

**ANKARA UNIVERSITY
THE INSTITUTE OF SCIENCE**

MASTER'S THESIS

**THE EVALUATION OF HISTORICAL CITY CENTER OF HARAR
,ETHIOPIA, IN THE FRAME OF LANDSCAPE ARCHITECTURE AND
TOURISM**

Adil TESFAYE

DEPARTMENT OF LANDSCAPE ARCHITECTURE

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ETHICS

I prepared this thesis in accordance with the rules of writing thesis by Ankara University Graduate School of Natural and Applied Sciences and I declare all the information in this thesis is correct and complete, adhere to scientific ethics on the stage of gathering information and analysis and I mentioned all the resources that I used with reference.

September 2016

Adil TESFAYE

ABSTRACT

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THE EVALUATION OF HISTORICAL CITY CENTER OF HARAR, ETHIOPIA, IN THE FRAME OF LANDSCAPE ARCHITECTURE AND TOURISM

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Historical center of the city is an important tool which has been transferred history, social structure and cultural heritage of the city from past to the present. Historical cities are the most important cultural element of cities should be conserved as by developing an effective conservative approach to convey them to the next generations.

Harar, situated in the eastern highlands of Ethiopia, has flourished by dominating the caravan route from red sea to the inland Ethiopia. It is one of the luckiest cities in terms of cultural heritage. Harar is characterized by unique townscape and lifestyle generated by local people in the course of long history. Muslim culture has played a decisive role among the natives called harari, who once established an independent caliphate in the medieval period and kept it until the end of the 19th century. Registered in the UNESCO world heritage list in 2006, the historical city center of Harar still maintains its traditional character as Muslim city.

The main aim of this study is to look at and evaluate the historical city center of Harar, starting from the traditional buildings, urban open spaces, mosques, shrines or tombs, fortification walls, narrow winding streets and dwelling units, in the frame of landscape architecture and tourism.

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Key Words: Harar, historical city center, tourism, conservation, landscape architecture

ÖZET

Yüksek Lisans Tezi

ETİYOPYA TARİHİ HARAR KENT MERKEZİNİN PEYZAJ MİMARLIĞI VE TURİZM AÇISINDAN DEĞERLENDİRİLMESİ

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Şehrin tarihi merkezi, tarih, sosyal yapı ve şehrin kültür mirası ile ilgili geçmişten günümüze intikal eden önemli bir araçtır. Tarihi şehirler, şehirlerin, bunları gelecek nesillere aktarmak üzere etkili bir koruyucu yaklaşım geliştirerek muhafaza edilmesi gereken en önemli kültür unsurudur.

Etiyopya'nın doğu yaylalarında yer alan Harar şehri, Kızıldeniz'den Etiyopya'nın iç kısımlarına gitmekte olan karavan yoluna nazır konumda güzelliğini sergilemektedir. Kültür mirası açısından en şanslı şehirlerden biridir. Harar, uzun bir tarih diliminde süregelen yegane şehir manzarası ve yaşam tarzı ile donanmış konumda bulunmaktadır. İslam kültürü, orta çağda bir zamanlar bağımsız halifelik kurmuş olan ve 19. Yüzyılın sonuna kadar hüküm süren harari adı verilen milletler arasında belirleyici bir rol oynamıştır. Bu bilgi 2006 UNESCO dünya mirası listesinde kayıtlıdır. Harar tarihi şehir merkezi, bir Müslüman şehri olarak hala geleneksel özelliklerini korumaktadır.

Bu çalışmanın temel amacı, tarihi Harar şehrine ait geleneksel binaları, açık alanları, anıtsal yapıları, camiler, kültür varlıkları veya mezarları, surları, sokak dönüşümün ve konutların peyzaj mimarlığı kapsamında detaylı olarak irdelenmiştir.

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Anahtar Kelimeler: Harar, tarihi şehir merkezi, turizm, koruma, peyzaj mimarlığı

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LIST OF ABBREVIATIONS

CSA	Central statistical agency
HEB	Harari Education Bureau
HNM	Harar National Museum
HPNRS	Harari People National Regional State
HRS	Harar regional state
HWSSA	Harar water supply and sewerage service authority
ICOMOS	International Council for Monuments and Sites
UNESCO	United Nations Education, Science and cultural Organization
UNWTO	United Nations World Tourism Organization
WHL	World heritage list

1. INTRODUCTION

Harar is a town lying to the East of an administrative territory to which it has given its name, the Harari region, which is one of the ten regions forming the federal state of Ethiopia. This region has an area of 343.2 square kilometers with a perimeter of 113 kilometers and is entirely surrounded by a region known as Oromiya. It is located 560km from the Ethiopian capital, Addis Ababa. The historic town of harar crowns a magnificent hilltop surrounded by deep gorges, on the plateau of a mountain chain surrounded by deserts and low lying savannah. The mountains have fertile arable lands which attracted former civilizations.

Harar, a fortified walled city considered as a sacred place for the inhabitants of Harar. The city of Harar is considered by the local people as a treasured enclave of a thriving Islamic culture that has been developed for centuries by the Harari people. The great number of religious buildings within the historical town gives an evidence of it. It is also one of the major historical cities in Africa, and the only one in Ethiopia having 82 mosques and more than 90 shrines scattered within the dense urban residential fabric.

Harar has today a population of about 45,000 inhabitants. The city's population includes communities' ethnicity with Amhara, Oromo, Harari, Gurage and Somali backgrounds. Harari people represent only 11.8% of the total municipal population after Amhara 40% and oromo 28.1%. but they still keep their own territory within the citadel.

Harar is characterized by unique townscape and lifestyle generated by local people in the course of long history. Muslim culture has played a decisive role among the natives called harari, who once established an independent caliphate in the medieval period and kept it until the end of the 19th century. In the densely populated old city, devotion to Islam and the veneration of local saints influence many aspects of daily life—from architecture to landscape design.

This study is aiming to evaluate the status quo of this historical city center in its architectural and urban landscape context by analyzing building typology, street types, urban open space and green areas, traditional houses, tombs, fortification walls and courtyards, and identifying problems and opportunities to develop a recommendation in the frame of tourism enhancement and landscape architecture.

1.1 Aim of the Study

Harar expresses the influence over a long period of an original Islamic culture on the development of a city and its typical urban planning. The creation of religious buildings, mosques and tombs, as well as traditional houses in Harar give evidence of a Harari cultural tradition still alive, practiced and well preserved by the inhabitants.

The city offers an original and complete example of a traditional human settlement which illustrates a significant Islamic culture in Ethiopian history. The structure of the city, with its central core occupied with commercial and religious buildings, refers to the traditional Islamic urban structure and presents, with its original housing typology, a very significant cultural artifact. It is an outstanding example of a human settlement whose occupancy in the territory represents a specific culture, now vulnerable in view of contemporary demographic changes.

Harar is said to be one of the sacred city of Islam, partly based on the fact that the Ethiopian kingdom welcomed the Prophet's followers when they had to escape from Arabia at the beginning of the 7th Century. The great number of religious buildings within the historic city demonstrates this quality. The city developed as a major center of commercial products which were transported from neighbor countries to Ethiopia via the port by camel caravans.

The Harari people are known for the quality of their handicrafts, including weaving, basket making and book binding. Hand-written Korans were produced in Harar and circulated in the surrounding regions.

The most spectacular part of this city is certainly the traditional Harari houses, whose architectural form is typical, specific and original, different from the other contemporary domestic layout usually known in Muslim countries, although reminiscent of the Arab architecture. It is composed of a complex of dwellings, separated by an intricate maze of narrow winding streets and alleyways. Their style is unique in Ethiopia and their interior designs are quite unusual or remarkable. When Harari people mention the “Harari culture” they actually refer to the beauty of their houses, which they are very proud of. At the end of the 19th Century Indian merchants built new houses whose wooden verandas defined a different urban landscape and influenced the construction of Indian/Harari houses. Their architectural and ornamental qualities are now part of the Harari culture. The city is well preserved, except damaged a few modern buildings.

The main aim of this study is to look at and evaluate the historical city center of Harar, starting from the traditional buildings, urban open spaces, mosques, shrines or tombs, fortified walls, narrow winding streets and dwelling units in the frame of landscape architecture and tourism. By doing this it could create people awareness about conservation of its own historical city and making it livable environment for the inhabitant and tourists. This helps to increase tourists number that could be a good economic way-out both for the inhabitants and the government.

2. THEORETICAL FRAMEWORK

2.1 Historical Cities: Definition, Importance and Conservation

Before going on to talk about using city to comprehend historical identity, the first question people may encounter is what a “city” is. People in fact may only notice that we may have different definitions toward the idea of a “city”. According to the Webster dictionary, a city is “an inhabited place of greater size, population, or importance than a town or village”.

There are several reasons for defining city as the studying subject: first it is the unit that holds a denser population, which therefore has a stronger sense of settlement; second, it is the gathering place for different cultures; and usually results in richer heritage resources; third, cities are well defined as administrative units with clear boundaries. In addition cities, according to Lewis Mumford, have a specific dimension of timeliness. And the sedimentation of time would be reflected on the built environment through slow, dense accumulation of construction, which can only be densely observed in an urban context.

Therefore, even though people may all have the general impression of city as a place that has large population density, the idea of “city” has slowly transformed through history. The existence of markets in order to change goods used to be one of the most important criteria for city, but of course nowadays it is not really crucial or rather is not as concentrated anymore. This switch in meaning starts to show a gap between past and present. Not only the meaning of the word “city” is constantly changing, so is the form of the city. Cities may expand or shrink in different stages of history, and it ends up with different historic layering in the city just like different layers of soil has formed underground through time. Nonetheless, when talking about historic layering, cities are not simply an aggregation of different built environments, as it also involves people and other intangible factors like societal activities and cultural habits. Important social and cultural events leave important landmarks or traces on the fabric of the city which later recognized as cultural heritage (Leong 2006).

Heritage is different from history as it is close related with people's memory. Heritage can exaggerate and omit, invent and forget, and it tells historical tales but does not require the historic accuracy. People may have to recite history, but memory of certain events can be imprinted in people's mind and in social consciousness. Even though some of it does not necessarily becomes a tangible part of the urban fabric, a few part can still be transformed into heritage and become a factor of forming local identity. As a result, the city itself is a very complicated system and it produces heritages by the continuation and transformation (Henderson 2011; Smith 2006). Thus, the mechanism of memorization and conservation of heritage is also continuously embedded in city and is an inalienable part of a city's identity. Furthermore, the heritage helps to create distinctive character of a city, but this sense of uniqueness is also slowly lost in this competence. All of this approves that it is crucial to rethink the role of conservation in order to maintain a city's memory (Henderson 2011).

In summary a city is a relatively large, dense and permanent settlement of socially heterogeneous individuals. According to Mumford (1986);

- A city is a point of maximum concentration for power and culture of a community.
- Cities are places where certain energized crowding of people takes place - Settlement density - not absolute size or absolute number.
- Cities come in clusters: a town never exists unaccompanied by other towns.
- Cities are places that have some physical circumscription, whether material or symbolic to separate those who belong in the urban order from those who do not.
- Cities are places where there is a specialized differentiation of work, wealth is not equally distributed.
- Cities are places favored by a source of income.

In defining "historical cities", what comes to the mind of most people are usually: monuments, churches, temples, all sorts of religious buildings, palaces, fortresses, historic city walls and gates and other types of institutional buildings. This

understanding often excludes historic residential areas and historic city centers. In addition, there may even be non-tangible elements of heritages, such as customs and beliefs, which play a role for the articulation of space use and the built environment.

Historical city centers are the nuclei of the cities. They are the focus of residential, economic and cultural activities, in dense built-up areas (Elsorady 2011). They are the containers of major monuments and buildings of architectural and historic significance, and they reflect the identity of the city.

According to Fielden (2003) historical cities: have left a trace of artifacts in the living environments throughout centuries. Mankind from the beginning founded many civilizations throughout thousands of years of adventure ongoing. All these civilizations, identified with the land they live on, gave names to their location, culture, customs and traditions, lifestyles, science and technology are left with that territory. Civilization's continued with each other, have preserved and improved by taking something from the previous one. Those nations who understand the importance of conserving its own history, for centuries without losing their own identity, are enhanced while retaining their identity. And the one who did not keep have lost their identity and replace with the new one.

They are an accumulation of earlier periods of social, cultural and economic structure, way of life, an established relationship between nature-building and building-human. The diversity and wealth in the city contributes to developments to people's lives, to teach, to educate and guide.

As a result, historical cities shows how people lived in the past, the conditions of life, traditions, history that surrounds the building and its construction techniques, revealing all the details like an open air museum. They have instructive and interesting feature designed on a human scale. They consist social spaces that helps to reinforce the sense of unity between individuals.

In summary, historical cities in their great variety are the product of on-going processes. As such, they necessarily reflect the intentions and needs emerging in the different periods as well as taking into account the existing situations, environmental, economic and socio-cultural. While the resulting fabric would reflect the diversity of human creative spirit, it would also enclose a form of continuity that gives a particular identity to each area. Being considered historic would not be automatic, but rather the result of continuity in appreciation over time. Historic cities are thus areas of which the historic city has been recognized by the community concerned. This means that they are areas that would merit special care and even protection in order monitor and control any changes that would undermine the recognized qualities.

2.1.1 Classification of historical cities

The issue of the categorization of historical cities was constantly under discussions, and does not reach an agreement. Each main category by different groups has special characteristics that distinguish it, including; ability to satisfy the general criterion of authenticity; conservation status; compliance with change mainly due to continuous development.

It is understood that classification of historical cities is not a goal but a medium of conservation. Criteria of setting historical cities classifications can be targeted according to conservation objectives and help decide the method of conserving historical cities according to their characteristics, styles and features. The basic purpose of classification is to help clarify the direction and target of conservation actions (Ruan 1999).

According to Ruan (2011): based on their common characteristics historical cities can be divided into five sub groups: -

- ***Ancient capital historic cities***: cities as the historic relics of capital city of past era, which is featured for the style of ancient capital city.

- ***Traditional historic cities:*** historic cities with complete retention of built environment for a period of time.
- ***Scenic-spot historic cities:*** historic cities featured by natural environment. Cities show their distinct characteristics with natural and built landscape.
- ***Local featured historic cities:*** historic cities which cityscape featured by unique characteristics caused by localization and history.
- ***Modern historic cities:*** which characteristics reflecting the history of a certain period.

Another categorization of historical cities based on the complete integration of the historic city concept, world heritage list (WHL) categorized into two main fold: - first, historical cities that are no longer inhabited and second, historical cities which are still inhabited.

Inhabited historical cities: these types of cities do owing to the fragility of their urban fabric and the runaway speed with which their surroundings have been urbanized. To qualify for inclusion, cities should possess architectural interest and should not be considered only on the intellectual grounds of the role they may have played in the past or their value as historical symbols.

This category presents the broadest and most heterogeneous one. According to UNESCO world heritage this category is subdivided into four subcategories: -

- Cities which are typical of a specific period of culture, which have been almost wholly preserved and which have remained largely unaffected by subsequent developments. Here the property to be listed is the entire city together with its surroundings, which it is essential to protect as well.
- Cities that have evolved along characteristic lines and have preserved, even in the midst of exceptional natural surroundings, spatial arrangements and structures that are typical of the successive stages in their history. Here the clearly defined historic center takes precedence over the present-day outskirts.

- "Historical centers" that cover exactly the same area as ancient cities and are now enclosed within modern cities. Here it is necessary to determine the precise limits of the property in its widest historical dimensions and to make appropriate provision for the management of its immediate surroundings.
- Sectors, quarters or isolated units which, even in the residual state in which they have survived, provide clear evidence of the character of a historic city which has disappeared. In such cases surviving areas and buildings should be adequate as an indication of the former whole.

2.1.2 Factors causing damages to historical cities

Historical cities are the containers of major monuments, cultures, landscape, heritage and buildings of architectural and historic significance, and they reflect the identity of the city. The marked physical damages of these centers have greatly mitigated the identity of those cities. Therefore, they need a particular attention to survive under the waves of globalization (Lichfield 1998).

In many cities, for the sake of progress, and fast modernization, buildings flourished in and around historic cities, without any link with the local cultural values and natural conditions. In these new hybrid environments, people cannot identify themselves and they have become strangers in their own localities.

In general, historic cities around the world face quite similar problems regardless the context. Lichfield (1998) indentifies four main elements through which the damage of the city fabric can be seen. First, physical/structural damages took place usually through time and weather. Additionally, it might take place when the city fabric gets less improvement, by the usual constant maintenance, than the needed one. Secondly, functional quality decreases also through time. The city fabric becomes unsuitable for its original function either due to the fabric itself, such as the unavailability of some major needs. It might be also due to external factors on which the function of the fabric depends such as difficulties of accessibility. Thirdly, locational change could introduce damages if the old links with the surrounding were interrupted. Finally, human, social,

air pollution, change in population group, economic and environmental unsuitability could lead also to damage.

Tiesdell (1996) agree and add other two main aspects. On the one hand, image change could lead to damage. An image which was adopted in a specific period may not be adopted after a while. On the other hand, legal/official changes may also lead to damage. The introduction of new standards or issuing new laws, for health and safety for instance, might lead to the loss of interest in the old city fabric. Additionally, new financial policies especially those related to taxes might lead to consider the old fabric a wasting asset even if it was physically alive.

Following the same line of thought, Rojas (1999) place physical, functional, and economic factors at the core of the problems facing historic cities. These processes interact to lead to the damage of historic cities and their surrounding spaces. Additionally, they consider locational and functional damages at the same factor. They argue that functional damage of buildings and public spaces arises when these structures become inefficient for the functions for which they were originally designed. For instance, old hospital buildings might become obsolete due to the change in medical technologies and old libraries might be inadequate to cope with the needs of the latest research equipments.

Finally, they argue that economic factor occurs when it is no longer efficient to keep the building in service given its physical character. The land on which the building sits increases in value, creating an increasing pressure to demolish it and put the land to the market price.

2.1.3 Concept of conservation of historical cities

The meaning of conservation varies in different languages and cultures, sometimes the words preservation and restoration are used interchangeably with conservation. ICOMO's 1999 *Burra Charter* defines *conservation* as "all the processes of looking after a place so as to retain its cultural significance." This definition recognizes that

places are constantly changing and that, whilst we need to understand such changes, we ought to do whatever is necessary to safeguard these places and preserve them for future generations.

Conservation is a process involving the restoration of built heritage along with the cultural processes. It is about improving and upgrading life of people in historic cities and not just a matter of restoring bricks and mortar. Its central aim is to enhance the city's cultural identity and sense of place while not undermining its inhabitants' daily needs. Conservation of an historic city center is not an isolated and individual project; it includes a series of projects, which are physical, social and cultural (Orbasli 2000).

The main reasons of conservation can be classified in two categories. First, helps to forge identities, which enable people to define who they are and where they are. Secondly, may have assumed economic importance, as people increasingly want to reuse their historic areas and buildings as resources for trade and tourism to increase their income.

2.1.3.1 Heritages to be protected in historical cities

As we have discussed earlier historic cities refer to cities, towns, and historic centers or quarters, including their natural and man-made environment. These areas are usually protected and specially managed sites, acting as “dispensers of cultural identity” for the contemporary urban areas around them (Nyaupane & Timothy, 2010). Historic cities have shaped our society and are a very valuable resource if we want to understand our lives today. At the same time, they are constantly changing in order to accommodate society's evolving needs. Historic centers are historic areas in which conservation and tourism are often important activities. In order to study heritages, conservation and tourism in historic city centers, definitions of heritage, conservation, and tourism need to be established (Smith 2006).

Based on people's own values, heritage has different meanings for different people and different groups in society. Heritage is a concept that includes the natural and the

cultural environment. Although within this general division of heritage historic centers are considered as cultural heritage, the importance of the natural environment in shaping and influencing the built environment needs to be taken into consideration (Smith 2006). Krakow defines *cultural heritage* as “that complex of man’s works in which a community recognizes its particular and specific values and with which it identifies.” This definition implicitly recognizes that the identification and specification of heritage is a *process* involving the *choice* of values. According to Dallen J. Timothy and Stephen W. Boyd it is also important to bear in mind that “heritage is not simply the past, but the modern-day use of elements of the past.” UNESCO’s 1972 *Convention Concerning the Protection of the World Cultural and Natural Heritage* considers monuments, groups of buildings and sites as cultural heritage. An area is identified as a historic center if the works of man or the combined works of nature and man (including archaeological sites) within its footprint, are recognized as having outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

Cultural heritage encompasses tangible, but also intangible heritage. UNESCO’s 2003 *Convention for the Safeguarding of the Intangible Cultural Heritage* considers that intangible cultural heritage relates to the practices, representations, expressions, knowledge, and skills (including the instruments, objects, artifacts and cultural spaces associated with them) that communities, groups and individuals recognize as constituting cultural heritage. Intangible heritage is transmitted from generation to generation, is constantly responding to the environment and the interaction with nature and history, and provides communities and groups with a sense of identity and continuity.

Physical limits and boundaries are easier to establish for the tangible than for the intangible cultural heritage; especially in the case of a protected site like a historic center, where usually new urban areas have developed around it and where tangible heritage may still be transmitted to new generations. Although representations of intangible cultural heritage may be expressed within a protected site boundary, this

thesis will focus on the tangible cultural heritage, but will bear in mind the importance of intangible heritage as part of a site's cultural heritage.

2.1.3.2 Approach to the management of historic cities

Historic cities are a highly contested arena of diverse and partly conflicting interests and development ideas, which on the one hand are to be balanced and coordinated and on the other hand have to be harmonized with the demand of preserving the cultural heritage. This requires coordinating and managing the demands and sometimes conflicting needs of the different stakeholders with the demands of the cultural heritage and raising their appreciation and awareness of the stakeholders on the cultural heritage values and their (possible) contribution to sustainable urban development (Imran 2012).

To be able to meet the aims and requirements mentioned above, he categorized into four main features to be applied within this approach of managing historic cities based on their cultural heritage. The four features are:

- **The integrated approach**

The integrated approach – being comprehensive, cross thematic and cross-sectoral in comparison to sectoral approaches – links balances and coordinates the safeguarding of cultural heritage with related sectoral fields for the development of the area. This is essential as cultural heritage affects and interacts with a variety of other fields of action in historic urban areas (Feilden 1998).

For example, economic development can be positively affected by well-preserved historic buildings which provide a unique location and atmosphere for business activities. The tourism sector relies on attractive historic areas; also well-preserved buildings in a historic setting offer attractive housing areas. Such links have to be considered and coordinated; they are the backbone of the integrated approach.

In the integrated approach, cultural heritage is recognized as a cross-cutting and integrating theme as it is a unique feature and can be an important asset for the development of the area (heritage-led urban development). Its role as an asset in support of comprehensive, sustainable development to achieve livable, attractive and competitive historic cities (Imran 2012).

Benefits: -Through the integrated approach, frictions and conflicts between preserving cultural heritage and related sectoral fields for the development of the area can be reduced.

In integrated approach policies, concepts, objectives and actions are coordinated towards a common goal to use synergy effects and avoid having their results contradict each other. The involvement of other governmental bodies into the integrated approach allows for the chance to foster their awareness about both cultural heritage demands and development potentials

The integrated approach helps the people in charge of safeguarding and developing a cultural heritage and supports the protection of cultural heritage and the development of historic areas whilst respecting the social and economic interests of its stakeholders.

- **The participative and communicative approach**

There are multiple demands by residents, visitors, businesses and others on historic cities that all have to be coordinated and balanced for the development in accordance with cultural heritage values.

This approach supports increasing stakeholder's understanding, respect and care for the merits, demands and benefits of cultural heritage for development of the area (Imran 2012). The common elaboration of a strategy for the safeguarding and development of a historic area will also lead to a stronger identification with the vision, objectives and actions for the area. It leads to stronger support for the implementation of the vision ("a

feeling of ownership “: a person is more willing to support something when involved in its development). To a certain extent this can help to tap further (private) resources (man power, knowledge and finances) for the implementation of the actions (Filden 1998).

Benefits: Through the participative approach, it brings the relevant stakeholders together allowing them

- To recognize and understand each other’s needs,
- To develop sustainable solutions meeting these needs and
- To balance and coordinate the needs among the
- stakeholders and bring them in line with the necessity
- To safeguard cultural heritage assets.

- **The management approach**

This approach creates procedures and structures for effective management of safeguarding and developing historic areas are defined. The management approach contains a managing and monitoring system to assess, improve and adapt the strategy in a continual improvement process to respond to emerging needs and challenges. It defines mechanisms of interaction among relevant institutions, governmental departments, nongovernmental institutions, owners of heritage objects and further stakeholders in managing the historic area and protecting the qualities of cultural heritage (Karpati 2008).

Benefits: The management system facilitates dealing continuously with the enhancement of historic areas and their cultural heritage in the daily work routine. It coordinates demands and projects among stakeholders with the needs of cultural heritage and keeps the strategy up-to-date to address changing needs and challenges. It supports effectively managing the sustainable protection of cultural heritage with the

future-oriented development of the area, ensuring that the distinct characteristics of historic urban areas are sustained and preserved for future generations.

- **The target and implementation oriented approach**

The target and implementation oriented approach aims at developing a common vision, coordinated objectives and implementable actions in favor of the safeguarding and development of the cultural heritage (Imran 2012). The target and implementation oriented approach derives actions that directly support the objectives jointly agreed on and in turn support the vision for the historic area. The Vision, objectives and actions aim at balancing the demands of protecting cultural heritage assets with the needs of stakeholders using and living in the historic urban area (Hall 1997).

Benefits: A common vision and coordinated objectives provides guidance and a proactive framework to the stakeholders on which way to act and develop the historic urban area. The actions demonstrate with which activities the objectives will be reached to induce and influence the development of the historic urban area towards the common vision.

A strategy to apply these four features in historic cities will help to deal with and successfully manage the multitude of demands of historic areas. It ensures both the safeguarding of cultural heritage for present and future generations and the development of attractive multifunctional historic areas for all the different stakeholders.

2.1.3.3 Benefits of conservation of historical cities

“Safeguarding historic city means a positive identification for citizens. The protection of the historic environment is an obligation of democratic societies to ensure cultural heritage for the future. It attracts tourists but also experts and academics.” Christian Andexer, Architect.

Historic cities offer a compact living framework on a human scale; they are walking and cycling friendly, thus providing a good quality of life to their citizens. Historic cities are shaped in particular by their cultural heritage assets – monuments, groups of buildings, historic sites, social values and traditions – which present a multitude of opportunities for economic, social and environmental benefits.

- **Social and cultural benefits**

Conservation is one of many tools available to help cities create unique, livable and aesthetically interesting places to live, work and visit. However, an ethic of conservation is to also ensure that the enhancement of these places is authentic and tied to the historical and cultural roots of a community. Conservation, with its emphasis on conserving aspects of the built environment that tell the broader story of place, is uniquely positioned to communicate the history.

It's not only helps to build a sense of community identity but also helps to promote this "sense of place" among residents and visitors. Conservation of historic cities reminds the public of the city's evolution, allowing us to better connect with the places where we live and work. And create a sense of place benefit from enhanced visitation. Simply put, most people want to stay longer, and consequently spend their money, in places that they find aesthetically and culturally interesting. Tourists who specifically seek out destinations with historic resources, in particular, tend to stay longer and spend more per day, thereby contributing a greater economic impact than the general tourist.

There are social benefits of conservation to the broader community. For example, significant reductions in crime, improved health and education, and civic engagement in cities possessing formal heritage conservation programs. And also have brought together diverse stakeholders, enhancing social interaction and dialogue on what makes the city a great place to live.

To sum up, it conserves the historic, architectural and aesthetic character and heritage of a community or area, and helps to provide a sense of place and continuity. It

becomes important for communities to keep their intact. Even one or two striking historic building can help to define a community and hint as its past. If whole neighborhoods can be conserved, the effect is that much greater. The sense of history can contribute to community pride, and to a better understanding of the community's present.

- **Economic benefits**

There are many economic benefits to the conservation of historic cities and the safeguarding of heritage such as: -

It is an efficient use of resources. Historic preservation conserves resources, reduces waste, and saves money by repairing and reusing existing buildings instead of tearing them down and building new ones.

It can add character and/or charm to a community, and emphasize its uniqueness. The preservation of old buildings, neighborhoods, and landscapes can determine the look of a community, and may be an attraction for tourists as well. If these elements are historically significant or unusual, they can also be a source of community pride, and lead to other improvements.

It can attract investment and change the nature of a deteriorating neighborhood or area. A rehabilitated historic building or neighborhood might be the focus of a new residential or commercial development. An area restored to its original appearance could serve as a magnet for tourists, and provide jobs for local residents. Local residents could also be employed in rehabilitation or restoration as artisans or workers, if they have the skills, or as trainees. In the latter case, by the end of the project, many may have developed enough competency as carpenters, masons, or the like to start new careers.

It can provide an opportunity for the imaginative or creative use of a building that has stood empty because it outlived its previous use, and at the same time solve a community problem. An empty historic industrial building turned into an affordable or mixed-income residential development both rescues the building and provides much-needed housing for the area. An old hotel rehabilitated as a public school might address both overcrowded classrooms and the question of what to do with a large, unused building.

It can be a good investment. Historic buildings can be relatively cheap for businesses to rehabilitate because of the possibility of tax incentives, grants, and other support for that activity. In addition, they may attract business in and of themselves, simply because people are often fascinated by them.

It can also be a means of attracting and binding highly-skilled workers, businesses, visitors and tourists through the attractiveness and uniqueness of the place (the cultural heritage helps to distinguish from other towns in the global competition; cultural heritage as “trade mark”).

It can attract public investments in the cultural heritage as catalyst for the revitalization of the wider area, attracting local as well as external private investments and stimulating the creation of new developments.

- **Environmental benefit**

The maintenance and reuse of the historic fabric, in particular of historic buildings and the historic center, contribute to the efficient handling of natural resources through: -

Reduce the carbon footprint of the city by using the infrastructure of the historic city. It promotes the adaptive reuse of existing infrastructure in new and often creative ways and recycles the embodied energy that is already stored in the materials that compose existing buildings. Adaptive and continued reuse of historic buildings not only minimizes the carbon footprint associated with extracting and transporting new

construction materials but also conserves the embodied energy stored in the city's existing infrastructure and buildings

To preserve the health of the community and its members. Clean air, water, and soil, adequate open space, abundant resources – all of these, as well as other environmental factors, ensure the health of individuals and contribute to building a healthy community.

To preserve community resources. Making sure that the community's water supply, for example, and the streams, swamps, and other bodies of water that feed it, are kept clean is not just a matter of environmental quality, but one of necessity.

To create a more pleasant and better quality of life. The physical attractiveness of the community and its recreational and relaxation opportunities, make life more pleasant for community residents. A pleasant environment reduces stress and encourages interaction, leading ultimately to a better quality of community life.

To enhance the aesthetic character of the community. Living in a natural and man-made beauty contributes to health and the quality of life, and also stimulates pride in and a sense of ownership of the community. It encourages people to maintain the community both physically and socially, and gives them hope.

To attract new, environmentally-friendly business and sustain economic health. A community that cares for its environment is an attractive place to live and work.

To preserve community history. Conserving historic buildings or districts and preserving an untouched spot from which the original settlers first viewed the community, can be important to community pride and to the maintenance of social memory.

2.2 Tourism

Tourism is an activity people have been undertaking for a long time. It is the motivations and forms of tourism that are varied and continue to change. Moreover, this always involves changes in our everyday activities while being in a different place. One could argue that the most important reason to engage in tourism is to learn about ourselves, while experiencing and learning about new places.

The Oxford English Dictionary defines tourism as “the theory and practice of touring; travelling for pleasure; also, the business of attracting tourists and providing for their accommodation and entertainment.” People are seeking leisure, culture and a high quality architectural environment, all of which can only be provided by historic settlements.

Tourism grows as a component of the economy, historic settlements and urban areas are seen increasingly as assets: readily transformed into products that are sold to consumers seeking an experience (Orbasli 2000). Tourists are not looking only for history or architecture but they are looking for the “experience” provided. Tourism is the key factor that transforms a location into a destination. Historic settlements become destinations because they are highly preferred for their scale, individuality and diversity.

2.2.1 Tourism activities and types

The types of tourism are dynamic in time; they vary a lot. The types of tourism presented in a given period are generated by the needs of its objectives, the level of cultural and social facilities and the existing means of transport.

In accordance with the purposes, each type of tourism is going towards those areas where the purpose may be achieved either through the potential facilities, either due to the climate or specific traditions of the place.

We distinguish several forms of tourism based on the different criteria:

- **Initial area and destination:**

Domestic tourism: It is concerned with travelling within the country. It does not need a passport and visa or conversion of one currency into another. Domestic tourism has greater scope in countries of large dimensions compared to smaller countries.

International Tourism: An international tourist crosses the boundaries of many countries, uses different currencies, faces different languages and meets different types of people. Usually international tourism involves longer distances although crossing small countries or travelling in the neighborhood of international borders may involve short distances.

- **Number of participants:**

Individual tourism: it allows traveling to the place and in the way, as it's impossible in mass tourism: individual transport, relatively rarely visited regions for active tourism, private houses, family hotels and individual guide's services. They might be one person, or a family, or a company, small group.

Group tourism: they commonly travel in a group in a way that allows to travel from one place to another as a mass or group. The demand for this kind of travel is quite stable. For example, religious tourism and study tourism can be included in this group.

- **Organizational criterion:**

Organized tourism: involves pre-designed and organized by the tourist travel programs for tourists / travelers according to their wishes and budget. Advance booking of tourist firm and pays all travel services along the entire route, makes all the necessary travel documents.

Unorganized tourism: suggests that the tourists themselves, without the participation and / or mediation of tourist companies organize their trip. Independently develop a travel route, define objects tour visits, planning accommodations, process, travel documents, etc.

- **Intensity of visit:**

Permanent: should be understood relatively uniform visiting tourist regions and objects throughout the calendar year.

Seasonal: the visits of tourist regions, the frequency of which depends on the climatic conditions of the region and the subjective characteristics of the tourist facility. For seasonal species include recreational tourism, convention and exhibition tourism. The seasonality of tourism also has an impact type of tourism.

- **Functional criterion**

Recreational tourism is diverse and can include spectacular entertainment programs, hunting, fishing, music and artwork, visit sports events as a spectator, etc.

Business Tourism: the business travelers may travel for various purposes, for example, trade, meeting, convention and exhibition. Business people buy similar products as do other tourists. They would also spend money on entertainment and recreation while they are at their destinations.

Cultural tourism: is related to the transmission of knowledge and ideas of the destination area or host community. As tourists are curious about different kinds of experiences and cultures in various parts of the world, they travel to learn and experience the culture of a tourist destination. This becomes the prime motivational force for their travel. This kind of tourist likes to visit different types of cultural attractions.

Eco-tourism: tourists of this kind enjoy traveling to natural areas. They will minimize their impact on the environment as well as protect the natural resources during their travel. Therefore, eco-tourism is characterized as a force for conservation and preservation of nature.

Study Tourism: Students travel to overseas learning or training centers, such as universities, for short or vacation courses. There is an increasing number of local study tours ranging from half-a-day to a week.

Religious tourism: is based on the religious needs of the people of various faiths. The destinations of religious pilgrimages usually have a long tradition, such as Muslims to Mecca.

Sport tourism: involves travel for sporting events in different countries and regions.

2.2.2 Relationship between conservation and tourism

Conservation and tourism are important activities, especially in historic city centers. We look after our heritage because we recognize its value in our society and we want to retain the cultural significance of a place. On the other hand, tourism, especially heritage tourism, enhances the value of a place's heritage because the latter becomes a driver of tourism development in that place.

There are many reasons why conservation is important. According to Robert E. we conserve because we want to maintain a link with our past, because our heritage has become part of us and because it helps us maintain our individuality and identity, as an expression of our respect for the past, recognizing the artistic value of our heritage. In support of this argument it has also been said that places of cultural significance provide a sense of connection to the environment and to experiences in a way that they "enrich people's lives."

After years of growth and diversification tourism has become one of the fastest growing economic sectors in the world and it is considered important for socio-economic progress (UNWTO 1980). Tourism is probably important as a cultural activity that, in a time of increasing globalization, allows people to experience not only their regional or national heritage, but also the world heritage recognized as belonging to all humankind. Well managed tourism can be valuable for tourists as well as for the local population. For tourists, tourism means the discovery of places and sharing the culture of people living in the places visited. For the local population, welcoming tourists is not only a source of wealth but also contact with other cultures and traditions.

The relationship between heritage conservation and tourism is considered to be a complex one. Moreover, there is still a need for conservationists to better recognize the impacts tourism has on the cultural environment (Newby 1996). Conservation and tourism recognizes that tourism impacts the people and places where it occurs and, through this, it impacts on the tourists' own experience. This impact poses a challenge to efforts to conserve cultural heritage.

International documents such as ICOMOS's 1999 International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance consider tourism to be an activity that promotes cultural exchange that has been increasingly appreciated as a positive force for heritage conservation. This document states that "tourism can capture the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community and influencing policy".

According to Aylin Orbaşlı: tourism and heritage conservation to be inherently linked. She states that tourism can be seen as an opportunity for the conservation of the heritage and at the same time as a threat that causes damages to the heritage assets and their significance. She argues that the economic benefits of tourism are undeniable. Since the cultural environment adds value to the visitor experience, it becomes the reason for many destinations to conserve, manage, and promote their heritage.

In 1996 ICOMOS stated in *Tourism at World Heritage Cultural Sites*: when dealing with the relationship between conservation and tourism, the fundamental assumption that conservation precedes tourism was made. They consider conservation as a “separate and prior activity that prepares the way for tourism development.” They argue that successful conservation planning will be followed by a kind of tourism which is considered acceptable, dignified and profitable. Although responsible conservation efforts in partnership with tourism can contribute to the financial and social progress of a country.

Aylin Orbaşlı recognizes that tourism can bring opportunities and threats for heritage conservation. She mentions that a greater heritage awareness of a more diverse heritage, an increase in cross-cultural understanding, the availability of financial resources previously unavailable for conservation, and the introduction of new uses for otherwise redundant buildings are among the most important opportunities. Among the most important threats she mentions are overcrowding, confrontation in urban spaces, traffic and parking pressures, changes in ownership patterns, and changes in commercial activities.

To sum up, conservation to be the concerted effort to undertake everything possible to retain the cultural significance of the heritage, we need to realize that tourism is an activity that can become both a support and a threat to our efforts. Since it is our duty to ensure the conservation of the heritage, it is also our responsibility to determine the role tourism will play in our conservation efforts. Although tourism will invariably have both positive and negative impacts on the heritage.

2.2.3 Positive and negative impacts of tourism

The tourism industry, seen as - no cost and the fast way to become rich, has been welcomed by many districts and countries, and has naturally become a global industry. Therefore, the impact of tourism has become one of the focuses of tourism research. Generally speaking, tourism’s impact is divided into three categories: the environmental impact, economic impact, and socio-cultural impact (Weaver and Lawton 2006). Even so, people first notice tourism’s positive economic impacts.

However, just as for other industries, tourism also has negative impacts on the tourism district.

2.2.3.1 Socio - cultural impacts

The socio-cultural impacts are more profound and broader than the environmental and economic impacts. There is a traditional view that the socio-cultural impacts are a combined effect because of the difficulty in distinguishing between sociological and cultural impacts (Cooper 2008).

The social and cultural impacts can be summarized as follows: a change in the residents' values, the influence on neighbor and family relationships, the transformation of local norms, the influence of community attachment, a change in religious beliefs, and the influence on the traditional culture and lifestyle (Cooper 2008).

- **Positive socio-cultural impacts**

The socio-cultural benefits from tourism development are mainly displayed in the following several respects: promoting cultural communication and integration (Crompton, 1998). During tourism, local residents have more opportunities to make contact with foreign cultures, which can lead them to improve their knowledge and broaden their horizons. Regarding the tourism industry as a bridge to connect the host population with outsiders, naturally cultural exchange could be considered part of tourism activity.

Tourism development helps to enhance local residents' pride and self-confidence (Besculides 2002). With the development of society, modernization gradually replaces the traditional. Owing to the requirement of the tourism market, locals can rediscover something of value that is already overlooked by people in modern life. This

uniqueness not only brings economic benefits to destinations, but can also enhance the sense of national pride.

It is conducive to the protection of cultural heritage and historical relics (Liu and Var 1986). There are many benefits to be gained from traditional cultures and crafts; therefore, these old skills or traditional things might naturally arouse more attention from the local government and people. On the other hand, the economic benefit obtained from tourism provides subsidized funds for the preservation of culture and heritage (Liu and Var 1986).

Tourism development is improving the quality of people's lives with more cultural entertainment activities, such as art exhibitions and concerts, and improved local public services (McCool and Martin 1994).

- **Negative socio-cultural Impacts**

The negative socio-cultural impacts of tourism are an increase in the crime rate, even though it is hard to prove that tourism has a direct relationship with crime, tourism development is a catalyst for the growth of criminal activities – and prostitution (Omondi 2003) – sex activity has grown quickly in many tourism areas.

Tourism development has led to issues of excessive commercialization in many destinations. There are three factors that can influence relationship between tourism and crime rate are: the density of the population during the tourist season; the location of the resort in relation to an international border and the per capita incomes of hosts and tourists, large differences between them tending to encourage robbery

Tourism may lead to water shortages as aggregate demand for water is greater than supply. This phenomenon may be worsened by the demographic processes. The described forms of congestion usually occur when a rapid pace of development or

marked seasonality is combined with a large number of tourists compared with local population.

2.2.3.2 Economic impacts

The economic side of tourism is often noticed due to its positive impacts, while the negative aspects of environmental and socio-cultural impacts of tourism are exaggerated. Indeed, a positive economic impact can directly bring benefits to persons or communities; therefore, it is also the major driver of tourism development (Cooper 2008).

- **Positive economic impacts**

The economic benefits can be divided into personal economic benefits and regional economic benefits; the direct benefits and indirect benefits. The positive economic impacts include the provision of more job opportunities and alleviation of employment pressures; increased foreign exchange earnings; driving the development of other industries and boosting the GDP in the tourism district; improving the life quality of residents; and more commodities being available (Liu and Var 1986).

Tourism industry has some advantages for development: low cost, quick effectiveness, and high profits. The tourism industry can stimulate the development of other industries, such as the catering industry, hotel industry, transportation, commerce, and recreation industry.

- **Negative economic impacts**

Firstly, a tourism industry will place great pressure on the limited resources such as food, land, transport, electricity and water supply, etc. of the host economy. An increasing demand on these resources and facilities may result in inflation, thus causing negative effects on local residents. Higher consumer and land prices may result.

Secondly, Seasonality inflates food prices and results in an upward trend in prices. With the increase in the number of visitors, the demand for general commodities and food also increases. In fact, tourism development raises not only commodity prices but also housing prices. Last but not least, the tourism revenue leakage may mislead the result of tourism economic impacts (Cooper 2008).

2.2.3.3 Environmental impacts

During tourism, the landscape is inevitably changed to cater for visitors' requirements in a destination. Anyway, the environment is the basic and indispensable part of the tourism product and the major factor to attract visitors to a particular destination. The following presents the signs of positive and negative environmental impacts associated with tourism.

- **Positive environmental impacts**

Tourism is beneficial to the improvement of public infrastructure, such as the water system, sewage system, and power system (Weaver and Lawton 2006). The reason is that the economic benefits from tourism development provide funds for the construction of urban infrastructure facilities.

Tourism can be seen as an alternative economic development which provides the necessary motive and money for preserving historical buildings, monuments and conserving the natural resources for the continued enjoyment of both tourists and local residents.

A beautiful and unspoiled landscape is a primary attraction for many visitors, and even some tourism activities only take place in certain environments which have a higher requirement for environmental quality. Based on the above reasons, increasing numbers of people are realizing that the environment is an important parameter for

tourism development; in another words, destinations have an incentive to protect and enhance their environmental assessment (Weaver and Lawton 2006)

- **Negative environmental impacts**

On the negative side, tourism directly impacts on the environment as follows: noise, water, air and litter pollution, and landscape destruction. Regarding noise pollution, with tourism development, not only night pubs, amusement parks, and entertainment venues, but also public transportation, are noisy. Concerning water pollution, the most common form is sewage and garbage poured into the river or sea. With regard to air pollution, heavy use of airplanes produces large quantities of carbon dioxide. In terms of the landscape, in some destinations, the phenomena of billboards, recreation facilities, or new buildings create disharmony in the whole atmosphere. This impact could destroy the esthetics of the landscape (Caneday and Zeiger 1991).

In a general way, visitors tend to make more extravagant use of the resources of tourism destinations (such as electricity, water, or public facilities) than when they are at home. Worse still, with the destruction of human greed, the environment is being polluted faster than can be repaired by man or nature in many destinations. Therefore, the remedial measures and preservation need to keep up with tourism development and receive much attention from local tourism managers and governments (Allen 1988).

3. MATERIALS AND METHOD

In this chapter, the materials used in the research and the methodology are given.

3.1 Materials

To get a rich understanding of the existing and use of landscape structure in Harar city this study used primary and secondary data and put together. All kinds of relevant drawings, books and visual materials, thesis, research results, articles and internet data is used as the material of this research.

3.2 Method

Methods of the research during the thesis work took place in the following stages: -

Firstly, by selecting the area to be made a detailed study which is the historical city center. And examining the theoretical framework related with the main focus of the study, without concentrating on a specific case. This was done by a detailed examination of literature studies, books, thesis, research results, articles and visual materials in related with historical city centers, conservation and tourism aspect by developing a theoretical framework for the reconceptualization of the historical cities.

Secondly, this stage was developed by an intensive look at of all the data obtained and synthesized by examining historical developments of the city center from historical records, research's, articles and visiting the actual historical city center. Then detailed analysis of architectural and landscape features of the city by taking photos, collecting data from municipality, studying activities in the open spaces and squares, analyzing historical houses, cultural centers, city gates and mosques. It also approaches an analysis of the settlement pattern at all within the natural area's and cultural features that determine cultural assets and open green space.

Finally, after all the data obtained gathered and synthesized conclusion were developed considering to achieve the objective of this research which is to enhance people awareness of conserving its own historical city and creating a livable environment for both the tourist and inhabitants in the frame of landscape architecture and tourism.



4. RESEARCH FINDINGS

4.1 Historical background of Harar City

4.1.1 An overview on Ethiopia and Harar

Formal Name: Federal Democratic Republic of Ethiopia

Short Form: Ethiopia.

Continent: Africa

Term for Citizen(s): Ethiopian(s)

Capital: Addis Ababa.

Major Cities: Addis Ababa, Dire Dawa, Nazret, Harar, Mekele, Jima, Dese, Bahir Dar, and Debre Zeyit.

Ethiopia is located in eastern Africa, in the southern Red Sea region. It borders Sudan and South Sudan on the west, Eritrea on the north, Djibouti and Somalia on the east, and Kenya on the south.

Ethiopia's total border is around 5,328 kilometers. The Bordering countries are: Djibouti (349 kilometers), Eritrea (912 kilometers), Kenya (861 kilometers), Somalia (1,600 kilometers), and Sudan (1,606 kilometers) (Anonymous 2005). Ethiopia is landlocked, having surrendered its Red Sea coastline to newly independent Eritrea in May 1993.

Ethiopia is a country constitutes different nations nationalities and ethnic groups. Ethnic classification in Ethiopia is difficult because people categorized on the basis of one criterion, such as language, may be divided on the basis of another, such as ethnic identity. Language, however, often is used to classify various groups of peoples. At least 70 languages are spoken as mother tongues, but several predominate. Most belong to the Semitic, Cushitic, or Omotic families of the larger Afro-Asiatic super-language family; a small number belong to the Nilo-Saharan family of languages. The largest Semitic-speaking groups are the Amhara, who speak Amharic, formerly the official

language that is still quite widely used, and who constitute perhaps 25 percent of the population; and the Tigray, who speak Tigrinya and account for perhaps 14 percent of Ethiopia's people (Anonymous 2005). The Amhara occupy the center of the northern highlands, the Tigray, the far north. Both are plow agriculturalists. Smaller groups include the *Gurague*, *Hareri*, and *Argobba*.



Şekil 4.1 Konum, sınırları ve Etiyopya'nın komşuları (Anonim 2013)

Cushitic-speakers include a large number of groups, most of whom live in the southern highlands. Among them is the largest and most widespread of all of Ethiopia's ethnic groups, the Oromo, perhaps 40 percent of the population, who live in the center-west and in the central southern highlands. Some are agriculturalists and others pastoralists. The Oromo language consists of a number of dialects. The Somali occupy the southeastern lowlands; they are pastoralists and are organized into clans and lineages. North of the Somali are the Afar or Denakil, pastoralists who inhabit the hot lowlands between the Red Sea and the northern highlands. In the southwest southern highlands are several groups who speak related languages sometimes called *Sidamo* languages. The largest of these are the *Sidama* and the *Hadya-Libido*, cultivators of *ensete* and coffee. Finally, in the northern highlands are several small groups known as the *Agew*, Cushitic-speaking agriculturalists who successfully preserved their ethnic identity in the face of Amhara acculturation during the last two millennia. In 1970 they numbered

upwards of 125,000. Among these *Agew*-speakers are the *Aw*i, *Kimant*, and *Beta Israel* (*Felasha*) (Anonymous 2005).

In the far southwest on both sides of the *Omo* River are perhaps 80 groups of Omotic-speakers, of whom the *Welamo* are the most numerous. They are hoe cultivators; some specialize in craftwork and weaving. In the far southwest and western borderlands with Sudan are groups who speak Nilo-Saharan languages. They are hoe cultivators and cattle keepers. In the south are the *Anuak* and the *Nuer*, who are the most numerous. Farther north are smaller groups, such as the *Gumuz* and the *Berta*, and, in western Tigray, the *Kunema* (Anonymous 2005).

No reliable statistics exist on religious affiliation in Ethiopia. Still, clearly, by far the largest faiths are Orthodox Christianity and Islam. Each is thought to constitute perhaps 40 to 45 percent of the population. Orthodoxy was introduced to the ancient Aksumites from the Byzantine world in about 340 A. D (Anonymous 2005), thereafter slowly spreading southward into the northern highlands. Islam was introduced a few centuries later by merchants from Arabia to peoples along the Red Sea coast, spreading thereafter into the center and south.

Orthodoxy is most strongly represented among the Tigray and Amhara, Islam among the Somali, Afar, and Oromo, particularly those in the southern highlands, Gurague, and Sidama in the southwest. Merchants in major towns also tend to be Muslims. In the east and to an extent in the south, Muslim peoples surround Orthodox Christians.

Protestants number perhaps 11 million, constituting up to 10 percent of the population. Smaller groups include Roman Catholics (about 500,000), Eastern Rite Catholics, and Ethiopian Jews (*Felasha*) (Anonymous 2005). A large number of foreign missionaries are active, especially in the south and southwest borderlands. Some Ethiopians still adhere to traditional religious practices and beliefs.

Harar is located in south Eastern Ethiopia about 526 kms from the capital, Addis Ababa. Surrounded by Oromia National Regional State. Harar lies 51 kilometers to the

south east of Dire Dawa. It is located in the eastern wall of the Great Rift Valley looking over the vast Danakil desert to the north, the cattle rich savannas to the south and fertile lands of the Harar mountains to the east. It lies between two rivers on the southern edge of a vast plateau. The surrounding mountains divide the Great Rift Valley from the plains of the Ogaden (Ethiopia Country Study Guide 2003).

The inhabitants of Harar represent several different Afro Asiatic speaking ethnic groups, both Muslim and Christian, including the Oromo, Somali, Amhara, Gurage and Tigray. The Harari, who refer to themselves as Gey 'Usu ("People of the City") are a Semitic speaking people.



Şekil 4.2 Etiyopya, Harar kenti (Anonim 2012)

Harar city center (traditional name called Harar Jugol) is the historic city center of Harar; it is located in the south eastern part of the city. The fortified historic town of Harar Jugol is the capital city of the administrative region of Harari in Ethiopia. It is divided into seven *kebele* (the smallest administrative unit) divisions responsible for all administrative functions. This thesis is mainly concentrated on the historic city center of Harar (Harar Jugol).

The historic city center of Harar (Jugol) was registered by UNESCO as a World Heritage Site in 2006 (UNESCO, 1992-2014). Ethiopia and Morocco are home to the most World Heritage sites in Africa (World heritage list). To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria. Here are the criterions that makes the city of harar on the World Heritage List (UNESCO 1992-2014):-

Criterion 1: The historic city center of Harar exhibits an important interchange of values of original Islamic culture, expressed in the social and cultural development of the city enclosed within the otherwise Christian region. Such influences have been merged with traditions that relate to the inland of Africa and particularly to southern Ethiopia, giving a particular characteristic form to its architecture and urban plan.

Criterion 2: The historic city center of Harar bears exceptional testimony to cultural traditions related to Islamic and African roots. It is considered “the fourth holy city” of Islam, having been developed by a holy missionary from the Arabic Peninsula. Though a trading place and thus a melting pot of various influences, Harar has been in relative isolation in its region, contributing to a cultural specificity, expressed in its characteristic community structure and traditions, which are still alive.

Criterion 3: The historic city center of Harar is an outstanding example of a type of architectural and urban ensemble which illustrates the impact of African and Islamic traditions on the development of specific building types. The building types and the entire urban layout reflect these traditions, which give a particular character and even uniqueness to Harar Jugol.

Criterion 4: The historic city center of Harar with its surrounding landscape is an outstanding example of a traditional human settlement, representative of cultural interaction with the environment. The social and spatial structure (afocha) and the language of the people all reflect a particular and even unique

relationship that there developed with the environment. The cultural and physical relationships with the territory have survived till today, but they are also vulnerable to irreversible change under the impact of the modern globalizing world.

4.1.2 Middle ages (10th C. – 16th C.)

According to historic accounts the creation of the city came about with the fusion of seven Argobbas villages. Myth has it that in July 1256 there arrived from the Arab Peninsula 405 sheikhs who chose this site to found a city. The reason would have been strategic due to the elevated situation of the site that allowed seeing the enemy arrive. It is said that the organization of the city into five neighborhoods would have been established by Abadir, patron saint of the city, with a mosque and a guarded gate for each neighborhood (Abbas 1992).

It was at this time that the first five gates, each with a watchtower along with a portion of the walls, were built by Yacine Aït al-Barak. This individual also was to have contributed to the construction of streets in “zig-zag” fashion, so that an enemy venturing therein would get lost.

It is difficult to date exactly the construction of the Harar mosques since there exists little documentation. However with the help of urban history specialists of the city and in comparing the religious place names with historic sources, it seems that the first Harari mosques date from the 10th century. Three mosques date from this period, of which one outside the walls: the Aw Machad Mosque (outside the walls), Aw Mansur and Garad Muhammad Abogn Mosque. Two of these mosques seem to have been considered the masjid al-jami (the major mosque) since the size of their respective prayer rooms is twice as large as those of the other mosques. One is led to believe that this latter one was where Abadir, the mythical founder of Harar, ordered his partisans to build the city in the 12th or 13th century (Abdurrahman 2002). But there is no written document proving that the Aw Mansur Mosque hadn't been built before the arrival of Abadir on the scene.

It was towards the end of the 9th century that descendants of the Makhzum family founded the Muslim Sultanate of Ifat on the plains that stretch to the lower riverbeds of the Awash and the Harar (Ahmed 1997). The world of Islam was introduced in Ethiopia starting along the shores of the Red Sea before progressing inland by means of Muslim coastal merchants acting as intermediaries.

Between 1277 and 1285, a neighboring lord managed to create a coalition of five Muslim principalities, among which was that of Ifat, and attempted to get out from under the feudal system of the Christian Empire. The coalition was beaten shortly after by one of the early Emperors of the Christian Dynasty, but the ancient Kingdom of Ifat (Adal) remained independent. Subsequently it became part of the Empire under the reign of Amda Seyon (1314-44) (Abbas 1992).

The history of Harar is very obscure and the account of its foundation, by immigrants from Arabia, is dubious. However, one knows with certainty, by a chronicle, that its inhabitants were already Muslims in the 13th century. As of this time the city quickly became a significant center of trade in a period where the trade in Ethiopia, and in particular that of the caravans toward the remote regions, was monopolized by the Muslims. Thus, in spite of progressive annexation of the southern Muslim principalities, starting from the 13th century by the Christian dynasty, the trade caravan of the plateau remained, on the whole, between the hands of the Muslims, and in particular those of Harar.

If one follows closely the oral history of Harar, one is led to believe that the Din Agobara Mosque, meaning “great religion,” is the oldest in Jugol. Its foundations date from between the 11th and 12th centuries, when historians date the arrival of Abadir and the founding of Harar as the urban and religious center of the Horn of Africa. Even if this mosque suffered many architectural transformations it represents for Harari inhabitants the oldest mosque in the city. The Din Agobara figures among the five masjid al-jami in Harar before construction of the present grand mosque in the 13th century (Ahmed 1999).

According to the mythical oral tradition that cites Abadir and his partisans as founders of the city, other great mosques were to appear, around which were to be organized five neighborhoods with five corresponding gates. Thusly we have the Din Agobara Mosque (in the Argoba Bari neighborhood), the Imam Ardin Mosque (in the Suqutat Bari neighborhood), the Aw Mansur Mosque (in the Badro Beri neighborhood), the Aw Machad Mosque near the gate called Asmaadin Bari and the Kazir Abogn Mosque (in the Assum Bari neighborhood).

Abadir's partisans, who according to oral tradition were forty-four strong, founded in the majority of cases the religious centers in the city. Thus it was at this time that several mosques and tombs came into existence that were supposed to have been founded between the 12th and 13th centuries and correspond to the names of these individuals (Aw Abadir, Abadir Sheikh Usman, Jabarti Ismaël, Aw Maya Aw Buba Abramo...) It seems that Muslim sheikh had been known in Harar prior to and during the time of Amda Seyon. The oldest document referring to the city's existence is the chronicle of Amda Seyon's victories over the Muslim Kingdom of Adal. The chronicle lists a total of 222 Muslim kings and governors, meticulously drawn up. Their power was crushed by Amda Seyon, and in so doing, he made them tributaries of his kingdom. The Arab chronicler al-Umari who wrote about Amda Seyon's reign, described seven Muslim kingdoms in the region, all under the authority of the king. At that time Harar was situated in a region called Dawaro, included within the Kingdom of Adal (Ahmed 1997).

The general impression one gets from reading about the re-conquest of the Muslim sultanates in the chronicles of Amda Seyon, is the religious climate in which confrontations took place. Upon the death of Amda Seyon, the Sultanates of Hadiya, Fatajar, Dawaro and Ifat—of which Harar was a part—were reduced to the rank of simple provinces governed by a Muslim prince who was a vassal of the king. The world of Islam at that time seemed seriously threatened in its existence by the Abyssinian Empire. Furthermore, Muslim society seemed far from structured, there being little organization to the state itself, and the sultan playing the role more of a war

chieftain than of a monarch at the head of a land. Of course, the population was Muslim, but the level of religious awareness limited to basic principles.

All these sultanates were Hanafî, with the exception of that of Ifat, which was Shâfi'î, a fact that perhaps indicates a particular relation with Yemen and Mecca, both cities of the Shâfi'î School (Ahmed 1997). In spite of these differences the attachment to Islam was a factor of unity and patriotism, as Christianity was for the Northern Ethiopia.

Harar appears in historical documents as a trading center from the 13th-14th century. The religious centers multiplied in the city and carry the names of important characters in its history. Thus, a mosque found today carries the name of Sayyid Ali Hamdogn who was supposed to have been the individual at the origin of the first market in the city. The mosque that carries his name dates thus from the 13th century and is located near the Muslim market and was built by this individual so that the merchants could practice their religion. From this same period can be dated other mosques that carry the names of important characters such as Sayyid Alawi and Sharif Bilqisa, two descendants of the saint Sayyid Ali Hamdogn.

At the end of the 14th century, the Sultan abandoned the West of the Kingdom of Adal and transferred the capital to Ouahal, where he prepared a holy war that was to last thirty years. The entire region was then re-conquered by the Christians who, in 1425, occupied the port of Zayla. But the Adal Sultanate remained in conflict with the northern Abyssinian emperors that the emirs fought in order to free themselves from their domination. In 1515, the Christian emperor defeated and killed the Emir of Harar, Mahfuz, and pursued his routed troops. But a coalition of Muslim peoples grouped under the Imam Ahmad b. Ibrahim al-Ghazi (1506-43), known as Gran, was then to rise up and devastate Christian emperor for about twenty years (Abbas 1992).

Imam Ahmed was based in the Harar region, and it was during his reign in 1520 that the capital of the Sultanate was transferred to Harar (Abbas 1992). Brought up in the province of Hubat by a slave belonging to a family called Addole, then later freed and having become one of its most faithful officers, Imam Ahmad very early on was

recognized for his ardor in combat. Just as quickly did he show an unshakeable zeal for God's Law. He no longer followed the Sultan Abu Bakr who had distanced himself from the precepts of the Quran and whose morals at that time were particularly weak, in order to head a party dedicated to restoring order and to bring Muslims back within the dictates of the Holy Book.

His first task was to re-establish the authority of the Quran and the Tradition in his own country. He triumphed following two or three years of struggles, by waging combat against Abu Bakr, who was subsequently killed. Imam Ahmad then had proclaimed as Sultan 'Umar Din, the very brother of the former, thus respecting the dynastic succession of the Walashma (Wagner 1998).

Upon Imam Ahmed's death, the province of Harar and its capital remained the preferred fiefdom of his companions, his family and his followers. The Imam's widow assumed the role of advocate of revenge and resuming the conquest. Nur b. al-Mujahid headed the movement and was named Emir and successor to Ahmed in 1552, ten years after the latter's death. Nur was the truthful chief of Harar, but respecting the reigning dynasty, he didn't seek to replace it. He made of the city a citadel with ramparts and it was his tomb—at the center of the oldest neighborhoods—that consecrated the place as a holy city, closed to non-Muslims up until the conquest of the region by Menelik in 1887 (Revault and Santelli 2004).

Taking advantage of the military pressure exerted by the Ottomans on the western borders of the Ethiopian Empire, Amir Nur invaded Fatagar in 1559. As a retort the emperor attacked and sacked Harar. On 23 Mars 1559 Amir Nur confronted the Emperor Claude who was killed during the battle; his head remained on display in Harar throughout three years (Adugna 2001). Throughout the decades following the death of Nur b. Mujahid, can be witnessed the composition of an entire body of religious literature that was to profoundly anchor the practice of Quranic obligations and the cult of certain local saints in the mentality of the people. This action was carried out under the influence of brotherhoods, and notably that of the Qadiriyya.

Introduced in Harar as of the end of the 15th Century this was the one that extended and was influential well beyond the borders of the Emirate as far as southwest Ethiopia.

The 16th century corresponds to the third period that was to be witness to the multiplication of religious sites (both mosques and tombs) in Harar. At the time Emir Nur founded the Independent Sultanate of Harar, a significant number of mosques were built upon command by or in memory of the emirs of Harar or other major political figures. These were sacred by tombs when they died. In this way, Emir Nur was remembered by a tomb and a mosque in the center of town. In the same way Fakhradin Yunus, remembered for having carried out the construction of the city walls, was honored by a tomb as well as a mosque.

4.1.3 Islamic dynasty period (16th C.- 19th C.)

Weakened by conflict, neither Christians nor Muslims could continue to involve themselves in vast operations of conquest. It seems that the Muslims tried another more peaceful and discrete way, that of penetrating Ethiopia through the aid and intervention of its merchants and its brotherhoods. In so doing, during three centuries of withdrawal, Harar upheld its fundamental role as a well-established bastion of Islam—a center of learning while at the same time an active trading city.

As of 1567, the Oromo people, who had by now settled the whole South of Abyssinia and along the eastern slopes of the plateau, occupied the entire region of Harar. Only the city walls kept them at a distance. An Arab chronicler in the city reported how the Oromo tribes devastated the region. Amir Nur tried to resist, but he died from the plague following a famine in 1567-8 (Revault and Santelli 2004). Harar then saw its territory shrink as well as its trade routes. Nevertheless a majority of the Oromo people converted to Islam, which allowed for the development of Harar's markets and trade.

The Sultanate, once burdened down by the famine and the Oromo incursions, moved its center to Aussa in 1577. The second half of the 16th Century saw as well the emergence of numerous emirates, sultanates and Muslim principalities along the coast

and in several peripheral zones of the plateaus. They had very little power and in no way threatened Christian emperor in the north. The only ones who could acquire a certain power were those whose agriculture and trade prospered. This was the case for Harar, having become a small trading state and influential center for the instruction of Islam, which succeeded in freeing itself from the Sultanate of Aussa with the advent of the Ali Ibn Daud Dynasty (1647-1875). It was as such that the British explorer Richard Burton visiting Harar in 1855 depicted an independent city, minting coinage, surrounded by walls and governed by its own emir (Abbas 1992).

Most important for the diffusion of Islam following Imam Ahmed was undoubtedly the acceptance of Islam in a considerable part of the Oromo population by the merchants coming from the East—principally from Harar, but also from Yemen who brought with them the Shâfi'î School. The chiefs were the first to convert as much for business reasons as out of conviction. As for the South Oromo tribes, which many were nomads or semi-nomadic, they also fell under the influence of Harar from the 19th century. The process of diffusion through merchants is well known in Africa. In this case the transmission took on an institutional form of momentum with the sultanates.

As for the brotherhoods, they also played an important role in centers such as Harar and Jimma—they were the link between the local community and the neighboring Muslim lands, such as the Sudan, but especially Arabia, with the coastal Somali as intermediaries. The 17th, 18th and 19th centuries were nevertheless a period of withdrawal for Harar in which the population of the city falls from 40000 to 12000 inhabitants (Adugna 2001). Politically isolated and militarily weak, the city was able to subsist due to its trade, the essential basis of its economy. Harari trade caravans reached the rich provinces of southern Ethiopia, of Asmaadin and Ogaden, as well as the ports on the Red Sea, Zayla and Berbera.

In the 17th century the city of Harar became an independent emirate – a significant fact for its future development and the establishment of its commercial influence. The dynasty of Ali Ibn Dawud (1647-1875) took power, which made it possible to liberate the Sultanate of Aussa and to preserve its autonomy up to the Egyptian occupation in

1875 (Ahmed 1999). As a result of its geographical position and its political importance as a city state, Harar achieved all its political weight under this local dynasty and strengthened its commercial supremacy, becoming the inescapable intersection for exchanges between the Red Sea and North-East Africa. Up until the end of the 19th century the city thus drew its richness as a result of its privileged position on one of the two principal trade routes connecting the south and the north of Ethiopia.

At the end of the 18th century, the Oromo tribes were still expanding in the Harar region to the detriment of the Afars whom they evicted from the fertile zones that these peoples owned on the Harar plateau. Conversions to Islam continued and numerous tribes became sedentary. The majority of them recognized the authority of the Emir, to whom they paid tribute and offered gifts, in exchange for his protection. In order to pacify their relations with the Oromo, the Harar emirs moreover carried out a policy of matrimonial alliances. Be that as it may, when Emir Ahmad Muhammad died, the authority of the Emirate weakened and the stability of Harar was affected. Both Oromo and Somali tribes then took advantage of the situation to invade some new regions adjacent to the city. And Harar's small army was helpless in maintaining the security of the fields and trade routes around the city (Abbas 1992).

Harari merchants and Oromo and Somali peasants were then obliged to compromise in order to allow for the development of commercial trade between city and country. Some small Oromo and Somali trade caravans were daily authorized to enter the city, on condition they left their arms at the gate, and the number of foreigners in the city was constantly controlled.

The Emirs of Harar were the greatest tradesmen of the city before the arrival of the Egyptians in 1875. Free from harbor taxes, they exported coffee and ivory from Zayla, the large port on the Red Sea. The Emir sold ivory (a royal monopoly), in Berbera via the intermediary of a wakil or agent. The other tradesmen sold their slaves, ivory and rubber from Harar in Aden, where they bought bottles of glass, clothing etc then went

to Tadjurah, and Ifat where they exchanged their goods for slaves, mules and cotton (Adugna 2001).

4.1.4 Egyptian period (1870 - 1975)

The Egyptian Rauf Pasha, who had already taken Zayla and Berbera in 1870 after having conquered the Sudan, pursued his compelling advance without resistance along the Red Sea and occupied Harar in 1874. It was from there he led vigorous campaigns against the Oromo tribes (Pankhurst 2000).

In 1875, a date of rupture in the history of Harar, the Egyptians settled in Harar and occupied the city for ten years. Indeed, when Rauf Pasha, commandant of the Egyptian troops, occupied Zayla and Berbera, the Emir Mohammad of Harar saw few reasons to resist the occupation of his city. The latter thus fell to the hands of the Egyptians without resistance, and 1875 marked the end of its independence, never recovered thereafter (Caulk 1998).

The city walls incurred several restorations during the Egyptian period when notably the height was raised by several meters. The Egyptians also built a certain number of towers—in all likelihood in wood—along the walls and a fort outside the enclosure.

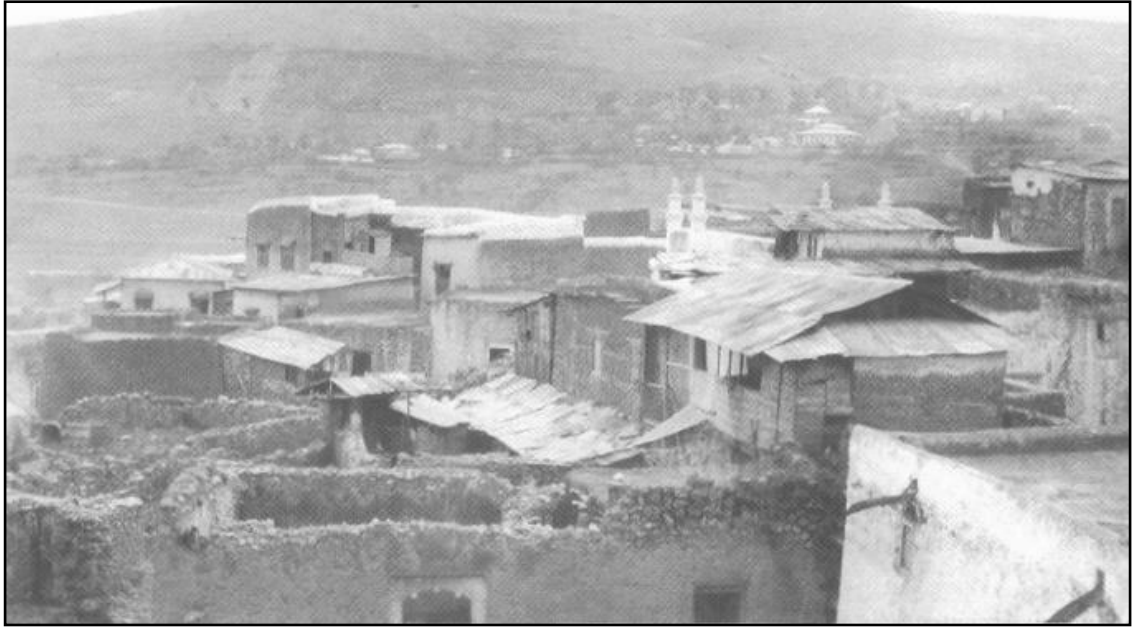
During the occupation, exports of animal skins developed, and imports of manufactured goods from Europe increased. Nevertheless, the principal income of the area of Harar remained coffee.

It was in 1880 in Harar, during the Egyptian occupation that the French poet Arthur Rimbaud set up a branch of the Aden trading firm for which he worked. Between 1883 and 1890, Menelik, conquered in his turn the province of Harar. In 1884-5, the Egyptians evacuated Harar and Abdallah b. Muhammad became Emir, backed by the Pasha and the British Consul. In 1886, following the massacre of an Italian expedition by the soldiers of the new sultan, Menelik defeated the Sultan's forces and annexed the

city in 1887 to the Kingdom of Abyssinia. He named his cousin Makonnen Governor of Harar (Pankhurst 2000).

The most painful moment until now for Ethiopian muslims are the destruction of the Great Mosque that was situated on Faras Magala, the central square, and its replacement with an octagonal Orthodox church designed by an Italian engineer called Medhane Alem.

Harar also is indebted to Menelik for the opening of a sixth gate, the Gate of Harar and the cut-through of a new street running east-west linking it to the main central square. Menelik was also to restore several portions of the walls, and undertook the installation of new institutions in the city such as the barracks on Faras Magala Square, and a first hospital “Ras Makonnen” in 1902. Following the conquest, a new Amharic population immigrated into the city and in particular into the talweg zone (in the South of Harar), up until then sprinkled with round huts (tukul) built on a sloping and unstable terrain. These huts have been progressively replaced by permanent constructions (Caulk 1997).



Şekil 4.3 Harar, 1938, Mısır camii (Anonim 2004)

During the Egyptian occupation was to offer the city a mosque, Aw Ansar, also called “Mosque of the Egyptians”. Its highly decorated outer facade is a unique example in the city. Following capture of the city by Menelik, it seems that no more mosques were to have been built in Harar up to the Italian occupation.

4.1.5 Abyssinian period (annexed in 1887)

Makonnen was one of the most barbaric generals of Emperor Menelik. Educated by French priests in Harar, Ras Makonnen was preoccupied with establishing contact with Western civilization. In this perspective he traveled the East and Europe as emissary of the Empire. When he died in 1906, his son Tafari, born in Harar in 1892 and who was later to become Emperor Haile Selassie, succeeded him as governor of the Province of Harar (Caulk 1997). His home, the Ras Tafari House, still dominates the city.

Ras Tafari, who always kept a special place in his heart for his city, established an energetic administration in Harar that favored prosperity in the region. Equally very open to the West, he received a French education at the Catholic Mission and often frequented the British Consulate in Harar. In 1916 he became advisor and regent to Empress Zauditu, daughter of Menelik. In the end he was crowned Emperor and took the name Haile Selassie in November 1930. It was during his reign that developed the road network between the capital city and the various provinces. The Province of Harar is well served, in particular due to the creation of the railroad linking Djibouti to Dire Dawa, then Addis Ababa (the first link had taken place in 1917), and the large number of small roads that criss-cross the region (Caulk 1998).

After Menelik, Islam represented only an internal problem that was to find a solution in a precarious balance between Christians and Muslims. Prior to the Italo-Ethiopian War (1935-41), Muslims were kept in a minority situation. The Italians, who wanted to count on the Muslims to fight against Amhara resistance, lavished them with many advantages. It was in this way that they set about building mosques everywhere, naming qadi in the centers, encouraging the teaching of Arabic, which was declared the official language in Harar during Italian occupation. This policy favored the Ethiopian

Muslim community—one that the Amhara were no longer able to keep to the periphery of political life, as in the past.

Concerning trade movements, the situation was in complete disorder and the conquest of Menelik seriously disturbed the significant flow of goods which existed between Harar and Abyssinia. The king hoped to regulate the insecurity problem of the roads, which hindered commercial traffic and perturbed its healthy development, by placing his armies within the areas of Awash Basin, the Temmuga Oromo districts up to the Azalo Mountains, and the Awash valley.

After the occupation by Menelik, Harar becomes the center of arms trafficking coming from Abyssinia. The kingdom of Amhara thus profits from the influx of traffickers of French arms who precipitate to the road of Harar. In addition, the French government attaches a great price to the maintenance of the role of Harar in this traffic, due to the high revenues providing a source of income for the French colony of the gulf of Tadjourah (Caulk 2000).

At the end of the 19th century, the political context, along with the economic and monetary confusion, should have been a barrier to Harar's commercial activity. Contemporaries however report testimonies of a very lively city, where products of cultivation are exchanged – and the region is fertile – such as coffee, sorghum, bananas, qat, but also skins and leathers in great quantities, salt, gold and incense.

It remains that the commercial activity of Harar started its slow but impossible to retreat. This can be explained by internal political factors such as the loss of its independence on one part, and thus of its freedom of action, and on another part, the disappearance of the emirs who were the greatest tradesmen of the city. Moreover, the political disturbances continue to affect the safety of the roads and disorganize its trade. The rise to power of new commercial centers also disturbs its activity. The installation of the railroad, for example, proves to be one of the key factors of its decline: not being able to pass by Harar which is in a mountainous zone, the line connecting Djibouti to Addis Ababa passes by Dire Dawa, in the plain. Thus, contrary to the predictions of

Makonnen, it is not Harar, of which he is the governor, which develops but rather Dire Dawa to the detriment of its historical neighbor.

4.1.6 Italian occupation Period (1936 - 1942)

The city was taken by the Italians in 1936 and liberated in 1942. The Italians carried out major urban development throughout the city. Outside the ramparts, in the western part beyond the city walls, they built a new city including the Governor's Palace and other administrative buildings. At the same time they widened the long Andennya Menget Street (Main Street) that links Harar Bari to Faras Magala Square and blacktopped it to accommodate automobile traffic. The Italians had actually modified the feature of the old market place, Gidir Magala Square, in the old city, by building a permanent market in pink and green stone, accommodating arcades indoors, and thus enabling businesses to set up real shops. It was also the Italians who undertook eliminating the small exterior cemeteries near each gate to the city so that only one was conserved—in the East of Harar “Aw Abdal”— around which they built a wall (Abbas 1992).

The Italians undertook the construction of a new mosque, at the same time as the founding of the Gidir Magala Market that it dominates. This mosque was the last to have been built within the walls.

From an economic point of view, a certain modernization occurs with the Italians: the usage of currency spreads, the use of machines and new technologies develop, and transport becomes more rapid and reliable. External commercial operations start to thrive, to the benefit of a small number of leaders.

1973-1974, leads to the deposition of Haile Selassie and the Declaration of Socialism of December 20th 1974 which starts a totalitarian orientation (Ahmed 1999)

The land reform carried out by the military government provokes a decrease in the productivity of agriculture. Harar, whose majority of exports come directly (coffee and qat for example) or indirectly (skins and leathers) from agriculture or breeding, suffers particularly from the agricultural crisis more than any other city, and its income from these sectors dangerously drop down.

The unending revolts, the continuing civil war and the interethnic conflicts maintain the country in a permanent state of insecurity where plundering and raids are not rare. In addition to these problems, the great famines and recurring food shortages arise which cause a general impoverishment in the country and in particular cities which receive the influx of refugees from the countryside.

Under the reign of Haile Selassie and during the military period the city remained a middle-sized agglomeration, as it is still to this day, relatively spared of political crises and famines. Following the fall of the dictatorship in 1991 and the cutting-up of the country's administration into sixteen regions, Harar benefits from—along with the capital Addis Ababa—a special statute as region-city. During this period many streets of the city were paved and certain ones blacktopped—changes that carried with them the destruction of many tombs of saints and many trees (Abbas 1992).

4.1.8 After 1990s Period

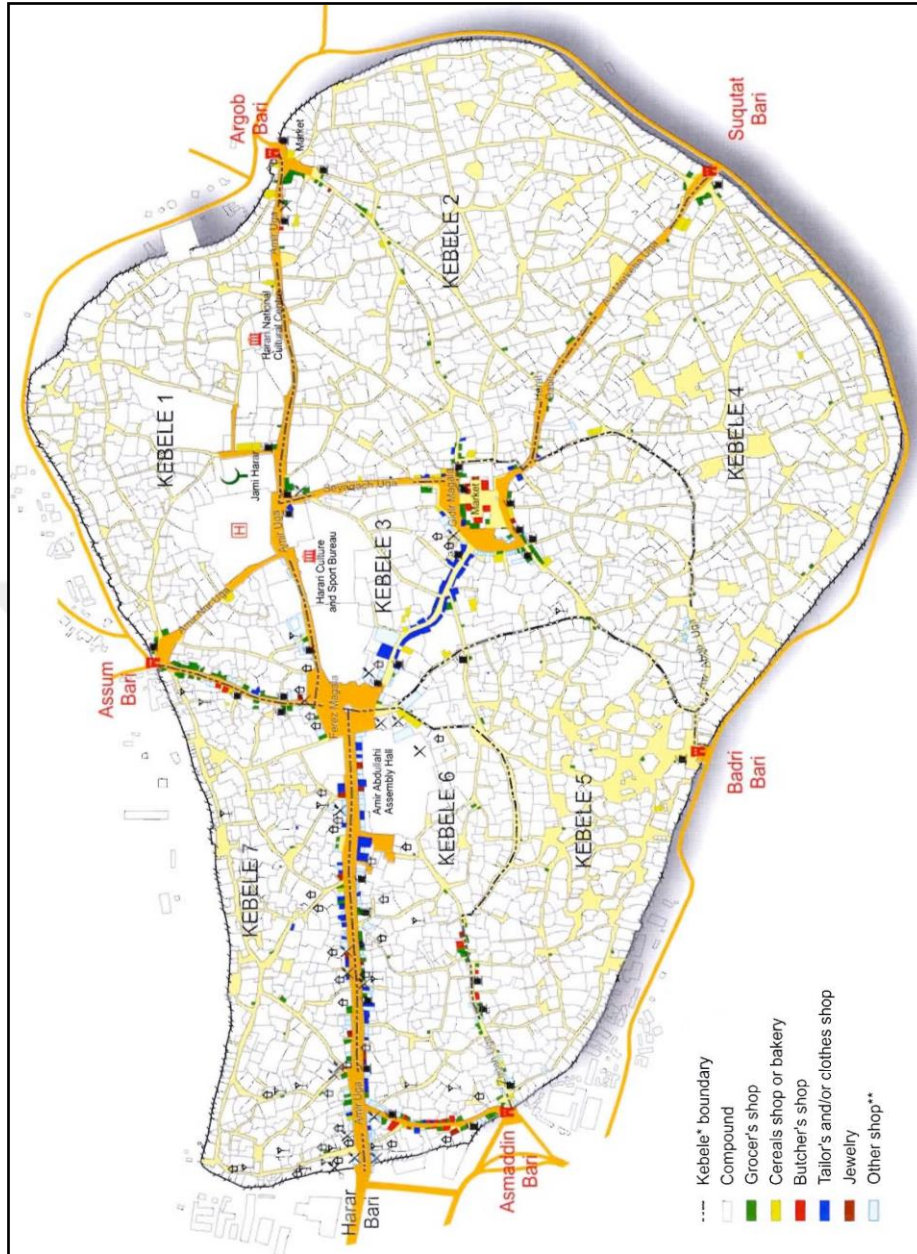
After the dictatorship, which ends in 1991, one observes a slight improvement in politico-economic conditions, but the interethnic conflicts continue and a new war against Eritrea breaks out at the end of the 1990s.

At this beginning of the 21st century, after more than thirty years of disorder in Ethiopia, Harar preserves a certain commercial role as tends to suggest the significant

number of its markets. Nevertheless, the latter have a greatly reduced surface of influence, limited to the surrounding countryside, and the city is no longer the commercial crossroads that it was. Harar and its outlying region, however, remain large producers of qat and coffee, two cultivations essential to the economy of the city and whose production is exported in Ethiopia and abroad.

The city is divided into 7 administrative districts or in Amharic Kebele. Before that they used to call their neighborhood based on the respective entrance door of the city.

Currently the city administration of harar, Harari people national regional state or HPNRS, do a lot of effort to preserve this historical city. Below these two maps shows basic layout of the city in accordance with their districts, major activities done in the major roads and classification of the parcel according to housing type.



Şekil 4.5 Bölge düzeni ve ana sokak aktiviteleri (HPNRS, 2004)

4.2 Natural – Cultural Features

In this section it has been examined in two main titles, the natural and cultural features of the city center of Harar.

4.2.1 Natural features

This sub section examined the flora - fauna and climate conditions of the city.

4.2.1.1 Flora

Harari region was known to one of the potential area for the production of agricultural products including high economic value fruits. The vegetation of the region predominantly composed of various species such as ground nuts, mango, orange and coffee which had high economic value for the region and indigenous forest trees. It was also a place for crop species with genetic diversity. There are some indigenous plants in the region such as: -Wanza (*Cordia alliodora* Africa), Kurkura (*Ziziphus* spp.), Wager (*Olea* Africa), Hasad (*Euphorbia* spp) and some fruit plants: Agam (*Rosa abyssinica*), Aquya/qobo – (*Rhus communis*), Amba (*Mangifera indica*), Zeitun (*Psidium guajava*), Muz (*Mussaenda parviflora*) and Khukhi (*Prunus persica*) (HPNRS 2004).

4.2.1.2 Climate

In Harari Region temperature varies from 10⁰c in highland and 26⁰c in low lands and it has little variation among seasons. The duration and intensity of rainfall in the region varies and decreases from west to north between 700mm and 900mm respectively. And regarding to reliability of rainfall for crop production and duration of growth periods; the pattern of rainfall in the region created in three seasons that is kiremt(winter), bega(summer) and bulge(spring). In the region about 46.7 % of land is cultivable and the rest is not suitable for agriculture. Among cultivable land around 42.3% were cultivated land (HPNRS 2004).

In the region there are natural high forest and wood land for high land and land wood and bush land vegetation for low lands in the past.

Temperature variability of the region with the decreased temperature in months of October, November and December resulted negative impact on crops. On the other side due to unusually dry spell with high temperatures also affects crops vulnerable at the early vegetative and flowering stages. Due to uneven distribution of rain fall frequency dry spell occurred in the middle of spring and some time at the end of winter that decrease production and productivity as a result for the last ten years sofi and erer

neighborhood have been affected by drought every three years due to this about 27% of regional population have been affected annually by chronic and acute seller food shortage which is also due to the frequent of high moist stress that make the crops more sustainable for crop pest and noxious weed for example the stalk borer crop attack has been consign more than 20% yield loss every year in the region. Depending on location and amount of rain fall high run off flood have been occurring seller erosion by sheet and gully erosion ploughing marginal lands that is land with soil depth 50cm and 30% slop in the general, shallow in depth poor in fertility and in many places unproductive. Increased rate of erosion resulted around eight gullies even in Harar town that is threatening the historical heritage of the city center.

4.2.2 Cultural and architectural features

In this sub-section it has been examined the city wall, Commercial centers, open spaces and streets, city gates, the mosques, tombs and Harari traditional house.

4.2.2.1 The city walls

The city walls are called Jugol in Harari—the term refers at the same time to the enclosure and the inner city itself within the walls. According to historical accounts, it was Yacine Ait al-Barak who began the construction of the walls of the city in the 13th century. But only the five gates which each incorporate a watchtower were built.

Afterwards he made the round of the city forty times in order to protect it symbolically. This number refers to the Abjad system of arithmetic that makes each figure correspond to a letter of the Arabic alphabet. The figure “40” refers to the letter “M ”—initial of the Prophet Mohammed—and thus would sanction receiving his blessing (Mengistu 1998).

According to historians, Harar was surrounded by walls from the time of Emir Nur ibn al-Mujahid (1551-68) who had decided to build protecting walls in order to protect the

city from the Oromos whose pressure was becoming stronger and stronger, as well as from the Christian threat. He requested help from the Sheriff of Mecca who sent him Fakhraddin Yonis in order to properly carry out this construction.

The walls measure 3,342 meters in circumference and average four meters in height. At the time it was built by stone - a limestone extracted within the Harari area (mainly around Mount Hakim) that is used for houses, mosques, and tombs in the city. The walls weren't whitewashed. The oldest part of the wall located at its foundations was built with large uncut stones that were held together by a mortar of mud and reinforcements of wood incorporated at regular intervals of one meter. In the upper part were to be found stones of smaller dimension, held together by mortar (Abdullahi 1992).



Şekil 4.6 Harar kentin genel görünümü (Anonim 2013)



Şekil 4.7 kentin güney sınırındaki duvar (Orijinal 2015)



Şekil 4.8 Assum Bari Kapısı (Orijinal 2015)

The positioning of the five gates—in the North, in the East, in the Southeast, in the South and in the West—was determined in function of strategic aspects of defense, but

also corresponded to the directions of trade routes and to the proximity of ponds around the city. Historical accounts concerning the founding of the city also relate that the choice of the figure five referred to the five pillars of Islam.



Şekil 4.9 Argob Bari Kapısı (Orijinal 2015)



Şekil 4.10 Suqutat Bari Kapısı (Orijinal 2015)

The city gates were always guarded, locked at nightfall and reopened in the morning. Near each one of the gates was built a small house traditionally used for surveillance and for the stocking of arms that were laid down by those Oromos who wanted to enter the city. These houses still exist in the case of the North Gate (Assum Bari), the East Gate (Argob Bari) and the Southeast Gate (Suqutat Bari) (Mengistu 1998).



Şekil 4.11 Harar or Duke Bari Kapısı (Orijinal 2015)

Originally all five gates carried Arabic names, but there always existed a quantity of other names and today those most currently used are in Harari and in Amharic.

A tomb also corresponded to each of these gates. It was said that the presence of a saint at each entrance to the city enabled protecting it. In such a way, the Aw Qurra tomb is near to the the gate named Asmaadin Bari, that of Aw Abdal is near to Argob Bari, that of Aw Ezin is near Assum Bari, that of Aw Mujahidin is near Badro Bari, and lastly that of Aw Abadir is near to the gate named Suqutat Bari. These tombs are situated outside the walls, with the exception of the tomb of Abadir, which is to be found within. Following the taking of Harar by Menelik in 1887 and the incorporation of the city within the Christian Empire, a sixth gate was cut open in the West, the gate of Harar or Duke Ber.

At the foundations of the walls were also cut holes as outlets for the traditional system for the evacuation of rainwater. Some of these openings—those restored by the Italians are today concreted. The holes are also known by the name waraba nudule (hyena holes), for hyenas use them at night to enter the city and feed on scraps and garbage.

Since 1875 the walls and gates have been constantly repaired and consolidated—by the Egyptians (1875-84), the Italians (1936-41), then by local authorities. The Egyptians built 24 additional towers, as well as a fort at approximately 100 meters to the northwest of Assum Bari. They also restored and fortified the walls, and in certain locations increase the height from 1.5 meters to 5 meters (Pankhurst 2000).

The Italians in turn also restored certain portions of the walls and rebuilt the South Gate (Badro Bari) as well as the West Gate (Asmaadin Bari). In the South, the gate was rebuilt with cut and cemented flagstones. The structure of the foundation was modified by the construction of an archway and semi-circular towers. In the West a new decorated archway was built as well, although higher than the preceding one.



Şekil 4.12 Badro Bari Kapısı (Orijinal 2015)

The three remaining gates, Assum Bari, Argob Bari and Suqutat Bari haven't been subject to similar alterations. Their historical identity has been conserved and their traditional wooden doors are still in place. Some new openings, wider ones, have been opened to the side to facilitate automobile access.



Şekil 4.13 Asmaadin Bari Kapısı (Orijinal 2015)

The walls, modified and rebuilt on numerous occasions due to alterations of nature and mankind, have lost their historic homogeneity. The portion of the original walls integrated with housing on the periphery of the city. The average depth of the foundations is 80 centimeters (85 cm. in the North, 80 cm. in the East, 1.60 cm. in the South, 80 cm. in the West) (Abdullahi 1992).

The location of the walls was influenced by the topography, the neighboring rivers and the springs included within the enclosure. But the city walls with its gates also influenced the interior structure of the city—Harar is divided into five main neighborhoods, the orientation of which derives from the directions of the roads linked to each gate. Apparently, taking into consideration the fact that the Orthodox church

replaced the Great Mosque on Faras Magala Square and that the cut-through of Andennya Menget Street linked the new West Gate (Harar Ber) to the center of Harar, the harmony of the historic structure was preserved. For that matter successive transformations affecting the walls and the gates are witness to the constant interest of the population in their upkeep, rather than disfiguring them.

4.2.2.2 Commercial centers, open spaces and streets

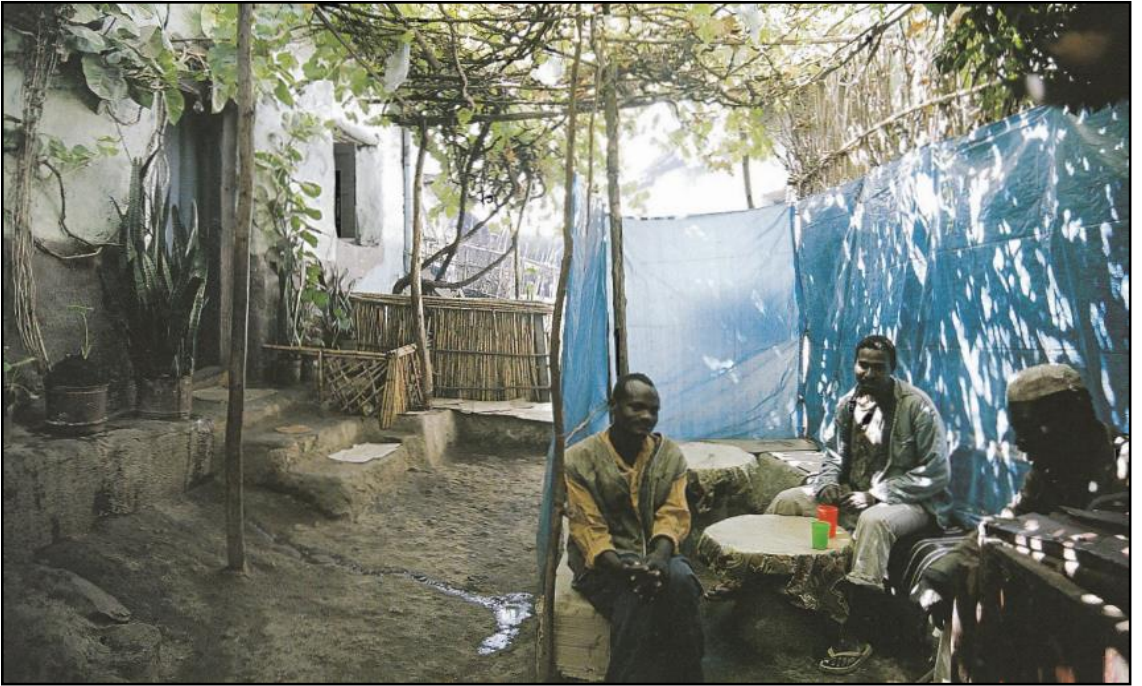
- **Main street (Andignya Manged)**

The first easily identifiable sequence is the alignment of the shops constructed of hard structure along the Andignya Manged which connects the entry of Harar to the central place Faras Magala. This segment is a long sequence of modern commercial activities, where one finds all building material supplies, parts for cars, paper stores, photographic laboratories, as well as modern tailors, jewelry stores, etc.

The principal characteristic of the stores having their shop front on the main street is the presence of colorful signs and decorations on their facades, identifying the type of goods sold and sometimes the name of the trade or of its owner. This setting is made possible thanks to the retreat and space permitted by the width of the street, whose rectilinear character gives a perfect alignment of the commercial frontages, which employ drawings and colors to attract the attention of pedestrians and to easily identify their shops. Consisting of variable sizes from one room to two or three rooms (for shops related to an artisan activity on site, the jewelry stores, for example), they can occupy the entire lot, as in the case of hotels or certain houses of tej, manufacturing and storing their alcohol on site.



Şekil 4.14 Ana cadde \ Andignya manged (Orijinal 2015)



Şekil 4.15 Geleneksel içki, Tej evi (Orijinal 2015)

The tej (traditional alcohol) houses, located in the north of the principal street, are characterized in contrast by the difficulty of their access. Never advertised by a sign or

any other marked characteristic, they are obviously known only by the initiated who are able to identify their entry, at the back of an anonymous courtyard of a house, after a corridor or an elbow turn isolating them from the exterior. The tej, a traditional drink in Ethiopia, is especially consumed by older men, and the houses remain places almost exclusively male. If they are not hidden, they are at least at a distance from the public spaces.

- **The Amir street, Amir Uga**

A second sequence corresponds to the former principal street, the street of the Emir, which leads into Harar by the Asmaadin entry. The commercial urban fabric there is preserved and is always dense, all the denser as one approaches the city entry. It is made up at the same time of shops constructed in hard materials for various activities (butchers, grocers, shoes...) and of stalls on the edges of the street (vegetables, gasoline toward the top of the street...). The street is highly frequented on foot (because it is not accessible to cars) by the inhabitants of the old city who go to the market by the Asmaadin gate, located just outside the wall, and benefit from this commercial path to do their shopping in the Amir street.



Şekil 4.16 Amir Sokağı (Orijinal 2015)

The transversal street which makes it possible to connect the Asmaadin gate to the principal street is intermediate between the Amir street and this principal street. One finds less and less street seller posing their goods on the ground as one approaches Andiygna Manged, as if one was gradually entering a more modern city dweller's commercial culture, with its Christian butchers (identifiable by the cross painted on the facade), grocers and stores selling goods for the home.

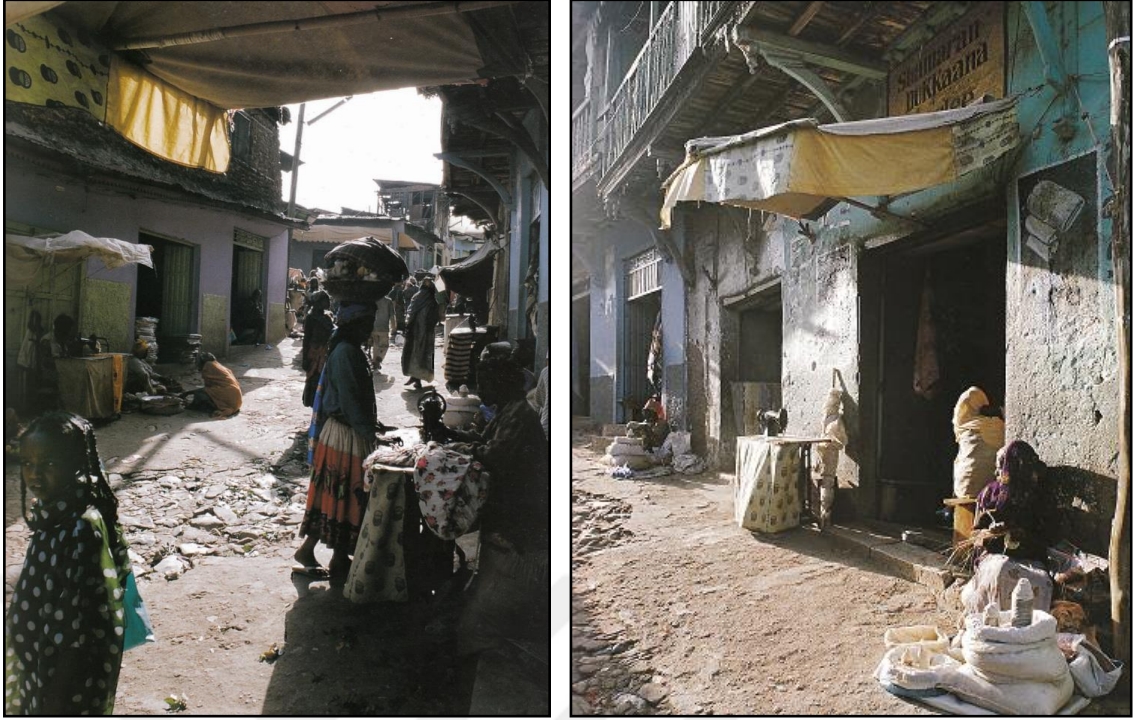
- **From Faras Magala to Assum Bari**

The south of the street connecting Faras Magala to the northern gate is obviously related to the central square, even more since the street is suitable for motor vehicles and the cars coming from Faras Magala often use it. One finds a certain number of shops (barbers, coffee shops, grocers) and stalls there. The latter multiply as one approach the Assum Bari gate where vegetable salesmen, bread vendors inside the walls, and spices, coal, fruit and vegetables outside.

- **Makina Girgir Street**

The Makina Girgir Street descends from Faras Magala towards the central market Gidir Magala. This street is a very particular commercial sequence because of its specialization (craft industry at the top of the street, sale of textile and traditional tailors in the second lower half). There is no mix of the activities in this section, and the customers are much targeted.

The street regroups the greatest part of artisan activities of the city, and in addition to the tailors, one finds mainly basket making. The baskets are manufactured generally at home by the Harari women. The women of the surrounding countryside villages also manufacture baskets which they bring to sell in Harar. These baskets form part of the decoration and the traditional furniture of the Harari house, even if the women today tend to replace them by enameled iron basins imported from China and sold at a lower price.



Şekil 4.17 Makina Girigir Sokağı (Orijinal 2015)

- **Central square** (Faras Magala)

The central square Faras Magala, located at the end of the principal street presents the same typology as the latter, with a characteristic of density due to the centrality of the place which includes the cinema and outdoor cafes. In addition, the principal market of qat of Harar is located here (one also sells qat at Asmaadin Bari, Argob Bari in lesser quantities and the central market Gidir Magala). The saleswomen of qat, in Faras Magala or Asmaadin Bari, elevate their goods, wrapped in plastic bags posed on one or two piled up tires, so that they keep their freshness and do not dry out. They are protected from the sun with umbrellas which they hold with their hand or fix in the ground while sitting beside their bag of qat, in the shade of the umbrella.

Qat (leaves of a shrub, which are chewed as a stimulant) is produced in the countryside, a specific cultivation of the Harar area, and consumed and exported in very great quantity. It is of a considerable commercial value and presents a very high stake for the peasants who live off their revenue from this cultivation. Collected every morning

in the fields close to Harar, the qat is then sold in the city by the Oromo women, or sold by the farmers to Harari women who then resell it in the city.



Şekil 4.18 Faras Magala Meydanı, kilise (Orijinal 2015)

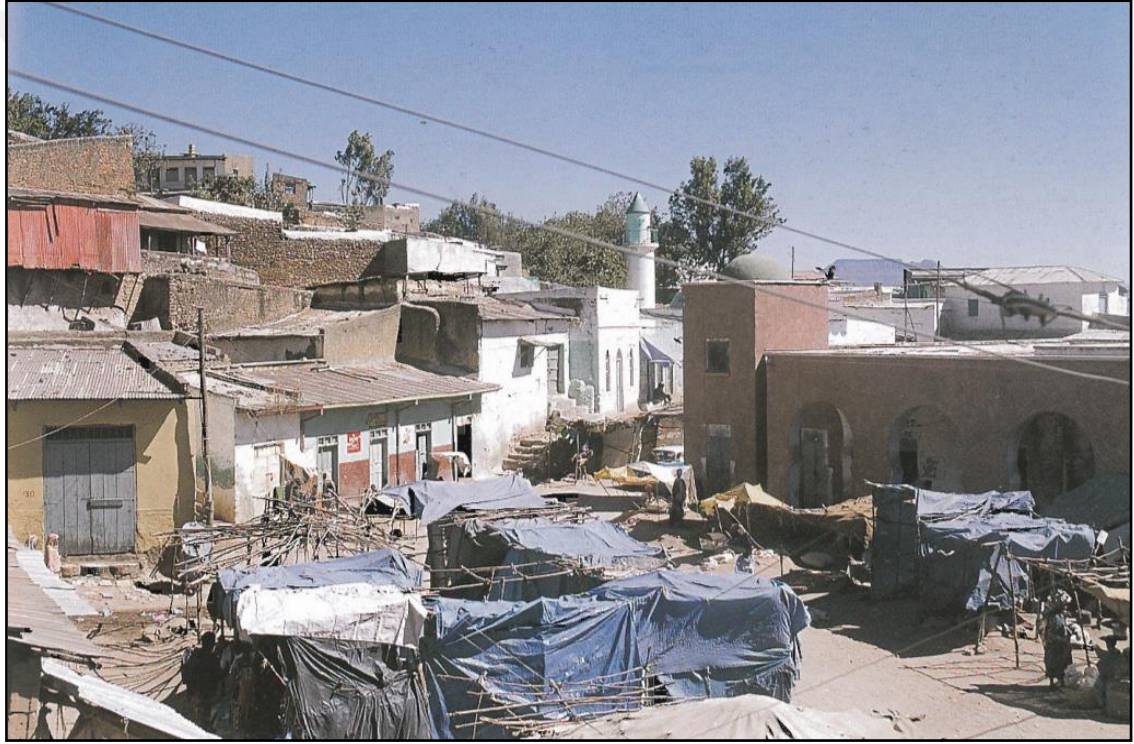
- **Gidir Magala Market**

At the bottom of Makina Girgir Street, one arrives at the central market built under the Italian occupation, the only one to have a structure constructed in masonry. It is located in the middle of a large place occupied by a great number of covered stalls, aligned in front of and along the arcades of the market.

Inside the market are butchers; they sell halal meat, even if no sign indicates this on their facade. The shops all are identical from the point of view of their form, facade and color. Their entry is located under the arcades whether they are situated inside both U shaped forms of the market or located outside. The consequence of this position is that small stalls or simply people sitting in the shade settle systematically under the arcades, in front of the facades of the shops, and thus the view of the store facades are not very

visible. This is especially the case for the arcades external to the market, the interior being less invested by commercial trade.

In the center of the market, in the space located between the two U shaped forms, are Oromo women who come from the countryside to sell wood faggots. Outside the building of the market, there are stalls of clothing aligned in two rows (to the east), and on the other sides spices, fruits, and vegetables. To the north, below the mosque which dominates the market, there is a stall of cans and empty plastic bottles.



Şekil 4.19 Gidir Magala Pazarı (Orijinal 2015)

When the stall is not located against a wall, four wooden stakes are planted in the ground at the four corners and support a light roof of branches fixed by cords and covered with canvas fabric or, more often, plastic. For the largest stalls, a larger transversal stake can support the roof. Two other stakes are sometimes installed in front supporting another cover which serves as a wind breaker and offers protection from the sun.

The market products are spread out according to their type over a cover of plastic or are presented in baskets, but in all the cases are isolated from the ground which is often raised by a small base of earth and stone. The salesman or the saleswoman sits on the ground beside the goods. One can also find stalls using the support of a wall. Most of the time, the stalls thus assembled with stakes are perennial and are not dismantled at night.

The goods sold on these covered stalls are varied. They include all the fresh products from the countryside, but also coal, fuel, plastic containers, tobacco as well as clothing and shoes. For the most part, the fruits and the vegetables sold at the markets of Harar or in the street come from cultivations in the region and are brought to the city by rural individuals. They consist primarily of tomatoes, onions, and potatoes for vegetables and bananas, oranges and mangos for fruits. Shops skirting the place include dishes, shoe cobblers, agricultural tools and other small manufactured goods.



Şekil 4.20 Gidir Magala Pazarı (Orijinal 2015)

Within the market one can also find traveling saleswomen of coffee (they move with a tray bearing cups and thermoses of hot coffee) and milk. These latter transport milk in containers which they carry on their back and sell it by pouring it into plastic bags.

- **Exterior markets places**

The shops of the "Taiwan market", exterior to the wall at Asmaadin Bari, are halfway between a true shop and a stand. The structure is not truly hard (no stone walls), but rather uses wood beams and corrugated sheet metal. Inside, everything imitates the true shop, from the display unit to the store facade, open but arranged in order to emphasize the goods sold (various imported clothing and accessories).



Şekil 4.21 Asmaadin Bari Pazarı (Anonim 2013)

The second large external market, next to the market of Asmaadin Bari and exterior to the wall, is called "Christian market". Here one sells traditional artisan goods (pottery, basketry), sweets and spices on covered stands.

4.2.2.3 City gates

Aside from Badro Bari, all the entry gates to the city are places of small markets. The Asmaadin entry gate has a particular statute since it opens onto two very large markets, completely different from those which one finds at the other entry gates: the "Taiwan Market" (clothing, shoes, video material, and imported products often smuggled into the country) and the "Christian Market" (craft products, spices, sweets etc). But besides these two large commercial surfaces which extend largely outside the walls, the sector of the Asmaadin entry gate is also occupied by a great number of food stands: bread (especially along the wall, going up towards the north from the Asmaadin Bari entry gate), vegetables (along the road perpendicular to the gate), fruits and qat (on other side of this same road which turns and goes up towards the north and the entry gate of Harar). Halfway between the stand and the simple stall, the bread salesmen present their goods in carts or baskets posed on cases. The salesmen sit behind on stools, and frequently protect themselves from the sun with umbrellas which they fix on the ground in old canned food cans.



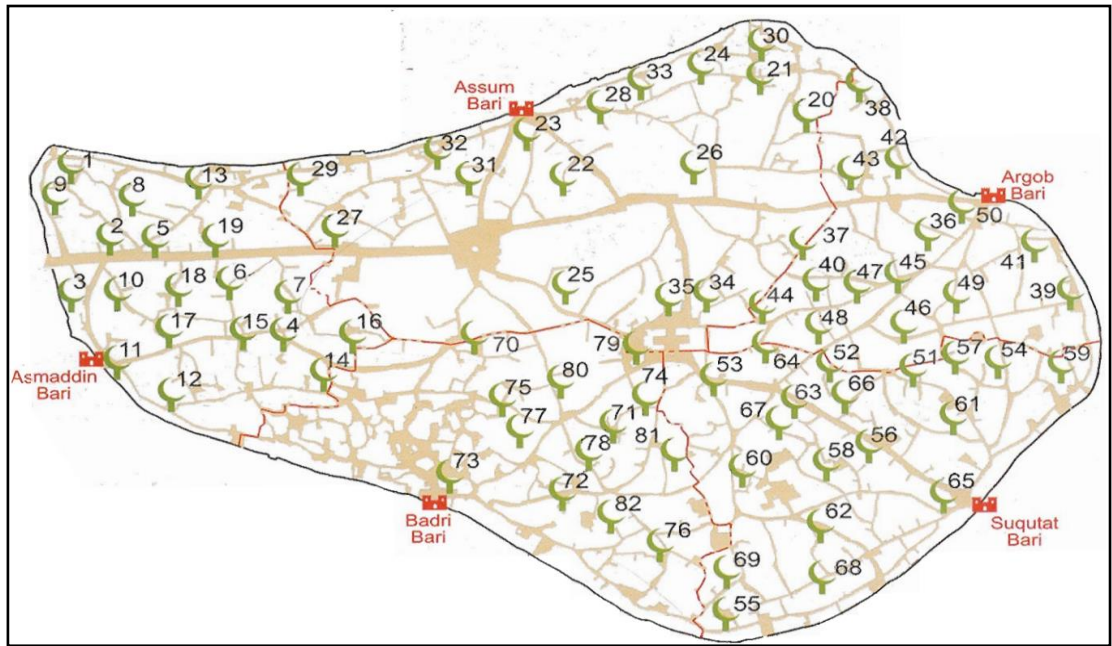
Şekil 4.22 Asmaadin Bari giriş kapısı (Orijinal 2015)

The Assum entry gate is a different case since it leads to the market of animals, a vast enclosed space located to the exterior of the wall, after the bridge which is after the entry gate. It is here that most of the livestock are sold (goats can also be sold at the central market or Argob Bari). At the exterior of the enclosure, Oromo women sell straw for the animals. In the vicinity close to the entry one finds more ordinary commercial activity: stalls either covered or open vegetables, spices, and coal.

It is these kinds of activities, related to the countryside, which one finds at the two other entries, at Argob Bari and, to a lesser extent, at Suqutat Bari: some stands, stalls of fruits, vegetables, spices, bread and, especially at Suqutat Bari, delicacies for children because a school is located just behind the wall.

4.2.2.4 The mosques

The mosques in the historical center of Harar were built between the 10th and the 19th century. At the moment, there are 82 within the walls of Jugol, according to the inventory carried out by the Department for Preservation, Collection and Inventory in the Office for Culture and Sports.



Şekil 4.23 Harar kent merkezindeki camiler (Anonim 2006)

However, according to an oral tradition, it would appear that the town had 99 mosques before the urban transformations of the 20th century (Ahmed 1997).

Places of worship occupy a dominant space in the urban structure of Harar since they are to be found throughout the urban fabric: the majorities are situated in the streets or lanes which criss-cross Jugol or in the courtyards of the houses which constituted their urban property before the nationalization during the military period. The presence of small mosques in the courtyards of houses does not mean that these places of worship were uniquely reserved to the family: they were also used by the family clan living in the same area. Very few of them are found in squares. The remainder is equally divided between the main streets which serve the center of the town and the many impasses.

Like the tombs, the mosques of Harar contribute to the special beauty of the town. Their construction combines the use of the local stone, hashi stone and quicklime, nora ensuring their perfect integration into the urban landscape of the town. They do however differ from the other urban constructions. Some mosques are equipped with small qubbi (painted or simply whitewashed) fixed at regular intervals on the outside wall or only above the entrance door. Others are recognizable by the presence of a small minaret or by the shape of the outside wall around the mihrab.

The traditional Harari mosque is a building with simple forms and is evolutionary in nature. According to Revault Santelli based on the addition of elements one after another means we can distinguish three types: the basic traditional type, the grand mosques and the sanctuary-mosques.

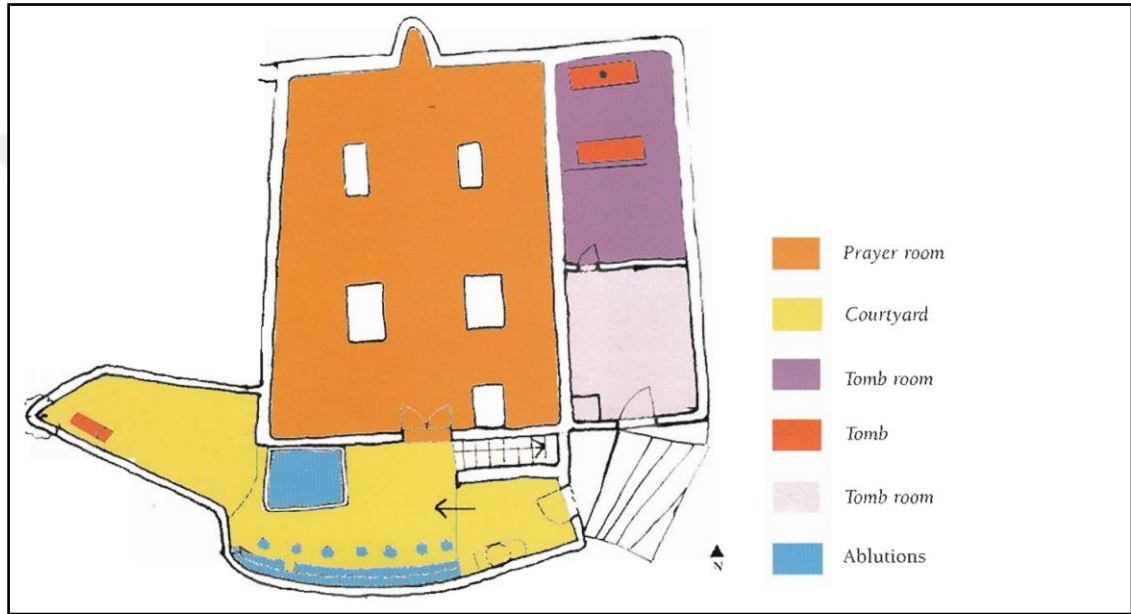
- **The basic traditional type**

This type comprises two main spaces: the prayer room and the courtyard.

The prayer room: is rectangular in shape. The ceiling is supported by two pillars which divide the room into six spaces. In the axis of the door, the mihrab, decorated or not depending on the period, indicates the direction of prayer.

The floor, which was formerly of beaten-earth, qeh afar, is now in cement and covered with mats and carpets. The walls are covered with whitewash, nora, and have four recesses which were traditionally used for keeping books, candles and shoes.

The courtyard: the surface of which is now cemented has two parts to it. A threshold: to the mosque flanked by the entrance door on one side and by a set of small steps or by a low wall on the other.



Şekil 4.24 Geleneksel camiler (HPNRS 2004)

An open space which today tends increasingly to be covered by a corrugated iron roof. This is the courtyard strictly speaking and it must remain clear to enable prayers to be said which the prayer room is full. It is in the courtyard that we find elements such as the staircase, the zawiya, the place for ablutions and the medicinal garden. The staircase in masonry covered with whitewash is the same height as the wall of the prayer room which supports it. The muezzin climbs it to call to prayer. In the majority of the traditional mosques can also find the zawiya, covered room built in the same way as the prayer room. Its surface varies according to the places of worship. It can be situated within the walls of the mosque or outside them. Inside a masonry bench and four recesses recall its function, that of enabling strangers to be welcomed and the teaching of the Koran.



Şekil 4.25 Mısır Camii, ezan çağrı yeri (Orijinal 2015)



Şekil 4.26 Mahalle Camii (Orijinal 2015)

Whether it is a pool or installations with seats, taps and a system of evacuation, a place for ablutions is to be found in almost all the courtyards of the Harari mosques. Some people consider that these are no more than fifty years old given the cement with which they have been covered. When the surface of the courtyard permits, the mosque contains a small garden. A few mosques in Harar have minarets the form of which varies with the date of construction. Always small in size, except for the grand mosque and the Din Agobara mosque, the first grand mosque in Harar, it indicates the mosque in the urban landscape.

- **The five old grand mosques**



Şekil 4.27 Büyük Camii (Orijinal 2015)

Four of the mosques are slightly different from the traditional mosques. They have the same elements as the traditional mosque; the only difference lies in the fact that the area of the prayer room and the number of pillars is twice that of the other places of worship. These mosques were used for the common prayers on Fridays before the building of the Grand Mosque in the 18th century (Revault and Santelli 2004). They are situated in five different geographical areas. The Din Agobara, Imam Ardin, Aw

Mansur, Aw Machad and Kazir Abogn mosques are to be found in the districts of Argoba Bari, Suqutat Bari, Badro Bari, Asmaadin Bari and Assum Bari respectively. The Aw Machad mosque is the only one to be situated outside the walls of Jugol.

- **The sanctuary mosques**

Some places of worship house one or several tombs of imams, muezzins and their families in the courtyard or the garden. When these graves belong to men who are considered to be holy men, or wali, ceremonies take place in the courtyard of the mosque every year.

- **The mosques materials**

All the mosques in Harar are built of stone (granite and limestone), a material which is plentiful in the region, and which is assembled with a mud mortar, called gogoba. The doors and the structure of the prayer room are in juniper wood, the wanza inchi, known for its resistance to termites.

The four walls of an average height of four metres are made of limestone, the lightness and porosity of which ensure protection against dampness. Every metre, a plank of horizontal wood is set in to consolidate the masonry. The walls are whitewashed. Inside, two pillars support an intermediary beam, the hamil, roughly 5-6 meters long, parallel to the wall of the qibla. Rafters are supported by this beam and the two parallel walls (north and south). In order to fix them to the beam a mixture of small stones and mud is applied between each rafter. Then, perpendicular to the rafters, wooden logs known as kebel are laid; finally, a layer of dried grass is applied to improve water tightness. This traditional structure which is found in all the traditional buildings in the town is known as the darbi (Revault and Santelli 2004).

The terrace roof slopes slightly to enable the rain water to run off. A parapet protects the wall from infiltrations and the roof from erosion. The maintenance which takes

place twice a year consists in removing the weeds and applying a new layer of mud mortar.

- **The mosques as a spiritual heritage**

The inhabitants of Harar consider that the high number of mosques justifies the fact that Harar be considered the fourth holy town for Islam and recall its role as a religious centre in the Horn of Africa.

According to the Hararis who are responsible for national heritage, the architectural characteristics of the traditional mosque convey the values of traditional society: for example, the entrance doors which are narrow and low force the faithful to bow in a sign of humility when they enter. The small dimensions of the prayer room are said to recall the extent to which the cohesion of the group and desire for intimacy are values specific to Harari society. These values are also said to be expressed in the architectural features of other religious buildings in the town, and in particular, the tombs.

The names given to the mosques when they were founded do ascribe a memorial role to them:

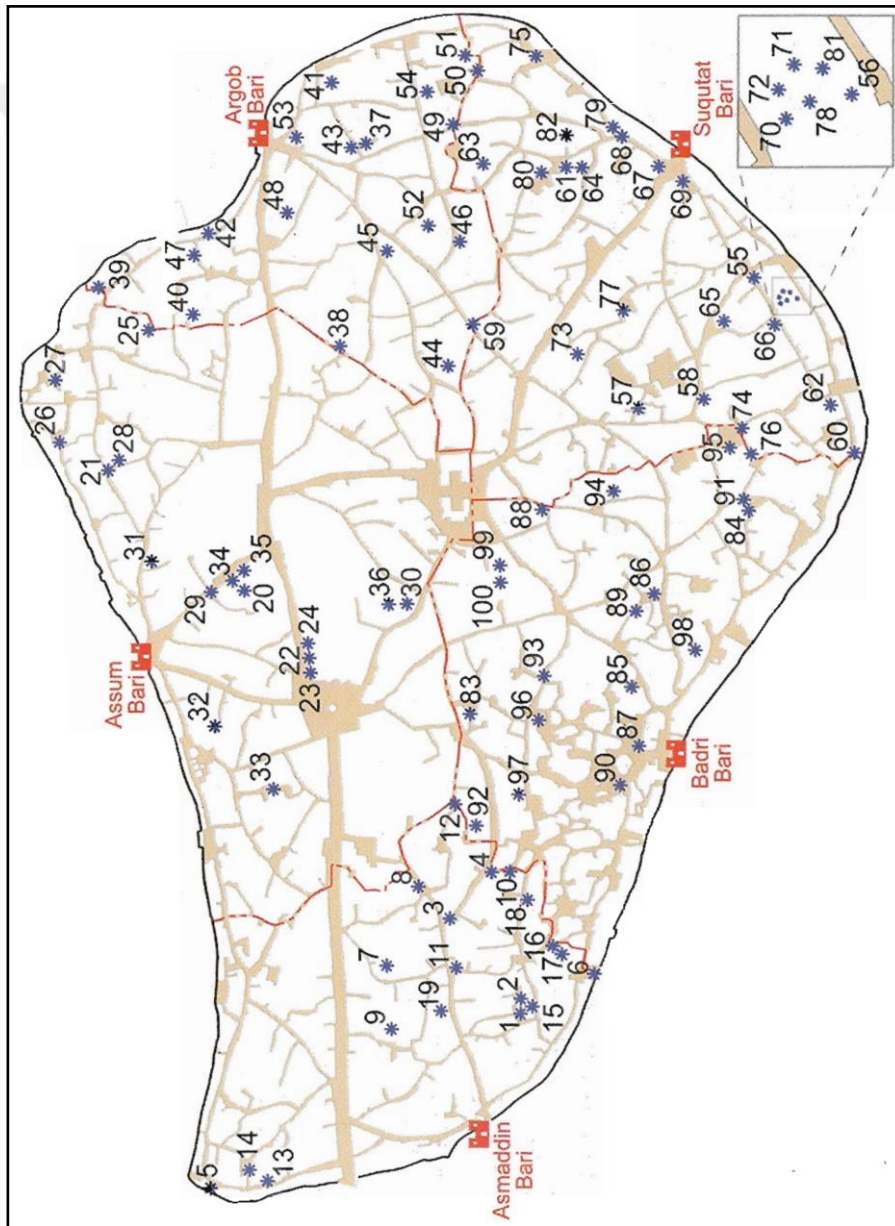
“- They recall the people who created the town: the mythical founders such as Aw Abadir and Imam Ardin, the warriors and Emirs until the 19th century like Imam Ahmed or Emir Nur ... or yet again, people who are recognized by their titles: Imam Ahmed (the Minister Muhammad) Faqi Muhammad Idris (the Judge Muhammad Idris), etc.

- They are reminders of the main family clans in Harar (several mosques bear the names of the two clans Abogn and Hamdogn).

- They evoke the past presence of a considerable number of imams and sheikh, sharif and kabir when Harar played an active role as the center of Islam in East Africa” (Ahmed 1997).

4.2.2.5 The tombs

In Harar, the tomb is the tomb of a saint having lived there during the 12th century and whose rituals and cult practices participate in the construction of Harari culture. Such tombs are called awach by the inhabitants and can be found in various forms: purely natural elements, constructed forms, and sites (Ahmed 1997). These can be found just as easily inside as outside the limits of the historic city, although they are most numerous inside the city



Şekil 4.28 Kent içindeki mezarlar (HPNRS 2004)

These elements contribute to the singularity and the beauty of the urban landscape as they are integrated into all spheres of space: public, private and religious. For the constructed forms, the use of local stone, hashi, of lime, nora, and pieces of wood, darbi inchi, allows for the harmonious integration of these elements into the urban landscape since they are the same materials and techniques used in the other buildings of the city.

According to Revault and Santelli, there are two types of tombs can be distinguished: constructed forms and the galma. They constitute one of the components of the city's religious heritage.

- **Constructed forms tombs**

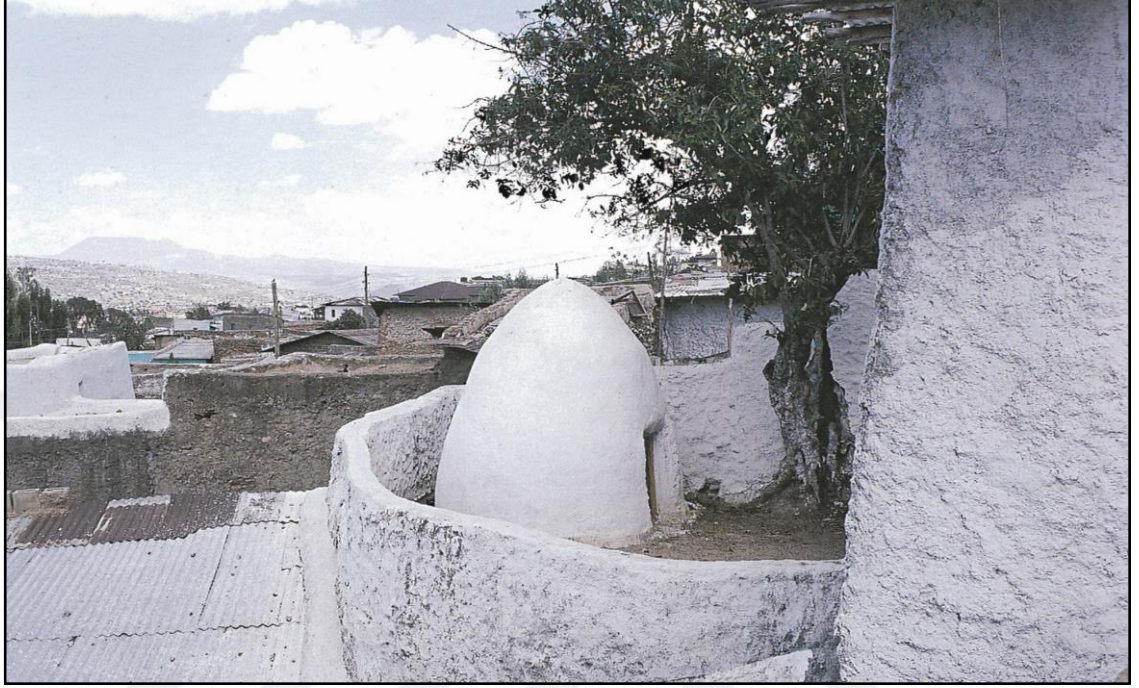
Among the constructions, one can distinguish the tombs, small and large domes, and niches.

The tomb: - A tomb is called qabri in Harari, word that signifies both the cemetery and the tomb. They are accompanied by a tree, either wanza or klinto. When they are located in a mosque, the tombs are systematically of the rectangular form known as mazar, situated on the level of the ground. They are made of rough stone or sculpted stone; some of them are whitewashed.

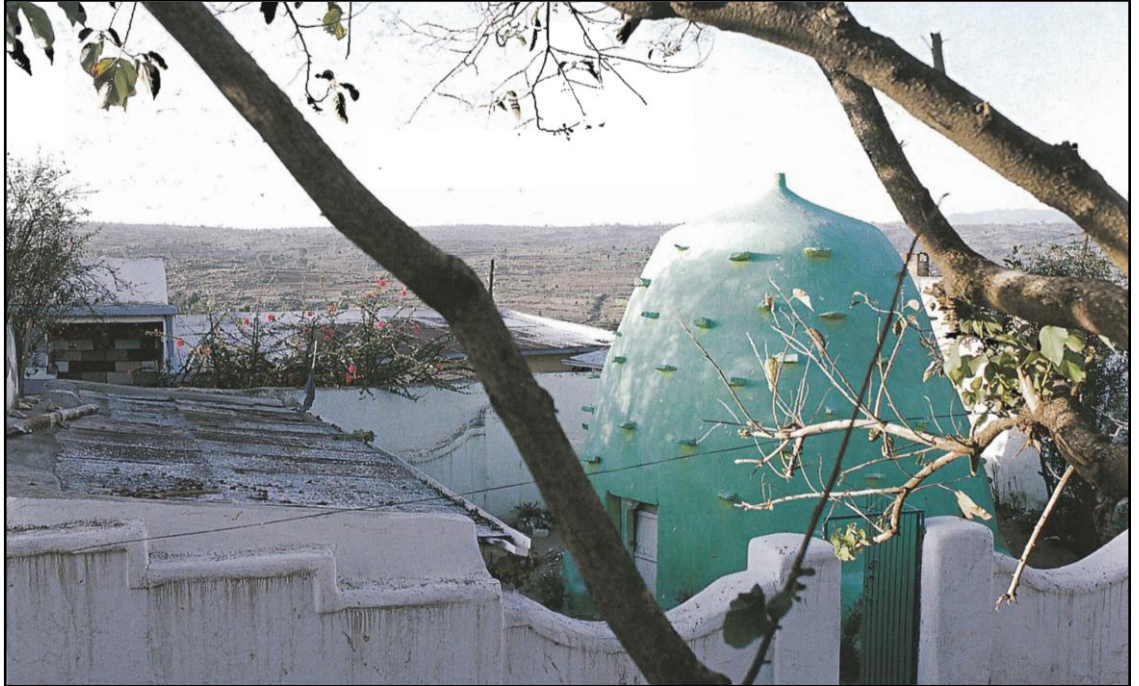
The tomb of Ali Warsam is located in the courtyard of the mosque. This tomb is related to the traditional square form-called mazar - that is to be found in mosque courtyards.

The dome: The dome is an element with a circular base, measuring 3 to 6 meters in height, called qubbi. There are only four cases of square bases: Aw Abadir, Aw Ismail Jabarti, Ay Uma Khoda and Aw Sofi (on the outskirts of the city). These monuments have the particularity of possessing a narrow and low door about a meter high. The smallness of these doors relates to those of the mosques. For the Harari, this set-up symbolizes the humility and modesty that one should assume bowing to enter the tomb.

Inside one finds a tomb oriented east west sometimes covered by a wooden decoration, covered with standards and green decorative fabrics.



Şekil 4.29 Ali Warsam Türbesi (Orijinal 2015)



Şekil 4.30 Amir Nur ibn-al Mujahid Türbesi (Orijinal 2015)

The qubbi is painted either green or white. Sometimes the outer dome is dressed with stones, which allow access to the upper part for the annual whitewashing. The dome of the saint Amir Nur ibn-al Mujahid built in the 16th century is one of the most-visited tombs in Harar. To be found in the northern part of the city, it is in the form of a qubbi with a circular base. Of approximately four meters in height, it is spiked with stones that enable surmounting it in order to carry out the annual whitewashing. Painted green, the tomb has a small door in wood giving access to the interior where the saint's tomb is to be found surmounted by a decorated in wood (Revault and Santelli 2004).

The small dome and the niche: Two elements are derived from this type of cupola: a smaller sized dome and a niche. Their forms are the same as the main dome, although their height never exceeds one meter, and the door replaced by a small opening. The niche is always located on the exterior wall of a house, or in one case, on the exterior of a mosque, near the mihrab, and in another case, on the fence enclosing a tomb. It can have the shape of a cupola and contains, as does the small qubbi, a little opening in the place of a door. Just as is the case for the small qubbi, no tombs are visible, although they were certainly constructed on the small room or monument of a saint.

- **The galma tombs**

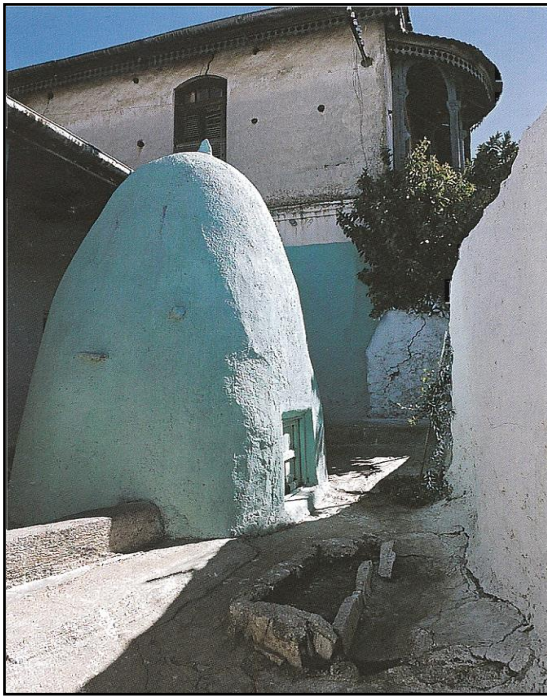
The term galma is of oromifa (another language spoken in Ethiopia) origin: it refers to a prayer room used to celebrate a saint. It is linked to a specific grave, tomb or dome. Its particularity is the nabigar, house of the prophet, which is used for praying and chanting in honor of the prophet. The galma existed before the arrival of Islam and was transformed after into a place of Muslim worship (Revault and Santelli 2004).

The forms are varied: there can be an open space simply covered with sheet metal, a rectangular construction with some nadaba, or circular spaces with roofs made of branches. In the galma with nadaba (sitting place), the benches express a principal of social hierarchy, though without the same elaboration as the houses. Nonetheless, there are from one to three levels of seats, with a place reserved for the person responsible for the site, known as the maqâm. The galma are used during religious ceremonies or

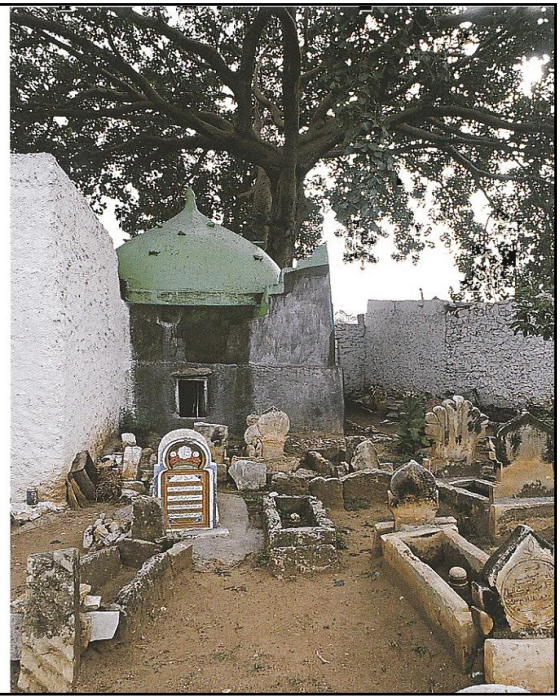
on an everyday basis by the murid, who is responsible for the tomb, when he receives visitors. This is the case notably for the tombs of Ay Abida and Aw Abadir, those most frequently visited in Harar. The two galma which have no tombs close by are the sites of sacred of a saint: are the tombs of Abadir and Abdulqadir al-Jilani.

The mausoleums of Abadir, located in the south of Jugol and that of Abdulqadir al-Jilani are the two most important. These two complexes have the particularity of being organized around the tomb. They are made up of two distinct parts, each one surrounded by an enclosing wall and separated by a common passageway.

The tomb of Abadir, is the most venerated and visited of the ones in Harar belonging to saints as he is considered to be the father of the town and was said to have had a great role in its foundation during the 13th century. The ensemble is composed of two parts. The first is a cemetery, accessible by crossing a galma in which is found the tomb of the saint himself as well as the tombs of other saints, in the shadow of two superb sycamores trees.



Şekil 4.31 Fakhruhudin Türbesi
(Orijinal 2015)



Şekil 4.32 Abadir Türbesi
(Orijinal 2015)

The tomb of Abdulqadir al-Jilani, it is built in the same manner as the former with its cemetery and three sycamores on the one hand, and on the other, a group of houses, a mosque, a galma, and Koranic schools, all assembled around a central plaza.



Şekil 4.33 Abdulqadir al-Jilani türbesi (Orijinal 2015)

4.2.2.6 Traditional Harari houses

Harar has been attracting researchers from all over the world for the last few decades. Among the researchers who have been studied the traditional Harari houses, a team of French researchers led by Philippe REVAULT, Professor of Architecture, Paris La Villette School of architecture and Serge SANTELLI, Professor of Architecture, Paris Belleville School of architecture, gave detailed analysis of the typology of these houses. The other local researcher who also analyzed the Harari traditional houses based on their culture is Meftuh Zekeriya Abdulahi ,the writer of “*GEY GAR*” ancient traditional Harari house, 2007, (ጌይ ጋር, ጥንታዊ የሀረረ ቤት 1999) and “*HARAR-JUGAL*”, the source of town culture, 2008, (ሐረር-ጃገል, የከተማ ባህል መፍለቂያ 2000). I have used these two researches as the main material for this section.

Traditional Harari houses comprise a major part of the architectural heritage of the city of Harar. These were symbols of Harari identity and their owners took, and still take, great pride in them, assuring their maintenance through history. Harari traditional

house can be used interchangeably with Harari culture since the house is the reflection of their culture. In the zone that falls within the oldest town; there are approximately 5115 houses (Revault and Santelli 2004).

There are three types of houses in Harar Jugol, **the traditional townhouse, the Indian house and the mixed type of houses**. The most common type is the traditional townhouse and it is of the same architectural type. The local people use *ge gar* to refer this type of house, in Harari language *ge* means town and “*Gar*” means a house. According to Meftuh Zekeriya Abdulahi (ጌደ ጋረ, ጥንታዊ የሀረሪ ቤት 1999), besides its literal meaning of “town house”, it has a core concept. When we translate it we should unveil this concept and understand it based on the Harari culture and way of life. Every elements of the house has its own meaning and message, we will discuss it in detail in the following sub chapters.

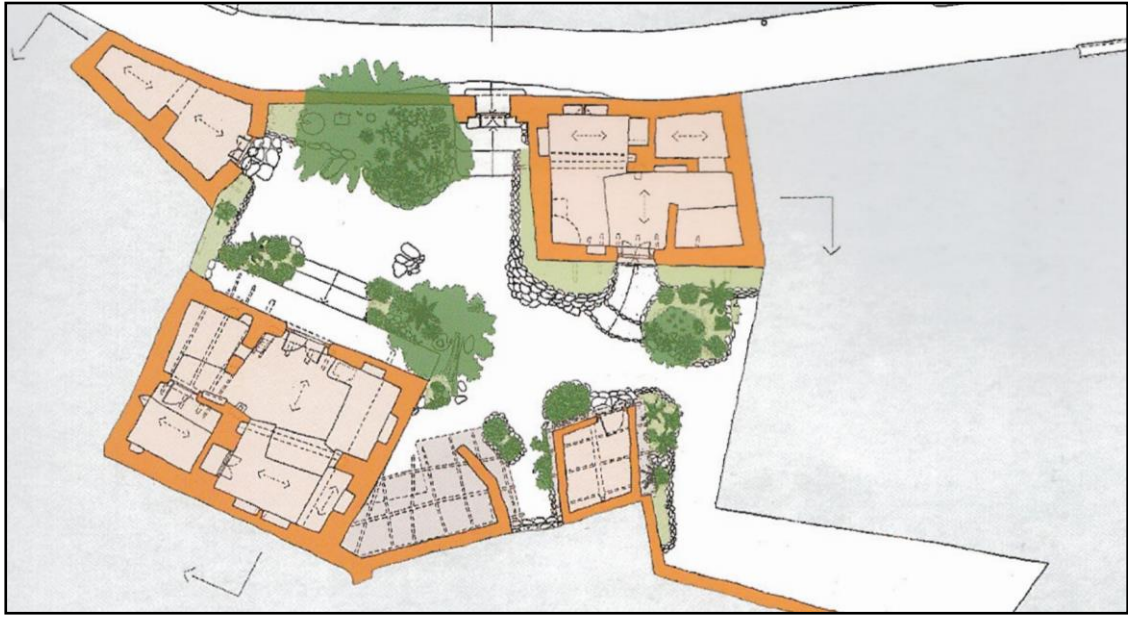
4.2.2.6.1 The *ge abad* – *ge gar* courtyard house

The house, *ge abad*, groups together several housing units. The floor plan and the elevations are typical and almost the same in old and new buildings. Traditionally these residences were grouped together by members of the same family. After the government (Military regime (1974 to 1987)) expropriated the houses until now, families coming from various social groups and from different origins share the house (Revault and Santelli 2004).

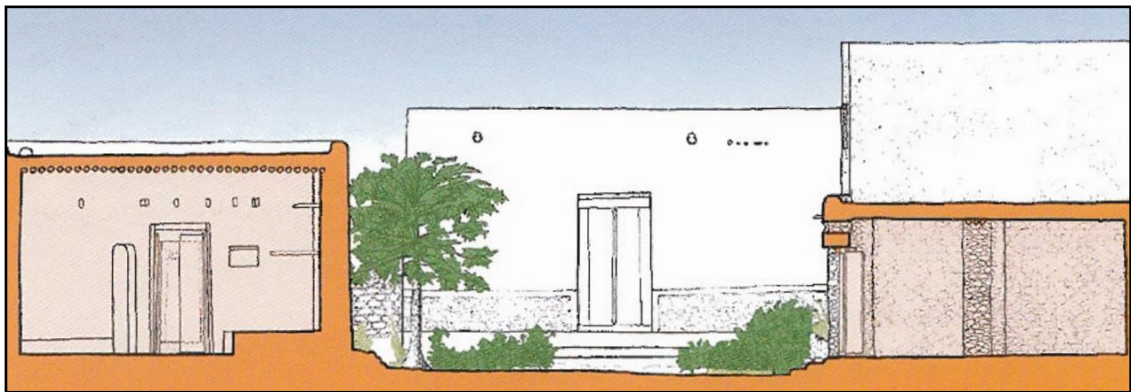
The *ge abad* is made up of a principal rectangular unit, *ge gar*, comprising three rooms on the ground floor, the *gidir gar*, the *kirtat* and the *dera*, as well as a room called *quti qala* upstairs. The service areas, the W.C. and the kitchen are situated in the courtyard. They aren't directly adjoined to the main unit but are generally located alongside the house. In certain concessions, the kitchen place close together with the *ge gar* and a door connects it in this case to the *kirtat*.

The main gathering place of the house is the courtyard. It is separate and isolated from the street by a wall with a door. It is a shared space that accommodates various

activities. The women carry out their manual activities there, often seated against the walls of the rooms surrounding the court, cooking preparations, basket weaving and washing. The courtyard and the kitchen are multi-purpose spaces that can accommodate a whole combination of various domestic activities; the flexibility to change is possible due to the absence of immovable physical fixtures that would condition an activity to a space.



Şekil 4.34 Merkezi avlulu ikiz konutlar (Revault and Santelli 2004)



Şekil 4.35 Kesit (Revault and Santelli 2004)

The courtyard is as well a distribution area, physically separated by the succession of two thresholds; the first is the door to the house marks the separation between public

space and the courtyard. The second is the door to the main unit, enables access to the *ge gar*, it is often defined on the ground by a group of plants or a step.

This threshold is relatively more “segregative” and indicates the passage from the courtyard to the *ge gar*, from a semi-public space of the concession to an intimate, private space of the residence.

The *ge gar* house comprises different types of spaces and elements such as:- *gidir gar*, the *kirtat*, the *dera*, the *quti qala* and *tit gar*.

- **The *gidir gar***

The *gidir gar*, literally “large house” is the main reception room of the house *ge gar*. Entry is through a door of high and wide dimension. The entrance door to the *gidir gar* is the only outdoor element that is subject to Decoration; in fact, the door is of significant importance and reflects the social standing of the inhabitant and his family.



Şekil 4.36 Geleneksel dekore edilmiş kapı (Original 2015)

Researches show that, old doors were composed of double doors made of wooden boards from a single slab. The more recent doors (made from the end of the 19th century) are carved and sculpted with floral motifs according to a generalized tradition known on the Swahili coast, in Iran and India, classified as “Indo- Iranian” and imported by Indian traders from the end of the 19th century (Meftuh 1999). The room is lighted by this door and doesn’t have any other opening, with the exception of a small window that lights the room upstairs.



Şekil 4.37 Gidir Gar veya Büyük ev (Orijinal 2015)

The *gidir gar* is a multi-purpose space for numerous activities. Receiving visitors or guests (weddings, funerals, holiday celebrations, neighbourhood get together, *afocha* reunions, practicing the *bercha* (reunion of friends during which guests partake of *qat*, tea, coffee and smoke) it also used for eating meals as dining room, Night-time space (for the men), Workspace for the women (embroidery, basket-weaving), Entertainment within the family also takes place in *gidir gar*.

The multi-purpose aspect for activities is facilitated by the way it's furnished as well as by the volume of the room, and namely by the layout of the *nadabas* (platforms), or seats of masonry, the use and occupation of which are codified.

The nadaba: more than half the interior space of the room is taken up by raised platforms outfitted as seating locally called *nadaba*. Five in number, they in fact constitute the hierarchical raised seats, as much for visitors as for members of the family. Each one of them carries a name. The seats, just as the floor of the room are painted a red color that recalls, in a symbolical way, the memory of the many *ge usu* (killed in the Battle of Chalenko, that allowed Menelik II to take over the city) (This type of coating is called *qeh afar*, which means literally “red earth” (Hecht and Elisabeth-Dorothea 2002).

They are built on several levels of 5 different heights. They are covered with matting, carpets and bordered by cushions. The carpets are a part of the bride's belonging. Each *nadaba* carries a name that designates he who occupies it (*amir nadaba*), the inviting agreeable aspect surrounding it (*soutri nadaba*), based on its size (*gedir nadaba*, *tit nadaba*) and its position in the room (*gebti her nadaba*), literally “next to the door” (Meftuh 1999).

The taqet – niches: the walls of the *gidir gar* are hollowed out with niches, varying in shape and depth. They allow storing and displaying objects, certain of which are plays a symbolical role. Five overhang the *gidir nadaba* (the large seat), and are hollowed out of the wall opposite the entranceway. Two rectangular niches are reserved for the Koran and some pious images. Three other niches, called *tele taqet*, (from *tele* which means “eagle” because of their high position towards the sky), are located above the first two. Of a form that is not rectangular but in that of a dome, they are used as receptacles for precious objects, lamps or porcelain vessels. Traditionally, instruments for calligraphy were kept there.



Şekil 4.38 Taqet veya nişler (Orijinal 2015)

Above each *nadaba*, there can be found two or three niches, carrying the names of the seats they overhang, such as the *gebti eher nadaba taqet* and the *amir nadaba taqet*. These niches are used today to exhibit fine dishes or personal belongings of members of the household (schoolbooks, cassette-radios...). The type and the meaning of these niches will be discussed below.

Most often however, theses niches are used to display dishes, the disposition of which reflects an attention to symmetry. It is also within these two niches that are displayed portraits of family members (grandparents, children, deceased, etc...)



Şekil 4.39 Asılı tabaklar ve Kur'an dan ayetler (Orijinal 2015)

Surrounding these niches there are hung images of Mecca, Medina, verses from the Koran, and calligraphy. They have a strong symbolical context. They represent in the religious imagination: man (right-hand niche) and woman (left-hand niche) and recall

the tomb and last judgment, the hour, the resurrection... They beckon one to spirituality, to the assessment of good and bad deeds, etc.

- **The kirtat**

The *kirtat* is in fact a sort of an alcove partially open onto the main room, which is used for storage. The wall separating this space and the *gidir gar* sometimes has a window closed by a screen made of crossed slats of wood that allows for ventilation. This is also the room that accommodates those of the household who might be sick-it includes a platform / seat.



Şekil 4.40 kirtat ve gidir gar arasında ahşaplar (Orijinal 2015)

- **The dera**

The *dera* is a room closed by a door that faces the *kirtat*. As in the previous case, its ceiling is half the height of that of the *gidir gar* since it is beneath the room upstairs. It is used to store everyday objects, especially women's affairs. It is used also as a nuptial chamber for the young married couple until the conception or birth of the first child. A

cupboard inserted in the wall communicates with the *gidir gar* when the doors are open—this is the *nadaba dera* in which clothes and fabric are kept.

A niche of rectangular form carved out of the wall of the room that separates it from the *kirtat* houses four pieces of black earthenware pottery called *aflala*—covered with “pointed hats” in wicker called *aflala uffa*, each contains things precious for the house. They “read” right to left—the first contains seed, the second jewelry, the third dried medicinal plants, while the last, silver. Today metal recipients or pots often replace the pottery.



Şekil 4.41 Dera koridoru (Orijinal 2015)

- **The quti qala**

the *quti qala* is a large room found upstairs. Traditionally this room was used for storing products from the fields (coffee, mangoes...). Access is via a stairway located to the side of the front door. “From the mid-19th century, the wall separating this room

from the *gidir gar* was replaced by a screen of carved wood (*moucharabieh* type)” (Meftuh 1999), the *mandera*, and a wooden railing was added to the stairway.

The traditional materials used for the foundation and walls of the house are *hashen* and *widar*. *Hashen* is sort of a rubble stone, a rather irregular block made up of stones to which are added small stones or *widar*. The whole is weighted with the sandy earth of the region mixed with red clay. The structure of the roof terrace is made of beams in pine, the *ted* covered by a layer of *gogoba*, mixtures of grasses, wood shavings and clay soil brought from nearby riverbeds (Revault and Santelli 2004). These rooms today are all used differently and fulfil various functions, that of a separate bedroom for the parents, distinct from that of the children, or storage space.



Şekil 4.42 Quti qala (Orijinal 2015)

- **Tit gar**

Tit gar is a small room built in front of the courtyard. It has a platform either opposite the door, or in the corner. It can accommodate a married man and his wife. Generally, if the space in the courtyard allows, a new living unit is built for the young couple. The small house tit gar in this case would be used by another boy, or by an elder person (Meftuh 1999).

These days it is used in a number of ways—it could serve other members of the household, it could be used by the women during the day for basket weaving, it could be a reception room for neighbors. Just as well it could be the room where the eldest son lives. It could also be rented out to a single person or to a non-Harari family. The space is then divided in two: a reception room on one hand and a hidden space (storage, place to spend evenings, kitchen, food...) on the other.

Example:- **Ge gar**, traditional House, **Wober House**

This house is the most common type of traditional house though out the city. This traditional houses regroups two or more dwelling units that are separated or regrouped one next to the other. Most of them have the same principle of the organization of space.



Şekil 4.43 Ge gar, geleneksel konut, Wober konut (Orijinal 2015)

The entrance is signalled by a door that is slightly recessed in regard to the wall and one enters across a small step. This is the first threshold of the house that once crossed, leads to the courtyard of the house. The entrance to the main house is often displaced in relation to the main entrance, thus avoiding looking directly inside the house. The

entrance way is marked by a step and green plants, playing its role as a threshold but more segregative.

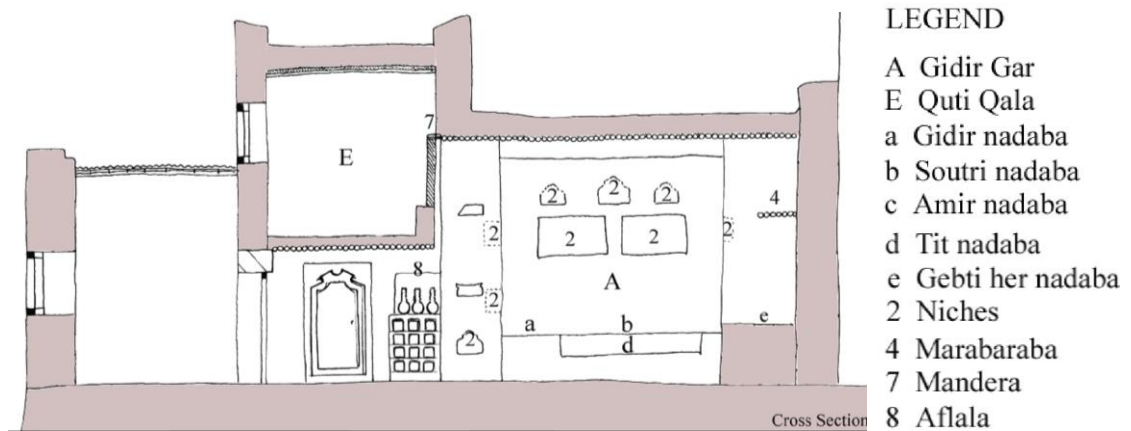
The courtyard in some house is of beaten earth but, these house owners prefer cementing it and raising the access area to the rooms that are lived in. A tree, to give little shade, potted plants, small garden of flowers try to give the courtyard space a welcoming and restful atmosphere. In the courtyard, different kinds of activities done by the women during the day time and occasionally wedding ceremony takes place.

The material used in the construction comes from local resources. The walls made of irregular stones. Then it is pointed and coated with sandy earth mixed with red clay.

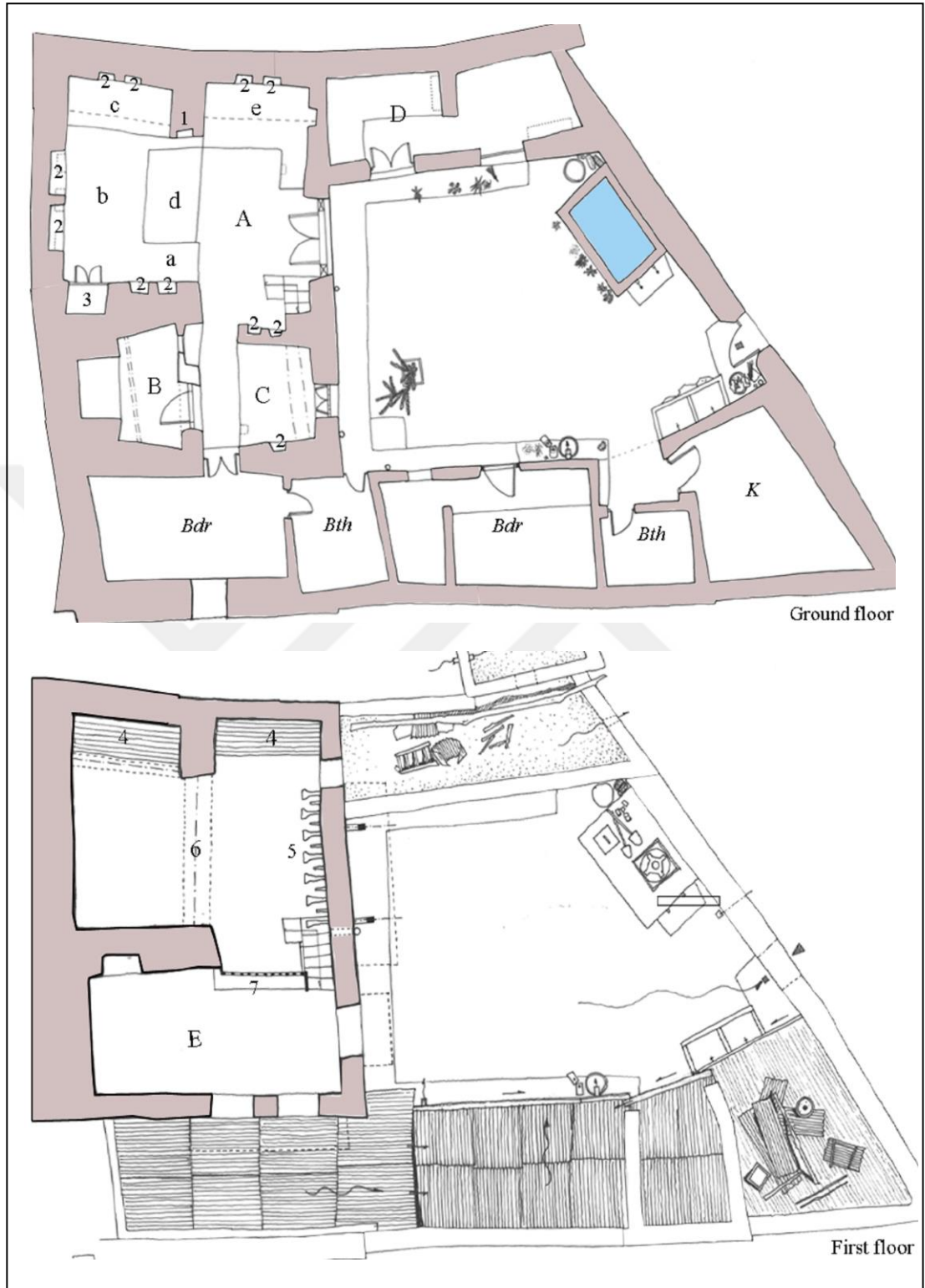
The interior wall is about 25cm thickness and the outside walls are more than 50cm.

The courtyard is as well a distribution area, physically separated by the succession of two thresholds; the first is the door to the house marks the separation between public space and the courtyard. The second is the door to the main unit, enables access to the *ge gar*, it is often defined on the ground by a group of plants or a step.

This threshold is relatively more “segregative” and indicates the passage from the courtyard to the *ge gar*, from a semi-public space of the concession to an intimate, private space of the residence.



Şekil 4.44 Wober evi kesit görünüşü (Revault and Santelli 2004)



Şekil 4.45 Wober evi zemin ve birinci kat planı (Revault and Santelli 2004)

4.2.2.6.2 The Indian House

The second housing type one can find in Harar is the Indian house built by “the Indian merchants when they came after the Harar’s conquest in 1887” (Eldon 1998). Most of these houses have been built on the ridge, the highest point of the city. They are simple rectangular two stories buildings whose main characteristic is their first floor wooden veranda of the main façade overlooking the street or the courtyard. They are covered with a roof and are higher than the average Harari houses and dominate the city landscape.

The most beautiful, and the most famous, is the RIMBAUD house. Nowadays, the house functions as cultural center and a library. It is the most well-known building in Harar. There are about a dozens of these kind of houses located in the higher part of the city center.



Şekil 4.46 Rimbaud evi (Orijinal 2015)

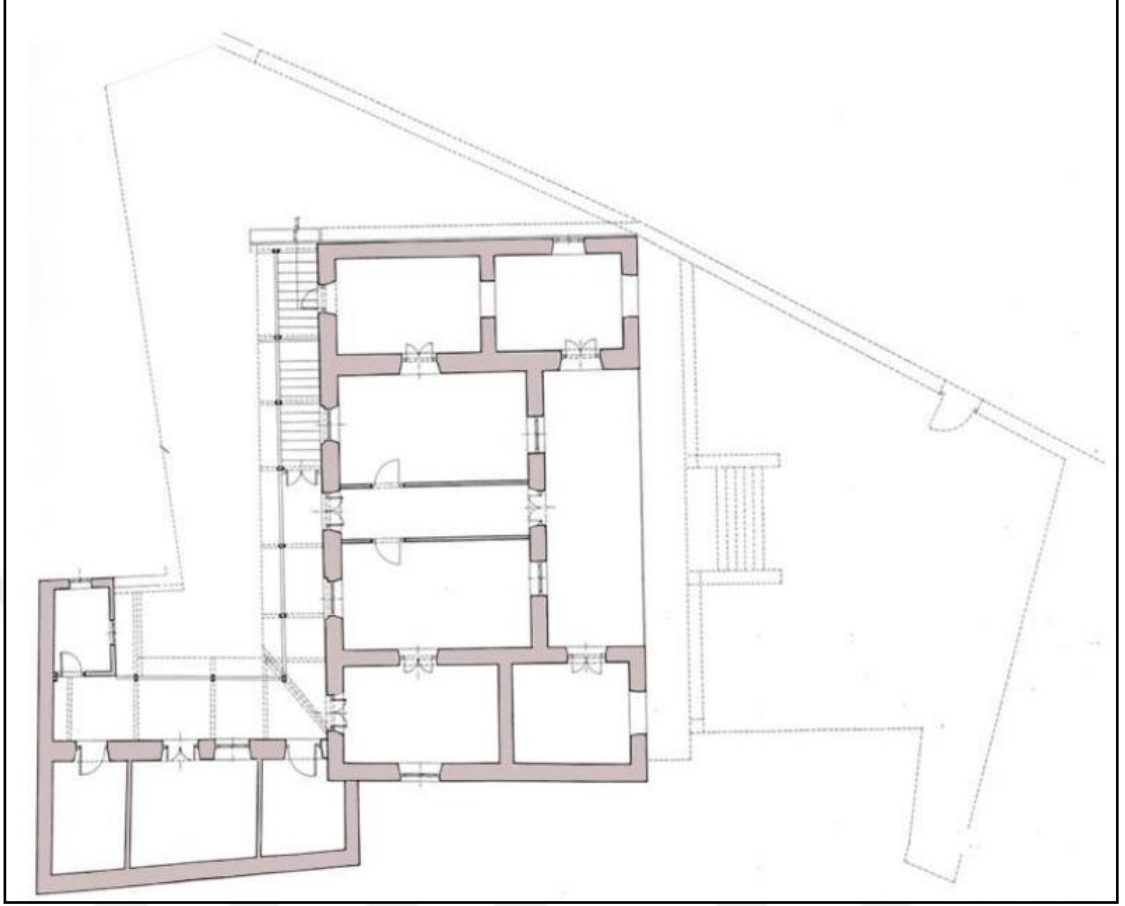


Şekil 4.47 Birinci kat (Orijinal 2015)

Almost all the rooms faced towards the courtyard. That gives the rooms brighter and spacious space. The front recessed part of the ground floor creates a shaded space for visitors to enjoy the landscape of the old city. Unfortunately, inside the courtyard there is no well managed space in terms of green its green area or sitting place, thus makes it unusable space. Some unplanned plants or bushes found at the entrance.

The material used in the construction is of rubble stone in the ground floor and wood in the first floor. Currently the house functions as a cultural museum and library.

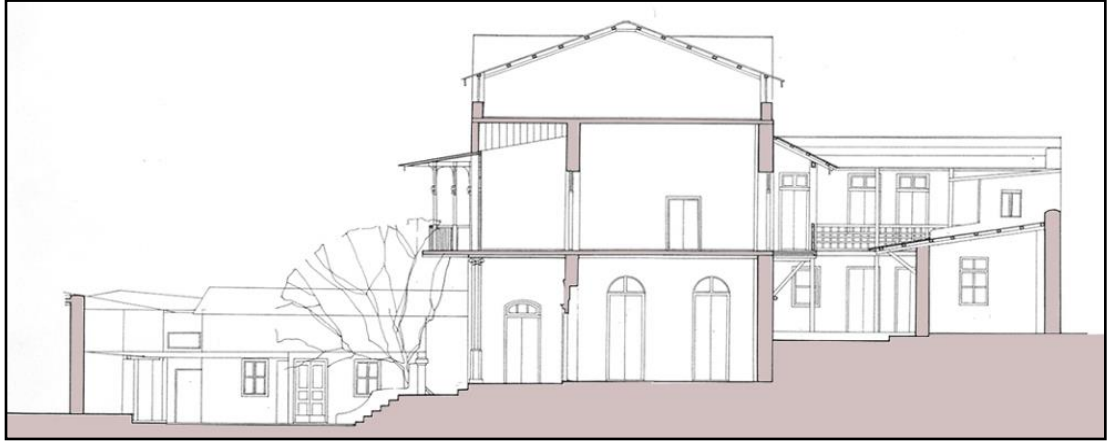
Besides the fact that the Indian and the mixed houses are different from the Harari traditional one, even opposed to it (the Indian house is widely opened to the landscape as opposed to the Harari one which is a very introverted enclosed space), we have to consider these two housing types as part of the architectural heritage of the city.



Şekil 4.48 Zemin kat planı ((Revault and Santelli 2004)



Şekil 4.49 Görünüş cephe (Revault and Santelli 2004)



Şekil 4.50 Kesit (Revault and Santelli 2004)

4.2.2.6.3 The mixed house

The third housing type is the mixed type made up with the traditional Harari nucleus with more recent “Indian” extensions on the first or second floor. When the new rooms have been added above the traditional type they are accessible by a wooden gallery open to the court yard or to the street. This type is relatively common and many traditional Harari houses, *Ge Gar*, have been enlarged and extended without being transformed. Therefore, the original house is kept whereas the new parts are inspired by the Indian model. It seems that in the enlargement process the traditional house is not modified since the solution is to build a new house, or new rooms, without touching the existing one. Then the house becomes a “double house” in which one can find the Harari traditional type associated with the new Indian building.

The new parts have a simple rectangular form and do not have the architectural complexity of the Harari type. On the first floor the new rooms open to the courtyard, have windows and are added to one another to form a linear set of rooms built along one side of the courtyard. On the second floor the same pattern of rooms is distributed by an outdoor wooden gallery accessible by an exterior staircase.

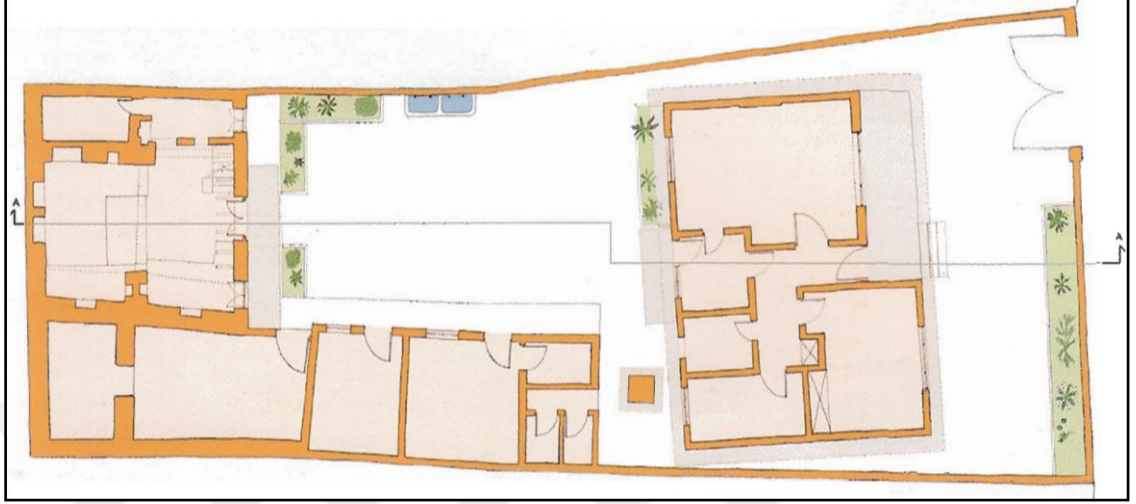
Taoufik house (fig 4.55) is of a “villa” type and includes two housing units on a single plot, the first in a modern style and the second of typical traditional Harar type. The new house “modern” is a house on one level, rectangular, most often covered by a double pitched roof and is open to the street through a veranda (fig 4.56). It groups living rooms (on the street side) and bedrooms and service rooms (kitchen and bathroom) along a central distribution corridor. Traditional construction material is replaced by armed concrete for the weight-bearing walls and by cement for the walls and partitions. It’s in this house that the family lives every day. On the other hand, festive occasions and religious ceremonies are held in a second (fig 4.56) separate house directly inspired by the traditional Harari house.



Şekil 4.51 Taoufik evi (Orijinal 2015)

This house actually is to be found at the back of the lot, beyond the “villa” house, which always takes the front position with the façade on the street. One finds therein the traditional volumetric configuration of the typical Harari block unit as well as the system of nadaba and niches. The most notable transformations to be found are in regard to the materials themselves those same ones that are used for the modern house. Nevertheless, the very existence of this house shows how the Harari block unit is perpetuated and continues to accommodate the former utilizations since the new gidir

gar keeps its role as reception room. Moreover, it's in the space of this second house that takes place the everyday activities as well as wedding ceremonies, funerals, etc.



Şekil 4.52 Zemin kat planı (HPNRS 2004)



Şekil 4.53 Görünüş cephe (Orijinal 2015)

4.3 Socio – Economic Structure

In this sub section it has been examined the population, education, cultural institutions, health service, agriculture, trade and tourism in the historical city center of Harar.

4.3.1 Population

Harari peoples regional state is populated 183,344 people (CSA 2007) among which 92,258 are male and 91,023 female. The size of urban dwellers are 99,321 and 84,023 are rural respectively. The growth rate according to (CSA 2007 report) is 2.6 percent. In terms of age distribution, about 37.2% under 15 year, 58.8% 16 – 60 years, 4% above 60 years. The region has an estimated density of 534 people per square kilometer. For the entire region 46,815 households were counts, which results in an average for the region of 3.9 % persons to a household, with urban households, having an average 3.4 and rural household 4.6 people (Anonymous 2007).

Interms of Ethnic composition, the main Ethnic compositions are Oromo 52% Harari 7%, Amhara 32% Gurage 1.8% Tigre 1.7%, Somale 1.6% Argoba 0.8%, Silte, 1.3%, all other 44 nations and nationality group 1.8% respectively. Interms of religious composition, the major's (60.2%) of the regional population are Muslim, 38.1% Orthodx, 0.93% protestant, 0.46% catholic, 0.09% others 0.03% traditional, and 0.19% unidentified Widely spoken languages (both as Mather tongue and second language in the region are Afar Oromo, Amharic and Harari 67%, 47% and 12% respectively (Anonymous 2007).

Under normal circumstances, internal migration is a mechanism by which local population adjust themselves to areas that differs in opportunities and spatial shifts in the pattern of economic opportunities. This also depends on pull-push factors, people move towards areas which are believed to be desirable for either economic or non-economic reasons through interplay of push factors at the place of origin and pull factors at the place of destination.

According to CSA the following are major push factors force people to leave rural areas in Harari region.

- Scarcity of agricultural land and other natural resources due to increase in rural population size and improper utilization of resources, forest, forest and soil. The size of Harari region is very small.
- Poverty of rural people due to various socio-economic crises.
- Environmental crises and the consequence of famine and drought.

According to 1994 census result, 22.6% of the total population of Harari region is migrants and the remaining 76.9% were non-migrants. Of the total 29,573 migrants, 26,168 were enumerated in urban area and 3,040 in rural area. This shows that most of the migrants moved to the urban center (Harar town). Of the total migrants of the region 12,047 (40.7%) and 17, 5126 (59.3%) have been residing in the region for 1-6 years and 7-10 years respectively before the year 1994. Most of the migrants are youth population in the age group 15-34 (66.5%) and most of them are single (Anonymous 2007).

The role of internal migration in changing population size of the region is highly significant. According to CSA, of the overall growth rate of 3.5% in the Harari region, net in migration account for 1.8% in 1995-2000. CSA has further projected that the net in migration rate will decline to 1.04% of the overall 3.4% growth rate in 2000-2005, and to 0.84% of the overall 3.2% growth rate in 2005 – 2010 (Anonymous 2007).

4.3.2 Education

According to the information from Harari Education Bureau, 2008, there are 16 private and public colleges, 1 technical vocational training collage, one preparatory school, 4 high schools (9-10), 56 (1-8) cycle schools and 33 kindergartens. There is also one high school (9-12 cycles). Currently the education sector is relatively the biggest public sector by creating job for more than 1,600 people. Gross enrollment at primary (1-8)

level of the region as reported by the Federal Ministry of Education in 2005 is 103.1% while the national average is 85.8%.

In 2010, 3015 students were put out of primary schools. As the prevalence of poverty become higher families have to use child labor for instance, in Sofi wereda most school age children are involving in smuggling baseness which causes additional problem to the existing rises in the region. In this area children are used as carrier of goods which enter in the region illegally from the neighboring countries (Anonymous 2007).

4.3.3 Cultural institution

- **Harar National Museum**

In 1991, a public museum, the Harar National Museum (HNM), was established by the local government administration and built on property held by the former government in the years following the 1974 revolution (Asante 2005). The museum is located in the complex of the Harari Bureau of Culture, just east of Feres Magala, the central square of the city.

The HNM collection consists of examples of vernacular arts produced by the diverse ethnic groups in the region, with collections representing Harari, Oromo, Somali, Argobba, Mar, and Amhara groups. Under the administration of the regional Bureau of Culture, since its founding as a public space, the museum collection has grown with sporadic purchases from the local community. In an attempt to stem the trafficking of precious heritage items in the tourist market, the regional Bureau of Culture has intervened with community members. For example, in cases where a third party or someone in actual possession of rare cultural items makes known the intention to sell an item outside of the community, the Bureau tries to negotiate the transfer of the object to the museum instead. However, the Bureau's budget does not always allow for adequate compensation, compared to what a tourist might offer, and individuals have been known to sell to the highest bidder, usually the tourist. As part of the effort to deter the tourist trade in heritage objects, the Bureau of Culture also works with local

postal and customs officials to curb the illicit export of "precious" cultural items such as traditional basketry and manuscripts (Asante 2005).

- **Sherif Private Museum**

The most precious examples of Harari tangible and oral cultural heritage have been collected and preserved in a private home-museum located in a traditional private house southeast of Gidir Magala market on Uga street. Ali Sherif is a self-taught conservator and curator of his self-named museum. He is recognized locally as the person most responsible for the preservation and storage of the most varied collection of cultural artifacts in the town.

Mr. Sherif began collecting reel and cassette tapes of songs for the celebration of the 25th anniversary of Haywan Mugad, a musical association of young Harari men who gathered to sing together in their leisure-time and especially during wedding celebrations. Sherif borrowed tapes from his friends and made recordings himself, he continued collecting and within a few years he had gathered more than 600 recorded songs. With the encouragement of many Hararis, Sherif soon started widening the extent of his interests. He began collecting a variety of musical repertoires, old manuscripts, and other cultural artifacts. Over the years, his reputation for collecting and preservation became well known, and in May 1996, the regional government granted him official "permission for collecting". Two years later, in 1998, he was granted permission to have a museum, and his residence became the first private citizen's museum in Ethiopia (Asante 2005).

4.3.4 Health service

The town might be one of the oldest towns to have a health facility starting 1894 E.C. In 1997 E.C public hospitals alone have the capacity to provide service for 656 inpatients. The health sector has 309 medical staffs in 1997 of which 180 men and 129 females. According to the 1997 health related indicators, the region has 3 health centers, 5 hospitals, 20 health posts, 23 clinics, 4 pharmacies, 13 drug shops and 3

Rural Drug Vendors. The health institutions are equipped with 656 beds and more than 300 qualified staff (Anonymous 2007).

According to Harar regional state, acute upper respiratory, pneumonia, malaria and gastroenteritis, intestinal infection, dysentery and infection of skin & subcutaneous Tissue are among the thirteen top diseases that affect the people of Harar and surrounding. Though difficult to quantify exactly, the magnitude of the problem seems high and there is an indication that associate the cause with waste management. The offensive smell of some place, mismanaged liquid and solid waste along the open ditches and waste bins could cause such disease.

4.3.5 Agriculture

- **Crop production**

According to data obtained Socio economic profile of Harar, 2001 the total area of the region 34,050 out of the total area, cultivable land is estimated to be about 14,753 hectares (43 percent); of which 11458 hectares are under the temporary crops and 3295 hectares are under the permanent crops (Board 2010).

The main crops under irrigated areas include:

Stimulant crops “chat” and coffee, vegetables such as potato, sweet potato, tomato, garlic onion, sweet hot paper and green red paper, fruit such as banana mango avocado and citrus.

Within the sector, around 60% of the output comes from crop production in terms of area coverage. Crops out of 14753 hectare sorghum, maze groundnut, wheat and horticulture with stimulant crops ranks 40.4% , 14.6%, 18.6%, 3.8%, 22.3% respectively, the remaining 0.3% of the area coverage accounted to all other crops. In most parts of administrative units, crop cultivations are traditional and the predominant system of production relies on rainfall and the production obtained therein remained very low. Initially, cutting and burning of the natural vegetation, i.e. forest,

bush and grass lands was the common practice for fire wood and to bring more land in to cultivation. Now, the farmers have almost established their holdings and are cultivating two or more crops on a single parcel of land using the widely known cropping system, i.e., intercropping (Board 2010).

To prepare the farming land, a pair of draught oxen is used for performing the primary tillage. The agricultural practices are oxen – cultivation based. The cultivation is performed with traditional local plough and hand tools of low efficiency.

- **Livestock production**

The livelihood of the farming communities also depends upon livestock production such as egg, milk, meat, and blood livestock condition and therefore production rates is in turn dependent on environmental factors. Especially water and pasture availability, which are mainly determined by rainfall.

So, below average rainfall, shortage of pasture and water will be occur etc. If this continues, the rural economy will start to deteriorate. For example change livestock production and prices which have impact on people that reduced food consumption and bring malnutrition. The livestock population in Harari regional state is estimated to reach 40780 cattle, 5040 sheep, 41230 goats, 7190 camel and 852, Beehives (Board 2010).

Regarding to Animal food supply, among the agricultural households who owned level stock 38.66% of Households are grazing land owned by individual holding and used for grazing herbaceous forage crops and common bush and shrub land 34.85% of the house hold utilize nearby fields while the remaining 20.49 use their back yard for feeding the level stock their own (Board 2010).

4.3.6 Trade

Harar has always been under trade dynamics: from its creation, it has traded with the coasts of the Gulf of Aden, opened towards Arabia, India...Its foundation is marked by the union of seven villages then, because of the coming of a saint from Saudi Arabia, it becomes a religious center. An important bridge between Africa and the East, Harar became the first urban center of Ethiopia (Ahmed 2007). Even if Harar has lost this economical hegemony which made of it a unique city, it remains today a center of exchanges, at the middle of a complex cultural network in constant redefinition. Today, as one of the nine states of the federal Ethiopia, Harar preserves despite all its features of "a first city". The major trade element is coffee.

Coffee: - shortly after its foundation, Harar was already at the center of the Horn of Africa trade exchanges. The region of Harar and Kaffa are considered the places of origin of the famous Arabica coffee cultivation as well as of khat. Coffee would have been cultivated as early as in the 5th century but it is only around the 10th century that it seems to have been known as a drink, then disseminated throughout the world, through the Muslim world, and in particular Yemen. The coffee was used increasingly as from the 14th century within the "Islamic people of south-east of Ethiopia". Later, the practice of consuming coffee propagated to Yemen which maintained important trade and cultural relations with the Muslim kingdoms of Ethiopia (Ahmed 2007).

5. CONCLUSION

Harar is a unique city, which is miraculously maintains the old life style within old urban fabrics. This fact is contrary to what happens in most of Ethiopian cities where a city center with historical district suffers considerably from deterioration of both physical and social environments.

As per the analysis of this historical city center in the previous chapters this section will discuss and give recommendation about the open spaces (squares), streets, city gates and walls and traditional houses in terms of landscape architecture and tourism.

5.1 City walls and city gates (entrance gates)

The city walls and gates had a tremendous importance in the structure of the different neighborhoods and also creates an identity to the city center. It was discussed in the above about the current condition of the fortification and each gates. Most of them i.e. the gates, were damaged due to lack of proper management and consideration except, Asmadin bari gate and Harar bari gate. In order to restore and maintain or conserve its historical importance we could consider into different aspect based on our theoretical framework and objective such as: - Conservation, Landscape architecture and architectural and tourism aspect.

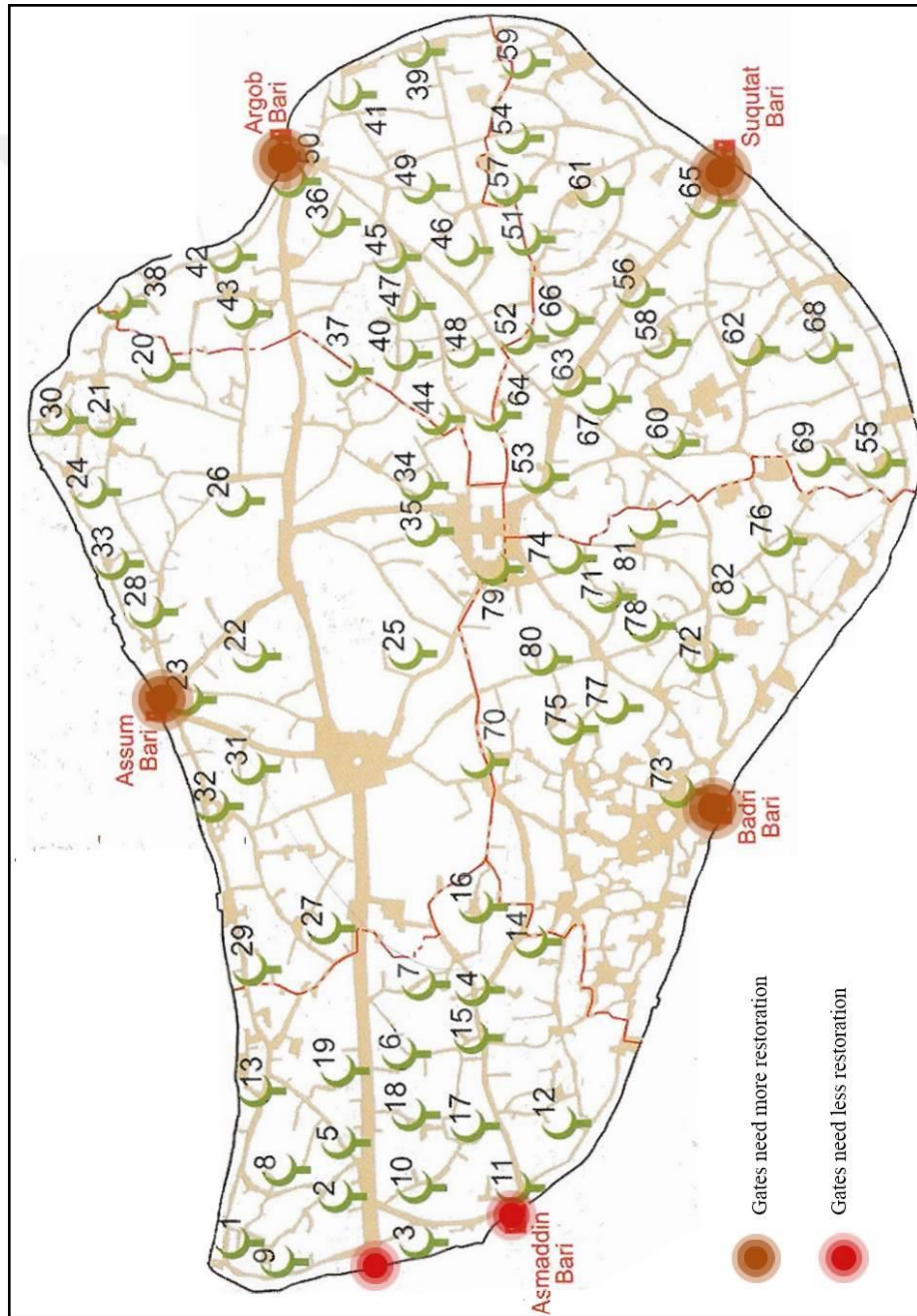
- **Conservation proposals**

The city wall foundation: - the treatment of the remains of the wall should have: remove vegetation near the wall, stabilizing loose stones, pointing up the joints with mortar in accordance with the original building technology, and injecting lime based mortar into the core of the wall.

The city wall's facades: - the stones were suffered from severe weathering as a result the damaged and crumbled stone should be removed and restored by a local material

i.e. local stone. In some part there are cracks found in the fortification. This has to be stabilized by means of mortar that matched the color of the original one.

The entrance gates: - almost all the gates found are either damaged completely or some remains can be found except Asmadin and Harar duke gates. Based on this all the remaining gates should be restored again as it was using a local material stone and clay as a mortar to blend with existing one.



Şekil 5.1 Restore edilecek giriş kapıları (HPNRS 2004)

To sum up, the gates and walls should be restored, using right materials (stone and clay as a mortar) and traditional techniques, related to the ground treatment of the surrounding roads. Each gate should be considered separately as well as the part of a continuous historical structure defining the property. In the continuity the fortification should be enlighten.

- **Landscape architecture and architectural proposals**

Around the fortification wall it's hard to find a well-designed landscape features near the surrounding. Based on that we should consider the landscape features such as: -

The pavement near the fortification: - the alignment of the wall can accurately mark the below ground remains, the material used should be local cobble stone and the distinctive random rubble pattern seen in the wall should be replicated. Information panels would also be needed at intervals to assist in the public interpretation. This paving should be continued all the way down throughout the wall .

Marking the gateways: - the gates located in different positions on the main path into the city. Marking these gateways should help to identify the historic city center. The design of the gateway would need to be specific and gives identity, but it could be undertaken with an identifiable, unifying theme.

Creating an identity: - currently there are no markers that identify the entrance gates. The creation of a logo, as used in Harar gate to mark the entrance, would capture in essence the footprint of the ancient city. These markers should be posted in each gates based on their historical events. Its creates awareness both for the inhabitants and tourists.

Seating benches and street lighting: - along the fortification wall with it a range of some distance seating benches and street lighting should be provided. This will provide a functional and enjoyable environment for the one who is visiting this historical city center, could be visited during day and night time, creates a safer walking environment.

Planting: - the kind of plant near to the fortification wall gives different function such as:- provide shade for the one who walks around the wall and sit in the benches and creates a cool environment near the surrounding. Selecting a plant in this area should consider a plant whose root growth cannot damage the foundation of the fortification wall, broad leaves and indigenous plant if possible. Based on this consideration I recommend a plant called Cordia Africana. This plant is a fast growing, have broad leaves and could have 25m in height.

- **Tourism proposals**

Because of the lack of good access near the fortification wall it is difficult for the tourists to see all around the wall that makes unsatisfied during their journey and hardly to come back and see again. As a result, if the above recommendations on the fortification wall could implemented it's possible the number of the tourist from outside and inside the country will increase in a great amount. At the same time, it's a means of income for the government and inhabitants i.e. the young adults can help the tourist during the visit, can sell their cultural works in an organized way, creates an awareness to conserve the fortification wall and could enhance residents pride and confidence.

5.2 The Main (Andigna) street and Makina Girigir street

It is currently the axis of the city that cars use to cross the city from west to east. The street is mainly used by taxis. The main street is a street that connects from Harar gate to the Faras Magala square. And Makina Girigir street takes from the Faras magala to Gidir Magala square and Suqutat gate.

The Main and Makina Girigir street: - the street should remain the same except for those areas proposed for walk ways covered with cobble stone, grass and also at those areas proposed to be engraved cobble stone. The engraved cobble stone is important for improving infiltration of storm water and ecological benefit. The trees should have to be planted in order to serve as: shade, enhance esthetics, comfort, and also provide different ecological services. The kind of tree I propose is Jacaranda Mimosfolia. I chose this tree because of several reasons such as: very fast growing, Deciduous tree with spreading branches, feathery compound leaves, blue-violet flowers, rounded woody capsules. The main place this trees are recommended are those areas that are identified to serve as sitting and local market places. Therefore, to enhance and promote the continuation of this type of local activities trees are provided near these places with sitting wood bench.

Shades, street lighting and sitting benches: - in addition to trees, shades should be provided to improve shade of the street and also serve as shelter from rain. The quality of the street landscape should be improved, not in terms of facades which are very representative of typical folk commercial urban scenery, but rather in terms of pavement, sitting area, greenery and street lighting. It can be strengthened by provision of trees (Jacaranda Mimosfolia) and grass along the corridor that separate the vehicle movement from pedestrian only way. With some distance range sitting benches and street lighting should be provided to enhance both the functional and aesthetics of the street.

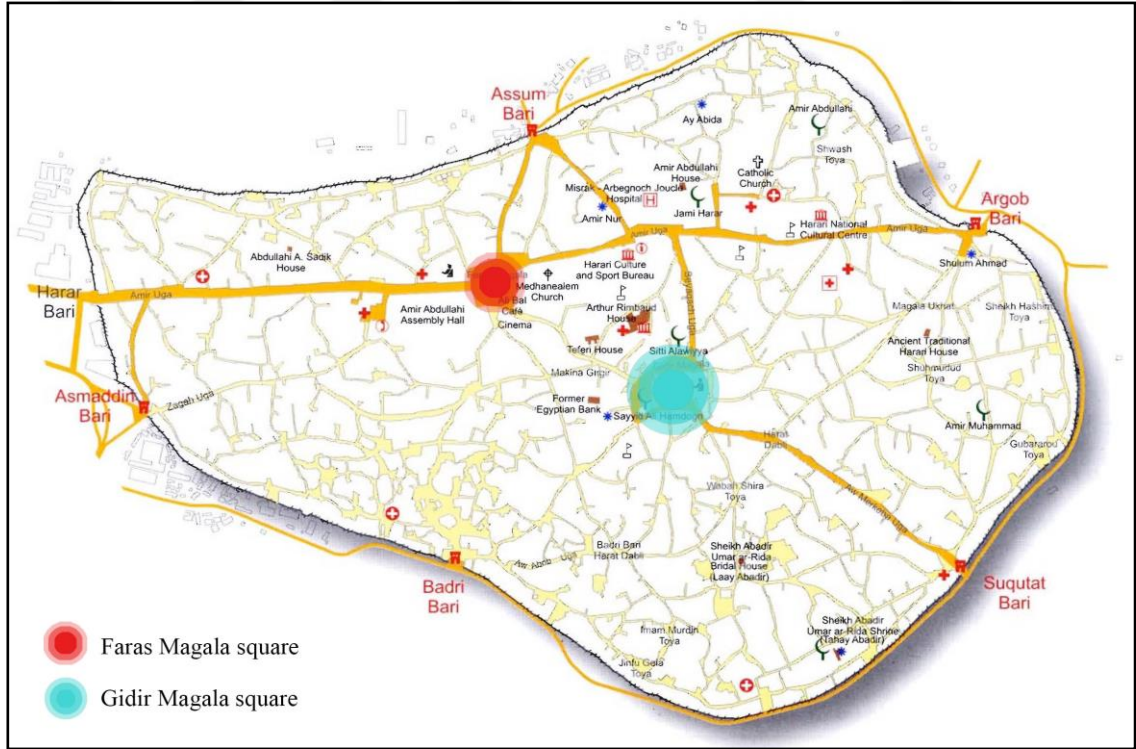
To sum up, the provision of Jacaranda Mimosfolia tree, street lighting, cobble stone pavement and sitting benches will: - increase visual and physical access inside the city, use local materials in construction (cobble stone pavement), a shaded street in which a tourist can appreciate the historical city without suffering the external high temperature and increase daily activities for the inhabitants, the green corridor street connects the squares and with the gates.

- **Tourism proposals**

With respect to tourism the enhancement of the main street inside the historical city can have significant role i.e. the number of tourist will increase (currently during the day time due to high temperature nobody wants to go outside) and appreciate the heritage buildings and the city, different activities will be displayed in the street, women can sell the basket work in a good aesthetic environment and creates awareness about nature for the inhabitants. This also a means of income for the inhabitants and improve their life style. And also an income generator for the government.

5.3 Faras Magala and Gidir Magala squares

A square inside the historical city centers plays a major role in terms of economic, political or recreational activities. The squares found in the city are not well managed either functional or aesthetically. Because of all the problems what we have face the squares should have to be designed and functional to the utmost quality.



Şekil 5.3 kentin iki ana meydanı (HPNRS 2004)

- **Landscape architecture and architectural proposals**

Pavement: - the hard surface dominates the landscape of these two squares. Therefore, selection of pavement materials is great of importance in terms of both visual appearance and functionality. As a result, a local material stone can be used. Using this material gives us durability and aesthetically appealing. And also ensure continuity of the character and coherence from the Main (Andigna) street pedestrian walkway. By changing the color, form or texture of the pavement material itself it could create a focal area. Pavement material i.e. cobble stone, provide a non-slippery, suitable for walking or standing and lower reflection of heat and glare.

Planting: - the kinds of plants (trees, flowers, grass) can be used in the design of these squares for different purposes such as aesthetics, shading, or visual screening. It also helps to soften the strong and sometimes disturbing effects of hard surfaces or sharp lines. To these purpose I propose *Erythrina abyssinica*. These plant is a deciduous tree, orange-red flowers, fast growing and wide. It gives an appealing visual effect to the squares and create a background to emphasize its visual effect. Flowering plants such as *Amur Adone* should also added to give variety to the perceived environment in terms of color and scent.

Water surface: - providing water surface for these squares create a focal point or aesthetically pleasing views. It can be used in different types; as still water, fountains, or combination of these. Still water surfaces create a more relaxing and tranquil environment while fountains add movement, vibrancy and dynamism to the space. Together with lighting, water bodies and plants can be very attractive for users at night time.

Site furniture: - for both of this squares seats/benches, outdoor luminaries, trash bins and direction signs should be provided. It should be placed either at regular intervals or as groups in different parts. It can also use moveable seats to make it more fun and enjoyable and also allow use of space for different activities at different times. Seating benches makes it possible for users to view, observe, and enjoy the environment. It also

increases the users' time spent within the space. All site furniture should be harmonious with each other in order to provide integrity in design.

To sum up, the landscape design of these squares, create identity, sense of place and contribute to the overall city image, promote public use and participation, encourage social activities and communication, enhance the character of the environment, create both physically and socially accessible environments, promote art, cultural activities and entertainment.

- **Tourism aspect**

As we discussed earlier in this square different kinds of activities takes place like women selling cultural art, basket work, cultural clothes, cultural foods and festivals during holidays. Even though the current bad condition of the space tourists is interested to look at, so if we provide well designed landscape feature to the area more and more tourists will be eager to see this historical place. At the same time, it's a means of income generator for the inhabitants and government.

5.4 Monumental buildings

A short number of unique buildings should be listed as "Monumental building". The list should include exceptional buildings, not only for their architectural qualities, but also for their historical values. These are the Friday mosque, the Central Church and the Rimbaud House. These buildings have a great historical importance for the typological understanding of the traditional structures.

Along the entrance of the mosque we should follow the pavement we used for the street to create coherence and continuity i.e. local stone. But it can be used in a different pattern to give focal area and texture. And also using water surface in the entrance provide an appealing, attractive and cool environment. Street lighting should be used in a regular interval to create a safe and delightful environment during a nighttime both for the tourist and inhabitants. The plant type used in this space could be *Erthyryna Abissinica*. These plant is a deciduous tree, orange-red flowers, fast growing and wide. It gives an appealing visual effect. Flowering plants such as *Amaryllis*. This flowering plants used as an ornament, brightly colored flowers. Along the periphery seating benches should be provided to make it possible for users to view, observe, and enjoy the environment. It also increases the users' time spent within the space.

The church is located in front of the main square called Faras Magala square. There is a big green courtyard inside the church that gives different function for the users. The pavement starting from the entrance to the whole courtyard is a local stone. It's a well-managed and designed landscape. But some landscape features couldn't found such as:- water surface, lighting bulb and seating benches. Along the pavement it should provide lighting bulb in a regular interval to give an attractive and delightful space. And also seating benches with some moveable and fixed seats should be provided along the hard surface of the courtyard. Introducing an elongated water surface such as fountain in the entrance could give a cool environment and a sound screen from the square noise. The tree which is proposed in the square i.e. *Erthyryna Abissinica*. these plant is a deciduous tree, orange-red flowers, fast growing and wide. It gives an appealing visual effect both for the square and entrance to the church.

The Rimbaud house is one of the Indian house type built by the Indian merchants during the Egyptian conquest. It's a simple rectangular two story building whose main feature is all the rooms in the ground and first floor overlooking the courtyard. Nowadays, the building function as cultural center and library. Lots of tourists are interested to look at this historical building. But unfortunately beside the building all the landscape elements in the courtyard and near the building can be said not functional and not designed at all. The courtyard has to be designed by providing green lawn for

those person who wants to read or refresh. The pavement has to be a local stone and seating benches has to be putted in a regular interval. Near each seating benches lighting bulb and basket bin should be provided. And also adding water surface to the courtyard at the center provides aesthetic appeal and cool environment. The kind of tree in this space could be Hagenia Abyssinica, fast growing, long and attractive pink red flowers. Near the entrance Aster flower could be used to give an appealing space.

- **Tourism proposals**

All these monumental buildings have a significant importance in the city center in terms of tourism. Almost all tourist who came here go to see these buildings. As a result, if we provide well managed and designed landscape environment near to the surrounding we could possible increase the number of the tourists. Especially during religious ceremonies these place, the mosque and church, have a significant number of tourists from different parts of the country to see the event, at the same time tourists outside of the country also come and participate in the event. Based this the religious tourism in this city will have a significant impact for the growth of the city. At the same time the tourism also a means of income for the one who sell cultural arts, religious items, cultural foods and cultural music artifact. This could be a source of income for the inhabitants and government.

he traditional houses in the city have architectural qualities and present a significant typological value. Most of them should be conserved, from bad maintenance and modern transformations, and should be kept as much as possible, unspoiled from new constructions. These buildings concern public and private buildings whose authenticity and high qualities need strong conservation regulations.

5.5 Contextual urban traditional houses

The traditional houses in the city have architectural qualities and present a significant typological value. Most of them should be conserved, from bad maintenance and modern transformations, and should be kept as much as possible, unspoiled from new

constructions. These buildings concern public and private buildings whose authenticity and high qualities need strong conservation regulations



Şekil 5.5 Geleneksel konutlar (HPNRS 2004)

- **Conservation proposals**

Exterior wood features: - exterior wood features of the houses such as columns, windows and doors; and their paints, finishes and colors - that are important in defining the overall heritage value of the building are still many. In some houses the coatings of the buildings are entirely lost. Regarding the paint, it should be necessary to repaint the wood -if possible lacquer if not varnish. And the same brown, white and blue paint on the external walls as these are colors that are appropriate to the building and the old town. Some part of the exterior wood surface in the houses are damaged. Conservation work in these wooden elements should be done by removing the damaged one and then repainting in kind. Some of the original doors of the traditional houses are missing and already replaced by totally unacceptable iron doors. As a result, the metal doors which are alien to the house architectural style need to be removed and replaced by wooden

doors. The new doors can be a new design that is compatible with the style, era and character of the historic place. Almost all the windows are made of woods. Some deteriorated windows and window elements should be repaired, retained and stabilized by structural reinforcement and weather protection. Repairs should be physically and visually compatible. Extensively deteriorated or missing parts of windows should be replaced in kind. The new work should match the old in form and detailing.

The external walls of houses had a brown color, due to the color of stone and earth which are used to join them. With the arrival of Indian merchants and other foreign people at the beginning of the 20th century the trend was to white wash the walls, changing significantly the color and the aspect of the streets. Moreover, the whitewashing of the wall does protect the masonry from the rain and is very helpful for a good maintenance of the traditional structure.

More recently people introduced colors (green and blue) which give a very picturesque and lively aspect to the present street landscape. As a historical city it has to keep the natural brown color which is appealing and reminds the ancient times. But at the same time the present trend gives a quite charming and picturesque aspect to traditional streets. In general, some streets should keep their original aspect as opposed to others streets which could be white or color washed.



Şekil 5.6 Binanın cephesi (Orijinal 2015)

Masonry: - the conditions of the masonry walls, door surrounds, bonding patterns, coatings and color should give consideration in conservation aspect. The masonry wall is basically done with old techniques of using limestone and related earthen materials. In general, the ground floor masonry is somewhat better than the first floor. On some houses the first floor is in a bad shape of crumbling away. Deteriorated Mortar joints, loose stones, damp walls or damaged plaster work are the major problems. What needs to be done regarding these problems with the masonry is cleaning it using recognized conservation methods, such as low-pressure water and detergents, using natural bristle brushes. The masonry walls and other masonry elements shall be repaired by re-pointing the mortar joints where there is deterioration such as disintegrating mortar, cracks in mortar joints and damp walls.

- **Landscape architecture and architectural proposals**

Most of the traditional houses have a courtyard at the center. In some the courtyard had of beaten earth but, now they prefer cementing. Considering the landscape feature in the courtyard it needs some recommendations such as: -

Pavement: - instead of cementing the hard landscape it should use cobble stone as a pavement material in the courtyard. This makes it more natural friendly with the house and the environment.

Seating benches: - at some corners of the courtyard one or two seating benches should be provided. Mostly, the women spend lots of time in the courtyard doing basket work and cultural artifact so by providing seating benches it could help them during their work.

Planting: - in the courtyard of the houses I propose Cordia Africana, a fast growing, deciduous tree with many branches. The tree gives shade to the courtyard and makes it welcoming and cool environment. A very small garden of flowers could be used such as Coleus (colorful foliage), African Violet, Corn flower and Daises in bloom.

- **Tourism proposals**

As we discussed in the above for every subtopic I try to examine the effect on tourism aspect. In addition to that some proposal could be used on the historical city center of Harar such as: -

Traditional houses owned by the government in the city are the heritages by themselves. Therefore, they either should gain the necessary considerations to return to the previous owners before expropriation by the then government or should be transferred to the legitimate public organization in order to have the necessary follow up and maintenance and administration, since they are cause of congestion and in the city. Traditional houses are by itself are the major income generator in tourism sector in the city. Due to lack of good accommodation tourist attraction in the city is greatly affected. In order to solve this problem for those inhabitants who work on this sector i.e. giving service and accommodation for the tourist inside their house or renting the traditional house, should provide a good accommodation in terms of food service, drink and arranging guide books. This will have been a good income generator for the inhabitants.

Unemployment condition, which enhances poverty prevalence in the city, is rampant. Panhandlers are until they are hinder ring the movement of tourists as if poverty threatens the development of Harar. Therefore, to improve the situation a programme has to be carried on intervening through housing as to meet the backlog such kind of program can be enacted by the government such as: vocational training for the young adults to show the tourist as a guide, creating a small working area to do cultural artifacts or baskets, teaching unemployed or illiterate young about how to conserve and restore historical buildings and make it to involve in the conservation or restoration of building and organize different group of young to clean the city.

To ease overpopulated area, especially where the area should be improved before further deterioration and totally abandoned, because of slum formation. Those who want to get out of the area gain proper attention in their rehabilitated area as a

compensation for their displacement. In some part of the city the level of deterioration and damage of the building reach high level. As a result, this building should have to be restored or conserve as it was before. This is one of the most important conservation program to the city otherwise within some period of time the damage will be unrecoverable and can lost the historical buildings in a short time. So the program not only include the conservation of damaged historical buildings but also consider the inhabitants who live in that place, i.e. during the conservation period proper relocation for residents is necessary.

There are tourist products in the surrounding regions, the cooperation that had already been started among these regions should gain driving force to achieve further cooperation in the field of tourism to create innovative milieu for their mutual benefit. This kind of cooperation among different groups can have much benefits such as: products can be found easily for the tourist in an organized way like cultural shops, music center, artifact shops, women could easily display their art work to the public and a good income generator.

The region should have a policy on tourism that is based on revitalizing cultural heritage and help promote employment, and should work with natives in Diaspora to invest in their native area at the same time, encourage interaction from public sector. Using this policy in a short span its possible to see the result because the number of diaspora who live outside the country is a lot due to migration during the military regime, so this diaspora who lives outside of the country could be a great force to revitalize on their historical city center. This can be achieved by giving loan or tax free import products for those diasporas who wants to invest and giving service in the city.

The residents should also participate in awareness creation of the fundamental tourism concept and its advantage. They also have to be aware of visitors' need and aspiration of a better hospitality. The main responsibility of the government in this aspect have a great importance for the survival of this city. Different awareness creation clubs or centers should be initiated and funded by the government about the significance of

conserving the historical city and providing service for the tourist. This kind of centers will boost the confidence of the inhabitants about its own historical city.

There should be responsible and autonomous organization with strong portfolio and high caliber professional capacity that is capable to plan, implement and evaluate all activities of tourism. This enhances tourism activities through marketing, build image, and prepare tourism information such as; signpost management, brochures, guide-map, guidebook, control standard of hotels and restaurant that are frequented by tourists.

There should also be guidelines, rules and regulations, to be abided by all tourist individuals and institutions. It is essential to educate tour operators, guides, hotel and restaurant owners, waiters, receptionists and related employees; taxi drivers, museum curators, souvenir shop owners in order to help and facilitate their activity, and acquire management skill to improve their services as well as their products to reap the fruits of tourism.

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1. GİRİŞ

Harar, Etiyopya federal devletini oluşturan on bölgeden birisi olan, Harar bölgesine ismini veren idari bir bölgenin doğusunda yer alan bir kent merkezidir. Bu bölge, çevresi 113 kilometre uzunluğunda olan 343.2 kilometre karelik bir alana sahiptir ve bütünüyle Oromoiya Bölgesi ile çevrelenmiştir. Etiyopya'nın başkenti olan Addis Ababa'dan 560 kilometre mesafede konumlanmıştır. Tarihi Harar kenti derin vadiler tarafından çevrelenmiş muhteşem bir tepenin doruğunda yer almakta, çöller ve deniz seviyesindeki savanlar tarafından kuşatılan bir dağ zincirinin platosunda konumlanmıştır.

Harar, kent sakinleri için kutsal bir bölge olarak kabul edilen etrafı müstahkem duvarlarla çevrilmiş bir yerleşimdir. Yerel halk Harar şehrini Harar halkının yüzyıllardır geliştirdiği mamur bir İslami kültürün kıymetli bir bölgesi olarak nitelenmektedir. Tarihi şehir içerisinde yer alan çok sayıda dini bina bunu kanıtlamaktadır. Dahası Afrika'daki önemli tarihi şehirlerden bir tanesidir ve yoğun bir yerleşim dokusu ile 82 cami ve 90'dan fazla tapınağı ile Etiyopya'da bu nitelekteki yerleşimdir.

Harar'da bugün yaklaşık 45.000 kişi yaşamaktadır. Şehrin nüfusu Amhara, Oromo, Harari, Gurage ve Somali kökenli etnik topluluklardan olmaktadır. Harari halkı toplam belediye nüfusunun sadece %11.8'ini oluştururken, bu oran Amhara'lar için %40 ve Oromo'lar için %28.1'dir, bu insanlar hisarda kendilerine ait bölgelerde yaşamaktadırlar.

Harar uzun bir tarihsel dönem içerisinde yerel halkın yarattığı kendi eşsiz peyzajı ve özgün bir yaşam tarzına sahiptir. Müslüman kültürü orta çağda bir zamanlar bağımsız bir halifelik kurmuş olan ve bunu 19. Yüzyılın sonuna kadar muhafaza eden Harari adlı yerli halk arasındaki belirleyici bir role sahiptir. Nüfusu yoğun olan eski şehir içinde İslam inancı ve yerel azizlere/din büyüklerine gösterilen hürmet, mimariden peyzaj tasarımına kadar güncel yaşamın bir çok boyutuna derin etkilerde bulunmuştur.

Bu çalışma bina tipolojisi, sokak türleri, kentsel saha ve yeşil alanlar, geleneksel konutlar, mezarlar, sur duvarları ve avluları inceleyerek ve turizmin gelişimi ve peyzaj mimarlığı kapsamında bir öneri geliştirmek için sorunları ve olanakları tanımlayarak geleneksel mimari ve kentsel peyzajı bağlamında tarihi kent merkezinin mevcut durumunu değerlendirmeyi amaçlamaktadır.

1.1 Araştırmanın Amacı

Harar kentinin gelişimi ve geleneksel yerleşim dokusunda büyük ölçüde İslam kültürü etkili olmuştur. Harar'da geleneksel konutların yanı sıra dini yapıların, camilerin ve türbelerin yapılışı Harari'nin geleneksel kültürünün devam ettiğinin ve hala sürdürülmekte uygulandığını ve sakinlerinin de bu kültürü etkili bir şekilde korunduklarını göstermektedir.

Şehir, Etiyopya tarihinde İslam kültürünün önemli bir göstergesi ve geleneksel insan yerleşiminin özgün ve nitelikli bir örneğidir. Ticari ve dini binalarla dolu olan kent merkezi ile birlikte şehrin yapısı geleneksel İslam kenti niteliğindedir ve orijinal konut tipolojisi ile birlikte oldukça önemli bir kültürel kimlik yansımasıdır. Harar kenti bölgedeki mevcudiyeti ile bugün demografik değişimler sonucu zayıflamış, belirli bir kültürü temsil eden bir yerleşim örneğidir.

Harar'ın kısmen 7. Yüzyıl başlangıcında Arabistan'dan kaçtıkları zaman Muhammed Peygamber'in (s.a.v) destekçilerine Etiyopya krallığının kucak açmasından ötürü kutsal İslam şehirlerinden biri olmuştur. Tarihi şehir içerisindeki çok sayıdaki dini yapının varlığı da bu özelliği yansıtmaktadır. Kent, deve karavanları tarafından liman aracılığıyla komşu ülkelerden Etiyopya'ya nakledilen ticari ürünlere sahip önemli bir yerleşim yeri olarak da gelişim göstermektedir.

Harari halkı dokuma, sepet yapımı ve kitap ciltlemesi gibi el zanaatları ile tanınılıdır. Elle yazılmış Kuran-ı kerimler Harar'de yazılarak buradan çevresindeki bölgelere dağılmıştır.

Bu kentin kimlik açısından en özgün yanı, hiç şüphesiz mimari özellikleri, kendine özgü ve orijinal olan ve her ne kadar Arap mimarisini anımsatsa da Müslüman ülkelerde bilinen bugün diğer yerleşmelerden farklılık gösteren geleneksel Harari konutlarıdır. Bunlar organik dokuda dolambaçlı sokaklar ve dar yolların karmaşık bir kentsel yapıda birbirlerinden ayrılan konut gruplarından oluşmaktadır. Stilleri Etiyopya’da eşsizdir ve mekan tasarımları oldukça olağan dışı ve dikkate çekicidir. Harari halkı “Harari kültürü”nden söz ettiğinde aslında konutlarının özgünlüğünden söz etmektedirler. 19. Yüzyıl sonunda Hintli tacirler ahşap verandaları farklı bir kent peyzajı tanımlayan ve Hint/Harari evlerinin yapımını etkileyen yeni evler inşa etmişlerdir. Bunların mimari ve dekoratif nitelikleri artık Harari kültürünün bir parçasıdır. Kent bir kaç çağdaş binaya gelen zarar dışında hayli iyi bir şekilde korunmuştur.

Bu çalışmanın asıl amacı peyzaj mimarlığı ve turizm kapsamında geleneksel binaları, kentsel alanları, camileri, tapınakları ve türbeleri, sur duvarları, dar sokakları ve konut birimlerinden başlayarak Harar tarihi kent merkezin tanıtmak ve özgün niteliğini korumak amacı ile öneriler geliştirmektir. Böylece halk arasında kendi tarihi şehirleri hakkında bir farkındalık yaratmayı ve kent sakinleri ve turistler için kenti daha yaşanabilir kılmayı amaçlamaktadır. Bu hem halk, hem de yönetsel anlamda iyi bir ekonomik fırsat olabilecek bir şekilde turizm anlamada da ulusal ve yerel anlamda katkı sağlayacaktır.

2. KURAMSAL TEMELLER

Bu bölümde turizm olgusu irdelenerek tarihi kent merkezlerinin korunmasına yönelik yaklaşımlar ile ilgili teorik veriler detaylı olarak irdelenmiştir. Lewis Mumford'a göre kentler özgül bir zamansallık boyutu içeren ve süreç içinde kentli bir bağlamda yoğun bir şekilde gözlemlenebilecek bir biçimde, yavaş ve yoğun bir yapılanma ile ortaya çıkan yerlerdir.

Bir kent toplumsal olarak heterojen, büyük, yoğun ve kalıcı bir yerleşimdir. Mumford'a (1986) göre:

- Kent bir toplumun iktidarı ve kültürünün en üst düzeyde yoğunlaştığı bir odaktır.
- Kentler mutlak bir boyutu olmayan belli nüfusları barındıran mekanlar bütünüdür.
- Kentler kümeler olarak ortaya çıkmaktadır.
- Kentler maddi ya da sembolik fiziksel çevrelere sahip olan mekanlardır.
- Kentler içerisinde iş bölümünün olduğu ve kaynakların eşit bir şekilde dağılmadığı mekanlardır.
- Kentler belirli bir gelir kaynağına sahip, karmaşık bileşenlere sahip mekanlar bütünüdür.

“Tarihi kentler”i tanımlarken bir çok insanın aklına genelde abideler, kiliseler, tapınaklar, her çeşit dini yapı, saraylar, kaleler, tarihi şehir duvarları ve diğer kurumsal oluşturmaktadır. Bu bakış açısı genelde tarihi yerleşim alanları ve tarihi kent merkezlerini dışarıda bırakmaktadır. Mekan kullanımı ve yapıli çevrenin eklemlenmesinde belirli bir rolü olan gelenekler ve inanışlar gibi soyut miras da yer almaktadır.

Kendi özgün çeşitliliği içinde tarihi şehirler devam eden bir sürecin ürünüdürler. Böylelikle mevcut çevresel, ekonomik ve sosyo-kültürel koşulları dikkate almasının

yanı sıra, farklı dönemlerde ortaya çıkmış olan niyetleri ve gereksinimleri de yansıtmaktadır. Kentler sonuçta ortaya çıkan doku insanın yaratıcı ruhunun yansıtsa da, her bir bölgeye belirli bir kimlik kazandıracak bir süreklilik de barındırmaktadır. Tarihi olarak görülmesi kendiliğinden değil belli bir sürekliliğin bir ürünüdür. Dolayısıyla tarihi kentler tarihi kentin ilgili toplum tarafından tanındığı bölgelerdir. Bunun anlamı farkedilen niteliklerin altını oyabilecek herhangi bir değişimi gözlemek ve denetlemek için özel bir dikkat ve hatta korumayı hak eden alanlar olmasıdır.

İkinci olarak, toplumsal, ekonomik ve çevresel açıdan koruma kavramıdır. Koruma, kültürel süreçlerin yanı sıra yapılı çevrenin restorasyonunu içeren bir süreçtir. Sadece yapı gerecinin restore edilmesi değil, tarihi şehirlerdeki halkın yaşamının da geliştirilip desteklenmesi gerekir. Asıl amacı sakinlerinin güncel ihtiyaçlarına bir halel getirmeden, kentin kültürel kimliğini ve mekan duygusunu zenginleştirmektir.. Tarihi bir kent merkezinin korunması izole ve tekil bir süreç değildir; fiziksel, toplumsal ve kültürel bir takım projeleri içermektedir (Orbasli 2000). Korumanın nedenleri iki kategori de değerlendirilmektedir. Birincisi insanların kim olduklarını ve nerede olduklarını tarif etmelerini sağlayan kimliklerin pekişmesine yardımcı olmaktadır. İkincisi insanlar gittikçe gelirlerini arttırmak adına ticari kaynaklar ve turizm kaynakları olarak tarihi alanları ve binaları yeniden kullanmak istediklerinden dolayı, ekonomik önemi de bulunmaktadır.

Tarihi kentlerin korunmasının toplumsal, kültürel, ekonomik ve çevresel faydaları vardır. Toplumsal ve kültürel faydalar açısından bir toplumun veya bölgenin tarihi, mimari, ve estetik karakterini ve mirasını korur ve bir mekan ve süreklilik algısı sağlanmaktadır.

Ekonomik açısından yerel katkı sağlayarak istihdam olanağı yaratmaktadır. Restorasyonu yapılmış bir kültür varlığı ya da tarihi kent parçası turizm açısından katkı sağlamaktadır.

Çevresel yararlar açısından, toplumsal kaynakları koruyarak, daha keyifli ve nitelikli bir yaşam sağlamakta, çevre dostu yatırımları çekerek ve ekonomiyi sağlıklı bir hale

getirmektedir. Doğal ve insan yapımı güzelliklerin içinde yaşamak yaşam zevkini ve hayat kalitesini arttırır ve ayrıca belirli bir topluma ait aidiyet duygusunu geliştirmektedir. İnsanları içinde bulundukları toplumu fiziksel ve toplumsal olarak destek sağlamaktadır.

Turizm birey ve vazgeçilmez bir aktivitesidir. Çeşitlenen ve dönüşen turizmin motivasyonları ve biçimidir. Turizm yeni mekanları deneyimlemeyi ve öğrenmeyi sağlamaktadır. Turizm tur atmanın teorisi ve pratiği, zevk için seyahat etmek; eğlenmek yeni kültürlerle tanımak olarak tanımlanmaktadır. Toplumlar bu kapsamda , kültür ve yüksek nitelikli mimari bir çevre talep etmektedirler; bütün bunlarını hepsini de tarihi yerleşimler sağlayabilmektedir.

Turizmin toplumsal, ekonomik ve çevresel etkileri söz konusudur. Turizmden elde edilen toplumsal faydalar yerleşimcilerin değerlerindeki değişim, komşuluk ve aile ilişkileri üzerindeki etki, yerel normların dönüşümü, toplumsal bağların güçlenmesi ve geleneksel kültür ve hayat tarzının etkilenmesidir. Ekonomik anlamda daha fazla iş fırsatının sağlanması, iş bulma konusunda yaşanan sıkıntıların hafiflemesi, döviz gelirlerinin artması, yerleşimcilerin yaşam kalitesinin yükselmesi ve metaların daha fazla olmasıdır. Çevresel faydalar altyapının gelişmesi, tarihi binaların ve anıtların korunması ve doğal kaynakların muhafazası için gerekli güdü ve finansın sağlanması ve bir çok turistin ilgisinin çekilmesidir.

3. MATERYALLER VE YÖNTEM

Bu bölümde araştırmada kullanılan materyal ve yönteme yer verilmiştir.

3.1 Materyal

Araştırmanın ana materyalini Etiyopya, Harar kenti tarihi kent merkezi oluşturmaktadır. bu kapsamda konu ile ilgili her türlü yazılı, çizili ve görsel malzeme, tarihi belgeler, kitap, tez, araştırma ve makale materyal olarak kullanılmıştır.

3.2 Yöntem

Araştırmada kullanılan yöntem üç aşamalıdır. Birinci aşamada Etiyopya, Harar kenti, tarihi kent merkezinde arazi etüd analiz ve değerlendirme çalışmaları yapılarak mevcut durum saptanmış, sorular ve olanaklar belirlenmiştir.

İkinci aşamada ise alan ile ilgili teorik altyapı oluşturmak ve alanine tarihi gelişiminin ortaya konması için literatür çalışması yapılarak tarihi kent merkezinin tarihi süreç içindeki gelişimi ve mevcut durumunu ortaya konmuştur.

Son aşamada ise arazi etüd ve analiz çalışmaları ile literatür verileri sentezlenerek harar kenti için turizm ve peyzaj mimarlığı kapsamında öneriler geliştirilmiştir.

4. ARAŞTIRMA BULGULARI

Bu bölüm Harar kenti, tarihi kent merkezinde yer alan şehir duvarları, kapıları, açık alanlar, camiler, türbeler ve geleneksel Harari konutları, Harari kent merkezinin tarihsel arka planı ve kent merkezinin kültürel ve mimari özelliklerini irdelenmiştir.

Öncelikle, farklı dönemlerde Harar kent merkezinin tarihi süreç içindeki gelişimi ortaya konmuştur. Etiyopya Doğu Afrika'da güney Kızıl Deniz Bölgesinde yer almaktadır. Batıda Sudan ve Güney Sudan, kuzeyde Eritrea, doğuda Cibuti ve Somali ve güneyde Kenya ile sınırlanmıştır.

Harar, ülke başkenti Addis Ababa'ya 526 km. uzaklıkta Etiyopya'nın güney doğusunda yer almaktadır. Bu kenti Oromia Ulusal Bölgesel Eyaleti çevrelenmektedir. Harar Dire Dawa'nın 52 kilometre güney doğusunda konumlanmaktadır. Kuzeyde geniş Danakil Çölüne, güneyde zengin sığır otlaklarına ve doğuda Harar Dağları'nın bereketli topraklarına bakan Büyük Uçurum Vadisi'nin doğu duvarı üzerinde yer almaktadır. Kent geniş bir platonun üzerindeki iki nehir arasında uzanmaktadır. Kenti çevreleyen dağlar Büyük Uçurum Vadisi'ni Ogaden düzlüklerinden ayırmaktadır.

Geleneksel ismi Harar Jugol olan Harar'ın tarihi kent merkezidir; kentin güney doğu kısmında yer almaktadır. Harar Jugol tarihi sur duvarı Etiyopya'da Harari idari bölgesinin başkentidir. Bütün idari işlevlerden sorumlu yedi *kebele* (en küçük idari birim) birimine ayrılmıştır. Bu tez asıl olarak Harar tarihi kent merkezi (Harar Jugol) odaklanmaktadır.

Harar Kenti yedi Argobbas Köyü'nün bir araya getirilmesi ile oluşturulmuştur. Söylence odur ki, Temmuz 1256 tarihinde Arap Yarımadası'ndan bir şehir kurmak için bu bölgeyi seçen 405 şeyh gelmiştir. Söz konusu bölgenin seçilme sebebi, yaklaşan düşmanı görmeye müsaade eden bölgenin yüksek konumuna bağlı olarak stratejiktir olmasıdır. Her bir semt/mahalle için bir cami ve muhafaza altındaki bir kapıyla birlikte kentin beş mahalle olarak örgütlenmesinin sorumlusunun kentin baş ermişi olan Abadir olduğu söylenmektedir (Abbas 1992).

Farklı zamanlarda farklı yöneticiler kenti idare etmişlerdir, ama bunların en ileri gelenleri İslam hanedanlığı dönemi, Mısırlılar dönemi, Habeşliler dönemi, İtalyan işgali dönemi, askeri hükümet zamanı ve bugünkü yönetimdir. Bütün bu dönemler boyunca kenti ele geçirmek için bir çok savaş gerçekleştirilmiştir. Ancak Habeşliler döneminde Harar bugünün Etiyopyasının diğer kısımlarına ilhak edilmiştir. Bundan sonra kent tarih boyunca önemli konumunu yitirmiştir.

İkinci olarak, bu çalışma kent duvarları ve kapıları, açık alanlar, camiler, türbeler ve geleneksel Harari evleri gibi kent merkezinin kültürel ve mimari özelliklerini incelemektedir.

Surlar: Harari’de kenti çevreleyen surlar Jugol olarak bilinmektedir–bu terim aynı zamanda duvarlar içerisindeki bölgeye ve iç şehrin kendisini de tanımlamak için kullanılmaktadır. Tarihsel anlatılara göre 13. yüzyılda kentin duvarlarının inşasına başlayan Yacine Ait al-Barak’dı. Ancak her birisi bir gözetleme kulesi barındıran sadece beş kapı inşa edilmiştir. Bu beş kapının (Argob Bari kapısı, Suquta Bari kapısı, Duke Beri kapısı, Badro Bari kapısı, Asmaadin Bari kapısı) –kuzey, doğu, güneydoğu, güney ve batıda- yerine stratejik savunma amaçlı olarak karar verildi, ancak aynı zamanda ticaret rotalarına ve şehir çevresindeki küçük göllere yakınlığı da bir rol oynamıştır. Kentin kurulması ile ilgili tarihsel anlatılar aynı zamanda beş sayısının seçilmesinin İslam’ın beş şartı ile ilgili olduğunu yönündedir.

Ana meydan (Faras Magala): Ana meydan Faras Magala sinema ve kafeleri içeren bölgenin merkeziliğine bağlı olarak yoğun bir özelliği haiz olmasının yanı sıra, ana caddenin sonunda yer alır ve bu caddenin tipolojisini yansıtmaktadır. Buna ek olarak, Harar asıl qat pazarı burada yer alır (insanlar ayrıca qat’ı daha az miktarlarda Asmaadin Bari ve merkezi pazar olan Gidir Magala’da satarlar).

Camiler: Harar tarihi kent merkezinde yer alan camiler 10. ve 19. yüzyıl arasında inşa edilmişlerdir. Şu anda Jugol duvarları içerisinde 82 tane cami vardır. Harar camileri kentin kendine özgü güzelliğini daha da arttırırlar. İnşaatları şehrin kentsel peyzajına

uyum sağlayacak şekilde yerel taşların, hashi taşlarının, taş kirecin ve noranın bir arada kullanılmasıyla gerçekleştirilmiştir.

Türbeler: Harar’da türbe demek bölgede 12. yüzyılda yaşamış ve ritüelleri ve inanç pratikleri Harari kültürünün oluşumunda rol oynamıştır. Türbe yapılar *awach* olarak adlandırılmakta ve çeşitli biçimlerde olabilmektedirler. Ayırt edilebilen iki çeşit türbe vardır: yapılı biçimler ve *galmalar*. Bunlar kentin kültür mirasının bir bölümünü oluşturmaktadırlar.

Geleneksel Harari konutları: Bunlar Harar kentinin mimari mirasının önemli bir parçasını oluşturmaktadırlar. Evler Harari kimliğinin sembolleridir ve son derece özgün bir niteliğe sahiptirler. Harari geleneksel evi Harari kültürü sözcüğü ile değişimli olarak kullanılabilir zira konutlar kültürlerinin bir yansımasıdır. Harar Jugol’da üç çeşit konut görülmektedir. Bunlar geleneksel (ge abad –*ge gar*) konut, Hint konutu ve karışık türden konutlardır.

Geleneksel (ge abad - *ge gar*) Ev; *Ge abad* üst kata *quti qala* olarak adlandırılan bir odanın yanı sıra girişi katında *gidir gar*, *kirtat* ve *dera* adlı üç odadan ibaret esas olarak bir dikdörtgen birimden, *ge gar*, oluşur. Evin asıl toplanma yeri avludur. Bu ayrı bir yerdedir ve bir kapıyla birlikte bir duvarla sokaktan ayrılmaktadır. Çeşitli aktivitelere ev sahipliği yapan ortak bir alandır.

Hint Evi: Harar’da karşılaşılabilecek olan ikinci ev tür “1887’de Harar’ı fethettikten sonra gelen Hintli tacirler” tarafından inşa edilmiştir” (Eldon 1998). Konutların çoğu kentin en üst noktası olan bayır üzerinde inşa edilmiştir. Bunlar esas özelliği birinci katlarının caddeye veya avluya bakan asıl cephesi ahşaptan veranda olan basit dikdörtgen şeklinde iki katlı konutlardır. Bir çatıyla kaplanmışlardır ve bilindik Harari evlerinden daha yüksektedirler ve şehrin manzarasına hakim olarak şehirde inşa edilmişlerdir.

Karışık tip konutlar: Üçüncü konut türü geleneksel Harari türü ve onun Hintliler tarafından getirilen kültür ile inşa edilmiş karışık türdür. Orijinal geleneksel ev

değişmezken, yeni parçaları Hint modelinden esinlenmiştir. Genişletme sürecinde geleneksel evin değiştirilmediği görülmektedir, zira getirilen çözüm eskisine dokunmadan yeni bir ev veya odalar inşa etmektir. Yeni parçalar basit bir dikdörtgen biçimine sahiptir ve Harari tarzının mimari karmaşıklığına sahip değildir. Giriş katında yeni odalar avluya açılır, pencereleri vardır ve avlunun tek bir tarafı boyunca inşa edilmiş düz bir odalar dizisi oluşturmak için birbirlerine eklenmiştir. İkinci katta da odalar aynı şekilde dışarıdan bir merdiven tarafından da ulaşılabilen bir dış ahşap galeri tarafından erişilmektedir.



5. SONUÇ

Harar, eski kent dokusu içinde hayat tarzını mıcızevi bir şekilde sürdüren ettiren eşsiz bir şehirdir. Bu gerçek kapsamında tarihsel bir bölgeye sahip olan bir kent merkezinin hem fiziksel, hem de toplumsal çevrenin bozulmasından ciddi şekilde zarar gören bir çok Etiyopya şehriyle zıtlık oluşturmaktadır.

Önceki bölümlerde bu tarihsel kent merkezinin incelenmesine göre şimdi açık alanlar (meydanlar), caddeler, şehir kapıları ve duvarları ve geleneksel evleri peyzaj mimarlığı ve turizm açısından tartışılacak öneriler geliştirilmiştir.

5.1 Şehir duvarları ve şehir kapıları (giriş kapıları)

Şehir duvarları ve kapıları farklı mahallelerin yapısında hayati bir önemi olup kent merkezine bir kimlik kazandırmaktadır. Kent kapılarının bir çoğu Asmadin Bari Kapısı ve Harar Bari Kapısı dışında kalanlar için zarar görmüşlerdir. Bunları restore etmek ve tarihsel önemini devam ettirmek veya korumak için kuramsal çerçevemize ve amaçlarımıza dayanarak farklı boyutları değerlendirmektedir

- **Koruma önerileri**

Şehir duvarının temeli: duvardan geriye kalanların ıslahında şunlar yapılmalıdır: duvar yakınındaki bitki örtüsü temizlenmeli, duvarlar sağlamlaştırılmalı, asıl yapı teknolojisine uygun olarak harçlı eklem yerlerini açığa çıkartmak ve duvarın merkezine harçlı kireç enjekte edilmelidir.

Şehir duvarının dış görünüşü: taşlar şiddetli hava koşullarından zarar görmektedirler ve bunun bir sonucu olarak zarar görmüş ve ufalanmış taşlar kaldırılmalı ve yerel bir malzeme, bir başka deyişle yerel taşlarla, restore edilmelidir. Bazı bölgelerdeki tahkimatta çatlaklar bulunmaktadır. Bunlar orijinal olanın rengiyle uyumlu bir şekilde harç ile dengelenmelidir.

Giriş kapıları: Bulunan neredeyse bütün kapılar ya tamamen zarar görmüştür veya Asmadin ve Harar Duke kapıları dışındakilerin bazı kalıntıları bulunmaktadır. Dolayısıyla geriye kalan bütün kapılar yerel taş malzemesi ve kili mevcut olanla karıştırarak harç olarak kullanarak restore edilmelidir.

Özetle, kapılar ve duvarlar çevreleyen yolların zemin ıslahı ile ilgili olarak doğru malzemeleri (harç olarak taş ve kil) ve geleneksel teknikleri kullanarak restore edilmelidir. Her bir kapı mülkiyeti tanımlayan sürekli tarihsel yapının bir parçası olduğu kadar, ayrı da düşünölmelidir. Aydınlatma sağlanmalıdır.

- **Peyzaj mimarisi ve mimari öneriler**

Kent surlarının çevresinde mahalle yakınında peyzaj tasarımı sorumludur. Bu nedenle peyzaj düzenlemeleri gerekmektedir.

İstihkamin yakınındaki kaldırım: duvarın hizalanması doğru bir şekilde aşağıdaki zemin kalıntıları vurgulanmalıdır, kullanılan malzeme yerel kesme taş olmalıdır ve duvarda görönen özel rastgele kullanılmış moloz örüntüsü kopyalanmalıdır. İnsanların bunu yorumlamasına yardım etmek için belirli aralıklarla bilgi levhalarına ihtiyaç olacaktır. Bu kaplama bütün duvar boyunca devam etmelidir.

Kapılar ön plana alınarak vurgulanmalıdır. Kapılar kente doğru giden ana yolun farklı yerlerinde bulunurlar. Bu kapıları işaretlemek tarihi kent merkezine bir kimlik kazandırmaya yardımcı olmaktadır. Kapıların tasarımı özgün ve kimlik kazandırıcı nitelikte olmalıdır, ancak tanımlanabilir ve birleştirici bir tema doğrultusunda gerçekleştirilmelidir.

Kimlik yaratmak: Bugün giriş kapılarını tanımlayacak bir işaret bulunmamaktadır. Girişi işaretlemek için Harar kapısında olduğu gibi bir logo yaratılması özünde antik şehrin doğru alıgilanmasına yardımcı olacaktır. Bu işaretler tarihsel olaylara göre her

bir kapıya yapıştırılmalıdır. Bu hem kent sakinleri, hem de turistler için farkındalık yaratacaktır.

Oturma bankları ve sokak aydınlatması: belirli bir mesafeyle ve sur duvarı boyunca oturma birimleri ve sokak lambaları yerleştirilmelidir. Bu, gündüz ve gece ziyaret edilebilecek olan tarihsel kent merkezini ziyaret edenler için daha güvenli bir yürüyüş ortamı yaratacak şekilde işlevsel ve keyif alınabilen bir ortam oluşturacaktır.

Ağaçlandırma: Sur duvarının yakınındaki bitkilerin korunması gerekmektedir: duvarın çevresinde yürüyen ve sıralarda oturan insanlar için gölge yaratır ve mahalle için açık yeşil alan oluşturmaktadır. Bu bölgede bir bitki seçerken bitkinin köklerinin sur duvarının temeline zarar vermemesine dikkat edilmelidir, ağacın geniş yaprakları olmalıdır ve sürdürülebilirlik doğal türler kullanılmalıdır. Bu kapsamda Cordia Africana ağacı alanı için önerilmektedir. Bu hızla büyüyen, geniş yapraklara sahip ve 25 metre uzunluğunda bir ağaçtır.

- **Turizm önerileri**

İstihkam duvarının yakınına sağlıklı bir ulaşım olmadığından, turistlerin bütün duvarı dolaşmaları zor olmaktadır ve bu da seyahatlerinden memnuniyetsiz kalmalarına yol açmakta ve bu bölgeye geri gelmeleri ihtimalini düşürmektedir. Sonuç olarak, eğer istihkam duvarı üzerine yapılan öneriler uygulanırsa, ülkenin içinden ve dışından gelen turistlerin sayısının ciddi bir artış kaydetmesi olasıdır. Aynı zamanda, bu, hükümet ve bölge sakinleri için bir geçim kaynağı olabilir, örnek olarak gençler ziyaretleri sırasında turistlere yardımcı olabilir, örgütlü bir şekilde kendi kültürel ürünlerini satabilir ve sur duvarlarını korumak için farkındalık yaratabilir ve bölge sakinlerinin gurur ve güvenini arttırabilecektir.

5.2 Ana (Andigna) Cadde ve Makina Girigir Caddesi

Bugün arabaların kenti geçmek için kullandıkları aks batıdan doğuya doğru uzanmaktadır. Bu cadde esas olarak taksiler tarafından kullanılmaktadır. Ana cadde Harar kapısını Faras Magala meydanına bağlayan caddedir. Ve Makine Girigir caddesi Faras Magala'dan Gidir Magala ve Suqtuat kapısına kadar uzanmaktadır.

- **Mimarlık ve Peyzaj mimarlığı açısından öneriler**

Bu eski tarihsel kentte, ana caddeler farklı aktiviteler için önemli bir role sahiptirler. İşlevsel olarak etkin olmak için caddelerin durumu çok iyi korunmamış ve tasarlanmamıştır. Bir öneri olarak ben ana meydanların her ikisini de şehir kapıları ile birbirine bağlayan bir yeşil koridor yaratılması gerekmektedir.

Ana cadde ve Makina Girigir Caddesi: bu cadde çimenlik ile kaplanmış yürüme alanları dışında aynı kalmalıdır ve dahası bu alanların kesme taş ile süslenmesi önerilmiştir. Oyulmuş kesme taşlar yağmur suyunun daha iyi bir şekilde süzülmesi ve ekolojik fayda açısından önemlidir. Ağaçlar gölge işlevi görmesi, estetik algıları geliştirmesi, rahatlık sağlaması ve farklı ekolojik işlevlerde bulunması adına dikilmelidir. Benim önerdiğim ağaç türü Jacaranda Mimosfolia önerilmektedir: çok hızlı büyüme, yaygın yapraklarını döken bir ağaçtır, tüylü yapraklara sahiptir, mavi-menekşe çiçekler açmakta, yuvarlak ağacimsi kapsülleri bulunmaktadır. Bu ağaçları önerdiğim asıl mekan oturma yerleri ve yerel pazar yerleri olarak gösterilen yerlerdir. Dolayısıyla bu türden yerel aktiviteleri zenginleştirmek ve devamını sağlamak için ağaçlar tahtadan oturma sıralarıyla birlikte bu mekanların yakınında dikilmelidir.

Pergolalar, sokak ışıkları ve oturma sıraları: ağaçlara ek olarak, gölgelikler sokağın gölgelenmesini geliştirmek ve yağmura karşı bir sığınak olarak sağlanmalıdır. Sokağın peyzajı tipik folk-ticari kent görüntüsünü hayli temsil eden görünüş için değil, ama daha ziyade kaldırımlar, oturma alanları, yeşillik ve sokak ışıklandırması açısından geliştirilmelidir. Bu araç trafiğini yaya yolundan sadece yolla ayıran koridor boyunca

ağaçların (Jacafaranda Mimosfolia) ve çimenliğin sağlanmasıyla kuvvetlendirilebilecektir. Bir ölçek ara bırakarak, oturma sıraları ve sokak ışıkları hem caddenin işlevini hem de estetik görünüşünü güzelleştirmek için kullanılmalıdır.

Kısaca, Jacarabda Mimosfolia ağaçlarının, sokak lambalarının, kesme taş kaldırımların ve oturma sıralarının sağlanması şehir içerisinde görsel ve fiziksel erişimi arttıracak, inşa sırasında yerel malzemelerin (kesme taş kaldırım) kullanımını sağlayacak, dışsal yüksek sıcaklıktan sıkıntı çekmeden bir turistin tarihi kenti takdir edebileceği gölgeli bir cadde yaratacak ve bölge sakinlerinin günlük aktivitelerini arttıracaktır, yeşil koridordan mürekkep caddeler meydanları kapılara bağlayacaktır.

- **Turizm önerileri**

Turizmle ilgili olarak, tarihsel kent içerisindeki ana caddenin geliştirilmesi önemli bir role sahip olacaktır, örnek olarak turist sayısı artacaktır (mevcut durumda gün içerisinde yüksek sıcaklığa bağlı olarak kimse dışarı çıkmak istememektedir) ve bu insanlar binaları ve kent mirasını takdir edeceklerdir, caddelerde farklı aktiviteler gerçekleştirilebilecektir, kadınlar uygun bir estetik çevrede kendi sepetlerini satabileceklerdir ve bütün bunlar bölge sakinlerinin doğaya olan farkındalıklarını arttıracaktır. Bu aynı zamanda bölge sakinleri için bir gelir kaynağı anlamına gelecek ve bu insanların hayat koşullarını geliştirecektir. Ve hükümet için de gelir yaratacaktır.

5.3 Faras Magala ve Gidir Magala meydanları

Tarihi kent merkezi içerisinde yer alan bir meydan ekonomik, siyasi ve eğlence aktiviteleri açısından önemli bir rol oynar. Harar kentinde bulunan meydanlara ne işlevsel, ne de estetik açıdan iyi bakılmamıştır. Bütün bu sorunlara bağlı olarak meydanların tasarlanması ve işlevsel bir hale getirilmesi hayati önemi taşımaktadır.

- **Mimarlık ve Peyzaj mimarlığı açısından öneriler**

Kaldırımlar: kentsel alanda iki meydanın görünümüne sert bir yüzey hakimdir. Dolayısıyla kaldırım malzemesinin seçimi hem görsel nitelik, hem de işlevsel anlamda büyük önem taşımaktadır. Sonuç olarak yerel bir taş kullanılabilir. Bu malzemeyi kullanmak sağlamlık kazandırmaktadır ve estetik olarak da nitelikli olup aynı zamanda mevcut özelliklerin bozulmamasını sağlar ve ana (Andigna) cadde yaya yolu ile bütünlüğü korur. Kaldırım malzemesinin kendisinin renginin, biçiminin veya yapısının değiştirilmesi bir odak oluşturabilmektedir. Kaldırım malzemesi, örnek olarak kesme taş, uygun olacaktır.

Bitkilendirme: Çeşitli bitki türleri (ağaçlar, çiçekler, çimen) estetik, gölgelik veya görsel nitelik gibi farklı amaçlar uğruna bu meydanların tasarımında kullanılmalıdır. Ayrıca sert yüzeylerin veya keskin çizgilerin genelde ağır ve bazen de bozucu etkilerini yumuşatmaktadır. Bu anlamda Erthyryna Abissinica önerilmektedir. Bu bitki yapraklarını döken bir ağaçtır, turuncu-kırmızı çiçekleri olup hızlı büyüyen bir türdür. Meydanlar da görsel etki sağlayarak bir arka plan oluşturmaktadır. Amur Adone gibi çiçek açan bitkiler de algılanan çevreye renk ve koku açısından bir çeşitlik katmak açısından alan için önerilen diğer türdür.

Yüzey suyu: bu meydanlara su yüzeyleri oluşturmak bir odak noktası veya estetik olarak rahatlatıcı bir görüntü kazandıracaktır. Bunlar durgun sular, çeşmeler veya bunların çeşitli kombinasyonları şeklinde olmalıdır. Durgun su yüzeyleri daha rahatlatıcı veya sakin bir çevre sağlarken, çeşmeler mekana hareket, canlılık ve dinamizm katacaktır. Aydınlatma ile birlikte bu sular ve bitkiler hava karardığında çekici ortamlar sağlayacaktır.

Alanda kullanılacak donatı: Söz konusu her iki meydan için de sıralar/oturaklar, dış aydınlatmalar, çöp kutuları ve yön işaretleri kullanılmalıdır. Bunlar ya düzenli aralıklarla ya da farklı bölgelerde gruplar halinde yerleştirilmelidir. Ayrıca, daha eğlenceli ve hoş bir hale getirmek için taşınabilir bankların kullanımında önerilmektedir. Ayrıca farklı zamanlardaki farklı aktiviteler için alan yaratılabilecektir. Oturma

elemanları kullanıcıların çevreyi görmesine, incelemesine ve bunun keyfini çıkarmasına olanak sağlayacaktır. Alan içerisinde kullanıcının geçirdiği zamanı artacaktır. Bütün bu eşyalar tasarımda bütünlüğü sağlamak için birbirleriyle uyum içinde tasarlanmalıdır.

Meydanların peyzaj tasarımı kimlik oluşumunda önemlidir, mekan algısı yaratarak, kent imajına katkı sağlamakta; toplumsal aktiviteleri ve iletişimi arttırmakta, çevrenin niteliğini zenginleştirir, hem fiziksel, hem de toplumsal olarak erişilebilir çevre yaratarak, sanatı, kültürel aktiviteleri ve eğlenceyi teşvik etmektedir.

- **Turizm boyutu**

Araştırma alanında yer alan meydanlarda halkın kültürel ürünlerini, sepet işlerini, giyim ve yemek kültürünü pazarlamaları gibi veya bayramlardaki festivaller gibi çeşitli etkinlikler düzenlenebilecektir. Her ne kadar bu mekanların mevcut kötü durumuna rağmen turistler geliyorsa bile, bölgeye iyi tasarlanmış bir görünüm kazandırılabilir.

5.4 Anıtsal Yapılar

Kentsel alanda çok az sayıda kendine özgü bina “anıtsal bina” olarak nitelendirilmektedir. Bunlar mimari özellikleri açısından değil, aynı zamanda haiz oldukları tarihi değer açısından da istisnai binaları içermektedir. Bunlar Friday Mosque (Cuma Camiisi), Central Church (Merkez Kilise) ve Rimbaud Evi’dir. Bu binalar geleneksel yapıların tipolojilerinin anlaşılması açısından önemlidir.

Cuma Camisi, Merkezi Kilise ve Rimbaud Evi

- **Mimarlık ve Peyzaj mimarlığı açısından öneriler**

Cami ana cadde ekseninde yer almaktadır. Caminin yakınlarındaki manzara özellikleri bulmak zordur. Bu tarihi binanın estetik açısından ve işlevsel kullanımını zenginleştirmek için mahalle bütünü peyzaj tasarımı açısından yeniden yapılandırılmalıdır. Caminin girişi boyunca cadde için kullanılan kaldırım, kesme taş ile hesaplanmalıdır. Böylece bütünlük ve devamlılık sağlanabilir. Ancak odak noktası ve yapı kazandırmak için daha farklı bir malzeme de kullanılabilecektir. Girişte su yüzeyi oluşturularak çekicilik ve serin bir atmosfer yaratılabilecektir. Sokak aydınlatması da hem turistler, hem de bölge sakinleri için hava karardığında güvenli ve hoş bir çevre yaratmak için düzenli aralıklarla uygulanmalıdır. Bu mekanda kullanılacak bitki türü *Erthyria Abissinica* olarak önerilmektedir. Bu bitki yapraklarını döken bir ağaç türüdür, turuncu-kırmızı çiçeklere sahiptir, hızlı büyüyen ve genişleyen bir ağaçtır. Çekici bir görsel etki yaratmaktadır. *Amaryllis* gibi çiçek açan bitkilerin kullanımı da önerilmektedir. Süs olarak kullanılan bu bitki çok parlak renkli çiçeklere sahiptir. Çevre boyunca oturma birimler kullanıcıların çevreyi görmesi, incelemesi için çıkarmasına olanak sağlayacaktır.

Kilise, Faras Magala Meydanı olarak adlandırılan ana meydanın önünde yer almaktadır. Burada kullanıcılar için çeşitli işlevleri olan büyük yeşil bir avlu kilisenin içinde yer almaktadır. Girişten başlayıp bütün avluya uzanan kaldırım yerel bir taştan yapılmıştır. Bu iyi korunmuş ve iyi tasarlanmış bir peyzajdır. Ancak peyzajın bazı özellikleri kullanılmamıştır: yüzey suyu, ampüller ve oturma sıraları. Kaldırım boyunca çekici ve keyifli bir mekan yaratmak için düzenli aralıklarla aydınlatma elemanları yerleştirilmelidir. Ve ayrıca taşınabilir ve sabit oturaklardan oluşan oturma sıraları avlunun sert yüzeyi boyunca kullanılmalıdır. Girişte çeşme gibi uzatılmış bir su yüzeyinin kullanımı serin bir atmosfer yaratacak ve meydanın gürültüsünden uzak, kulağa hoş gelen bir ses oluşturacaktır. Bu meydan için önerdiğim ağaç *Erthyria Abissinica*'dır. Bu ağaç yapraklarını döken bir ağaçtır, turuncu-kırmızı çiçek açmakta,

hızlı büyümekte ve geniş taca sahiptir. Hem meydan, hem de kilisenin girişine çekici bir görünüm katacaktır.

Rimbaud Evi Mısır işgali esnasında Hintli tacirler tarafından inşa edilmiş olan Hint evlerinden bir tanesidir. Basit, iki katlı, dikdörtgen bir binadır, en önemli özelliği giriş katındaki ve ilk kattaki bütün odaların avluya bakmasıdır. Bugün bina bir kültür merkezi ve kütüphane olarak hizmet vermektedir. Bu tarihi bina çok sayıda turistin ilgisini çekmektedir. Ancak binanın hemen yanında avludaki ve bina yanındaki bütün peyzaj özellikleri işlevsel değildir, ve burada herhangi bir tasarım yoktur. Avlu, okumak ve dinlenmek isteyen insanlar için çim yüzeyler oluşturulmaktadır. Kaldırım yerel bir taştan yapılmalı ve düzenli aralıklarla oturma sıraları yerleştirilmelidir. Her bir oturma sırasının yanına ampüller ve çöp kutusu koyulmalıdır. Ve ayrıca merkezdeki avluya bir su yüzeyi eklemek estetik bir çekicilik ve serin bir atmosfer sağlayacaktır. Bu mekanda kullanılacak ağaç hızlı büyüyen, uzun ve çekici pembe-kırmızı çiçeklere sahip olan Hageni Abysinica önerilmektedir. Girişin yakınına dizilecek Aster çiçekleri çekici bir mekan yaratabilmek için kullanılmalıdır.

- **Turizm önerileri**

Bütün bu anıtsal binalar turizm açısından kent merkezinde önemli bir yere sahiptir. Bu bölgeye gelen neredeyse bütün turistler söz konusu binaları ziyaret etmektedirler. Bu anlamda alanine doğru tasarlanmış bir peyzaj düzenlenmesine gereksinimi vardır. Özellikle bu alanlardaki, cami ve kilise, dini seremoniler esnasında ülkenin çeşitli bölgelerinde önemli sayıda turist bu etkinlikleri izlemek için gelir, aynı zamanda ülke dışından turistler de bu etkinliklere katılabileceklerdir. Dolayısıyla bu kentte din turizmi kentin gelişiminde önemli bir yer tutacaktır. Dahası turizm, kültürel ve sanatsal ürünleri, dini objeleri, kültürel yemekleri ve müzik ürünlerini satanlar için bir gelir kaynağı olacaktır.

Kentte bulunan geleneksel konutların mimari özellikleri vardır ve önemli bir tipolojik değer taşımaktadırlar. Bunların bir çoğu kötü koşullar ve modern dönüşümlerden korunmalıdır ve mümkün olduğu kadar yeni binalardan uzak tutulmalıdır. Bu binalar

otantikliđi ve güzel özellikleri sağlam koruma düzenlemeleri gerektiren kamusal binalar ve özel binalarla ilgilidir.

5.5 Geleneksel Konutlar

Kentte bulunan geleneksel konutların özgün mimari özellikleri vardır ve önemli bir tipolojik değere sahiptirler. Bunların bir çođu kötü koşullar ve modern dönüşümlerden korunmalıdır ve mümkün olduđu kadar yeni binalardan uzak tutulmalıdır. Bu binalar otantikliđi ve güzel özellikleri sağlam koruma düzenlemeleri gerektiren kamusal binalar ve özel binalarla ilgilidir.

- **Koruma önerileri**

Binanın bütün tarihsel değeri tarif etmek hususunda önem arz eden sütunlar, pencereler ve kapılar ve bunların boyamaları, perdahları ve renkleri gibi bir çok dış ahşap özelliđi mevcuttur. Bazı evlerde, bina kaplaması tamamen ortadan kalkmıştır. Boya ile ilgili olarak, ahşabı boyamak, mümkünse cilalamak gerekmektedir. Cephede aynı kahverengi, beyaz ve mavi boya kullanılmalıdır, zira bu renkler bina ve eski kent için uygundur. Evlerdeki dış ahşap yüzeyin bazı kısımları zarar görmüştür. Bu ahşap öđelere zarar görmüş olan kısımları kaldırıp, aynı şekilde boya sürmek suretiyle bir koruma çalışması uygulanmalıdır. Geleneksel evlerin orijinal kapılarının bazıları kayıptır ve bugün tamamen uyumsuz demir kapılar takılmıştır. Sonuç olarak evlerin mimari yapılarına tamamen aykırı olan metal kapılar kaldırılmalı ve ahşap kapılar ile değıştirilmelidir. Yeni kapılar tarihi mekanın tarzı, dönemi ve özelliđi ile uyumlu olan yeni bir tasarım olabilir. Neredeyse bütün pencereler ahşaptan yapılmadır. Bazı bozulmuş pencereler ve pencere parçaları yapının güçlendirilmesi ve kötü havalara karşı alınan koruma tedbirleri ile tamir edilmeli, korunmalı ve dengelenmelidir. Yapılan onarımlar fiziksel ve görsel olarak uyumlu olmalıdır. Pencereler ciddi anlamda bozulmuş ve kayıp parçaları fazla ise değıştirilmelidir. Yeni yapılan çalışmalar biçim ve detay açısından eskileri ile uyum içinde olmalıdır.

Evlerin dış duvarları kullanılan taş ve toprağın rengine bağlı olarak kahverengi bir renge sahiptir. 20. yüzyılın başlarında Hintli tacirlerin ve diğer yabancı insanların bölgeye gelişine bağlı olarak ortaya duvarları beyaza boyamak ve caddelerin renk ve boyutlarını ciddi oranda değiştirmek gibi bir eğilim ortaya çıkmıştır. Dahası, duvarların beyaza boyanması evleri yağmurdan korunmakta ve geleneksel yapının sürdürülebilirliğini sağlamaktadır.

Son zamanlarda insanlar sokak peyzajına pitoresk ve canlı bir hava katan renkler (yeşil ve mavi) kullanmaktadır. Tarihi bir kent olarak burada çekici ve antik zamanları hatırlatan doğal kahverengi renk korunmalıdır. Ancak aynı zamanda mevcut eğilim geleneksel sokaklara hayli büyüleyici ve pitoresk bir hava katmaktadır. Genel olarak bazı sokaklar beyaz ve diğer renklere boyanmış diğer sokakların aksine kendi özgün niteliklerini korumaktadırlar.

Taşçılık: İşin koruma kısmında taş duvarların, kapı eşiklerinin, yapıştırma düzenlerinin, kaplamaların ve renklerin durumları göz önüne alınmalıdır. Taş duvarlar basitçe kireç taşı ve bununla ilgili toprak mlazemeleri kullanarak eski tekniklerle yapılmıştır. Genelde zemin kattaki taşçılık bir şekilde birinci kattakinden daha iyidir. Bazı evlerde birinci kat ufalanarak kötü bir hale gelmiştir. Bozulan harç derzleri, gevşeyen taşlar, rutubetli duvarlar veya dökülen sıvalar en önemli sorunlardır. Bu sorunlarla ilgili olarak yapılması gereken, doğal sert fırçalar ile düşük basınçlı su yolu ile duvarların temizlenmesidir. Taş duvarlar ve diğer taş unsurlar harcın çözüldüğü, harç derzlerinde çatlaklar olduğu ve duvarların rutubetli olduğu yerlerde harç derzlerini yeniden doldurarak onarılması gerekmektedir.

- **Mimarlık ve Peyzaj mimarlığı açısından öneriler**

Bir çok geleneksel evin merkezinde avlu vardır. Bazılarında avlu zemini sıkıştırılmış topraktır ancak bugünde çimento tercih edilmektedir. Avludaki peyzaj özellikleri göz önüne alındığı zaman şu gibi öneriler getirilebilir:

Kaldırım: Sert yüzeyi çimento ile kaplamak yerine avluda kaldırım malzemesi olarak kesme taş kullanılmalıdır. Bu konut ve yakın çevresi için daha uyumludur.

Oturma bankları: avlunun bazı köşelerinde bir veya iki oturma sırası sağlanmalıdır. Çoğunlukla avluda sepet işi yapan ve kültürel ürünler üreten kadınlar vaktinin çoğunu harcamaktadır, dolayısıyla oturma sıraları bu insanlara işlerinde yardımcı olmaktadır.

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