every empire that came with its own identity and how it changed the environment to fit its tradition while simultaneously existing against with the people of the land. The translucent panel in my Bath is the traditions as they separate the Syrians from each empire as it comes and the air volume is the Syrian land that combines both people or maybe the space of the city or the literal air they share.

In Ritual 2, the elementary and college students share the same buildings and spaces, while wearing diverse uniforms. After the French mandate ended the Syrians became a compilation of different imperial traditions and architecture. Therefore, the different local and none local treatments and diverse recreational activities in Ritual 2 represent the collage of different traditions and architecture that became of the post mandate space in Syria. In plan, both men and women inhabit the same activities at the same time with no spatial barriers, but their swimsuits.

In Ritual 3, Men and womens' circulation splits in the Steam again to represent going back to fundamentals and learning before they came to college. It also represents going back to local origin after being exposed to diversity in Rituals 1 and 2. After we learn new things, we compare new information with what we had before to fully understand it. Then we emerge anew. The complete separation of space in the beginning of Ritual 3, while sharing a translucent panel in the Steam, represents girls vs. boys' public High school separation. In the Rhassoul afterwards, men and women share the same air volume while being separated by the translucent panel. The complete separation in the steam represents the civil war propaganda. The west spiked war between religious sectors to rage the people over the government under the belief that the government is ruled by only one religious group. However, as the propaganda fades away, the Syrians come to learn that it is actually a terrorism war because Syrians will not go around destroying their own schools, hospitals, power plants, and public facilities. Emerging from the steam to the shared air volume in the Rhassoul represents coming together again as one public to fight terrorism. From Rhassoul to the Hammam, the preparation for unity and emergence of the contemporary Syrian identity begins. In the Traditional Damscene Hamam experience normally ends with men or women alone occupying the Apodyerium at differnt times or in separate spaces. In Ritual 3 however, both men and women occupy the same Apodyerium at the same time. The Syrians emerge from an old tradition of a local experience to a new social order.

Therefore, the Bath is not a new experience, but rather a contemporary experience to prepare the people for a more prominent future transition in their social order.

Design Concept Strategy



Bath in Imposition - of New Religion and Social Order

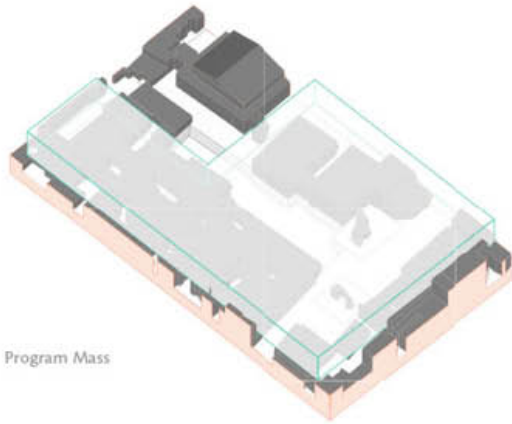


Bath in Isolation & Disregard - of Religion and Social Order

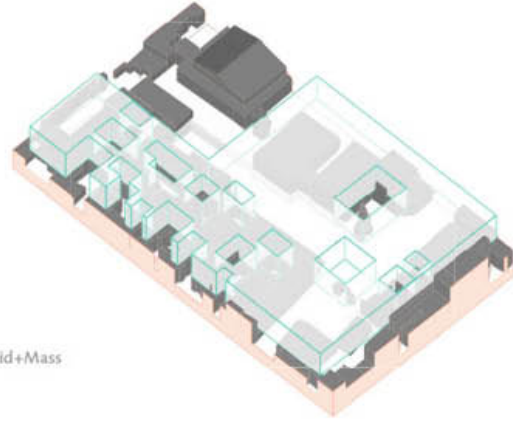


Bath in Harmony with Religion and Introduction of New Social Or

Design Concept Strategy



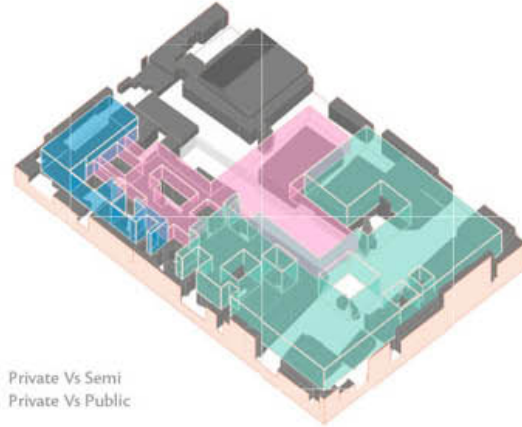
Program Mass



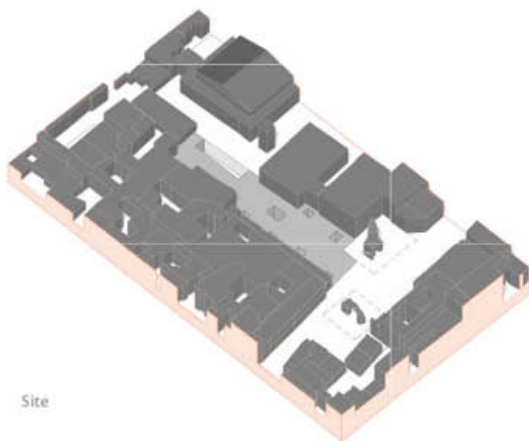
Void+Mass



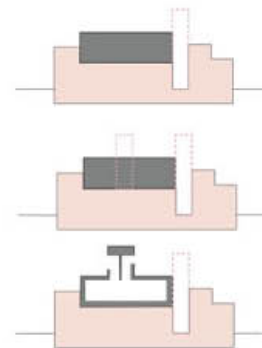
Voids



Private Vs Semi
Private Vs Public

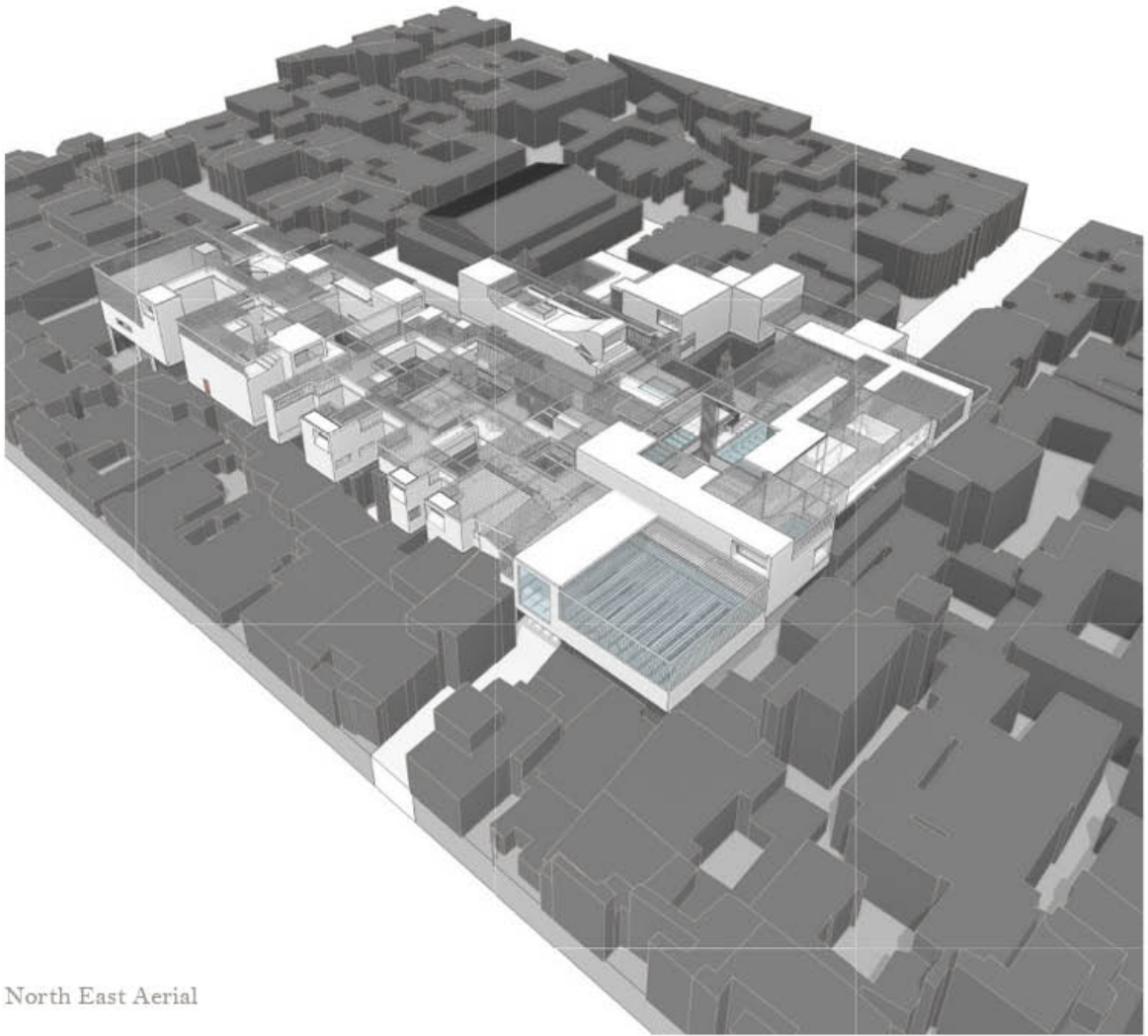


Site



Site - Building Strategy

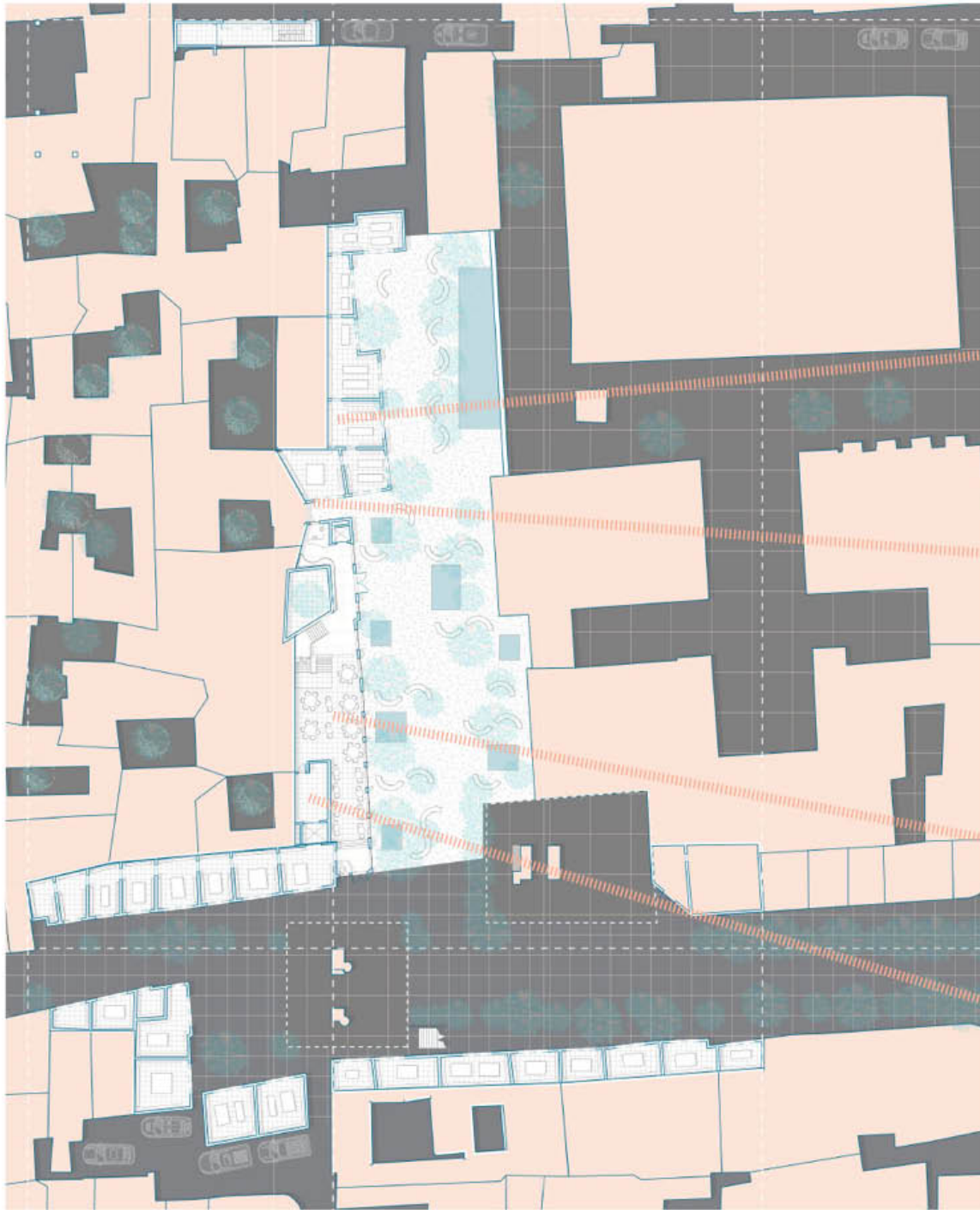
Drawings and Models



North East Aerial



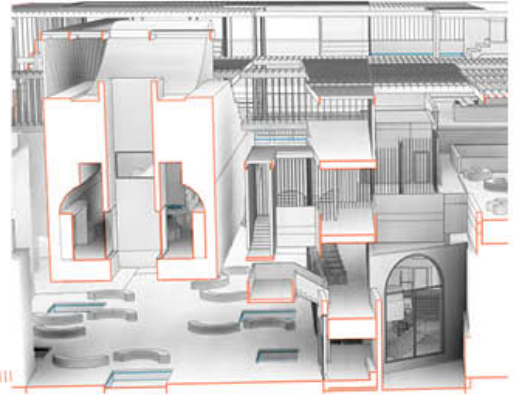
Roman Arch- Via Recta West Site Entry



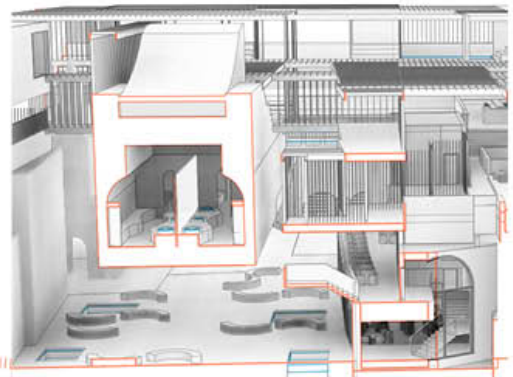
Ground Level Plan of Existing Via Recta, Restaurant, Shops, Roman Arch, White Minaret, Roman Patriarch, and Greek Orthodox Church

Drawings and Models

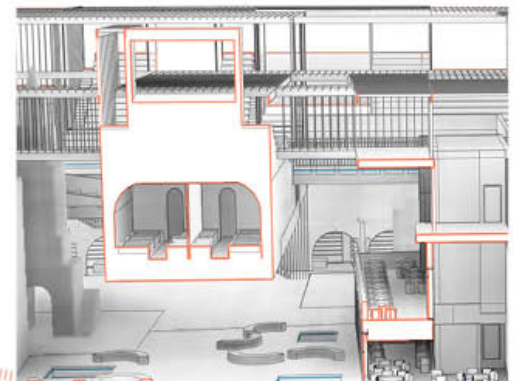
Circulation Vs. Ritual 3



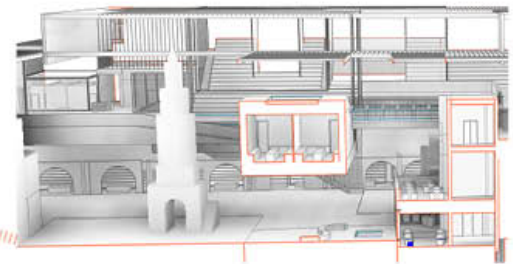
Entry & Exit Circulation Vs. Ritual 3



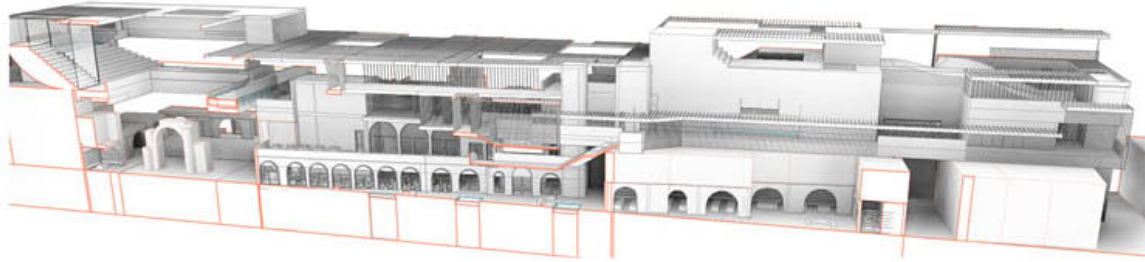
Restaurant Terrace Vs. Ritual 3



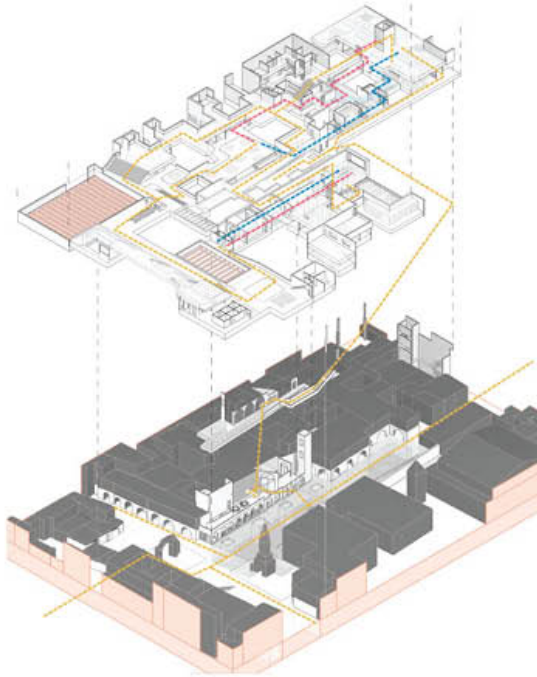
Restaurant Vs. Ritual 3



Drawings and Models



Bath Main Entrance Procession - Restaurant



Bather Circulation



North Site Entrance-Christian Neighborhood



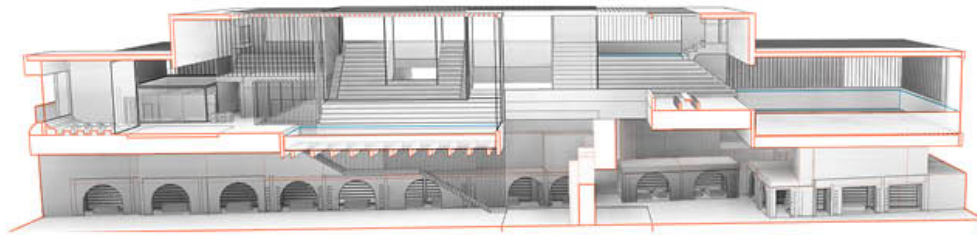
Swimsuit Drop off-Before Ritual 1 Entry

Bathers enter through existing restaurant and travel up to the locker rooms where they split up between Men Vs. Women for Ritual 1. Bathers Men again in Ritual 2 for unisex recreational experience of water sports and exotic treatments. Bathers split again Men vs. Women for Ritual 3 and unite at the end of Ritual 3 in the Social Hall and Garden which takes over the Apodyterium from the Roman Bath

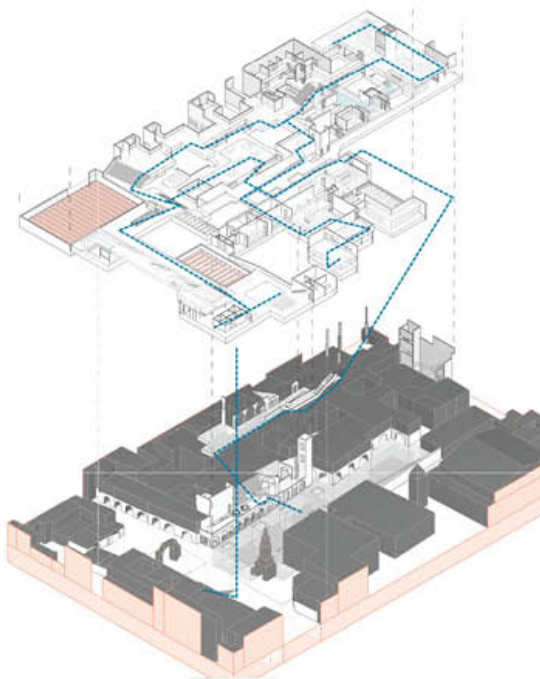


Bath Entry -Old site of Roman Silver Stream and Nymphion

Drawings and Models



Visitor Entrance- Via Recta



Visitor Circulation



Public Entry- Jewish Quarter of the Via Recta



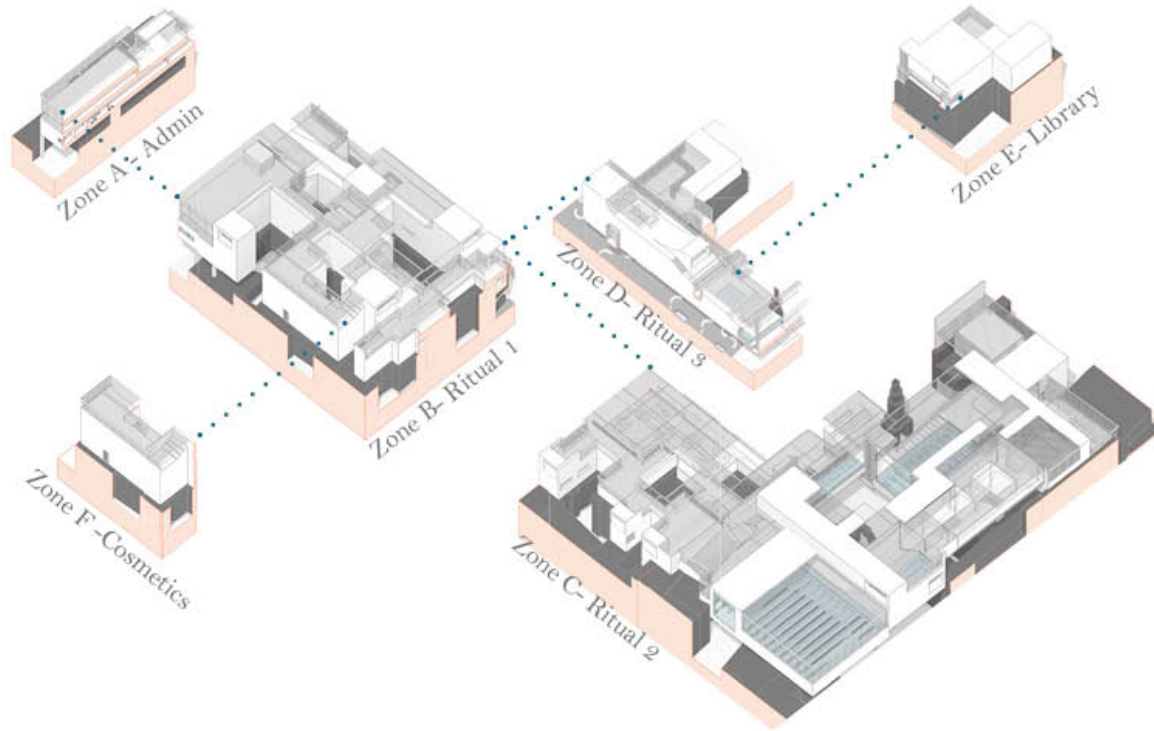
Public Garden Entry- Restaurant Roof

Visitors enter either via the restaurant through the roof garden or via the Via Recta stairs next to the Roman Arch. Visitors have access to all Ritual 2 facilities. Visitors should shower upon entry if they signed up to use the water sports and treatment rooms. Visitors entering the rooftop garden with no intention of using Ritual 2 facilities gives the Bathers an experience of being outside and not exclusively in a building, but rather a public space.



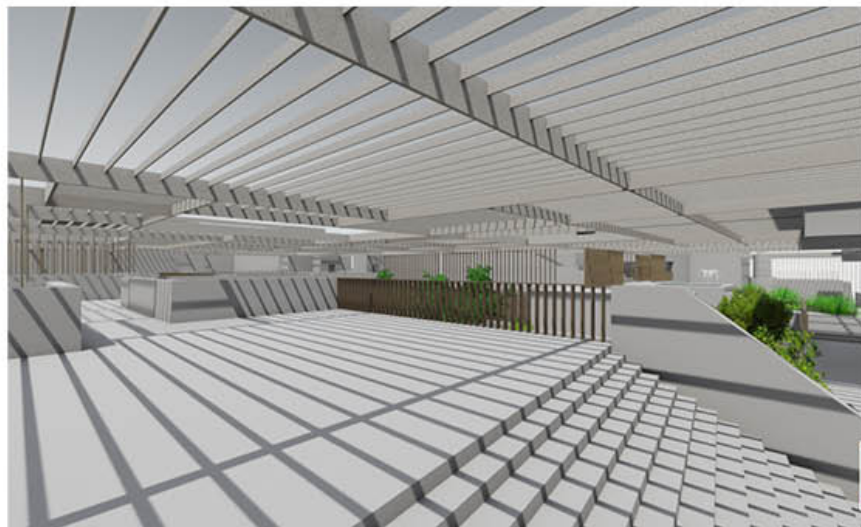
Via Recta- Site East Entry

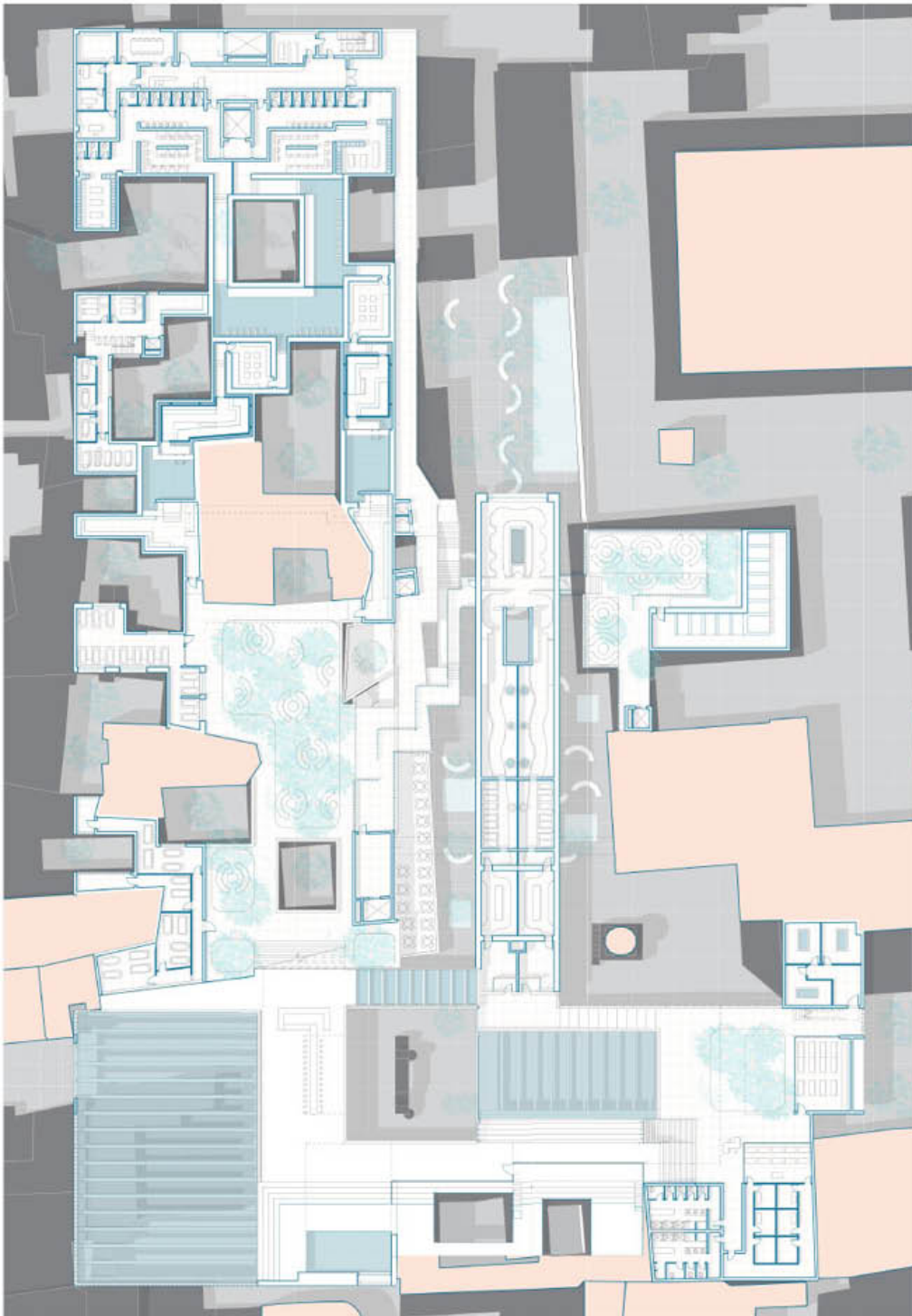
Drawings and Models



Bath - 3rd Floor - Zones

Roof Garden



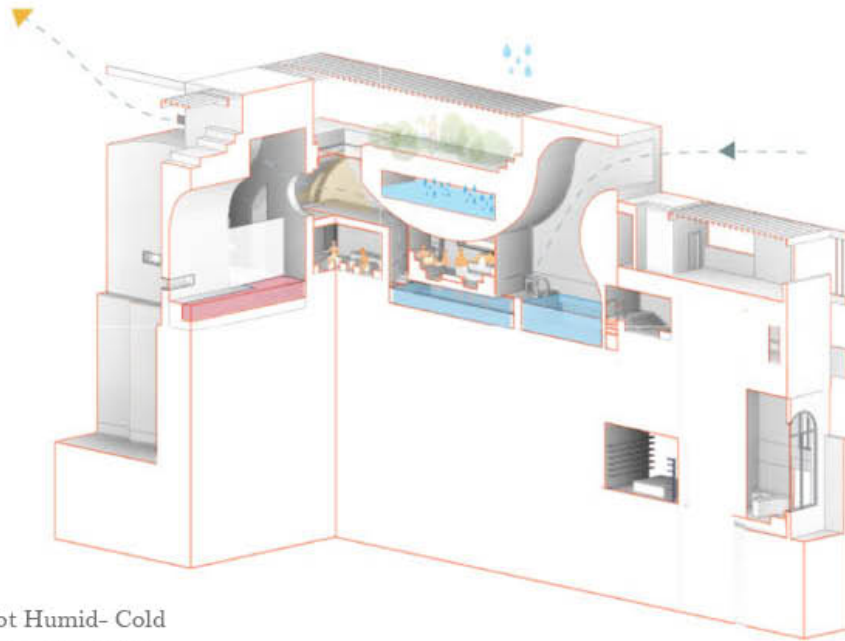


3rd Level contains Exotic Bathing (Ritual 1)- Recreational Sports and Treatment Rooms (Ritual 2) - Local Bathing Experience (Ritual 3)

Drawings and Models



Zone B- Ritual 1

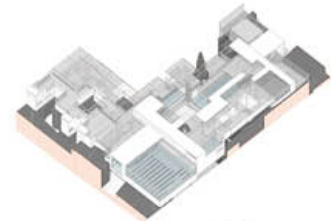


Ritual 1: Hot Humid- Cold
Wet- Hot Dry- Cold Wet

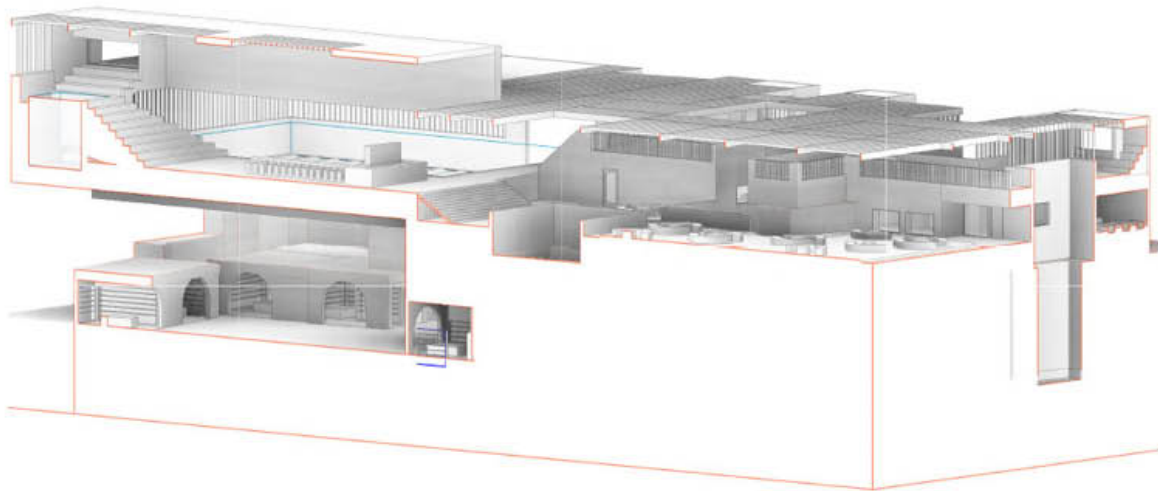


Women's Sento and Ritual 1 shared with Men's Sento and Ritual 1 via
Solar Chimney volume extensions

Drawings and Models



Zone C Ritual 2



Ritual 2: Warm Dry- Warm Wet- Hot Dry-
Cold Wet- Hot Dry- Warm



Kneipp Walk overlooking Via Recta street Market



Cold Plunge Pool over looking Bar area and Semi Olympic, Water Polo, Synchronized Swimming pool

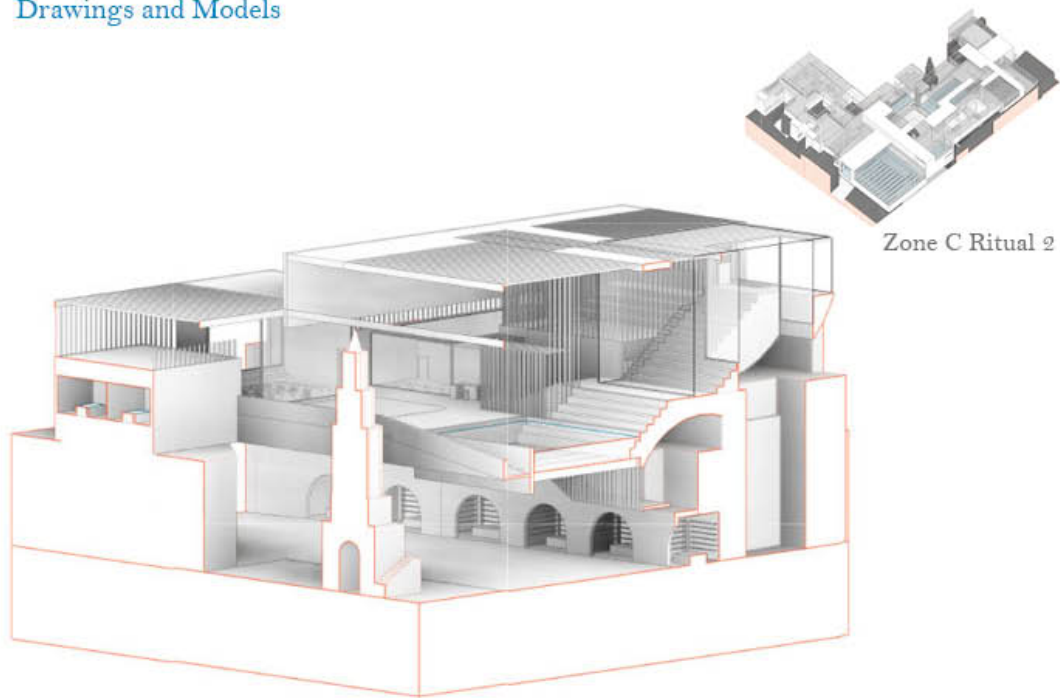


Fruit Garden looking at Beer Bath Activity

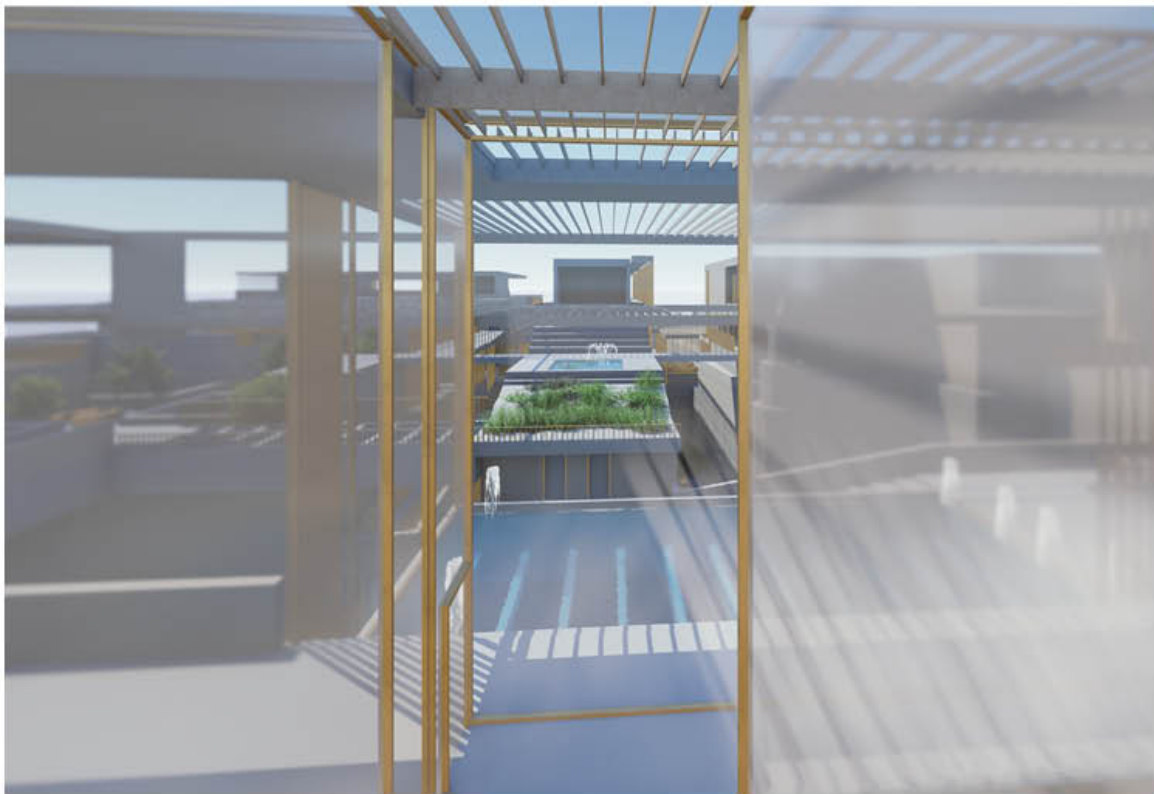


In water Game Pool (Chess, Drought, Backgammon) and Volleyball Pool looking to Aufguss

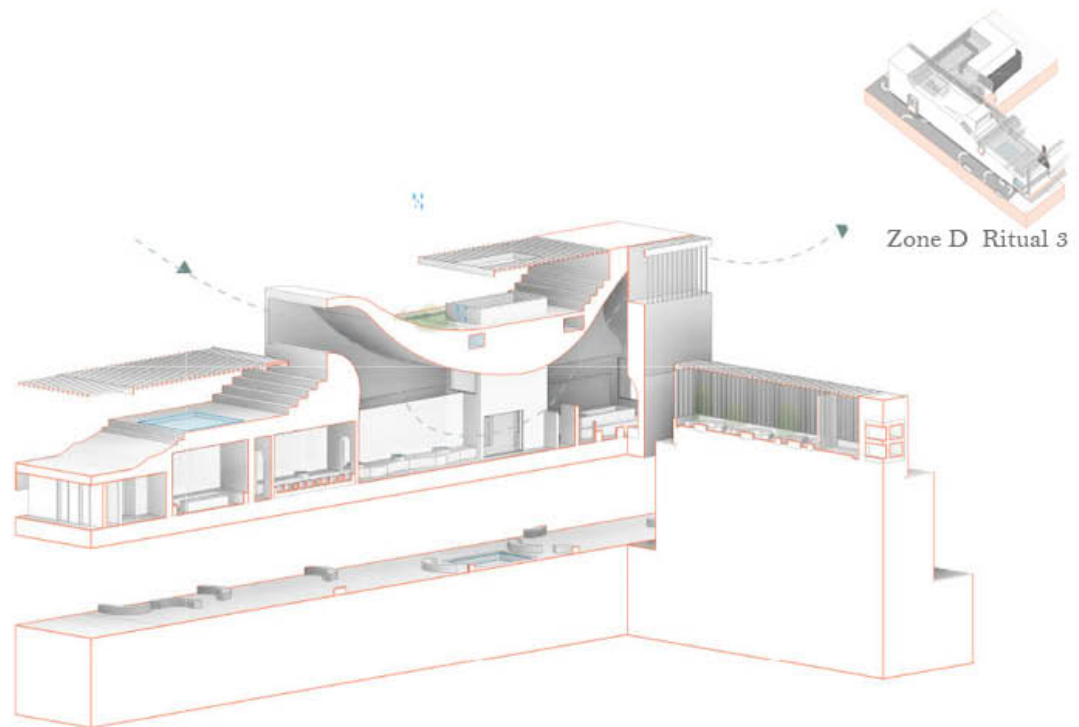
Drawings and Models



Ritual 2: Warm Dry- Warm Wet- Hot
Dry- Cold Wet -Hot Dry- Warm



Infrared Sauna - Theater Seating for Poetry and comic bits and movie projection



Ritual 3 - Warm Dry/ Wet- Hot Humid-
Warm Humid- Cool Dry

Damascene Ritual- Hot
Water massage and rinse

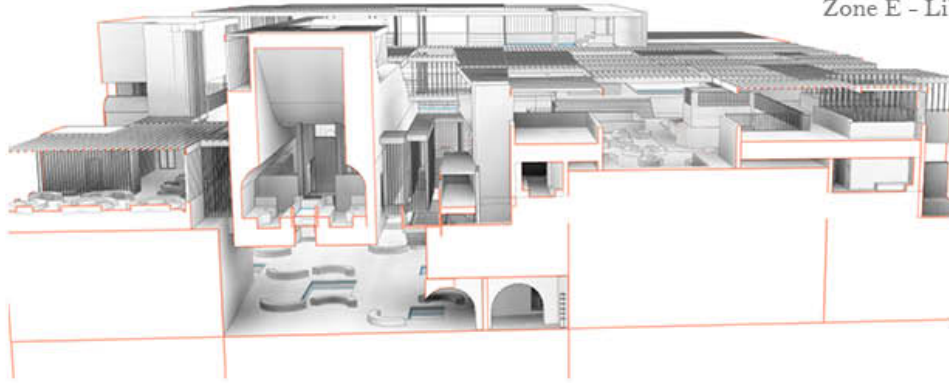


Garden as Tepidarium
extension after Ritual 3





Zone E - Library



Garden Access zone C & D

Roof Terrace to Zone C



West Elevation

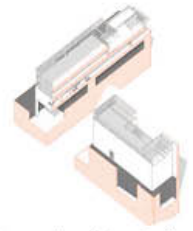


Ritual 3 Roof

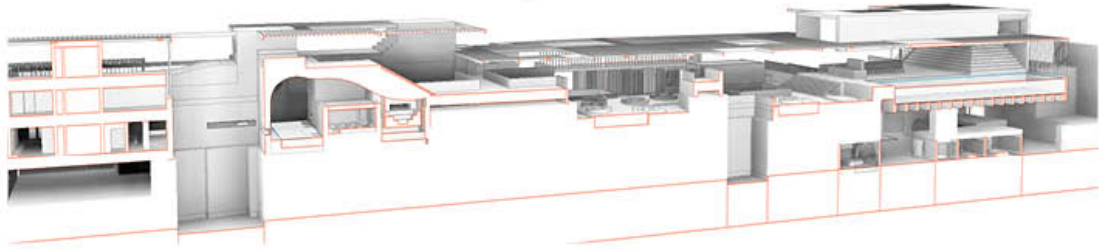


Library to Roof Garden Ritual 3
Crossing

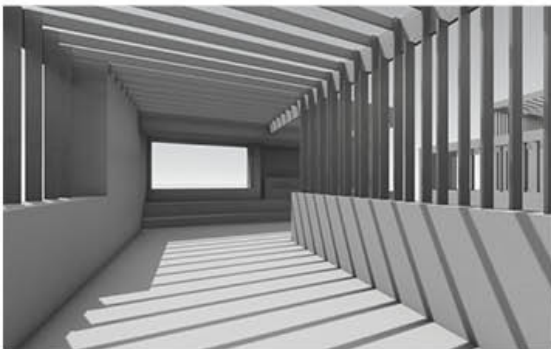
Drawings and Models



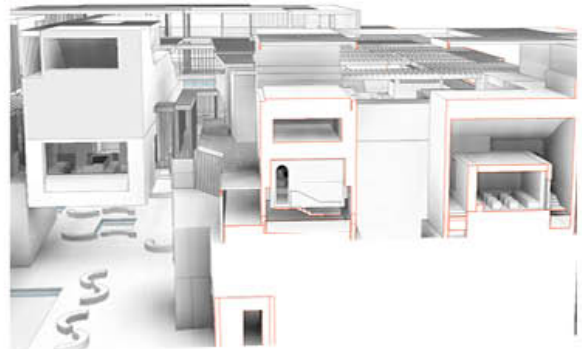
Zone A- Admin &
Zone F- Cosmetics



Exit Path Locker Area



Zone C Roof Terrace-On the exit path



Exit Path



East Elevation

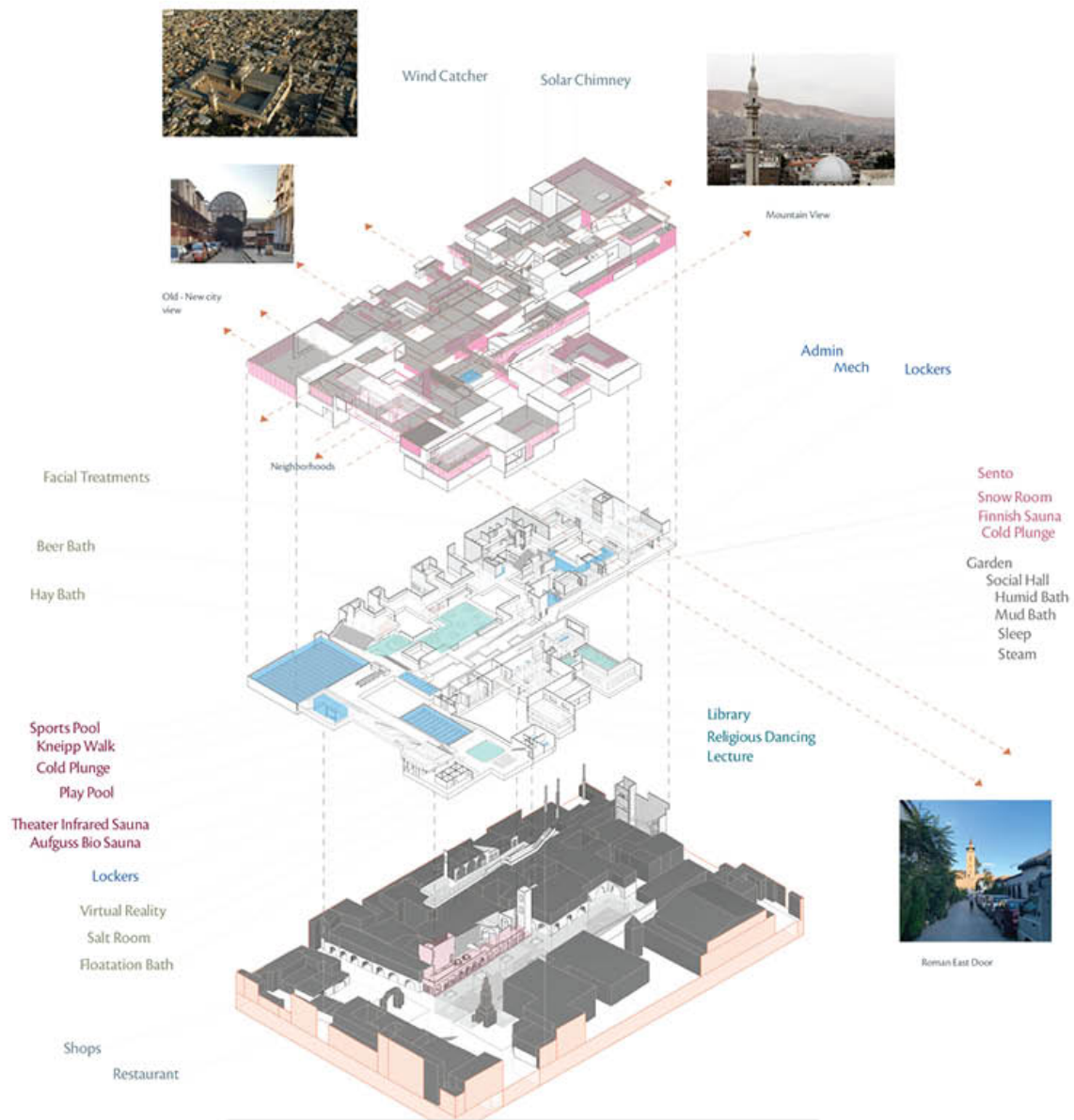


Zone B Roof Top-Bath Ritual Exit

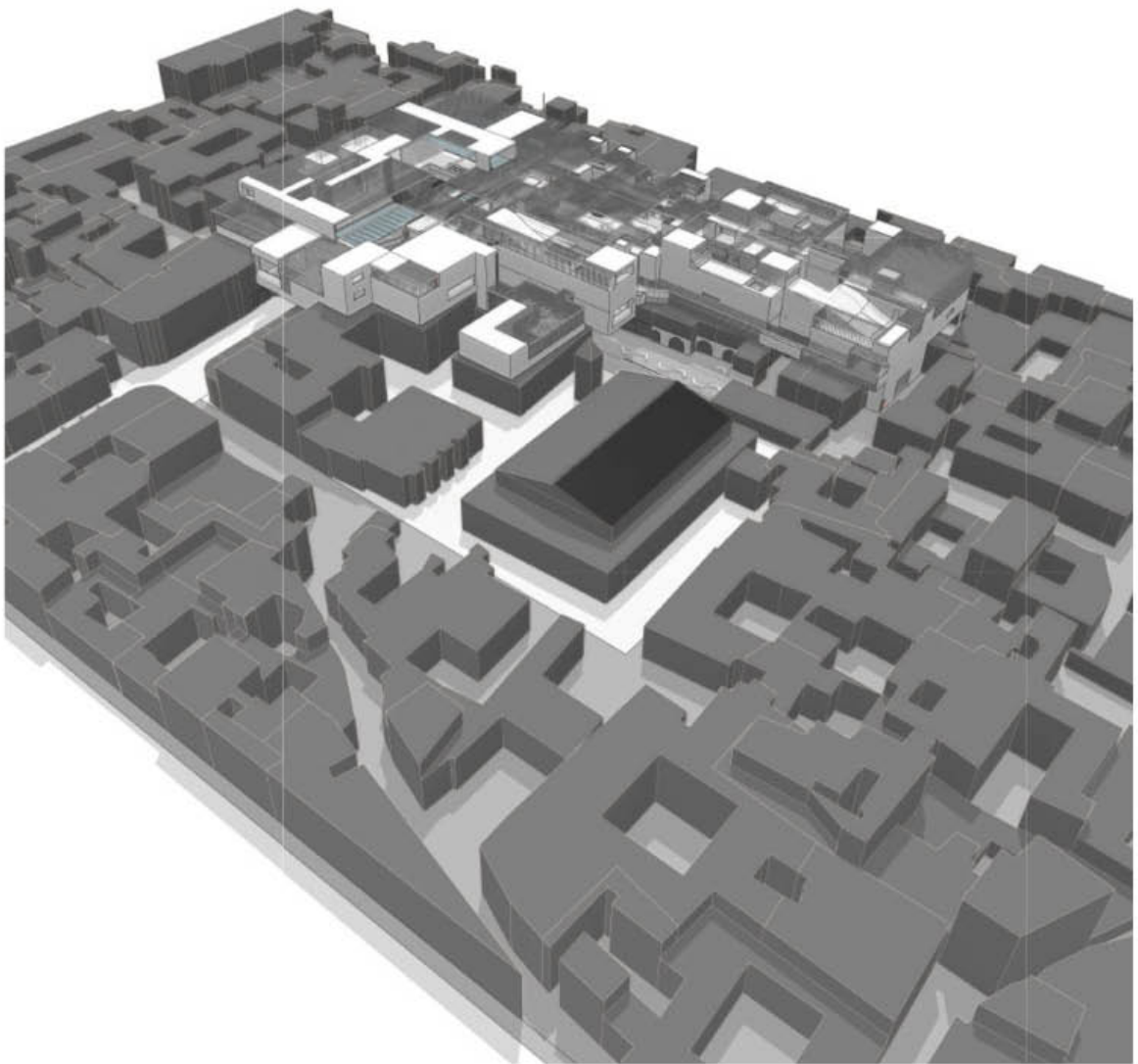


Zone B Roof Top - Exit to zone C view

Drawings and Models

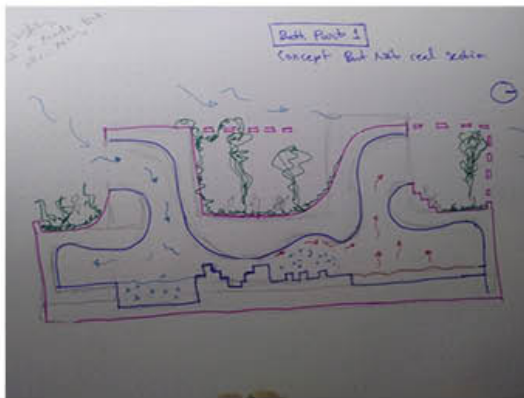
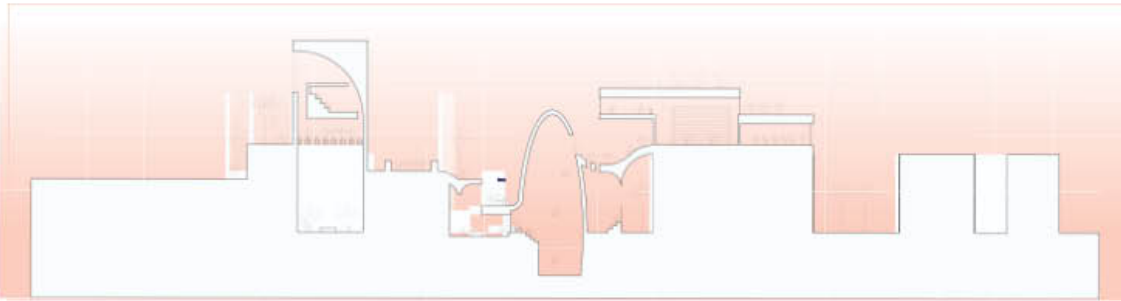
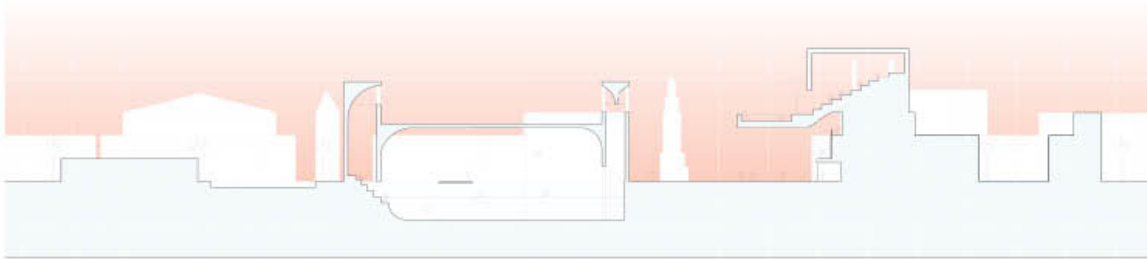


Program Elements



South West Aerial

Process Work



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Figure (9) Latakia SANA, "Wadi Qandil River". Aman-Alliance Web. 20 Apr.2020
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Figure (10) WaveBeachClub. Facebook. Web. 20 Apr.2020
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(Figure 29) Roadrunner48. "Al-Mariamayah Chruch". Google Earth.
<https://lh5.googleusercontent.com/p/AF1QipMD3bHOufKpbeb3u1z06lusVGwai6qmjtOBQTUc=h1440>

(Figure 30) M tootANJI. Google Earth
<https://lh5.googleusercontent.com/p/AF1QipOBid-hdYEdMvZNeVMK5FJGL8V6DxZjD5FxdWNj=h1440>

(Figure 10) Jordan Schacht-levine "Russian & Turkish Baths
<https://www.google.com/maps/contrib/115409871682747059407/photos/@40.7182408,-73.9902957,17z/data=!4m3!8m2!3m1!1e1>

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(Figure 48) John Ronayne. "*The Essential Roman Baths*". London. Scala Publishers ltd. 2006. print

(Figure 49)Pyramid TV for the Roman Bath. "*The Essential Roman Baths*". London. Scala Publishers ltd. 2006. print

