Integrated Approach for Heritage Conservation in Mekelle, Ethiopia: through the Historic Urban Landscape Approach
エチオピア・メケレの遺産保存のための統合的手法の研究―歴史的都市景観からのアプローチ

[Document subtitle]

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Abstract

The heritage of Mekelle city in Ethiopia is at high risk from the pressure of rapid changes in urban development. Mekelle is the second largest city in Ethiopia with over 800,000 population estimation in 2020. It is a dynamic city witnessing a wide range of overall spatial and populous expansion over the last three decades. The infrastructure development and constant change in the city has put a great pressure in the urban heritage of the city, and surrounding rural settlements. There is lack of proper heritage registration system in the region to facilitate conservation. In addition, many of the potential heritage sites are not identified so far. There is no city level heritage management plan as well. Without any legal protection many heritages of the city are critically endangered and are being destroyed through new developments.

This thesis is an attempt to tackle the challenges of heritage conservation in Mekelle city. In this thesis, the author introduces a platform for the implementation of historic city conservation in developing countries through the collective experiences compiled in the Historic Urban Landscape approach. Mekelle was studies as case city for this research. The author conducted several field activities in Mekelle, Ethiopia and surrounding areas. Site observation, documentation and interviews were conducted. Previous studies were also used as secondary sources.

As a result, this research looked into Mekelle city from different angles. These studies include of heritage policy of Ethiopia, Mekelle's history of urban planning, nature of urban heritage and important stakeholders. The development of Mekelle is currently guided by the structure plans that are revised over ten years period. This comprehensive study aimed at facilitating the development of tailor-made heritage conservation system with the existing urban development framework of Mekelle. With that in mind, this research has filled three gaps of knowledge in the historic city conservation of Mekelle.

First, it identified the existing traditional heritage conservation system in Tigray state of Ethiopia. Tigray is the region where Mekelle is located and has rich collection of heritage that was mainly safeguarded by the traditional system. This system is discussed in detailed by looking into the institutions, expertise and financial resources that comprise it. The modern system, that was introduced by the modern Ethiopian state is also assessed to look in to its compatibility with the traditional system.

Second, this research identified and justified new heritage sites in Mekelle for the purpose of future research, registration and protection. Mekelle has several layers of heritage resulted from its unique history and natural features. All possible sites are included based on the available resources. Several dozens of potential heritage sites are discussed for further development of the heritage elements. These heritage elements include natural and cultural as well as

tangible and intangible heritage elements of Mekelle. In addition, the stakeholders of each elements are identified. This is providing smooth condition for the engagement of them in future activities.

Third, this research initiated a platform for heritage conservation system in Mekelle following its historic urban landscape. The existing and potential (newly identified) heritage elements are grouped into meaningful clusters of heritage. There are twelve clusters of heritage provided for collective conservation and development of the elements within them. The clusters are connected in the map through GIS mapping tool. The map outputs are intended to create conservation areas for further integration of heritage in the wider urban development of the city administration.

Finally, the ultimate motive of this research is to create condition for the integration of heritage conservation system within the existing urban planning process of Mekelle. Therefore, the author recommends a system for integration of heritage system within the existing structure plan of Mekelle. The author hopes most of the outcome of this thesis will be a direct input to the next structure plan of Mekelle city. The process followed in this research can also be an example to other cities in developing countries to implement historic city conservation through the Historic Urban Landscape approach.

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Introduction

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1. Introduction

This research is an endeavor to save the urban heritage and maintain a city character in the Ethiopian context that is faced with immense pressure resulted from the current unprecedented urbanization rate and population boom. The researcher focuses on Mekelle city located in the Tigrai region of Ethiopia in which he has a closer knowledge as a resident, researcher, and practitioner. In the meantime, of this research was conducted, many of the heritage sites are being redeveloped or bulldozed because there is a lack of research, registration, or any heritage management plan in place. It will be a haunting process to solve these issues as the challenge in developing countries like in Ethiopia because of the multi-faced problem at hand.

The strategy followed by this thesis is to find a way to put the heritage of Mekelle in the wider urban development process. Based on this idea, the researcher organizes this thesis in a way that it will useful for the practitioners and stakeholders in Mekelle to make a conscious decision on any development works of the city that will affect the heritage. This will pave a way for the invitation of a historic city conservation system with in the urban planning framework.

Cities like Mekelle are characterized by their actual relatively small size but undergoing rapid growth. With all the challenges in place, their 'young' nature gives an opportunity to implement urban plans that could lead to sustainable development.[1] The focus of this research on attempting to integrate heritage in the urban development process derives from this premise.

1.1. Background

Ethiopian Urbanization, Heritage and Development

Ethiopia has rich linguistic and cultural diversities. That includes tangible and intangible heritage. This constitutes both traditional and modern cultural expressions, languages and centuries old handcraft production experiences. Ceremonies, festivals, celebrations, rituals etc exist in exceptional variety in terms of intangible heritages. Christianity, Islam, Judaism, and other local religions coexisted peacefully for long time which show the strong social cohesion in

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[1] Arup (2016)

Ethiopia.[2] Despite its rich cultural and natural heritage, Ethiopia remains as one of the least developed countries of the world.

Ethiopia's history extends back to the first millennium BCE. Since then Ethiopia witnessed a strong tradition of statehood and makes it the oldest independent country in the African continent. It has never been colonized apart from a five-year Italian occupation (1936-1941).[3] Ethiopia for most of its history has been a traditional feudal state with various warring regions for power control.

The modern Ethiopia as we know it was shaped in the nineteenth century onwards. A long history of weak and strong monarchies lasted until Twentieth century rule of Emperor Haile Selassie I.[4] Emperor Hailesillasie I, belonging to the Amhara national identity and Orthodox Tewahido Church, followed a fierce assimilative administration over the wide diversity of the population. This is heavily reflected in the heritage making process as well. This resulted in major resistance of the public notably the Woyane revolution in Tigrai, Gojam and Bale farmers revolution.[5]

A socialist Military regime known as Dergue overthrew the Imperial administration and established a military dictatorship between 1974 and 1991. The military administration tried to unify the country under monotonous national identity under socialist ideals. That was challenged mainly by the Tigraian people and resulted in 17 years of civil war. Tigrai, where the case of this research located, was the center of the resistance for self-determination. This war was costly and resulted in biblical scale of famine, prosecution and mass exodus. In 1984 at the height of the famine, it was estimated that one in five of the Tigraian population lost their lives. [6] Most development activities were neglected during this period and Mekelle has passed through a stage stagnation.

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[2] MDG-F2013

[3] The Italian occupation of Ethiopia also known as the Abyssinia crisis is considered by some scholars as the beginning of the second world war. During the occupation period the Italian administration occupied the cities while a continuous insurgency war conducted by the Ethiopians. Ethiopia was freed by the Allied Forces in 1941.

[4] The traditional Abyssinian/Ethiopia Empire has a different territory over several times but the major home land was the farm based, Orthodox Christian followers residing in the highlands of Ethiopia and Eritrea. These are predominantly the Tigraian and Amhara ethnic groups. Later during the 19th Century Scramble of Africa the Empire expanded further south, east and west consuming preexisting kingdoms and retreating some of the territory in the north that become part of the modern Eritrea.

[5] Gebru Tareke. Peasant Revolution

[6] Alex D. Waal (1991). The famine occurred in the middle of the civil war resulting in over 1.2 million death and 3 million refugees. The government tried to resettle the people to crash the popular armed struggle. According to Human Rights watch half of the death was caused by the human rights abuse that otherwise could have been avoided.

The war ended in 1991 when the Ethiopian Peoples' Revolutionary Democratic Front (a coalition of ethnic based rebels) overthrew the military government. With a new constitution in 1994 a Federal Democratic Republic of Ethiopia was proclaimed, constituting nine regional national states and two city administrations. This federal form of government gave great emphasis to the identities of the country in which it aspires the `nations, nationalities and peoples of Ethiopia continue to live with their rich and proud cultural legacies in territories they have long inhabited. `[7] Tigrai and other regional states under this constitution entertained the right to self-determination up to session. Mainly this helped for the decentralization of the government policies and actions. This was especially important in the heritage making process based on the regional identity. Although in reality the decentralization process in policy was too slow.

Ethiopia couldn't escape the poverty trap for several reasons. All attempts of the Twentieth Century to modernize the deeply traditional and feudal state have failed terribly leading into conflict and put Ethiopia into one of the poorest nations in the world.

Ethiopia's population has shown tremendous growth and it will be expected to rise. In 2018 the population is estimated to reach 109 million.[8] It is the second populous nation in Africa after Nigeria.

Same report states that the urban population constitutes only 20.31% of the total population, which is one of the lowest rates in the world. However, with the urbanization rate at 5.4%, the country's urban population is projected to reach 30% by 2028.[9]

Following the millennium Declaration in 2000 GC Ethiopia has ` adopted, contextualized, owned and mainstreamed` the millennium development goals in line with its continuous five years plans known as 'Growth and Transformation Plan (GTP 2010/11-2014/15)'[10]. It has gone a long road on achieving most of the millennium development goals. Ethiopian government launched the 'Growth and Transformation Plan II (GTPII) in a year 2015/16. Its broader theme is attaining sustainable development by transforming the country into industry-based economy. In this policy urban centers are taken as the engine of growth which will be expected to lift the peripheral rural areas out of the poverty trap by becoming industrial and service centers. This is part of the national vision to become `a lower middle-

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[7] FDRE, (1994)

[8] From World Bank estimation. The Central Statistics Agency conducts poplution and housing cencus every 10 years. The last census was conducted in 2007 in which the population was 80.67 million

[9] World-Bank (2015); ARUP (2016)

[10] UNDP (2014)

income country by 2025`.[11] For this vision to be realized, Ethiopian cities should become `indispensable actors for promoting industrialization, diversification and structural transformation by building both hard and soft infrastructure to improve their competitiveness. `[12] This push from the government fueled with incentives posed a conflict between heritage and development in Ethiopian cities. Mekelle as the second largest city and in a far distance from the primal city influence was heavily manifested this phenomenon. One of the major inceptives the government used was land. Land is public own, therefore it was easily expropriated and given to new developers. This ended up in clearance of city centers for multi floor structures and an expansion into old rural villages for urban settlement. These two activities have significantly laid pressure on the heritage.

Ethiopia has adopted the 17 United Nations Sustainable Development Goals (SDGs) in 2015 being committed to end poverty, fight inequality and injustice, and foster environmental sustainability by 2030. These goals encompass several issues such as quality education, economic growth, sustainable consumption and production patterns and peaceful and inclusive societies. And specifically, cultural heritage is addressed in Goal 11 which aims to make cities and human settlements inclusive, safe, resilient, and sustainable.[13]

A global report on culture for sustainable urban development by UNESCO states that a large number of urban areas suffer from challenges in `preservation of the quality of urban life, the protection of urban identities, the valuing of local cultures, old and new, and the promotion of cultural expressions, the arts and heritage as pillars of sustainable social and economic development`.[14] The reality of Ethiopian cities is similar to this nature in general.

Although urban heritage is acknowledged as a fundamental role player to enhance Ethiopian cities` identities and as a driving force for social and economic development, the urgent demand for basic infrastructures to catch up the fast-growing urban population makes it hard to successfully integrate culture and development. The urban design of the cities is a typical example of this phenomenon. Recent cases from Addis Ababa and Mekelle cities shows that development and heritage are on a crossroad and in conflict with each other. The ever-growing demand for infrastructure development and its urgency to catch up with fast urbanization will give little attention of heritage quarters or even, sometimes considers them as obstacles to fast development. In some cases, this is

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[11] NPC (2016)
[12] UN-Habitat (2014)
[13] UNESCO (2016)
[14] lbid

also seen as popular belief of local residents.[15] There is a general conception among local administration and policy makers that these issues are expensive economically and they can be achieved later following the provision of basic infrastructures like roads, housing etc. These issues are stated on the Agenda 21 for Culture report as the `myth about culture which continue to circulate that present obstacle to fully integrate culture into urban development planning.`[16]

More recently, at the global stage conservation of efforts of urban heritage are `supported by local governments and civic society organizations, as the connection between the conservation and urban development process is growing due to cultural tourism and the related industries for these special areas`[17] This is true to the Ethiopian context. The main challenge relays on understanding the relationship between heritage and sustainable development.

All Ethiopian Cities and Towns unanimously suffer from poor infrastructure provision, bad governance, and high rate of poverty.[18] In line with the population boom, provision of basic infrastructure (like health, road, education.) in rural areas add an influx of economic migrants into the towns. This is after the youth in rural achieve certain level of education tend to immigrate to urban centers. These challenges are usually met with a temporary solution which create even bigger challenges. In this regard, Mekelle can be considered as a typical case of these conditions. As it is located in the northern part of the country, it has been prone to continuous wars for centuries. With a relative peace in the last two decades the city started to expand in enormous speed. The researcher believes, analyzing this city in details will put a light into the conditions of urban development in Ethiopia even widely in sub Saharan countries general.

In comparison to the capital city Addis Ababa, Mekelle is a smaller city. The capital city Addis Ababa is the primal city of Ethiopia with a tenfold scale gap from the next biggest city in the country.[19] It is a dominant political and economic center in the country. Meanwhile, the regional cities in the country like Mekelle and Dire Dawa are expected to consume significant amount of the flood of rural-urban immigration in the future. The current condition of regional cities like Mekelle is characterized by the actual small sizes of the cities and fast urbanization rate.

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[15] An interview with planner who participated during the preparation of Local Development Plan in Kebelle 14, Mekelle city quarter, describe that the public voted to demolish the vernacular houses to widen the road. This was to control the development of the area into red light district and encourage investment.

[16] Duxbury (2016)

[17] UNESCO (2016)

[18] ARUP (2016)

[19] lbid

According to the Arup firm`s study report this condition 'presents both a key challenge and opportunity for Ethiopian development. Relatively small, rapidly growing cities are experiencing a number of challenges but are 'young' enough to implement urbanization plans that could enable sustainable development.'[20] The most significant role is to be played on the planning stage. These plans will decide the fate of these regional cities which will happen to be big cities in the near future. This includes the fate of heritage in the urban sustainable development endeavor. Having this hypothesis, this research, in general, tried to analyze the challenges to integrate heritage in urban development by giving special focus to identification, organization and management the urban heritage in Mekelle.

The specific target study of this research is Mekelle city. Mekelle is growing much faster than the national average and will be the second largest city in the country according to the planning estimations.[21]

Mekelle

Mekelle City is a capital of the Tigrai National Regional State that is one of the members of the Ethiopian federation. It is a tourist gateway and service center to the Northern part of the country which is rich in cultural and natural heritage. The northern part of Ethiopia is origin of the ancient Ethiopian civilizations like Yeha (8th C. BC) and Axumite Civilization (1-10th C AD). [22]

Mekelle is located at an ideal place connecting major important cultural and natural heritage sites like the rock-hewn churches of Tigrai, the Negash Mosque, the Erta Ale open volcano lake and the Danakil Depression and serves as a tourist gate. With the improvement of infrastructure, it is likely that Mekelle will be the hub of tourist destination.[23]

Mekelle has become a proper town following the Emperor Yohannes IV`s (1837 – 1889) decision to make it his capital while ruling Ethiopia. The emperor constructed his palace amongst previously existing clusters of villages and monasteries. The city emerged while the emperor's subjects started residing around the palace constructing traditional Tigraian house complexes (Hidmos). These radially clustered stone masonry complexes give an emergence of stone city. Some of these

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[20] lbid
[21] MU (2016)
[22] Siegbert (2005)
[23] UN-Habitat (2015)

architectural heritages remain to these days. [24] Many of the latter trends of construction intensively used stone as a main construction material.

With relocation of the Capital to further south following the death of the Emperor, Mekelle has passed through different stages of stagnation and development. Although Mekelle is young in age in relation to other town in the region, it consisted important in terms of heritage concentration due to its political significance. With a recent, fast urbanization it has become an important cultural, economic and political center in the northern part of the country.

Currently Mekelle is one of the dramatically growing cities in the country. The population of the city doubles over the course of 11\12 years. According to the demographic report of Structure Plan Preparation body Mekelle City`s population has grown by 9.8% during 1991-1994 period. which was followed by 6.9%    (1995 – 2007)    and 4.13% (2008–2013) excluding the annexed village population from spatial expansion.[25] If the present situation will continue with a constant trend, the city`s population is estimated to double itself within every 11 years of period.
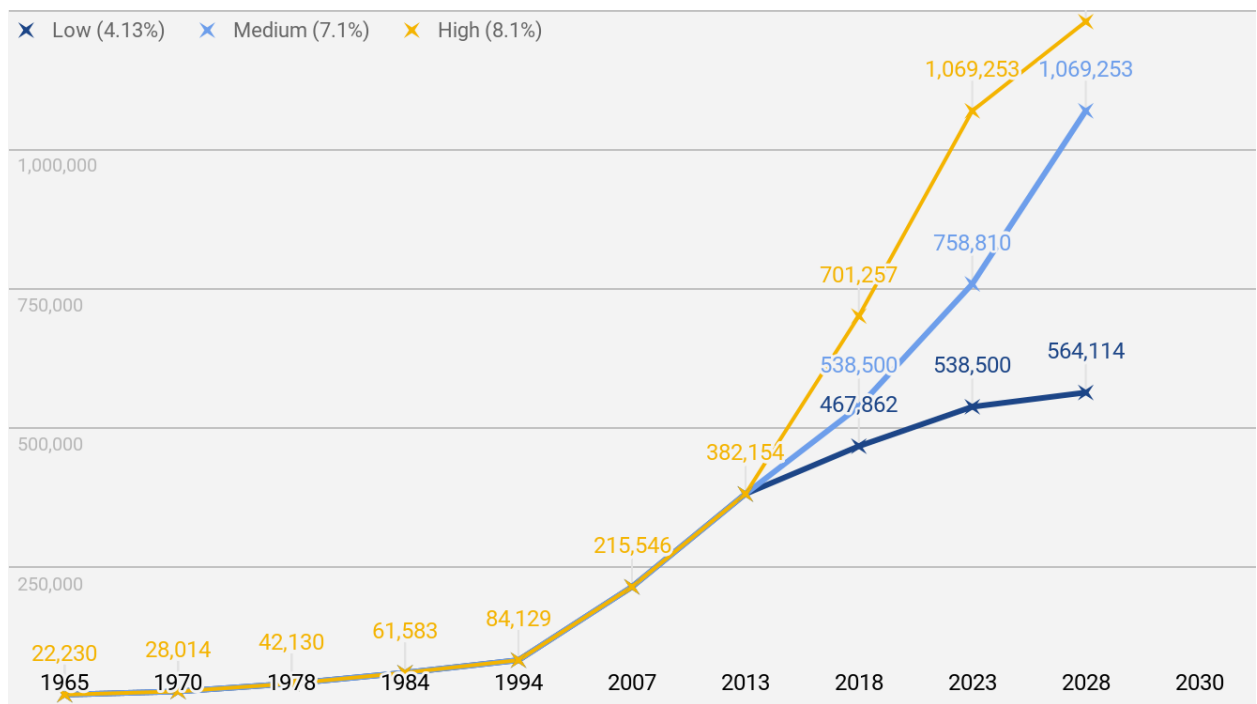
Figure 1-1 Population trend estimation and forecast of Mekelle city[26]

The city also expanded intensively in terms of build-up area. During the period of 1984-1994, 1994-2004 and 2004-2014 the built-up area increased annually 10%,

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[24] Okazaki (2009)

[25] MU (2016)

[26] 1965-2007 CSA report; 2013-2028 Mekelle Structure plan Preparation office estimations and forecasts

9% and 8% respectively. The city expanded from 531 ha in 1984 to 3524 ha in 2014.[27]

In this pattern of fast urbanization, the challenges are enormous and multifaceted. The urban citizens in the city are of different backgrounds. The major contributing causes for the population growth in the city are natural growth, migration from rural areas & smaller towns and absorbed peripheral villages. Harmonization of these different section of the citizens is necessary to be thought earlier. The sensitivity of urban plans with clear implementation guidelines is of great importance. If great care is not taken, there will be big possibilities for heritage to suffer amongst these fast changes. This has been the realities so far. Promotion of intercultural and interreligious dialogue to enhance mutual understanding might be one of the issues to be expected. Integrating cultural heritage in urban planning also has the potential `to unite people in a participatory process to further goals of social cohesion and peace. `[28] The integration of the heritage in the urban development process through the participation of the public is important.

It is evident that the actuality of a city is hidden in its past events. However, many of the urban development works of Mekelle failed to acknowledge this. Mekelle city doesn't have any heritage management plan. There is no any heritage registration platform in the city or the Tigrai region. This is as a result of weak institutions of the country. Therefore, the heritage in Mekelle has been easily targeted to the heavy level of destruction from the development activities in the city. The urban plan is the major legal document that regulate the activities of development in Mekelle city. But since many of the heritage sites are not identified and registered, they are simply left out in the urban plans. There have been six main urban plans through the history of Mekelle and all of them left out several heritage sites in the city. The loss of the heritage in Mekelle is continuing at an alarming rate. If this continues, Mekelle could lose its character in a short period of time.

1.2. Objectives

This research aims at providing a functioning conservation system in Mekelle City by studying the challenges of heritage conservation within the fast urbanization and a development. The study focuses on Mekelle city where the researcher has an experience on planning and research activities and can follow-up in future works. Despite having rich heritage, Mekelle lacks any heritage registration system in place. Most of the heritage sites are not identified as well. This research tries to fill this knowledge gap following the heritage conservation system in Tigrai, the condition heritage in Tigrai and make a recommendation following the UNESCO's

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[27] Fenta et al. (2017)
[28] UNESCO (2016)

recommendation of the Historic Urban Landscape Approach. A continuous study of the city will be compiled here to make a meaningful definition of urban heritage in the context of Mekelle City. Mekelle city typically mirrors the historical, small scale yet fast growing city of the third world. This research is an emergency work to safe the fast diminishing heritage of Mekelle from the pressures of development. Following this manner this paper aimed at achieving the following objectives.

1. To evaluate the heritage conservation system in Tigrai

The major challenge of heritage conservation in Mekelle is the lack of proper heritage conservation system that researches, registers and manages heritage sites. The problem is highly manifested in Mekelle which the largest city and capital in Tigrai. This paper goes in detail through history to identify the root problem of the heritage conservation system in Tigrai in a way in Ethiopia as a whole. The contradiction between the traditional heritage conservation system in Tigrai and the historically highly centralized system of Ethiopia is discussed through evaluation of the institutions, expertise and financial sources of the systems. The understanding of this helped to identify and cluster the urban heritage in Mekelle through the essence Tigraian heritage making context.

2. Identify the urban heritage of Mekelle City

The identification of heritage in Mekelle is very limited. The researcher attempted on the identification of as many heritage sites in the city by making a rational decision based on the available historical or cultural fact. Very few of the heritage elements in Mekelle are researched. The decision was based on the Tigraian values from the heritage making tradition. These identification process followed by giving a brief introduction of the heritage element, compilation of historical document and stating the heritage value. The management status and primary stakeholder of each sites are identified. This is purposefully done to make the elements easy for registration as heritage. That also makes them an attention to future researchers.

3. Initiate urban heritage conservation in Mekelle city through provision of basic tools

Once the elements urban heritage of Mekelle and the major stakeholders are identified, the next aim of this research was to lay foundation for a functioning heritage conservation system in Mekelle. This is done first by clustering all associated heritage into groups for ease of management. Later the physically concentrated elements of heritage were group to recommend the initiation of conservation area in the next urban plan preparation process. This recommendation to the city administration and residents follows through the creation of heritage map

of Mekelle and identification of major historic layers with in the historic urban landscape of Mekelle.

1.3. Research Methodology

Research Approach

The paper attempts to facilitate for the conception of workable heritage conservation system in Mekelle city. This was guided through the framework of the Historic Urban Landscape recommendation. To achieve the objectives of this research appraisal and documentation of heritage, Identification of the existing conservation system, data analysis for mapping were conducted.

Understanding the Collective Experiences of Historic Urban Landscape Approach

The researcher participated in a Historic Urban Landscape Approach summer academy organized in Novi Sad, Serbia for the implementation in the management of Petrovaradin Fortress. The academy was a good experience to understand the recommendation and work towards the implementation of it in the Mekelle context. The outcome of the academy was published as dossier and the researcher co-authored a section on the Participatory Model in the Management of Petrovaradin Fortress. In addition, a collection of literature and variety of case studies were studied for the purpose of this research.

Identification of the traditional conservation System

The Methodology of this research followed a qualitive approach. Tigrai region is a case study of this research. It is home to a large quantity of cultural and natural heritage. This impressive concentration of heritage was possible with traditions of cultural heritage protection that are not well researched. One of the objectives this research is to identify this system for future development. The author had several site visits on conservation mission to the Gunda Gundo, Asira Metira, Cherkos Wukro and Sillasie Chekeqot in Tigrai region between 2012-2017. These churches are safe heaven large quantities cultural heritage. A series of discussions and personal observation was conducted with the church authorities and regional officials to construct the traditional heritage protection system in Tigrai region.

Following identification and assessment of traditional heritage protection system in Tigrai, the research looked into the evolution modern heritage protection system in Ethiopia giving emphasis to the Tigrai region. The data sources used for this section were accessed from secondary sources. The UNESCO archive, Ethiopian and

Tigrai region's laws and regulation, other published and unpublished research outputs. The advisory missions and field reports from UNESCO archive were very important resources. This is true because many of the heritage policy in Ethiopia was influenced through these missions. Ethiopian cultural heritage protection system is not well researched. The regional cases like Tigrai are yet to be researched. This research aims to open a door an inward-looking approach to heritage protection system in Tigrai region. This is the first attempt to look the Ethiopian conservation system from a regional perspective.

Appraisal and Documentation of Urban Heritage

In order to define the urban heritage of Mekelle, the author used an appraisal of heritage from primary and secondary sources. The author conducted a field visit to the Mekelle city on two occasion on October 2018 and February 2020 during the doctoral study periods. Data were collected using observation, photography and interviews with stakeholders. In addition, the researcher worked in Mekelle University where he had a chance to participate in the early phases of 2015 Mekelle City's structure plan preparation and other academic activities.

Secondary sources were collected based on the research conducted on the identification of Mekelle's urban heritage and history. The most important resource was the book published by Tadesse Sequar in Amharic Language titled Mekelle City's Establishment and Development (የመቐለ ከተማ አመሰራረትና እድገት) Another important sources are the MSc. and PhD research outputs by Rumi Okazaki from Keio University that gave an important data on the identification of heritage in the inner quarter of Mekelle city. Another additional study was conducted by Nobuhiro Shimizu on the vernacular of city making and built heritage in Mekelle and surrounding. Richard Pankhurst' book on the History of Ethiopian Towns from the Mid-Nineteenth Century to 1935 was used as an important source to understand the nature of towns in Ethiopia specifically in Tigrai region. The Ethio-Swedish study of vernacular architecture in Mekelle conducted in 1967 and published in 1971 was also used as important resource.

The heritage elements were collected and put in map based on their cluster to produce the heritage map of Mekelle City. Many of the heritage elements here are not registered and don't have legal protection for them. The author makes justification for the registration of these objects on the local heritage protection laws and points out a way to manage them.

The author identified several new heritage sites and organized documents of the properties for registration.

Data Analysis

The heritage sites were first organized and described properly in a way that facilitate the future registration of them. For this reason, it gave the information on the (1) Brief introduction (2) Historical Documents (3) Heritage Value (Management status). This format was adapted from the UNESCO world heritage registration system. The stakeholders of each these heritage elements were identified for future participatory heritage making decisions.

All the elements were put in the map of Mekelle city using Arc GIS. The heritage was clustered into a meaningful cluster to simplify of future management. Especially close elements were groups through GIS to propose conservation area in the city. The lack of quality data makes it challenging to provide the accurately of georeferenced data.
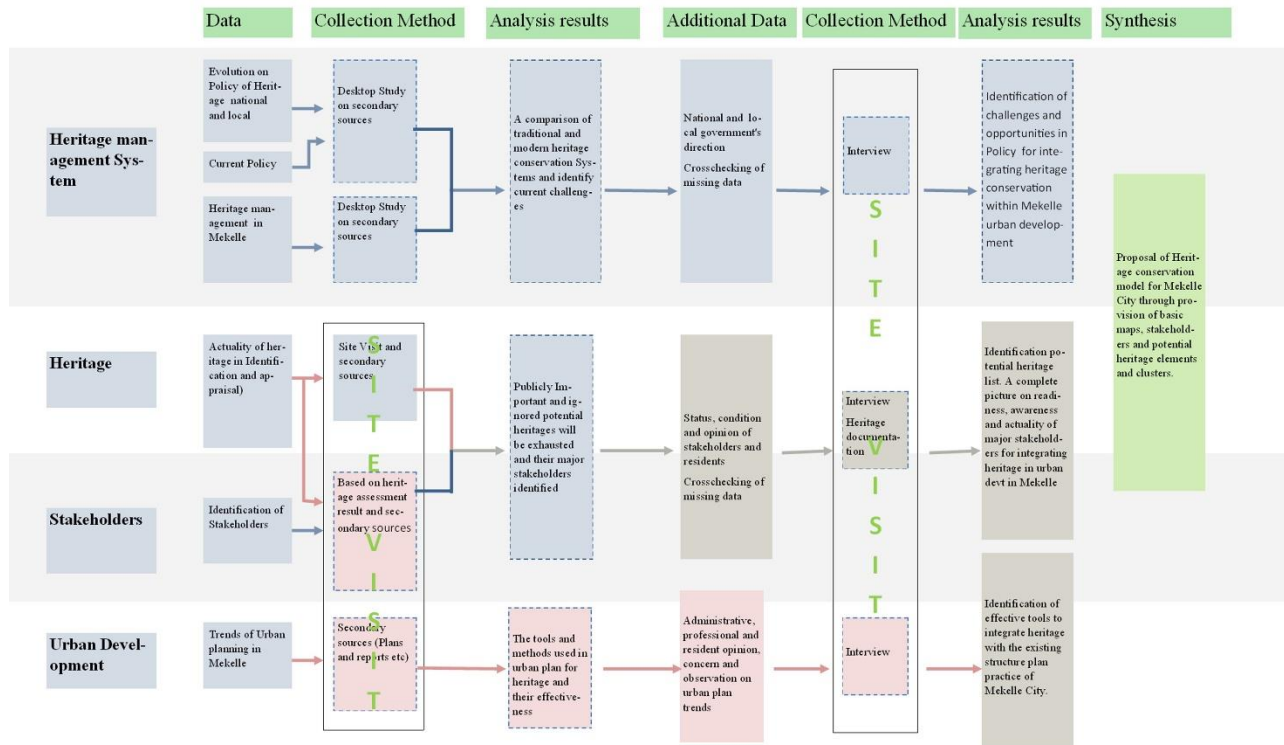
Figure 1-2 Methodological chart of the research

Chapter 2

Historic Urban Landscape— Theoretical Frame

Basic Concepts
Case studies

2. Historic Urban Landscape—Theoretical Frame

2.1. Basic Concepts

The Historic Urban Landscape (HUL) approach is a tool for the management of urban heritage in rapidly urbanizing and fast changing urban centers. Most of urban centers in developing world specifically Mekelle city, the case of this research, fall into this category faced with similar challenge. The recommendation is a collective experience of best practices from all over the world. The HUL approach recommends on the identifying, layering and making meaningful connections between the urban heritage. The establishment of interlinkage between cultural and natural elements as well as tangible and intangible are emphasized. The heritage values of the city need to be constructed through a participatory process of the local voices and scientific meanings. The heritage stakeholder in the city has to be identified and approached for the participation process. This makes the heritage to be integrated in the comprehensive management and development of the urban center. The local residence needs to be empowered to make decision in the heritage making process.

The Historic Urban Landscape recommendation expands the conservation of urban heritage beyond the idea of "historic centers" into a fabric of historic layers from several attributes and values of culture and nature. The extension of the area also widens in the geographic setting of the urban area.

The major drawback of the traditional urban heritage conservation was its major focus on the monuments of the urban areas. This approach has been proven to be ineffective in managing urban heritage and the issues arise from the identity and character of the city. A more comprehensive approach was demanded to incorporate wide varieties of important elements from the cultural, natural and intangible heritage. The HUL recommendation provides integrated framework in conserving the urban heritage. Specially, this is demanded in a city with dynamic changes and a planning process is continuous activity.

The considerations that are aimed to be addressed by HUL are emphasis to rapid urbanization stated as major challenge of the 21st century; consider heritage as a economic enabler and driver; and push for the administration rearrangement to achieve heritage conservation.[29]

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[29] Pérez, Julia & González Martínez, Plácido. (2017). Lights and shadows over the Recommendation on the Historic Urban Landscape: 'managing change' in Ballarat and Cuenca through a radical approach focused on values and authenticity. International Journal of Heritage Studies. 1-16. 10.1080/13527258.2017.1362572.

The major importance of the HUL approach is that it "provides the basis for a comprehensive and integrated approach for the identification, assessment, conservation and management of historic urban landscapes within an overall sustainable development framework."[30] This approach works in line with existing conservation ideas and experiences. It will work to generate "virtuous cycle" in urban conservation. [31]

The UNESCO recommendation on the Historic Urban Landscape was adopted on 10th November through the general assembly of the member states. The implementation of this documents is on left to the consent of the member states. And it is required to be contextualized within the context of each city. It is a soft law that was signed by several state members of the UNESCO including Ethiopia. However, the contextualization and utilization of the concept is not realized so far in Ethiopia.

The Historic Urban Landscape has six fundamental steps that need to be followed at the minimal scale. This is putting into consideration the unique context of every city. These steps are not necessarily to be put in order. Some of the demanded actions can be put forward as an example in times of armed conflict the vulnerability can come into action first.

" 1. To undertake comprehensive surveys and mapping of the city's natural, cultural and human resources;

2. To reach consensus using participatory planning and stakeholder consultations on what values to protect for transmission to future generations and to determine the attributes that carry these values;

3. To assess vulnerability of these attributes to socio-economic stresses and impacts of climate change;

4. To integrate urban heritage values and their vulnerability status into a wider framework of city development, which shall provide indications of areas of heritage sensitivity that require careful attention to planning, design and implementation of development projects;

5. To prioritize actions for conservation and development; and

6. To establish the appropriate partnerships and local management frameworks for each of the   identified projects for conservation and

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[30] Tongji University [http://www.historicurbanlandscape.com/]
[31] Van Oers & Roders (2011)

development, as well as to develop mechanisms for the coordination of the various activities between different actors, both public and private. "[32]

Urban heritage Management Actors

The management of cities as a whole has recently become a complex activity with wider territory under limited control, a complicated network of stakeholders and they number of valuable and meaningful attributes. The major actors in urban heritage management are "governments, public service providers and private sector, international organizations, national and international nongovernmental organizations."[33]

Based on the Historic Urban Landscape approach governments are responsible to "integrate the urban heritage strategies into national development policies. The local governments prepare urban development plans based on that. Meanwhile private sector support through partnerships. Other international, national and local organizations can integrate Historic Urban Landscape approach in their strategies, plans and operations."[34]

Historic Urban Landscape Approach Tools

Wide integrated tools are necessary for the application of historic urban landscape approach. These tools should work simultaneously and must be exhausted for successful urban heritage conservation. The four tools are (1) Regulatory systems, (2) community engagement tools (3) technical tools and (4) financial tools.

(1) Regulatory systems—is the inclusion of urban heritage management components in the laws of the countries. Some countries like India include this protection within the constitution. Ethiopia also gives an emphasis to cultural expression within the constitution.

(2) community engagement tools – are empowerment tools that allow the stakeholders to be active decision makers on the value identification, safeguarding and management of urban heritage with in the sustainable development framework. The structure plan preparation process of Mekelle city allows for community engagement in the process. This is done through direct public hearing and representative forum elected by the community.

 (3) technical tools—help on maintain the integrity and authenticity of the urban heritage. This includes in recognition, mapping, monitoring and management of the

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[32] UNESCO 2011. Recommendation on The Historic Urban Landscape Approach
[33] Bandarin, F. and Oers, R. (2012)
[34] Ibid

urban environment. This is one of the major drawbacks in Mekelle city. Few heritage sites are identified and researched. This research tries to fill this gap.

 (4) financial tools—are those directed at the capacity building and look to improve urban life quality while safeguarding the heritage. These include local income generation from tradition through local businesses and public private partnerships.

TOOLKIT FOR (CITY)

KNOWLEDGE & PLANNING TOOLS	COMMUNITY ENGAGEMENT TOOLS	REGULATORY SYSTEMS	FINANCIAL TOOLS
Planning	Publicity	Laws and regulations	Economics
GIS	Dialogue and consultation	Traditional custom	Grants
Big data	Community empowerment	Policies and Plans	Public-private cooperation
Morphology	Cultural mapping	other?	other?
Impact/ vunerability assessment	other?		
Policy assessment			
other?			

Figure 2-1 HUL toolkit[35]

2.2.   Challenges of Implementation of Historic Urban Landscape Approach

Based on the experience of the first cities to implement the Historical Urban Landscape approach recommendation, there are some drawbacks identified. The HUL approach has challenge in relation to the area of territory. The discrepancy within the administrative boundaries and a wider range of the heritage attributes can result in deadlock in many local areas. In Mekelle the city administration and surrounding rural areas are governed by different government bodies. It will take and extra step to bring those into one table. The large-scale survey and mapping of resource recommended by the HUL approach can result in unlimited amount of information that is hard to manage. The task by itself could also be expensive and demanding. In some case the incompatibility of the HUL with political polices of development is a challenge in cities that follow massive regeneration of cities or provision of large-scale infrastructure. HUL approach could challenge the existing power relation in local communities that back lash from local administrations.[36]

2.3.   Case Studies

The Historic urban landscape approach has gained a wider popularity all over the world as many cities face the challenges of managing heritage in a fast-changing environment. The UNESCO World Heritage Center also started pushing for the implementation of the recommendation. The early cases to start implementing the recommendation were the pilot cities. Five cities were first selected as pilot for the HUL implementation through the World Heritage Institution of Training and Research for the Asia and Pacific (WHITRAP) in Shanghai, China. These cities are Ballarat, Cuenca, Shanghai, Suzhou and Rawalpindi.[37] Some cities like Ballarat has a good progress in the implementations of the recommendation while other were

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[35] UNESCO 2016. The HUL Guidebook.
[36] Pérez, Julia & González Martínez, Plácido. (2017). Lights and shadows over the Recommendation on the Historic Urban Landscape: 'managing change' in Ballarat and Cuenca through a radical approach focused on values and authenticity. International Journal of Heritage Studies. 1-16. 10.1080/13527258.2017.1362572.
[37] WHITRAP 2016. 'The Historic Urban Landscape.' www. Historicurbanlandscape.com

challenges. In some Chinese cases implementation was challenging due to the difficulty of 'conceptualizing the idea in the Chinese language.'[38]

The selection of the case study looks into the processes of heritage and stake holder identification, organization and management of the heritage in the wider urban context. The collection of case studies has been conducted continuously by UNESCO and other organizations.

Island of Mozambique
Zanzibar, Tanzania
Galle, Sri Lanka
Rawalpindi, Pakistan
Willemstad, Curacao
Suzhou, China
Cuenca, Ecuador
Ballarat, Australia
Naples, Italy
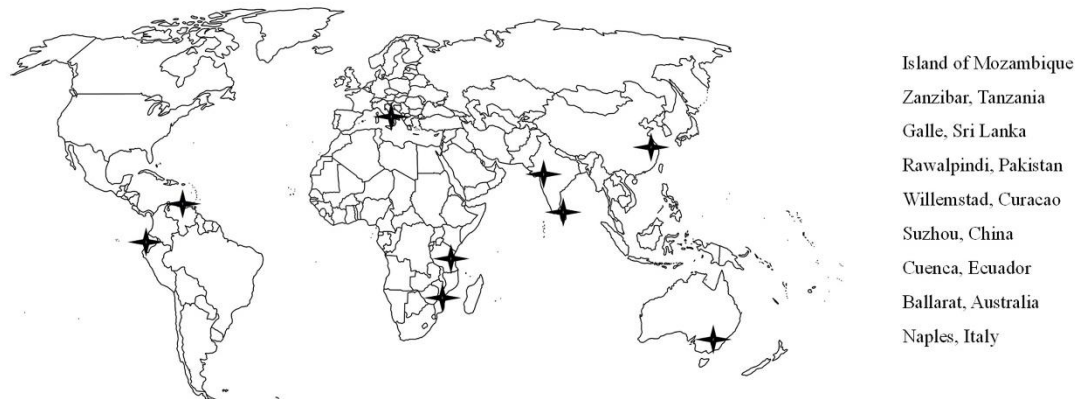
Figure 2-2 Map of Case study cities

Ballarat, Australia

Ballarat was the global pilot case of the Historic Urban Landscape approach starting 2012 only after a year of the adaptation of the recommendation. This was conducted under WHITRAP's pilot program to implement UNESCO's HUL approach and work towards a more sustainable future. The significant move by the Ballarat local government was the mainstreaming of the HUL principles by the city administration.[39]

Ballarat is characterized by 19th century Victorian style located on the state of Victoria in Australia. Several diverse communities reside in the city. The layer of the history goes to the geographic change before millions of years where the natural landscape took shape, the residing of indigenous people goes back to 50,000 years of ancestral connection. The urban heritage contains 19th century gold rush period that gave it a distinctive cultural identity with streetscapes, commercial buildings, civic spaces, gardens and residential buildings. It also has rich intangible heritage of lifestyles, festival and events strengthened by strong institutions.

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[38] Pérez, Julia & González Martínez, Plácido. (2017).
[39] UNESCO 2016. The HUL Guidebook.

The major challenges in Ballarat is rapid population growth that affect the economic development. Another challenge is climate change that brought affecting the communities active in agricultural activities around the city. Channeling the growth of the city dealing the climate change and without affecting the character, lifestyle and culture is the significant challenge.

The comprehensive understanding of Ballarat on the implementation of all stakeholder by several members of the community was considered as the major goal of HUL approach. [40] Sustainable change can be promoted through creating framework by adopting the HUL model. It was first started through a pilot project to include HUL in the wider city vision for 2040 named "Today, Tomorrow, Together: The Ballarat Strategy - Our Vision for 2040". This vision was design to accommodate the population growth of the city giving emphasis to the "development, infrastructure and planning". The visioned created a favorable condition for the integration of HUL through two points. One is it gives emphasis to balance "heritage and community identity" with the development. The other is it values a high level of public engagement through the 'community conversation.' [41] A wide range of participation was conducted through events. These events include from international workshops to community discussions. The local administration of Ballarat city was active in facilitation the process of implementing the HUL pilot project. This well-connected effort was done with several practitioners of NGOs, International organizations, research institutions and universities. This open for the production of research materials in this case and facilitated the virtuous circle in the enhancement of the activities of the project.

The major changes include the establishment of new methods for heritage value identification and a platform for learning and information sharing among all layers of the city.[42] Some of the participatory tools created were effective into bringing several stakeholders into one connection. This was mainly done through interactive websites that provide information across several sectors. For example, the visualizing Ballarat website[43] provides map portal for wide varieties of layers in the city that makes is handy to access information to all users.

The HUL approach in Ballarat is successful in wider range of achievements. The main achievement was heritage was included in the mainstreaming of heritage in the development works of the city. This bridged the common conflict in changing

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[40] Historic Urban Landscape Ballarat Accessed from: [http://www.hulballarat.org.au]

[41] UNESCO 2016. The HUL Guidebook.

[42] Buckley , Kristal , Steven Cooke , and Susan Fayad . 2016. "Using the Historic Urban Landscape to Re-imagine Ballarat. The Local Context." In Urban Heritage, Development and Sustainability. International Frameworks, National and Local Governance. London and New York: Routledge, Taylor and Francis Group.

[43] www.visualisingballarat.org.au

environments between heritage conservation and development projects. The central platform that connect all the several stakeholders with various interest of participation form information to decision making was a uniting tool that helped implementation successful.

The case of Ballarat has many practices and tools that can be learnt for Mekelle city. These tools are community engagement and wider stakeholder participation. The small scale of Ballarat city with population of 101,686 in 2016[44] and a high access in finance and technical support cannot be accessed in Mekelle city. Therefore, as many of the activities need to be scaled down and planned through the accessible limited resources in Mekelle city. However, the training of professionals and academician on site has a compounding effect for further development the heritage sector in Mekelle city. The training of Masters and Doctoral level students in the case area is one of the most important lessons from Ballarat that can be learned by Mekelle. The lack of high-speed internet coverage and skilled users in Mekelle limits the compete usage interactive maps in the context. However, these can be parallelly/additionally replaced with printed map where people can interact directly.

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[44] Australian Bureau of Statistics. Ballarat Local Administration 2016 Census Quick Stats. Accessed From; [https://quickstats.censusdata.abs.gov.au/]
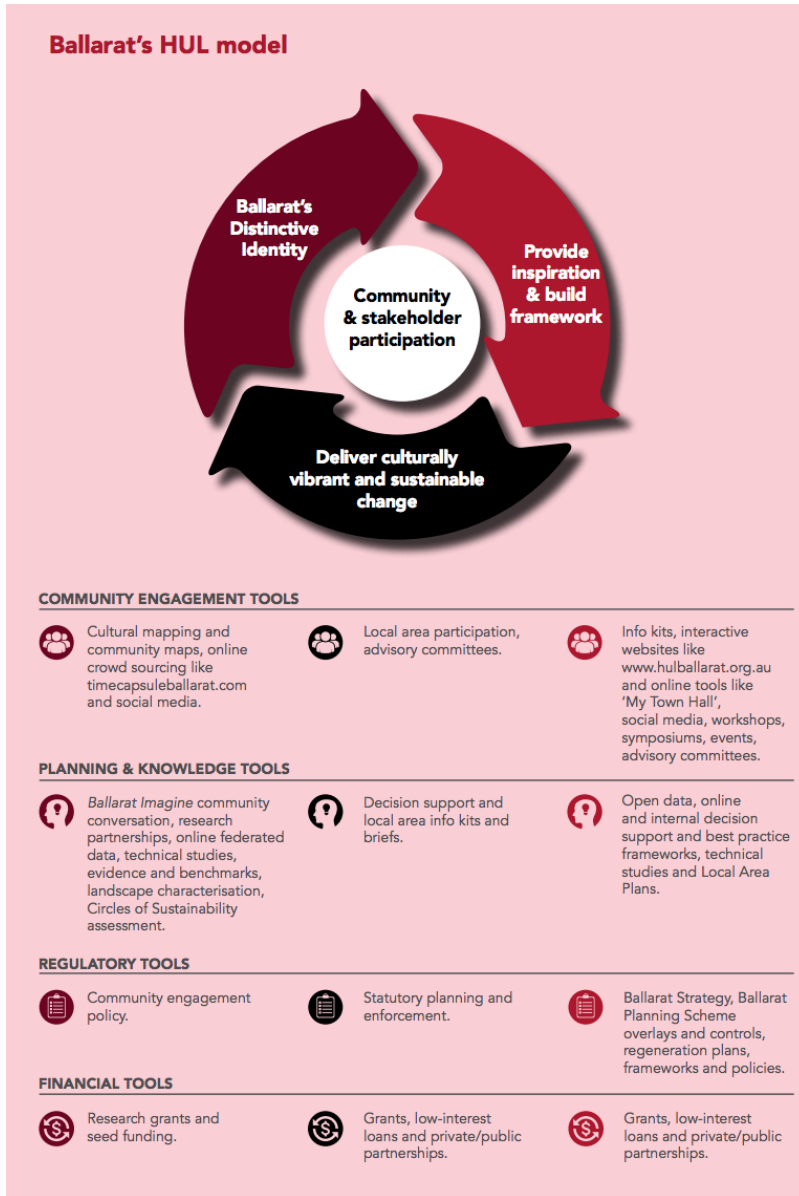
Figure 2-3 Ballarat's HUL model. From the HUL Guidebook. UNESCO 2016.[45]

Zanzibar, Tanzania

The island town Zanzibar in Tanzania has an old town known as the Stone town which is a world heritage site. It has a rich history of commercial network connecting east Africa, Indian subcontinent and the Persian Gulf. The character of

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[45] UNESCO 2016. The HUL Guidebook.

the old town at its height was cosmopolitism. This gave a layer of heritage connecting people, cultures and ideas through the Indian ocean.

Historic Urban Landscape approach was applied in the preparation of development plan of the city center. Specifically, it was used in the buffer zone of the historic center and surround urban context. The Stone town that is the city center of Zanzibar is divided by creek from the rest of the town. The buffer zone for the world heritage property also laid outside the creek, knows as Ng'ambo, creating a strong spatial division between stone town and the rest of the town. The fusion to manage the pillar of the OUV was threatened for this reason. This was a big obstacle for the development of the town by creating social and spatial discontinuities.[46]

The connection between the stone town and Ng'ambo required a new urban heritage management approach, in which the Historic Urban Landscape approach become in great use. The enhancement in the spatial and social continuity was the main idea that was used. Through the new Master Plan of Zanzibar town, the N'gambo was proposed as a new City Center. Therefore, the OUV of Stone Town was safeguarded through the implementation of Historic Urban Landscape Approach using spatial planning. [47]

The results of the project followed by a series of research for the historic analysis and inventory; and research on the intangible heritage of the Ng'ambo is conducted. The project created an opportunity for the public to understand the social and cultural values of Zanzibar Town. It enhanced the civic conscience and the tool used "planning by the people" strategically created new understanding between conservation and development.

HUL Tools

The community engagement Tools utilized include: inventory of tangible heritage (collecting stories (intangible mapping)); stakeholder participation (visionary meeting, 'planning by the people') and partnerships.

Knowledge and Planning Tools include Local Area Plans (LAP), Planning Policy Guidance (PPG) HUL analysis, design by research and research by design.

Regulatory Tools National spatial development strategy (NSDS), Zanzibar Structural Plan, local area plan.

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[46] Juma, M. (2016) Ng'ambo Tuikayo: The Buffer we want. Implementation of HUL approach in Zanzibar town, Tanzania. In compilation of The HUL Guidebook. Managin heritage in dynamic and constantly changing urban environments.
[47] Ibid

Figure 2-4 Map showing in yellow the inscribed property, in green and brown the land part of the buffer zone from World Heritage Center. 1999

The good lesson from the Zanzibar to Mekelle was starting with smaller and manageable scale. The implementation the Historic Urban Landscape approach in smaller scale is a good way to start. From that it can be scaled up based on the experiences gained. This is also good for the areas with limited expertise and financial resources. Zanzibar has limited resources with other case towns like Ballarat. The exercise of this practice can be a great challenge in the short term.

Cuenca, Ecuador

The implementation of Historic Urban Landscape was guided by the university of Cuenca's wider range of professional team. The team followed the six step stated in the HUL recommendation document.

The implementation of the HUL recommendation focused on the whole areas of Cuenca. The tangible heritage of Cuenca is a result of historic, natural and social changes. It is located in a gorge surround by several hills and rivers. This has given the city a distinct character. The hills have a long spiritual value as a sacred places and viewpoints for the ancient inhabitants. The banks of the rives are a connected park with archaeological, geomorphic and environmental layers.

There are several layers of development on the city from several built heritages that are connected to the intangible heritage and the social elements. The intangible heritage is enriched by a mixture of different cultures and societies. This is also expressed in the townscape of the city. The pressure from the tourism and connected economic actives posed a challenge to the existing condition of the city through direct inflow of tourist that resulted in diversification, inflation of prices that pushed residents out. These area traditional market areas for local products of crafts, foods etc. There are wide riches of intangible heritage in the city including festivals, ceremonies, ritual etc.

The anthropology and economics of the intangible heritage was studies. Family information provided voluntarily like pictures and documents were added to the layer of the city landscape.

The five steps state in the UNESCO HUL recommendation document are followed as follows.

Phase 1—Assembly of a team of professional from several disciplines including architecture, anthropology, economics, geography, biology, geology and sociology. This interdisciplinary team studies Cuenca from several angles and mapped the natural, cultural and social resources. Over sixteen workshops were conducted to identify heritage values and large conference was prepare to have a wider experience sharing with in the city and international cases.[48] This phase fulfilled the first step in the HUL Recommendation of comprehensive survey and mapping of the city's resources.

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[48] Perez, Julia Rey.(Edi.) 2017. The Application of the Recommendation on Historic Urban Landscape (HUL) in Cuenca-Ecuador. A New Approach to Cultural and Natural Heritage. Universidad de Cuena ISBN:978-9978-14-351-3

Phase 2—The elements and layers of the landscape units were identified through cultural mapping including citizens and city officials. Subzones were defined through their characteristics and the research team recommended protection and management activities plan. Here consensus was built through participation of stakeholders and vulnerability of elements was assessed fulfilling the second and third steps of the HUL recommendation.

Step 3--- 'Elaboration of a landscape unit fact sheet and assessment.' A model sheet is provided 'to gather all the information on cultural values, heritage resources, recommendation and necessary actions.' The action proposal of the 'Visionary Strategic plan' of the city is guided by the model sheet to manage activities in the city. The provision of this model helped integration of the urban heritage into the wider city development and provides a means to prioritize actions. It is also a platform for partnership and communication among stakeholders. However, the HUL approach was not incorporated into the urban development plan due to lack of political will form the local administration.[49]

The implementation of Historic Urban Landscape approach in the case of Cuenca was led by the local university which gave it a great advantage in mobilizing wide range of researches for the project. Mekelle city can learn from this experience as the Mekelle University has a wide range of professionals not available in the city administration. The identification of wide range of intangible heritage is also an important lesson to Mekelle as there are few intangible heritages identified.

Island of Mozambique

The Island of Mozambique has rich cultural heritage blending the Swahili, Portuguese, Arabian and Indian cultures over the centuries. It was an important trade spot across three continents. The city is divided into two urban fabric of Stone town (mainly developed as a colonial influence) and the Macuti town (native quarter of traditional houses). The island was inscribed in the UNESCO World Heritage List in 1991 for architectural edifices that represent a blend local, Portuguese, Indian and Arabic influences; and an establishment of Portuguese maritime network. As many of the world heritage sites in developing countries, the nomination means a global support and government relieves of itself of the responsibilities.

The main concern of heritage conservation in the Island of Mozambique since the independence of the country shifted greatly from preservation of heritage under the

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[49] Pérez, Julia & González Martínez, Plácido. (2017)

national policy in to safeguarding of authenticity and integrity of the urban landscape within the urban development.[50]

The initiation of the Historic Urban Landscape approach in the Island of Mozambique was conducted early by the UNESCO World Heritage Center in 2011 through workshop World Heritage Cities Program.[51] The workshop was conducted among stakeholders to discuss diverse interests in the Island. This has paved for the assessment of the changing environment of the stone-built heritage. The HUL approach contributed for conservation of the heritage in the island with attention to participation of diverse stakeholders.[52] The workshop was followed by a field work on updating the date on the existing built environment of Island like ownership and changes. This field survey was partnered among the local University of Lurio and international partners from the Netherlands (Eindhoven University of Technology) and USA (University of Minnesota). The result of the survey was compiled into a report and presented to stakeholder.[53]

The HUL approach has provided with an integrated framework for the conservation and broadened the concept of heritage conservation within the existing system in the Island. For example, the inclusion of the underwater archaeological heritage can be mentioned. This was included in the revision of buffer zone of the World Heritage Site. Other major lessons were presented by researchers on the application of HUL in the Islam of Mozambique. [54] Many existing conservation and management approaches already integrated the principles in the HUL recommendation. These are the stakeholder participation, the development of the urban wide development strategy and the coordination of conservation and development.

The community engagement that existed with the conservation system was widened though the practice of the Historic Urban Landscape Approach. [55] This mainly created unusual connections between the local and national stakeholders. The expertise connection was also enhanced through network of universities and institutions as well the technical assistance. The public-private partnerships were also highlighted as a potential area through HUL approach practice.

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50 Macamo, S. L.; Hougaard, J. & Jopela, A. (2019) The Implementation of the Historic Urban Landscape of the Island of Mozambique. In Reshaping Urban Conservation, Creativity, Heritage and the City
51 Van Oers, R., & Pereira Roders, A. (2012). Historic cities as model of sustainability. Journal of Cultural Heritage Management and Sustainable Development.
52 Macamo, S. L.; Hougaard, J. & Jopela, A. (2019)
53 Pereira Roders, A., Aguacheiro, J. A., & Hougaard, J. (2012). Island of Mozambique historic urban landscape in perspective part 1: Stone town – 2011/2012. Eindhoven: Eindhoven University of Technology
54 Macamo, S. L.; Hougaard, J. & Jopela, A. (2019)
55 Ibud

Despite the effort of implementing HUL approach that has proven results in the regulatory area, the critical condition of the Island's heritage poses risk to maintain the authenticity and integrity. This resulted from continuous constructions and renewals pushed by tourism development.

Many of the results achieved on the Island of Mozambique were pushed and supported by foreign actors in technical assistance. This creates a gap in dependency of local institution on the foreign agencies. The maintenance of institution memory is also low. As one of the reasons of registering the Island's heritage in the World Heritage list was to raise funds by providing attention, this seems to continue. If local experts and resources need to be developed to sustain the conservation of heritage with in the urban development of Island Mozambique.

Chapter 3

The Heritage Conservation System in Tigrai, Ethiopia

Traditional Heritage Conservation System

Modern Institutions

3. The heritage Conservation System in Tigrai, Ethiopia

Abstract

The modern Ethiopian state in its current form was developed starting the end of nineteenth century. Ever since, the establishment of functioning institutions to run the country has been a daunting experiment of trial and error. These times are characterized by setting up of modern institutions that were considered basic necessity to drive the country out of backwardness. A similar fashion follows the cultural heritage protection system. The system was installed with the political directions of the continuous regimes. The system is challenged by lack of strong institutions, financial resources and developed expertise.

This chapter focuses, first, into the identification of traditional heritage protection system in Tigrai Region. It then continues into looking the evolution of modern heritage protection systems in Ethiopia. The modern systems were introduced by series of Imperial (-1974), Socialist (1974-1991) and Federal (1991-) governments. The Imperial and socialist governments had followed a highly centralized approach to governance that was reflected in then heritage policies and practices as well. The Federal state has been going in the direction of decentralization with slower pace in the cultural heritage sector. Tigrai, officially known as Tigrai National Regional State, is one of the members of this federation.

A long tradition of heritage protection exists in Tigrai Region. However, traditional heritage protection system and the modern cultural institutions that were established by the state have been basically disconnected. Highly centralized cultural heritage policy of the Imperial and Socialist governments resulted in concentration of institutions, expertise and financial resource at the center. This was problematic for a region that is found at a significant physical distance from the center and has a different cultural identity. With absence of developed infrastructure prior to 1990s, road trip to reach Tigrai from the capital would take two to three days.

The introduction of the federal system was followed by cultural policy that celebrates diversity and promotes decentralized heritage protection system. The newly setup autonomous Tigrai National Regional State established modern institutions following the similar fashion of the central government of trial and error. This helped in shaping in developing contextual heritage protection system for Tigrai Region. The major decentralization force, however, has come from the

recently established but fast-growing universities. Universities of Mekelle, Axum and Adigrat with relatively strong financial and expertise capacity are playing major role in linking the gap in the heritage protection system in Tigrai by training professionals onsite, providing community services and conducting research.

This paper is an attempt to find out the cause of disconnection between the traditional heritage protection system in Tigrai and the modern heritage protection system developed by central governments. This is done, first, by identifying the traditional heritage protection system of Tigrai from series of field visits to various heritage sites in Tigrai region. Second, the trend of modern systems that were introduced in Ethiopia were appraised to find out their effectiveness in Tigrai region. The latter was conducted on study of secondary sources. In addition, the future potentials development of heritage protection system is discussed.

3.1. Introduction

3.1.1. Background

A rapid increase in Ethiopian population has risen close to 109 million in 2018, based on the World Bank estimation. Only of a fifth of the population lives in urban areas. The wider population live in rural areas depending on traditional economic activities like farming and livestock breeding. Ethiopia has a long history of statehood with a complicated feudal land tenure system.[56] That system saw its end with a land reform under Socialist Military Regime in 1975. Traditional systems of cultural heritage protection had thrived through the traditional socio-political system. Many parts of Ethiopia have their own of traditional systems of protecting their precious cultural heritage.

In order to have a complete understanding of cultural heritage protection systems in Ethiopia, paying specific attention to the existing cultural diversity within Ethiopia and how they were handled through different administrative approaches is important. The current territory of Ethiopia was constructed based on colonial agreements on the later nineteenth and early twentieth centuries. This is a significant challenge to the complexity of the management of the country as whole. [57]The boundaries are mainly based on natural landmarks and resources. Peoples that share culture or identity are divided across the post-colonial state borders. For example, Ethiopia and Eritrea share same ethnic groups over different territories. Our case region of Tigrai shares similar history, culture and language to the Tigrigna, Kunama and Saho nationalities in Eritrea. Several cultural and natural

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[56] Ottaway (1977)
[57] Marcus (1995)

heritages are shared among these neighboring countries. Transnational and transboundary cooperation in the policy and management of cultural heritage is demanded to achieve any tangible result in heritage protection in both countries.

Ethiopia has a rich cultural and natural diversity. Over 85 nations, nationalities and peoples exist with distinct languages and cultures. However, the emergence modern state of Ethiopia was characterized by highly centralized approach to governance. The cultural diversity was considered weakness by the central adminisrtations. Ethiopian identity under a singular heritage narrative was used as an attempt for nation building. These national questions, fueled by many deep-rooted socio-economic problems led into prolonged armed conflict. The introduction of federal arrangement of governance in 1991 was the starting point to recognize the diversity by provision of autonomy to cultural groups.

Tigrai region was at the forefront of this struggle for cultural recognition. Therefore, many of the armed conflict were conducted in Tigrai region. Upon the establishment of the federal system, it was one of the nine federation members of the newly established political system. As the governance system was decentralized, regional states like Tigrai started to develop their cultural policy to protect their own heritage at local level. However, this process was slow. The heritage narrations and protection system continued to be dominated by the central force due to the historical disproportionate concentration of institutions, expertise and financial power at the capital. In addition, significant share of cultural activities and heritage protection is done by foreign assistance through the diplomatic institutions that as well are highly concentrated and mainly conduct cultural activities in the capital city.

Institutional setup and allocation of resources addressed by the cultural heritage protection has to function in compatibility with the complexity deriving from the diversity of Ethiopia, to achieve tangible results. This paper assessed the evolution of cultural heritage protection system of Ethiopia as it changes from disorganized traditional system towards setting up of central institutions during the last Imperial Regime of Emperor Haile Selassie I (1930-1974) and Military Socialist Regime (1974-1991) and the decentralized systems of the federal government (1994-). The perspective of the Tigrai region is followed on the assessment of the governance systems.

3.1.2. Objective of the Study

The main objective of this chapter is to find out the inherent challenges of cultural heritage protection system in the Tigrai Region of Ethiopia to pave a way for the development of functioning system. Specifically, this paper aims at achieving the following objectives.

- Identify the traditional cultural heritage protection system in Tigrai Region
- Appraise heritage protection systems of Ethiopia across different government forms
- Recommend future development potentials to the cultural heritage protection system in Tigrai Region

3.1.3. Methodology

The Methodology of this research followed a qualitive approach. Tigrai region is a case study of this research. It is home to a large quantity of cultural heritage. This impressive concentration of heritage was possible with traditions of cultural heritage protection that are not well researched. One of the objectives this research is to identify this system for future development. The author had several site visits on conservation mission to the Gunda Gundo, Asira Metira, Cherkos Wukro and Sillasie Chekeqot in Tigrai region between 2012-2017. These churches are safe heaven large quantities cultural heritage. A series of discussions and personal observation was conducted with the church authorities and regional officials to construct the traditional heritage protection system in Tigrai region.

Following identification and assessment of traditional heritage protection system in Tigrai, the research looked into the evolution modern heritage protection system in Ethiopia giving emphasis to the Tigrai region. The data sources used for this section were accessed from secondary sources. The UNESCO archive, Ethiopian and Tigrai region's laws and regulation, other published and unpublished research outputs. The advisory missions and field reports from UNESCO archive were very important resources. Ethiopian cultural heritage protection system is lightly researched. The regional cases like Tigrai are yet to be researched. This research aims to open a door an inward-looking approach to heritage protection system in Tigrai region.

3.2. Traditional Heritage Protection System in Tigrai, Ethiopia

Tigrai National Regional State is found in the northern most part of Ethiopia. The region is home to ancient Ethiopian civilizations. A rich collection of movable and immovable heritage in Tigrai comprises stone stalea, palaces, temples, churches, illuminated manuscripts etc. The region has a predominantly Ethiopian Orthodox Tewahedo religious tradition enforced by solid follower of over 95% of the

population. The Ethiopian Orthodox Tewahedo Church (EOTC) was established in the fourth century A.D. following the conversion of the Axumite emperor Ezana. The church consists a major share of the cultural heritage properties and has been at the center of the traditional heritage protection system in Tigrai. The other religious and ethnic minorities in Tigrai has also a long historic existence in Tigrai.

The safeguarding and restoration of cultural heritage is a longstanding tradition in Tigrai. Purposeful construction of inaccessible monasteries and churches to safeguard the cultural heritage and liturgical tradition was conducted continuously.[58] This was proven to be efficient in sheltering the cultural heritage during long armed conflicts, natural disasters and great famines. Hundreds of rock hewn churches in Tigrai are constructed in places that are hard to access. In addition to the monastic tradition, this was a purposeful move to protect heritage and liturgical tradition from vandalism.[59] Part of these rock hewn churches are currently (2019) in the tentative list of Word Heritage Sites named the Sacred Landscape of Tigrai. The construction of churches and monasteries is done through financial, material and labor contribution of the public. Reconstruction and restoration are also conducted in similar way after any damage. The traditional system has a complex relationship of stakeholders within the society that contribute different types of roles. The traditional institutions, expertise and financial resource in this system are discussed next.

3.2.1. Traditional Institutions

The EOTC stands as a big umbrella institution for the larger quantity of the cultural heritage in Tigrai. The EOTC, with its quite long history and its attachment to the state during the imperial era, have been an important institution that owns, administers & safeguard cultural properties in Tigrai as well as many other parts of Ethiopia.[60] However, the primary objective of this institution is religious and the protection of cultural heritage in this system finds itself disintegrated in different pieces. There was no a clear management plan or policy by the church on the conservation of the heritage it owns. The activities of heritage protection are subject to local decisions. For example, the built properties of the church are primarily restored to serve the daily functions of the religious activities but not to maintain the originality of the heritage.

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[58] Solomon (2010)
[59] Interview with priests of Abune Yema'ata and Gunda Gundo Monastries confirm this.
[60] Solomon (2010)

Recently, it is commonly observed that the restoration activities at the hands of unskilled and less knowledgeable restorers result in permanent damages. Alien materials like cement and corrugated iron sheet are actively replacing authentic materials of soil, thatch and stone. This includes in the major architectural heritages in Tigrai. The main churches of Debre Damo and Gunda Gundo monasteries are good examples to this trend. Located at inaccessible hill, the church building of Debre Damo monastery is one of the few last remaining structures of the 'monkey head' construction style of the Axumite era which is peculiar to this region. To make the matter worse, there is a proposed construction on the monastery compound with a complete concrete structure with much larger scale of the existing structures. This has a great effect on the value of the site which didn't have a comprehensive archaeological research to date and definitely expected to have of great potential scientific research. There is a lack of mechanisms in the traditional heritage protection system to control this kind of developments. Development of sites is mainly left to the local administration of the churches. Generally, properties under the administration of the Orthodox church have been kept well as long as they served religious, social or political function.

The value of heritage in the conservation of cultural heritage in the traditional system highly varies across different objects. The importance of maintaining authenticity in conservation is similarly different among objects. For example, Tabot, which is the replica of the 'arc of covenant' and most important object and found in all churches is guarded strictly and the originality is utmost important and can never be replaced. Meanwhile the building material and overall structure of the church building can be changed easily. This is also observed in some of the intangible heritage in the strict necessity of originality in liturgical music and loose usage guidelines of paintings.

The value of heritage is higher when there is some sort of traditional legend or myths associated with cultural properties. That gives them cultural, historical and spiritual significance to the population. Many archaeological sites in Tigrai are kept untouched for this reason. This also helped in connecting the public to the cultural properties. For example, a site in Wukro town lacally known as as 'Meqaber Ga'ewa' (Graveyard of Ga'ewa) was left untouched and abandoned until its recent excavation due to local legend that the site was believed to be a grave of Yodit Gudit a legendary queen that invaded the Axumite Empire.[61] The site was found to be eighth century BC temple following its archaeological excavation. It was not

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[61] Interview with expert for the Tigrai Bureau of Culture and Tourism

related to the claim of the legend but the stories added the value of the site and it was spared from destruction. In contrary, archaeological sites without concrete historical and religious significance were dug up for gold panning or quarry. One good example of this is the Mai Adrasha archaeological site near Shire town. It has long been dug by the locals in search of natural gold and other objects. The site is now under extensive excavation found to be the oldest settlement in Ethiopia spanning over 1200 BC.[62]

The traditional system in Tigrai lacks a proper institution that primarily focuses on conservation of heritage. But it will need a detail analysis and sparks debate to label the activities as 'conservation' based on the way they protect the authenticity. The definition of conservation as "all operations designed to understand a property, know its history and meaning, ensure its material safeguard, and, if required, its restoration and enhancement"[63] are largely fulfilled in the traditional system. The is resulted from the continuous provision of function from the heritage sites. Many of the heritage site in Tigrai maintain their original function or have a strong story associated with them that is considered seriously by the public.

3.2.2. Traditional Expertise

Traditional expertise that possess skill and knowledge in conservation and production of cultural properties have played important role in the traditional heritage protection system. These traditional professions include builders, painters, manuscript scribe, iron and gold smith, leather processors etc. Many of these professionals thrive to this day in the traditional industries including vernacular construction.[64] However, the skill and knowledge consistency heavily vary among individuals. There was no standard setting method or institutions to check the quality and certify many of these professionals. A rich potential exists on the vigorous training method of training priest in the EOTC which is done by mentorship with sets of rules and standards. Some of the traditional expertise are thriving recently to produce traditional objects as souvenirs for tourist consumption. The religious objects also have a strong market of devoted followers. Some forms of the traditional professions are currently declining due to the shortage of demand and a competition to the technological products. In contrary professionals in traditional clothing and goldsmith are among the flourishing with the increase of demand from the public. Some festivals like Ashenda created a significant amount of market to traditional items from clothing, hair braiding and jewelries.

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[62] UCLA

[63] Nara document on authenticity

[64] Shimizu et. al. (2019)

A significant profession in the traditional heritage protection of the EOTC is the keepers of church stores. Each church has store keeper whose job is to look after the church's properties like manuscripts, artifacts and other church objects of donations. It was customary for emperors, nobilities and the public to hand out their valuable objects to churches. As a result, many of crowns of emperors are hosted in those church stores notably in Axum Tsion Church, Chelekot Sillassie Church, Debredamo monastery etc. Many objects are kept in stores as well as in church building. The store keepers are responsible for registration, protection and safeguarding of the cultural heritage in the church. Any development of the traditional heritage system protection system needs to start by making the store keeps at the central focus. These church stores are the decentralized traditional museums of the traditional system. By providing a tailormade training to the local professionals on the heritage protection a significant change can be brought.

The heritage objects in the churches are traditionally referred to as 'Newaye Kidusan'. This can be roughly translated as properties of the holy ancestors. Any service to these objects in safeguarding or protection is believed to share the blessing of the holy ancestors. The name gives a significance power to objects in relation to the modern translation of the word heritage in Tigrinya 'Hadgi' or 'Wurisha' or 'Kirisi'. Given the weight of the phrase it bears, Newaye Kidusan can be considered as the inscription term for the traditional system.

3.2.3. Traditional Financial Sources

Traditional financial resources for the conservation of cultural heritage exist in different forms. The EOTC owned significant share of Ethiopia's economy deriving from the privilege of being the official religion of the Ethiopian Empire before 1974. A significant amount of estate had generated income that partly assisted the construction and administrative costs. This was done in a feudal system when the lower administrations of the church pay taxes and keep their share for their activities.

A restoration of the church structures would result in great political leverage. The church recall names of major contributor of restoration during religious mass. Therefore, the nobilities and wealthy individuals actively assisted the restoration, renovation as well as construction of new church structures. They commission craftsmen to do the works of the church like painting, book preparation, making crowns, crosses etc. Some individuals are canonized for their outstanding

contributions to the church. Saint Emperors Ezana and Sayzana (also known as Abreha we Atsibeha in the Christian names) are examples of these. Outside of Tigrai region Emperor Kidus (Saint) Lalibela is notable example who has left a complex of rock churches and town named after him. These churches later become among the first family of the world heritage sites in 1978.

The EOTC had a diverse source of income that gave the church strong financial capacity that assisted the safeguarding of cultural properties. Priests of the church have a high social status. Later, properties of the church were significantly decreased following the land reform by the Socialist Military Government (Dergue) in 1975. Land distribution was also done under controlled areas by the insurgency group in Tigrai called Tigrai Peoples' Liberation Front which later assumed power overthrowing the Dergue regime in 1991. This highly deprived the church significantly from its main income source and shifted it to mainly depend on donation from its followers. In addition, the nobilities that were major financers of the church were also dependent on the feudal system that was changed by the land reform. The harsh treatment of the socialist regime prevented the EOTC from proactively administrating its finance. This was a major shake for the traditional cultural heritage protection system in Tigrai resulting in looting, disappearance and mismanagement of cultural heritage in the church.

3.3.   Setting Up of Modern Cultural Institutions
3.3.1. Introduction

Modern institutions in Ethiopia were established during the modernization attempt of the state bureaucracy starting the second half of the nineteenth century and intensified from the twentieth centuries onward. The Amharic/Tigrinya language's parallel word for modern is 'zemenawi' (ዘመናዊ). It directly means UpToDate or state of the art. Most things that are considered zemenawi are things usually copied or adapted from the developed world. Avoidance of foreign conquest through catching up on development was the motivation that triggered this idea. Ethiopian intellectuals who travelled extensively through Europe and Asia, like Gebrehiwot Baikedagn, Teklehawaryat Tekelmaryam and Blaten Geta Heruy Weldesillasie stressed this issue.[65] They compared the Imperial Ethiopia to Japan and the Meiji Restoration of Japan was considered best example for development. This gave them the informal name of 'Japanizers'.[66] Other scholar and state beaurocrats also

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[65] Gebrehiwot (1924); Henze (2000)
[66] Bahru Zewde (2001)

attempted in copying European ideologies from capitalism to communism in a name of modernization.

The often-used contrasting word to 'zemenawi' is 'bahlawi' (ባህላዊ). It can be translated as traditional. There has been a longstanding notion that assumes bahlawi is backward and zemebawi is greater. This deep-rooted belief crippled the Ethiopian state from inward looking. Easy to copy foreign example were seen as the only option for development and modernization. The establishment of modern cultural institutions in Ethiopia doesn't escapes this reality as explained as follows.

3.3.2. Early Imperial Regime

Setting up of modern cultural institutions was actively intensified during the last imperial regime under Emperor Hailessillassie I (1930--1974). The imperial time was an absolute monarchy characterized by high concentration of power at the center despite the wider diversity of the country. Modernization of the country focused on creating culturally unified nation by promoting some culture and discouraging others. Government policies were reflection of the selective narration of history. They were shaped in a way to strengthen a divine source of power endowed upon the rulers. Niall Finneran (2013) describes this as the 'heritage meta-narrative' or 'the story of Ethiopia'.

> *" The 'story of Ethiopia' (… 'heritage meta-narrative') was carefully nurtured over hundreds of years in order to stress the ancient Christian Orthodox lineage of the country and an almost divine form of kingship prior to 1974, and was used to provide a strong centralizing force for an ethically and culturally disparate population."*

This had created a great dissidence among the culturally diverse population of over 85 nationalities.

The Tigrai region finds itself split into two narrations on this. First it finds itself at the heart of this heritage meta narrative because it is home to parental civilizations of this narration and the Christian Orthodox Tewahedo Church. However, the public was also culturally desperate and overwhelmed by the state sponsored Amharic language and culture and self-rule. For this reason, it was largely a strong resistant area to the centralized government notably with the Woyane farmers rebellion and students' movement. Despite this, the Haile Selassie reign lasted from 1930-1974 with a brief interruption of the Italian occupation (1936-41).

3.3.3. Italian Occupation Period

Despite its short tenure in Ethiopian history, the Italian Fascist occupation period created a lasting effect on the country in many areas. Ethiopia was a land with few interactions with outside world and relatively evolved on its own path. The brief fascist occupation introduced European ideas to the management of city heritage like zoning and iron grid plans. The Italians prepared urban plans of many towns that outlasted their occupation. Many historic sites in major towns like Gonder, Addis Ababa and Mekelle were zoned and heritage sites demarked as monument within the fascist urban plan. The major zones of these cities were divided iron grid areas for Italian resettlement and indigenous zones of traditional plan or unplanned in some cases. For example, in Mekelle city, the existing area were left as indigenous they were arranged in planning system of associated Hidmo compounds which is peculiar to the area.[67]

The initial organized effort on inventory work of ancient monuments was done by Monit Della Corte and published as I Castelli di Gondar (Rome 1938) and Lalibela (Rome 1940) .

In contrary, the Italian Fascist occupation era had created a permanent damage by looting many important heritage properties from the country, including the famous Aksum oblique that was returned in 2008.[68] The war used heavy machineries and air bombardment that affected monuments. This war gave the Ethiopia an important lesson that modernization was utmost necessity. This was perceived as becoming 'zemenawi' a necessity by the elite to catchup the developed world.

3.3.4. The Last Imperial Regime

After the reinstatement of the exiled Imperial regime in 1941 on the end of occupation, works had started to modernize and institutionalize the heritage conservation system. This was also facilitated by technical and financial support from UNESCO as Ethiopia became a member state in 01 July 1955. Many foreign countries and international organization gave assistance directly or through UN agencies. Actually, many of the significant improvements on the modern heritage protection systems were introduced by foreign agencies.

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[67] Okazaki (2009)
[68] Pankhurst (1999)

Several advisory missions from UN agencies were conducted under the request of the Imperial government. One of the earliest notable projects include the technical assistance in establishing the community development center in Majite that trained Ethiopians as community workers. It was established in 1956 as fundamental education training center.[69] A UNESCO field report from 1958 states that trainings were given in 9 areas including community development, village planning, handicraft, science and recreation.[70] This was a small-scale pilot project and didn't make a major change on the country as the experiences were not transferred into other parts of the country. The feudal lords of the country side resisted such changes thinking that will challenge the existing power relations.

In 1962 an expert team from UNESCO including Sir Julian Huxley, the former Director General of UNESCO was dispatched to Ethiopia to assist the Ethiopian authority to survey (1) the natural resources that can be considered for the future economic development and benefit of the population; and (2) the beauty and character of landscapes and sites in Ethiopia.[71] This was based on the 12th session of the General Conference of UNESCO (held in Paris between Nov. 9 and Dec. 12, 1962) two adopted texts resolutions concerning `Economic Development and Conservation of Natural Resources, Flora and Fauna` and `the Recommendation Concerning the Safeguarding of Beauty and Character of Landscapes and Sites`.

Upon finishing the mission led my Sir Julian Huxley, the team compiled a report which starts by stating the two most important resources of the country as the people and land. Land as basic source of food, coffee and hides in which much of the economy depends. The report also stated additional natural value which is found in abundance was the scenery with different climatic and topographic variety from the desert in lowlands to moist mountain tops. It also noted that when the `antiquities, especially in Northern Ethiopia, are included, they complete the world-wide interest for tourist industry`.[72] The conservation was stated into three main heads that of wildlife and landscape, cultural conservation of antiquities and historic sites, and the application of conservation principles over the country at large. The reorganization of monuments with main objective of making them into tourist destination was started here. This mission is one of the most important benchmarks in defining the introduction of the modern heritage protection system in to Ethiopia.

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[69] National Academy of Sciences (U.S.) (1959)
[70] Bouman (1958)
[71] Huxley et al., (1963
[72] Huxley et al., (1963)

For the application of conservation principles to take root in the general population the Huxley team suggested several ways that should be included. Upon the final recommendation of the mission recommended for establishment of Conservation Board which would be responsible for the conservation and development of the natural and archaeological resources of the country. This was to bridge the separated activities under different authorities. In specific detail, the team recommended to include ministers of Agriculture, Education, archaeology, Tourism, Social Affairs and Interior in addition two or three highly regarded citizens preferably responsible to the highest authority in this case the Emperor himself.[73]

The assessment made by another UNESCO mission in 1965 shows that only parts of the above recommendations were implemented. The conservation board was established consisting vice-ministers for the interior, agriculture, education and finance and the head of the Ethiopian Tourist Organization. In addition, the board was named 'Wildlife Conservation Board' and limited to the conservation of wildlife. The broader conservation responsibilities that were included in the 1963 recommendation the wider natural and cultural heritage were not included.[74] The major objective of this board was to generate revenue from the tourism industry. As the areas of that were assessed to be rich in 'antiquities and historic sites' are in the northern part of the Ethiopia where Tigrai is part of. However, there was a lack of infrastructure to mobilize tourists to these areas. In this regard the government mainly focused on the capital city and surrounding and focus on wildlife tourism activities.

Although there were push from the international agencies specifically UNESCO to efficiently introduce proper conservation of cultural heritage, the works on the ground were very slow and limited to few selected areas. In fact, many cultural heritages related institution were already established earlier than the UNESCO advisory missions with little tangible effect.

One of the notable earliest modern institutions that were established was Institute of Archaeology.[75] The Archaeology Institute was established under the Ethiopian National Library in 1952 to conduct archaeological excavation, research on

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[73] Ibid
[74] Grimwood (1965)
[75] Temesgen (2013)

antiquities and conservation.[76] This was established by French experts led by J. Leclant who had been working in Ethiopia for a long time, following the request and financial provision of Emperor Haile Selassie I.[77] The Ethio-French Alliance cultural association was functioning since 1907 and strengthened in 1943, a French school was also established in Addis Ababa called Lycée Guebre-Mariam in 1947.[78]

The Archaeology institute worked on two-year contract for a total of twelve years. Given the fact that Ethiopia has large archaeological remains, it is not surprising that the imperial government started with this institution. In addition, there was a separate motive to this. From the government side, archaeology is used and perceived as instrument for nation building to support the claims of the Emperor's Regime as rightful ruler specially in the newly conquered areas of Ethiopia. The results from field reports were published continuously on the 'Journal Annales d'Ethiopie' showed there were a variety of archaeological works covered from prehistoric and historic area. These archaeological works helped in the advancement of constructing Ethiopian history of culture.[79] This institution later was integrated into the antiquities' administration. The journal and research activities continued in another institute that became the French Centre for Ethiopian Studies (FCES) in 1997.

Other important institute which did field documentation of vernacular houses was Ethio-Swedish Institute of Building Technology. It was established following an agreement between signed in October 1954 between Ethiopian and Swedish government to construct a Building College in Addis Abeba. The college was opened in 1957 which later become part of Haile Selassie University (Now Addis Ababa University).[80] This institute remained the only institute in the country to train architecture and related fields at degree level up to early 2000s.

A major benchmark on the modern heritage protection system after the Archaeology institute was the 'Proclamation to Provide for the Protection and Preservation of Antiquities' (Proclamation No. 229) that was enacted in 1966 to make a provision for 'discovery, protection, preservation and study of such ancient monuments and relics.'

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[76] Solomon (2010
[77] Aalund (1985)
[78] French Embassy in Ethiopian. (2015)
[79] Brandt (1997)
[80] SIDA (2004)

This proclamation was a pioneer in providing legal protection to the culture heritage in the county. However, there were two major drawbacks that worked in contrary. First, the definition was limited and narrow in scope. Antiquity was defined as "… any construction or any product of human activity, or any object of historical or archaeological interest, having its origin prior to 1850 Ethiopian Calendar." 100 years age limit was provided on the heritage which left out important heritage and in some cases layers with in the same heritage. This definition was based on the classical antiquarian thought.[81] It was also narrow and limited to tangible heritage and failed to include the values and historic significance.[82] The second drawback is the state ownership of antiquities. "All antiquities, whether movable or immovable, existing with in Ethiopia on the date of coming into force of this proclamation, are hereby declared to be the property of state…" This did more harm to the conservation of heritage than any good. Without any kind of registration system of heritage at the time, the proclamation has led to looting and illicit trafficking of heritage by owners to avoid state expropriation. [83] The Ethiopian Orthodox Tewahedo Church and the Nobilities that significantly owned and administers cultural heritage was exempted from this that resulted in large quantities of current cultural heritage in churches.

The Antiquities Proclamation followed a highly centralized approach. It did not consider traditional systems and failed to participate local communities.[84] This proclamation sharply widened the gap on the existing elements of traditional heritage protection systems and modern systems that intend to replace them. This resulted in inefficiency in mobilizing locally available finance and expertise; and the establishment of functioning institutions. The institutions that were established following the Antiquity Proclamation Strengthened the centralized approach. Part of Ethiopia that were distance from the central institutions were affected from complete lack of attention from these institutions and continued on the local trends of cultural heritage protection.

The responsibility of implementing the Antiquities Proclamation was given to the Institute of Archaeology until the establishment of the new administration. Shortly, the Ethiopian Antiquity Administration was established in the same year in June 1966. According to the law this administration owns and administers all the

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[81] Nair (2016)
[82] Gasiorowski (1981)
[83] Solomon (2010)
[84] Nair (2016)

antiquities in the country. It was created including the preexisting office of institute of Archaeology and its library.

The Antiquity Administration following the highly centralized approach was responsible for all the culture heritage issues in the country. In contrast, to the wide cultural diversity within this country, the centralized approach was another Zemenawi (modern) thought which was directly copied from foreign experiences without proper attention to the context. With extremely wide responsibilities the administration was crippled with inadequate finance and human resource; and its activities were limited to paper in its office in the capital city.[85]

Similarly, other central institutions concerned with culture that were setup during the imperial time have characters of binding to the center and celebrate the 'Meta Heritage Narrative' of the Ethiopian story. These institutions were incompatible with wide cultural diversity and a poor infrastructure in communication and mobility in the country. These institutions include the ministry of Education and Fine Arts, the Institute of Ethiopian Studies and the Creative Art Center under Haile Selassie I University, Haile Selassie Prize Trust, the National Library, Haile Selassie I Theatre and Haile Selassie I Foundation. Some institution like the National Academy of Amharic Language were promoting some cultures to flourish on the cost of others.

This centralized approach was partially discussed on some recommendations of the UNESCO missions as well. On June 1967, UNESCO provided a recommendation for the organization of the Ethiopian Antiquities Administration. This detailed recommendation setup a master plan for three years from 1967-1970 on organization of the administration, professional division, a setup of provincial field supervisors and budget.[86] The recommendation stressed on having strong team of professionals who have both scholarly and administrative skills. The professional divisions recommended included Division of Libraries and Archives, Division of Publications, Division of Surveys, Inventories and Permits, Division of Education and Training, Division of Restoration, Division of Museums and Exhibits and Division of Field Archaeology. Although this recommendation didn't not explicitly advise for the necessity of decentralizing this system, it hinted out by stating the need for provincial field supervisors which didn't exist at the time. For any of the activities of antiquity registration, protection or study to conduct in Tigrai area, a professional has to be dispatched from the capital on over two to three days road trip in one direction.

In 1968, the Ministry of Development and Planning requested UNESCO for consultancy on the development of culture and tourism industry with five focus areas.

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[85] Temesgen (2013)
[86] Howland (1967)

These included means of '(1) intensifying excavation, restoration and preservation of historical monuments and the conservation of sites; (2) conserving the organizational, institutional and legal arrangements for the preservation of antiquities and national treasures; (3) coordination between the existing agencies of archaeology, museum and libraries; (4) the implication of wild life in cultural tourism; and (5) outline for multilateral financial assistance for the development of cultural tourism.'[87]

The interest of Imperial government derived from increasing tourism development that was assumed lucrative. It was a time for the third five-year plan preparation and the government planned the tourist estimation at 36,000 in 1968 to be tripled by 1972. To realize this plan, the mission led by Angelini prioritized six zones for immediate development. Addis Ababa region (with its possible reach of blue Nile gorges, awash national park and the valley lakes), "Historic Routs" (that comprises the road from the capital Addis Ababa towards the ancient capital Axum via Bahir Dar and Gondar), Gambella region (rich animal life and vegetation), Dire Dawa and Harrar zone (potential of attraction for Europeans residing in Djibouti with its rich historical recollections), Asmara and the Red Sea (ports and coastal Islands for holiday travelers), and the Wild Life in which the possibility of creating the Semien mountains and Bale mountains park. The Imperial government took the Historic Route as the highest priority because it was expected to be the main attraction of Ethiopia.[88] In general the sites selected for restoration were based on accessibility to tourists regardless of heritage vulnerability or cultural importance of other sites.[89]

The mission gave wider recommendations on inventory of historic and artistic monuments including the recently produced that were overlooked by the Antiquities proclamation's 100 years limit. It also recognized the lack of measures for the preservation and restoration of the monuments and historical site. The provision of annual budget for protection and maintenance was recommended. Another important recommendation was to give attention to the handicraft standards and to orient them towards a selected tourist market.[90] The handicraft standard is one of the main challenges of the traditional conservation system and the recommendation to connect it with the market was a very important observation at the time. However, little of these recommendations were implemented in reality due to the weakness of the centralized institutions, shortage of finance and expertise. The few activities of the central institutions were limited to office task with in the capital city. The Tigrai area, apart from major monuments like Axum and Yeha were left unexplored and

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[87] Angelini & Mougin (1968)
[88] Ibid
[89] Aalund (1985)
[90] Angelini & Mougin (1968)

unmanaged by the institutions that legally claim ownership on them. Although the law existed on papers, in reality the traditional heritage protection system functioned in reality during the imperial period.

3.3.5. The Socialist Military Government (Dergue)

The socialist military government (1974-1991) known as Dergue ended the Imperial era in 1974. The Dergue regime made changes on the nation building narration to promote Ethiopian community on socialist ideals. In the beginning, Dergue's priority focused on education and arts. The arts were used as tools to educate socialism and elevate antiimperialist and anti-bourgeoisie sentiments.[91] Many of the institutions were centralized and the 'Mega Heritage Narrative' the Ethiopia story was intensified apart from the dismantling of the Imperial government. The focus shifted into preferable historic episodes and prehistoric elements of paleoanthropology.

During the initial socialist reform of Dergue, the Ethiopian Antiquities Administration become a department under the Ministry of Culture and Sports Affairs. In 1976, the Center for Research and Conservation of Cultural Heritage (CRCCH) was created under the same ministry. The National Academy of Amharic Language that was established during the Imperial era in 1972 was revised into Academy of Ethiopian languages to wider recognition to over 85 languages in the country. However, the state sponsored Amharic Culture dominance and cultural oppression had continued. Although secular state was introduced for the first time in Ethiopian history, many cultural properties of many ethnic groups and liturgical books were often appropriated and destroyed by the Dergue Military Administration.[92] Some institutions were appropriated as well. For example, the Ethiopian Manuscript and Microfilm Library, which was independently established by the Ethiopian Orthodox Tewahedo Church, was appropriated and included into the ministry of culture.[93] Many nation-based insurgencies like Tigrai People's Liberation Front (TPLF) emerged in Tigrai region and fought for cultural equality and representation. This followed a long civil war in the country which lasted virtually for all time of the military administration. The military administration created a fundamental change in the country by redistributing land and property owned mainly by feudal lords and the church. Without proper registration of cultural heritage in the country and inefficient top down governance approach systems,

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[91] Alem (1982)
[92] Asante, Belle (2008)
[93] Aalund (1985)

depriving the feudal and the church ended in great loss and disappearance of cultural properties in fear of confiscation. Many individuals that were active in heritage protection also distanced themselves from these properties to avoid the antibourgeois attack from the socialist state. Redistributed properties like houses were also mismanaged with lack of maintenance. The traditional protection system of the heritage in Tigrai was significantly affected as the financial sources and the traditional institutional setup the long existed was broken without any replacement. However, there was a global push for cultural heritage protection towards the socialist regime.

The 1970s was an era of global importance for heritage with the introduction of the World heritage Convention in 1972 and the first world heritage list in 1978. Some researchers argue that the 1970s can be considered as "a kind of 'golden age' for heritage making in Ethiopia".[94] Ethiopia with immense assistance of the global intellectual community ratified the convention the same year of its introduction and presented two sites for the first list of world heritage. The two sites inscribed in 1978 were Rock-Hewn Churches of Lalibela (Cultural) and Simien National Park (Natural). Shortly the next year a single cultural site Fasil Ghebbi, Gondar Region was inscribed. In 1980 it was followed by four additional cultural sites that are Axum, Lower Valley of the Awash, Lower Valley of the Omo and Tiya. This was a time for defining the heritage discourse in the country for many years to come. It took another 26 years to register a new site in the list that was the Harar Jugol, the Fortified Historic Town in 2006 and later Konso Cultural Landscape in 2011. This elaborates the Ethiopian modern heritage protection systems heavily dependent on the foreign expertise and assistance. The definition and general image of heritage in Ethiopia was associated with these globally recognized sites. All the site inscribed with the world heritage list between 1978-80 were directly related to the recommendations of the historic routes of earlier mission 1968 and the archaeological findings of the Institute of Archaeology. The centralized institutional setup with direct foreign assistance paved for a skewed growth of the cultural heritage focusing some portion of the country and in to bigger monuments of the dominant elite.

In 1980, a UNESCO mission was dispatched to assist the Center for Research and Conservation of Cultural Heritage (CRCCH) in creating a cultural heritage inventory system for movable and immovable objects and to train the necessary personnel.[95] The wide range of the mission training introduced an inventory system giving a training of field and office technical skill. Catalogues of cards using Rand Hole system and codes were recommended. The mission understood that there were

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[94] Huber (2016)

[95] Abotomy (1981)

millions of objects all over the country and it was difficult to manage with the existing expertise. However, the centralized system of registration was not challenged by the mission. There was no concrete base how to categorize and group the heritage for registration as well. This project was part of the Program of Participation in the Activities of Member States for 1979-1980 that was funded by UNDP. The program also funded the assistance to the Ethiopian government in drafting new proclamation on safeguarding cultural heritage.[96]

The consultant sent for the mission was Mr. Eugeniusz Gasiorowski. He carried out the task for a month in 1980 and come up with recommendation on improving the Imperial Antiquities Proclamation of 1966. The first remark was on the specifying of the scope of objects of protection within the term 'antiquity' while including ethnographic and paleontological objects. He also advised on revising the age limit and nationalization of all antiquities. In addition, the complete lack of expertise in the institutions was observed and he recommend for the training of Ethiopian Art Historians within the country. This recommendation failed to mention on the necessity of developing of the traditional expertise and urged for the policy makers to look into other countries laws to adapt because it assumed the country was 'starting from zero'.[97] Overlooking the traditional expertise that sustained the cultural heritage was the major drawback of the advisory missions. The assumption of the 'starting from zero' was created from the observation of dysfunctional central institutions in the capital that were detached from the various traditional heritage protection systems. This was in part intentional due to the assimilative nature of the central governments.

The consultative mission report of UNESCO from 1985 on the preparation of 'Master plan for the preservation of cultural heritage in Ethiopia' stated that it will be a 'daunting enterprise' to single handedly manage the cultural properties in Ethiopia which are products of diverse population in language, culture and history.[98] The master plan focused on the historic route which was part of the identity used the mega heritage narrative by the socialist regime and its predecessor Imperial regime. It recommended on the expansion of the CRCCH and be equipped in modern equipment; and the establishment of it as autonomous institution to avoid interreferences and shorten the bureaucratic obstacles.

A strong point of this mission is the recommendation to revive the traditional crafts and skills and make it part of the wider development. It also stressed the necessity to give attention to the cultural diversity in the country. Therefore, the mission recommended the establishment of regional institutions specifically museums. The

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[96] Gasiorowski (1981)
[97] Gasiorowski (1981)
[98] Aalund (1985)

mission reported that there was no effort to train Ethiopians in the areas of archaeology and curation so that the institution became dependent on the works of missions. Manuscripts and other materials were usually transported to the capital for documentation and sometime priests are resistance on the security of the objects.[99] As many of the Imperial residents and palaces were vacant following the overthrow of the Imperial government, these treasures were recommended to be adapted into museum. The mission failed to point out the store of church treasures all over the country as mini museums by training the store keepers as curators.

A series of consultative missions led to the preparation of new proclamation. In August 1989, a new 'Proclamation to Provide for the Study and Protection of Antiquities' was passed. In comparison to the predecessor Proclamation No. 229/1966, it had expanded the domain of antiquities to artistic heritage like manuscripts, sculptures, ethnographic implements, architecture, paleontological objects, remains of ancient towns as well as natural and manmade cultural objects. It also ended the age limit on antiquities that needed to be earlier than 1850 Ethiopian Calendar and the nationalization of antiquities.[100] By the time the proclamation was enacted, the civil war was at its peak and the rebel forces controlled significant part of the country mainly the Tigrai region. In 1991 the Dergue military administration was overthrown and replace by multinational federal system.

3.4. Decentralization of Ethiopian Modern Institutions

3.4.1. Federal Arrangement of Ethiopian Government

The overall decentralization process was started with the introduction of new constitution in 1995 with rearrangement of Ethiopian state into federal system. Under this system the national regional states received an autonomous status. This allowed the regional states to develop their own cultural policies and regulations based on the basic principles.[101]

The federal constitution stated on the article 51 that the federal government is obliged in the establishment and implementation of national standards and basic policy criteria for the protection and preservation of cultural and historical legacies. Based on this the first cultural policy of Ethiopia was prepared in 2000, that promoted cultural accommodation of the nations, nationalities and peoples.[102] The policy document criticized the previous administrations for looking into development programs that didn't pay due attention to culture. On the other hand,

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[99] Ibid
[100] Negarit Gazeta (1989)
[101] Proc. No. 1 (1995)
[102] Abbay (2004)

the promotion of previous policies that are 'designed to consolidate political system to ensure personal power and welfare; and regarding the culture of certain nation superior than other'' was stated as discriminatory policy that created conflict. Therefore, the policy promised to provide equal opportunity to cultural heritage, and also put implementation strategy to conduct inventory of cultural heritage and traditional heritage expertise. The equity of institutions and decentralizing them to the national regional states was also discussed. In contrast to the socialist state previously, the policy of the federal government promoted ownership rights of individuals and groups even to those whose mobile cultural properties are entrusted to the national and regional archives.

Furthermore, under the national principle in the constitution concerning culture in article 91, the state and the pubic have the duty to protect the cultural heritage.[103] The financial and expertise resource of cultural heritage protection were mandated by the constitution to be fulfilled by state up to the capacity. However, shortage of these resource was obstacle to the complete development of the cultural heritage. Major portion of the budget allocated to the culture ends up in main monumental and archaeological heritage.[104]

The development of traditional expertise did not get the priority attention of the government. Foreign loans and funds helped fill this gap in similar fashion with predecessor regimes. One notable example of this is 'the Ethiopian Cultural Heritage Project' between 2002 and 2008. The USD 5 million project included the development of handicraft culture in addition to the first site management plans that were completed and implemented for Gonder and Axum World Heritage. This was a major funding of the kind.[105] The project was financed by the loan from the World Bank. Other sources of fund, like the African World Heritage Fund also contributed to the development of cultural heritage but mainly focused on the known major monuments' restoration.

The first executive branch of the federal system that was established in 1995 concerning cultural heritage was the ministry of information and culture.[106] The tourism commission was established the same year that show the economic interest of the government from the cultural heritage as the previous administrations.[107] National archive and Library authority was restructured by proclamation no. 179/1999 with objectives of 'collecting, systematically organizing, preserving and making information resources available for study and research purposes.' This was

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[103] Proc. No. 1 (1995)
[104] Asante (2008)
[105] Asante (2008)
[106] FDRE ProclamationNo.4/1995
[107] FDRE Proclamation No. 11/1995

one of the highly central institutions which demand the collection and handover of archival documents from all government institutions. This was in contradiction to the cultural policy in which nationalities are entitled to conserve their own heritage. [108] The Authority for Research and Conservation of Cultural Heritage (ARCCH) was established under the Ministry of Information and Culture following the proclamation for Research and Conservation of Cultural Heritage. [109] This proclamation also expanded the definition of cultural heritage into wider movable, immovable and intangible cultural heritage. The authority has a wide responsibility from registration and supervision to the protection, discovery and study of the cultural heritage. International conventions and agreements concerning cultural heritage are under the mandate of the ARCCH. [110] In 2005 the ministry of Information and Culture was splinted into two. The ARCCH was included under the new Ministry of Culture and Tourism. [111] The decentralization of the heritage institutions with in the federal government took a very slow pace. Many of the of the practices followed similar fashion. The fundamental difference is the regional states had their own government and can enact their policy.

3.4.2. Institutions Under the Tigrai National Regional State

Parallelly the Tigrai National Regional State which was reorganized into culturally coherent region started by preparing its own constitution under the federal system. Article 94 of the Tigrai constitution states protection of natural and cultural heritage is duty of the public and the regional national state. The state provides necessary assistance to promote culture.

Administrative organs in Tigrai region concerning heritage were established in 1993 under bureaus (the highest executive branch). Cultural heritage can be traced into various bureaus of Culture and sport; Tourism; and Industry and Craftsmanship. The bureaus have branches into dozens of local semi-autonomous administrations known as Weredas. [112] In 2003, the Bureaus were reorganized into Bureau of Culture and Information and Bureau of Tourism. The later was responsible for the protection and conservation of cultural heritage, while the first focused on the living culture and art. But this arrangement with poor coordination among bureaus found to be inefficient. The bureaus were dissolved in 2005 into bureau of information and bureau Industry, Trade and Transport. Under the latter bureau, Culture and Tourism Commission was

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[108] FDRE Proclamation No. 179/1999
[109] FDRE Proclamation 209/2000
[110] FDRE Proclamation No.373/2003; 374/2003; 484/2006; 601/2009
[111] FDRE Proclamation No. 471/2005
[112] Tigrai Negarit Gazette No. 5, 1985 EC

established.[113] This was to make it easy to provide infrastructure provision to make the heritage sites accessible for tourist. But this was proven to be not effective. The local administrative Weredas didn't have sections for cultural heritage as it was not structured as bureau.[114] Later an agency of Culture and Tourism was established in 2009 including two sections on development of Tourism and Research and Identification of Indigenous Cultural Knowledge.[115] The agency was a central institution that tried to conduct the tasks in the region. It was cripple with lack of finance and shortage of professionals. Without branches in the Wereda Administrations it had little impact on the ground apart from mission projects. Promotion of the cultural heritage and bridging the connection between the central institutions to the Weredas were the major tasks of the agency.

The agency also managed heritage sites classified Regional Cultural heritage by federal proclamation. The proclamation for Classification of Cultural Heritage into National and Regional Cultural Heritages is an important legislative move that enhance the decentralization process of the heritage protection system. National Cultural heritage are sites with Outstanding Universal Value, common value for Ethiopian people in contribution and location etc. and significant paleontological and archaeological sites.[116] This gave a chance to the Tigrai region to manage its own heritage create its own narration.

However, the legislation creates a challenge in management of some historic landscapes where parts of the same heritage are considered as national and regional heritage. One example of this is the Nineteenth Century Emperor Yohannes IV palace and the surrounding area in Mekelle City. The Imperial quarter in Mekelle City's inner quarter is a complex landscape compromising the palace, churches, market and vernacular buildings. The registry of the palace as national heritage while leaving out the other elements as regional heritage created a management gap and separation of interconnected heritage landscape.[117]

The academy of languages of Tigrai was established in 2014 focusing on Tigrigna, Kunama and Saho languages. However, the exclusion of Geez language is a major drawback. Because it used in most of the historical text as it was the literary language of the public and also liturgical language of the EOTC.

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[113] Tigrai Negarit Gazette No. 94, 1998 EC
[114] Tigrai Negarit Gazette No. 100/1998 EC
[115] Tigrai Negarit Gazette No. 166/2001 EC
[116] FDRE Proclamation No. 839/2014
[117] Alula & Shimizu (2019)

In 2015 the Bureau of Culture and Tourism was established and expanded its structure in the Woreda administrations.[118] The continuous reorganization of the bureaus was obstacle to create strong institution and maintain institutional memory. However, these institutions conducted publications, radio and TV programs in local languages that helped in creation of general awareness on the public. This bridged the gap between the heritage narrations in the central institutions, academia and local narrations. Apart from the tourism purposes the Tigrai government largely depended on the federal government for the heritage protection activities.

Long after the political system of the country was structure in federal system that promotes decentralization, the cultural institutions remained strong central institutions. This was due to lack of existing institutions and expertise at regional centers. In fact, the previous proclamation continued to function until the introduction of new proclamation "Research and Conservation of Cultural Heritage Proclamation No.209/2000, " in 2000. Although the activity of the Tigrai regional state was weak in terms of heritage conservation, another decentralizing force was installed by the federal government which are the fast expanding universities.

3.4.3. Decentralization through Federal Universities

The federal universities that are established under ministry of education are bridging the gap between modern institution and the traditional heritage protection system in Tigrai. These universities are islands of academic independence with three objectives of teaching, research and community service.[119] These universities are flagship projects of the federal government and had a high budge expenditure. A closer look at the expenditure of the government tells the utmost priority given to the universities.   In Tigrai, four universities were established after 1991 consequently starting with Mekelle University, Axum University, Adigrat University and Raya University. Adwa Pan Africa University is also under the process of establishment. Several private colleges are also opened.

These universities help in decentralizing the professional and financial capacity historically concentrated in the capital city. The closer location to the society put the universities in the position to work in close relation with tradition heritage conservation system. A variety of cultural heritage education is currently conducted in these universities up to doctoral programs including in heritage studies, archaeology and architecture. The night shift and summer programs directly support the civil servant in the region while the regular course provide new professionals. The universities are also directly involved in the conservation and research of

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[118] Tigrai Tigrai Negarit Gazette Proc. No. 261/2007 EC
[119] FDRE Proclamation 650/2009

cultural heritage in the region. For example, Mekelle University have active research and conservation projects in all areas of the region. The universities also conducts archaeological missions.

The universities are providing a significant number of experts to the market. The recently established think-tank called the Global Society of Tigrean Scholars (GSTS) have over 2500 members and provides policy recommendations to the Tigrai states. In the grand conference of the Tigrean expertise that was held twice in Mekelle in 2018 and 2019, one of the thematic areas was cultural heritage and tourism. The development of the traditional heritage protection system in Tigrai was among those recommended in the conference.

The major drawback and disconnection between the universities and the community is the usage of English as the academic language which not widely understood by the public. The community revolving with the traditional heritage protection system has a strong literary culture that can be developed if the universities provide heritage education and scientific production in Tigrinya languages.

3.5. Conclusion

In conclusion, the traditional cultural heritage protection system in Tigrai constitutes basic foundational elements for effective heritage conservation. However, it is fragmented and weak to make a meaningful result. It has also largely been ignored by the modern system in place. With the large amount of heritage properties in existence, the major focus of the traditional system has been safeguarding and protection of the things perceived important by the EOTC and the nobilities. There are wide ranges of experiences of resilience as a result of continuous invasions and natural disasters that continuously affected the area. The major weakness of the traditional system in Tigrai is the lack of institutions that primary focuses on the conservation of heritage, development of heritage expertise and mobilization resources for heritage protection.

Overall, the Traditional Heritage Protection System in Tigrai can be defined as systematic and collective safeguarding and protection of 'Newaye Kidusan'/ 'Wurish'/ 'Hadgi' (Objects of the Holy Ancestors) to share the blessing and pride they provide as they are the creations of the holy ancestors. The protection is manifested by daily devotion of usage during peace; and provision of remote safe heaven, and disorientation of the vandal during atrocity.

The traditional system can be developed into complete functioning conservation system by introducing scientific trends of conservation. With all the draw backs, it

provided significant result by protecting the largest collection of cultural heritage in Tigrai. It still thrives parallelly with the modern systems introduced.

The trend of establishing modern cultural protection system in Ethiopia was cripple with the notion of modern/traditional dichotomy. This has a deep-rooted difference in its Amharic/Tigrinya translation Zemenawi/Bahilawi. Zemenawi had been considered advanced and western while Bahalwai is considered traditional and backward. The Ethiopian governments and the elite have always been outward looking and wandered for easy to copy models. It completely underestimated and failed to mobilize local resources and develop the traditional heritage protection systems. This made it heavily dependent on foreign finance and expertise for its research and conservation activities.

The national heritage narration of Ethiopian was shaped with this phenomenon. The two main pillars of the Ethiopian national heritage are dependent on the 'historic route' and the prehistoric archaeological findings of Institute of Archaeology both developed by foreign missions. All the seven sites inscribed within the world heritage list between 1978-80 were directly related to the recommendations of the historic routes of earlier mission 1968 and the archaeological findings of the Institute of Archaeology. This historic route was the heartland of the heritage narrative celebrated by the Imperial and Military Socialist regime. The listing of the World Heritage supported the notion elite culture of this area. This long created skewed representation of culture in multi-nation Ethiopia. The archaeological findings were mainly focused on prehistoric sites which gave rise to another cultural heritage formation in Ethiopia as 'the cradle of human kind.' The World Heritage generally created a sense of pride and heritage appreciation to Ethiopians despite a wide popular denial to the theory of evolution. The governments also wanted to capitalize on this from Tourism. This created the government arrangements of culture and tourism in one structure in Federal and Tigrai regional governments. This approach left out vulnerable significant heritages that can easily be marketed.

In the traditional heritage protection system in Tigrai, the cultural heritage value is derived from the idea of the objects that are 'Newaye Kidusan'/ 'Wurisha', that are the treasured objects of the holy ancestor. Protection of them with sacrifice is a great spiritual achievement. The action of protecting them is dividend in blessing and high appreciation and rank among the public and the church community. The church rewards these with appreciated in the church by recalling the names during masses and sermons and at time canonizing them on their death. The modern terms used for heritage 'Hadigi' or 'Kirsi' has a much weaker and lower value than 'Newaye Kidusan' or 'Wurisha' which generally created gap in the value of the heritage by the public. The materialistic view of the cultural heritage and making

tourism as primary goal, that is used by Ethiopian and Tigrai governments is derived from outward looking approach to the development of cultural heritage in Tigrai.

In contrast with the 'starting from zero' assumption and by strengthening the elements of traditional cultural heritage institutions, expertise and financial resources, a much sustainable conservation of cultural heritage can be achieved in Tigrai region. And this will create for wider representation of public heritage in the system.

Chapter 4

Urban Development Trends and Heritage Management in Mekelle

Chapter 4

Urban Development Trends and Heritage Management in Mekelle

The early settlement of Mekelle existed since the at least 6th century. The scriptures of Orthodox church discuss the famous villages of Mekelle in the 13th century. These settlements are a group of rural houses and monastery compounds. After the settlement of Emperor Yohannes in Mekelle in the later 19th century the development of Mekelle took shape into a proper town.

The Urban development of Mekelle city followed several distinct trends since the 19th century. The management of heritage within these development plans also varied within each era. During the Imperial time until 1974 the state had an official religion that was the Ethiopian Orthodox Church. With this regard there was a state sponsored construction and renovation of church building in most part of the city. In addition, most of the urban lands were properties of the church significantly the Medhani Alem Monastery and Endsa Sillasie. The head of the monastery served as de facto mayor of Mekelle early stages of the town with responsibilities of land allocation and tax collection. As a result, many of the major landmarks in the city were either the churches or residences of the nobility.

In later times, modern civic and commercial buildings emerge shaping the urban landscape of Mekelle. These are some social infrastructures like school, hospitals and stadiums.
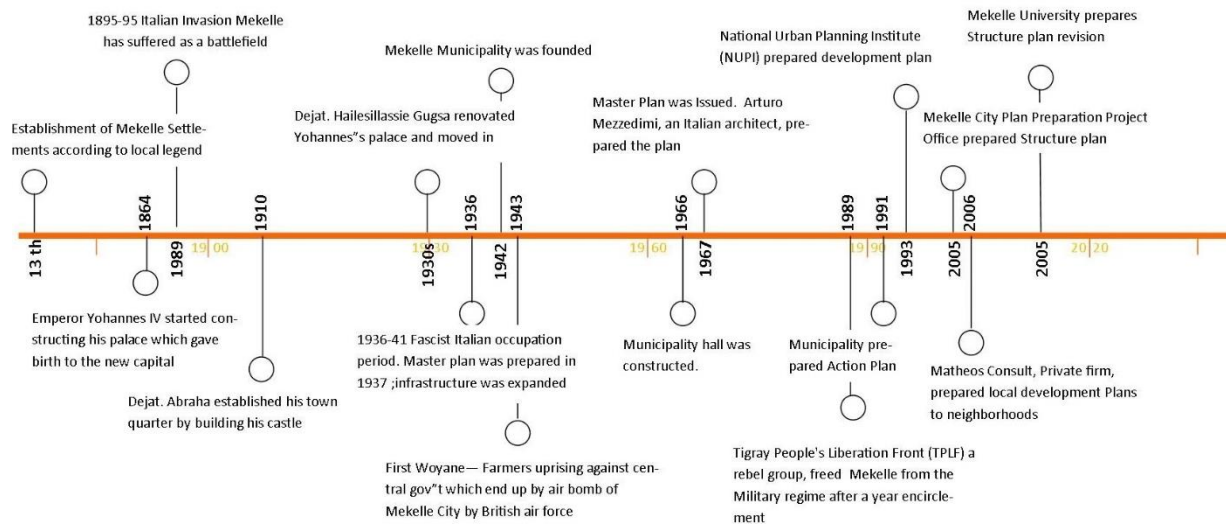
Figure 4-1 Major events in the urban development of Mekelle. By Author.

Briefly, Mekelle city, since its establishment, has seen 5 major urban plan types which are different in nature.

(1) The early `associated Hidmos` plan—an indigenous urban plan based on house compound (1860s-1880s)
(2) The Italian Occupation Master Plan (1935-36) Piano Regulatore
(3) The Raesi Mengesha Master plan (1966)
(4) Action Plan by Municipality (1991)
(5) Development plan by NUPI (1993)
(6) Structure Plan (2006). Revised in 2016

Each of these will be discussed as following.

4.1.   The early `associated Hidmo` plan—an indigenous urban plan based on house compound (1860s-1880s)

Following the construction of Yohannes IV palace 1864-1876 the Emperor allocated land around the palace to his subjects. The planning usually was characterized by big compounds of traditional masonry residences (Hidmos) each having walls and several houses inside. And the roads will be the paths and alleys

in between these compounds. The hundreds of compounds and the paths in between were arranged further of the palace in a radial manner. The concept of the urban planning is characterized as `associated hidmo` which is different from `Cartesian grid system in Europe and self-dividing system in middle east`.[120]

The allocation of the land in Mekelle was conducted by a series of ranks. The Emperor allocates a large part of the land to the Churches and nobilities. And these will allocate or sell the lands to the public. This was usually conducted by a traditional professional who have special skill in measuring and allocating lands. The lands divided will usually be fence by stone wall called 'Hatsur'(ሓጹር) using the techniques called 'Qhuana'(ኴና). Qhuana is a simpler wall made by layering stone with minimum skill. In some cases, the elevation of the lands will be separated to create space definition which is called 'Deret" (ዶረት). Deret can also be allocated using natural features like trees and rocks. It is common for people to plant trees to allocate their land properties. The division of land was conducted on the preexisting large compounds a demonstrated below.
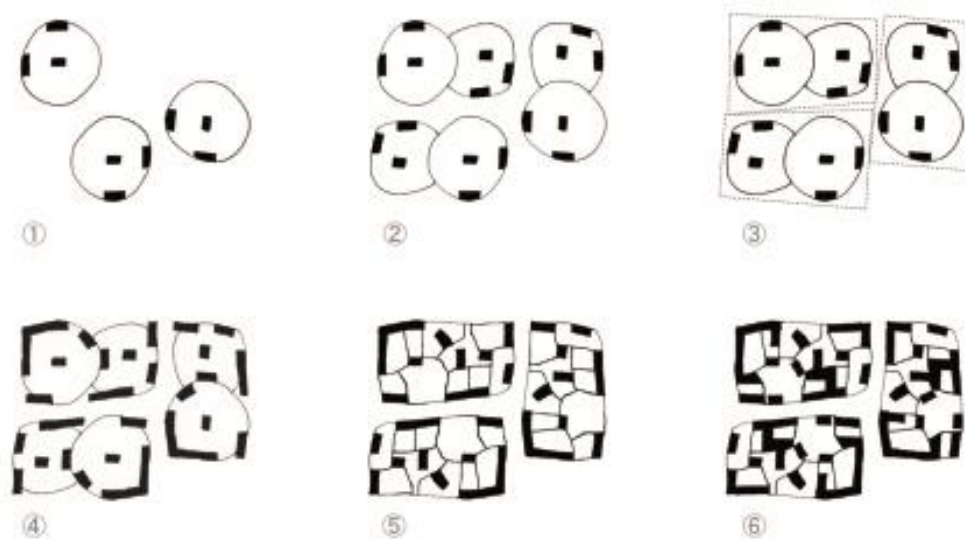
Figure 4-2 The development of Associated Hidmo compounds in Mekelle.[121]

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[120] (Okazaki 2009)
[121] Okazaki 2009.

Qhuana Fences and the Hidmo walls create ownership boundary and spatial definition to the streets.

Figure 4-3 Old Hidmo compounds in Tabia Zesillasie, Mekelle. By Author

These property areas and streets were allocated by the church or the nobility therefore they were strictly enforced. Many of them remained until the normalization of the urban plan in different approach was introduced. The major drawback of this planning was the lack of paper mapping. Mapping of these lands is also difficult due their organic nature.

Heritage areas like the ancient churches, rivers and churches were respected and protected during these plans due to their higher significance to the all classes of the public. Most churches and houses had a fixed boundary by fences or through other elements. These fences will always give the sense of ownership and are strictly respected to this day. Ownership of land is considered of high value and taken seriously.

Figure4-4 Areal Picture of Mekelle app. 1920s[122] .

Figure 4-5 areal Image of 2020 from Google earth from similar angle.

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[122] Source of picture unknow accessed on Girmay Berhe FB page.

In the above picture the demarcation of the compounds can be visible. (1) is the Emperor Yohannes IV palace and (2) Teklehaimanot Church (3) show settlements that have been densified by in compound split. While (4) is still an area that hasn't been divided yet. Image from Google earth in 2020 from similar angel shows major elements from this planning period has been kept intact including their compounds while others has been affected by latter plans.

Figure 4-6 Engraving of Mekelle City in 1896 for the French Illustration Megazine [123]

This picture shows the publication of French magazine L'Illustration from 1896. This era is from Raesi Mengesha I period right after a heavy battle conducted in Mekelle between Italian and Ethiopian army. The Yohannes IV palace, churches and other main settlements can be spotted from this engraving. Major fenced Hidmo compounds seen in the picture are what characterized the planning of this era.

4.2. The Italian Occupation Master Plan (1935-37) Piano Regulatore

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[123] L'Illustrate Megazine NO, 2758, 4 January, 1896.Recited from Okazaki, 2016

The Italian fascist army invaded Ethiopia in 1935. Within its five-year occupation period, it tried to transform Ethiopian major cities into European style colonial cities in which Mekelle underwent new city planning. A new land was allocated for a new town planned with an iron grid system, wide streets and land use. The dominant cartesian streets in Mekelle now were introduced by this plan. The introduction of zoning for historical places was an opportunity for the heritage development. Major landmarks were connected and emphasized through streets.

This was done by connecting the major landmarks through avenues. Although this plan was not fully implemented with defeat of the Italian army in 1941, it has left a permanent influence in the future development of Mekelle city thereafter. This was because the government that followed continued in a similar trend.
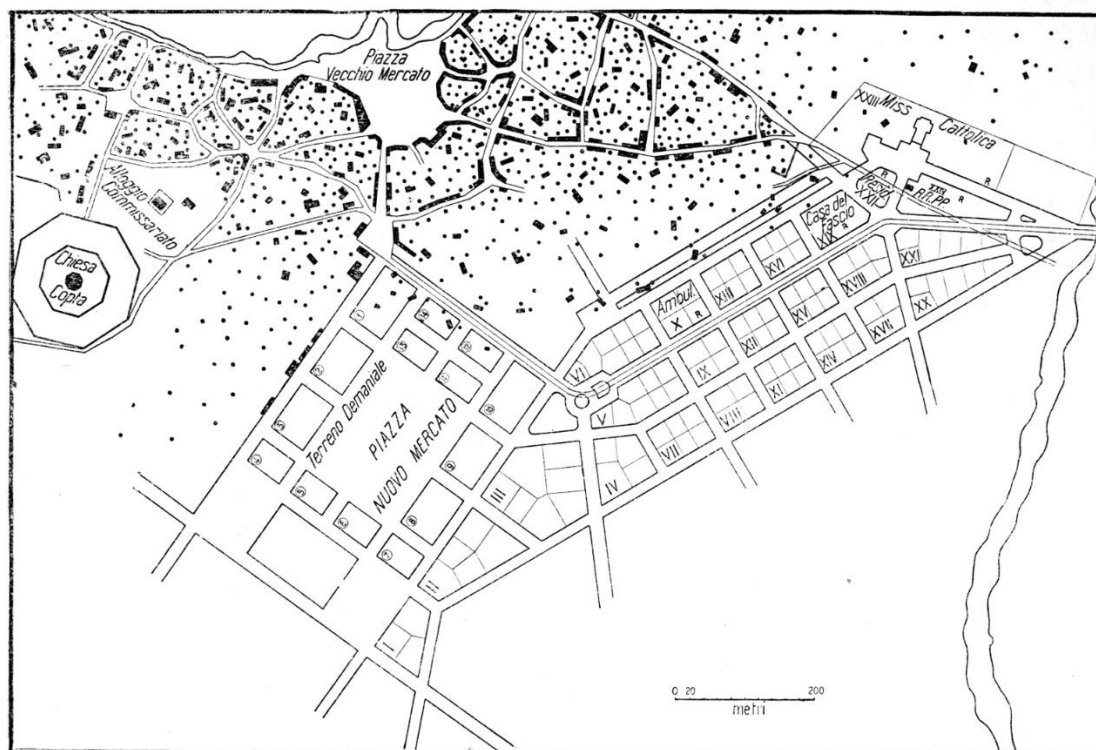
IL PIANO REGOLATORE DI MACALLÉ

Figure 4-7 Italian master plan of Mekelle of Mekelle City app. 1937[124]

The illustration from a magazine is the only existing document of the Italian planning in Mekelle.[125] The plan introduced a new expansion of Mekelle in an iron grid shape. The new town was planned for settlement of Italians. The old quarter of the town around the palace maintained their originality in this plan. The fascist plan was to install an apartheid city for European settlers and indigenous quarters. Both

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[124] Gli Annali dell'Africa Italiana, Numero 4, 1939 recited from Okazaki,2016
[125] Okazaki 2016

the old and new constructions followed a well-dressed local construction technique which didn't have different in material look. The local hidmo construction was influence by the new introduced construction materials. However, this connection and movement of construction workers has been active earlier to the invasion due to the Italian colony Eritrean to the north of Tigrai.

Figure 4-8 Tigrai Court Building originally built for Italian administration office. By author.

Figure 4-9 Looking outward from Tigrai Court Building. By author.

A look into the Italian administration that has been adopted into court building shows that the street directly ends into the building that gave it a monumental emphasis.

In general, the Italian masterplans are characterized by three characters. "modernization, segregation and evaluation of historical monument" [126] Although the Italian only stayed five years didn't see the implementation of all the plan but many of the municipal workers stayed in Mekelle to be hired by the Imperial administration. The plan was modified and implement partially. But the introduced ideas make a lasting impact in Mekelle to this day.

4.3. The Raesi Mengesha II Master plan (1966)

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[126] Okudaira, T. et. al. (2006)

Following the defeat of Italians and restoration of the Imperial government, a new Municipality was established. The urban development of Mekelle City progressed well during the rule of Prince Raesi Mengesha. The first task was the establishment of first formal municipality of Mekelle in 1934 E.C. Some basic infrastructures were beginning to realize although the progress was very slow due budget shortcomings.

In 1960s another master plan was commissioned to an Italian architect Arturo Mezzedimi (1922-2010) by the prince Raesi Mengesha who was the governor of Tigrai. Raesi Mengesha who travelled to Europe at young age had a keen interest and unique skill at the urban works. Many parts of the town were also planned by himself. The 1966 masterplan included an expansion plan to the north part of the city. This master plan focused on physical aspects of the city and gave emphasis on connecting the governmental office building, major monuments and allocation of land to different services. This plan has shaped the future of Mekelle significantly. There were two municipal Engineers working with in the municipality during the early times. Grazmach Asoli Ayano and an Itallian Signor Maskaro worked on measuring and allocating land in the city.[127]

During the establishment of the municipality the population Mekelle city was around 12,000 and the land was 6 gasha. (1 gasha is between 80 to 100acres) The arial photo from 1960s show that both the traditional Hidmo cluster and Iron grid were used in the development of the city. All the spaces between the new and old town in the Italian planning were settled. The iron grid planning persisted and took over the traditional planning in all the new developments.

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[127] Tadesse 2001

Figure 4-10 Aerial photo 1960s from the collection of Abreha Castle Hotel.

Figure 4-11 City scape of Mekelle 1967 from Ethio- Swedish Institute.[128]

In a picture taken in 1967 by the Ethio-Swedish Institute shows that the old settlement pattern and iron grid settlements coexisted. The conservation of the major landmarks persisted because of their high social and religious values. Many of the Italian building were preserved because they could be adopted into other functions readily.

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[128] Excursion report of the Ethio-Swedish Institute. From Okazaki 2016
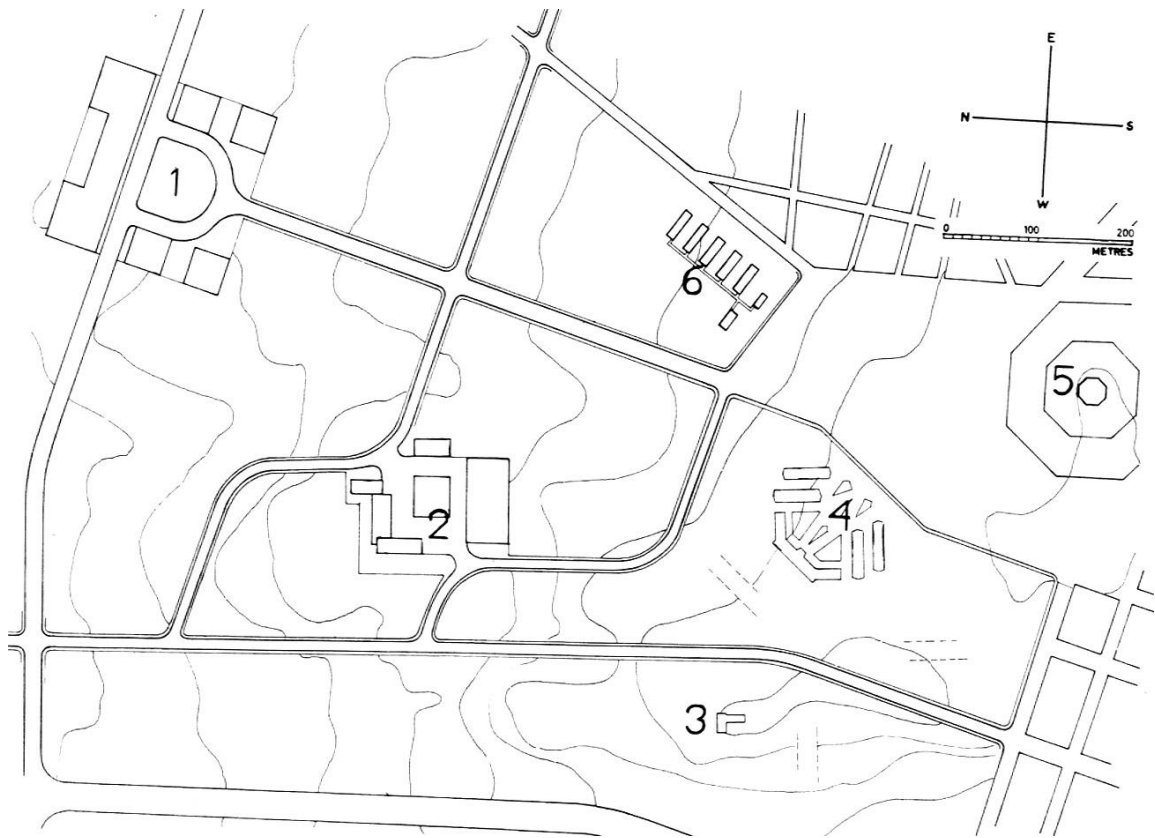
Figure 4-12 Master plan of the Expansion area of Mekelle by Mezzedimi 1967.[129]

The master plan shows the areas of expansion and regularization of existing settlements to the west of St. Mary Gugsa church(5) to provide royal and government residences (1,3,4) and administration areas. The other areas show existing school (6) and housing areas(2).[130]

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[129] From Okazaki 2016
[130] Okazaki 2014

Figure 4-13 Overlay of Mezzedimi's master plan on map of Mekelle (By Okazaki 2014)[131]

The overlay of the 1960s existing settlement of Mekelle and the expansion area shows a an adaptation of the context on he implementation. The clearing of the road was conducted with the supervision of Raesi Mengesha. Although this plan was not entirely implemented, it was later revised by the Ethio-Swedish institute to incorporate additional residential houses. Currently most areas of these expansion compromises residential houses and social infrastructures like schools and hospitals.

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[131] Okazaki 2014

Figure 4-14 Housing plan of Ethio-Swedish plan over the Mekelle development plan in 1968. (Okazaki 2014)

The housing plan prepared by the Ethio-Swedish institute that later become Addis Ababa University's architecture faculty was added to the expansion of the master plan. Since the introduction of the masterplan in Mekelle created a strong impact on the natural heritage of the town. Many of the river streams passing through the town were covered under bridges and houses to align them with the grid system of roads and blocks. The Mayliham river in front of Yohannes palace was covered by bridge and changed into square in 1971. The masterplan tried to connect major landmarks through axial road. This includes between Yohannes IV palace and Abreha Castle and the market area.

4.4. Action Plan by Municipality (1991)

Action plan of Mekelle was prepared right after the end of the Socialist Military Dergue regime in 1991. After the fall of the empire by military coup in 1974, the city has suffered from stagnation of development because it was a stronghold of the opposition insurgencies against the central government. The northern part of the country was liberated 1991 from the military regime in which period an action plan was prepared by the Municipality of the city. This plan extended the grid pattern of the Italian master plan. Although this plan introduced natural and agricultural

reserves, it didn't take into account the historical aspects.[132] There are no documents that show the plans of the action plan. However, the conditions of the city can be seen in the existing map prepared for the development plan by the National Urban Planning Institute (NUPI).
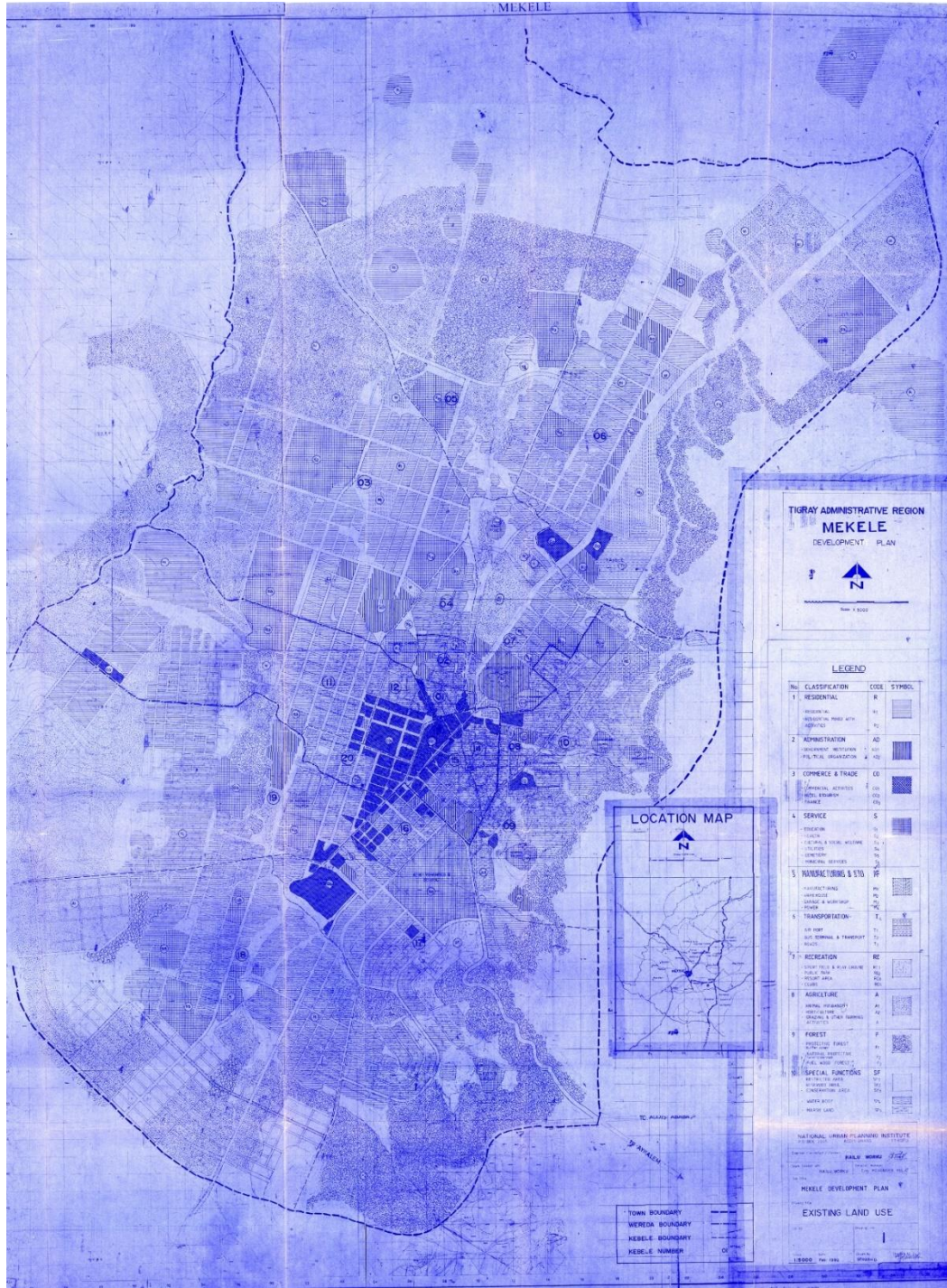
Figure 4-15 Blue Print of Mekelle Development Plan, NUPI 1991 existing land use.[133]

The land use is divided into residential, administration, commerce & trade, service, manufacturing & storage, transportation, recreation, agriculture, forest and special functions. Although there are special functions as restricted area, reserved area and conservation area, most of the historical areas and the national monuments were included in to administration and commercial areas. This resulted from their adapted reuse into offices and hotels etc. It also included natural heritage in protected forest, environmental protected zones, waterbody and marsh land. However, there was no any follow-up or institutional capacity to protect this existing land uses.

4.5.　Development plan (1993)

Following the fall of the military government in 1991 a Development plan was prepared by a state agency national urban planning institute (NUPI) in 1993. This mainly focused on the expansion of the city area outwards instead of intervention in the city. It has focused on the accommodation of the population boom that was directly mainly from the returnees of the armed struggle. The expansion of the site was into the less fertile agricultural lands in the periphery.

The major intervention of the development plan was the relocation of the St. Goerge church from Adi Haki pick for the construction of memorial center for the 60,000 people who died during the struggle against the socialist government. This complex includes a 51-meter-high statue, meeting halls and war memorial museum. A radial axial street expanded from this compound into different parts of the city. This has become one of the most important cultural elements and site of celebration and memorials in Mekelle.

Figure 4-16 Hawelti Semaetat, Martyrs's memorial northern axis road. By author

Figure 4-17 Hawelti Semaetat, Martyrs's memorial View of statue. By author

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[133] From Ethiopian National Urban Planning Institute archive.
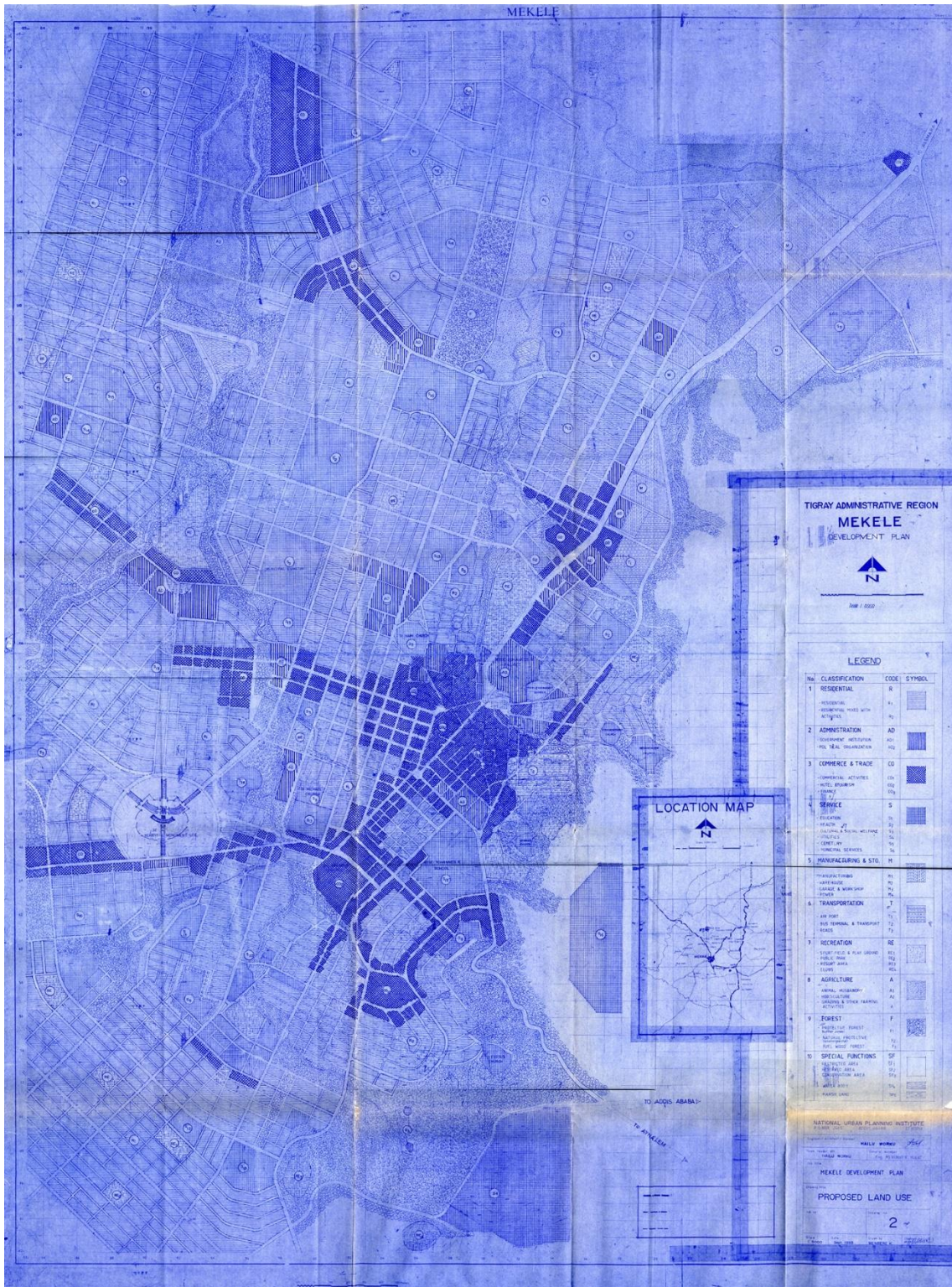
Figure 4-18 Proposed Land use of the development plan by NUPI 1991.[134]

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[134] From Ethiopian National Urban Planning Institute archive.

4.6. Structure Plan

The structure plan is a complex socio-economic and spatial plan that is conducted through public participation. As the development of Mekelle started to expand the administration resorted on this type of plan to meet the demand. The planning team legally demanded to compromise Urban Planners, geographers, economists, sociologies, historian, GIS expert and other experts. The structure plans are later detailed by local development plans.

In 2006 a structure plan was prepared by Mekelle city plan preparation project office (MCPPPO). This plan gave an emphasis to social and economic issues in line with spatial conditions.[135] The heritage, history and culture was separately studied and report was produced by this plan team. However, it didn't have significant impact on the plan because it was not put in the priority of actions.

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[135] MCPPPO, Report on the Mekelle Structure Plan, 2005
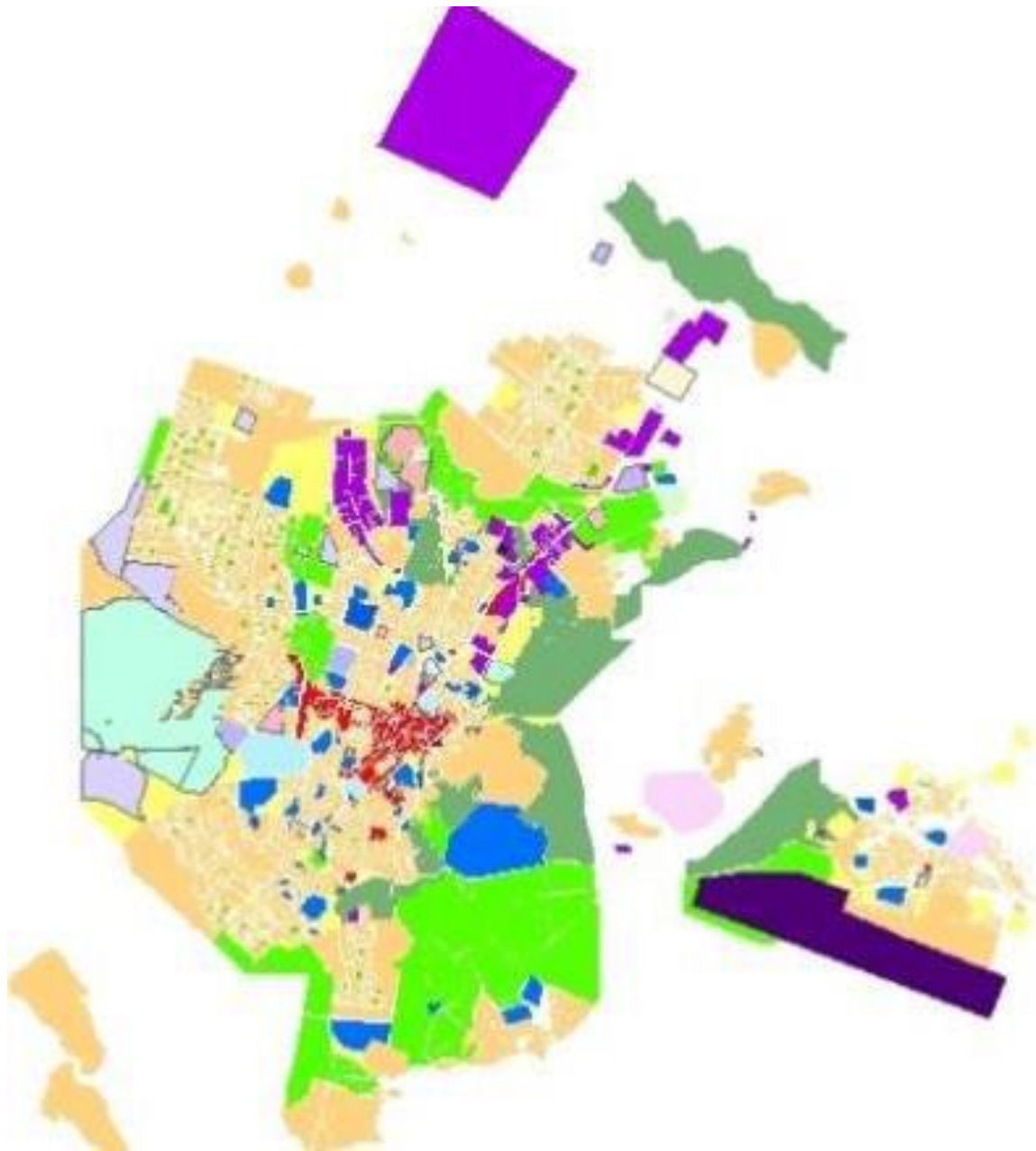
Figure 4-19 Existing landuse Mekelle city structure plan preparation Project 2006.[136]

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[136] MCPPPO, Report on the Mekelle Structure Plan, 2005
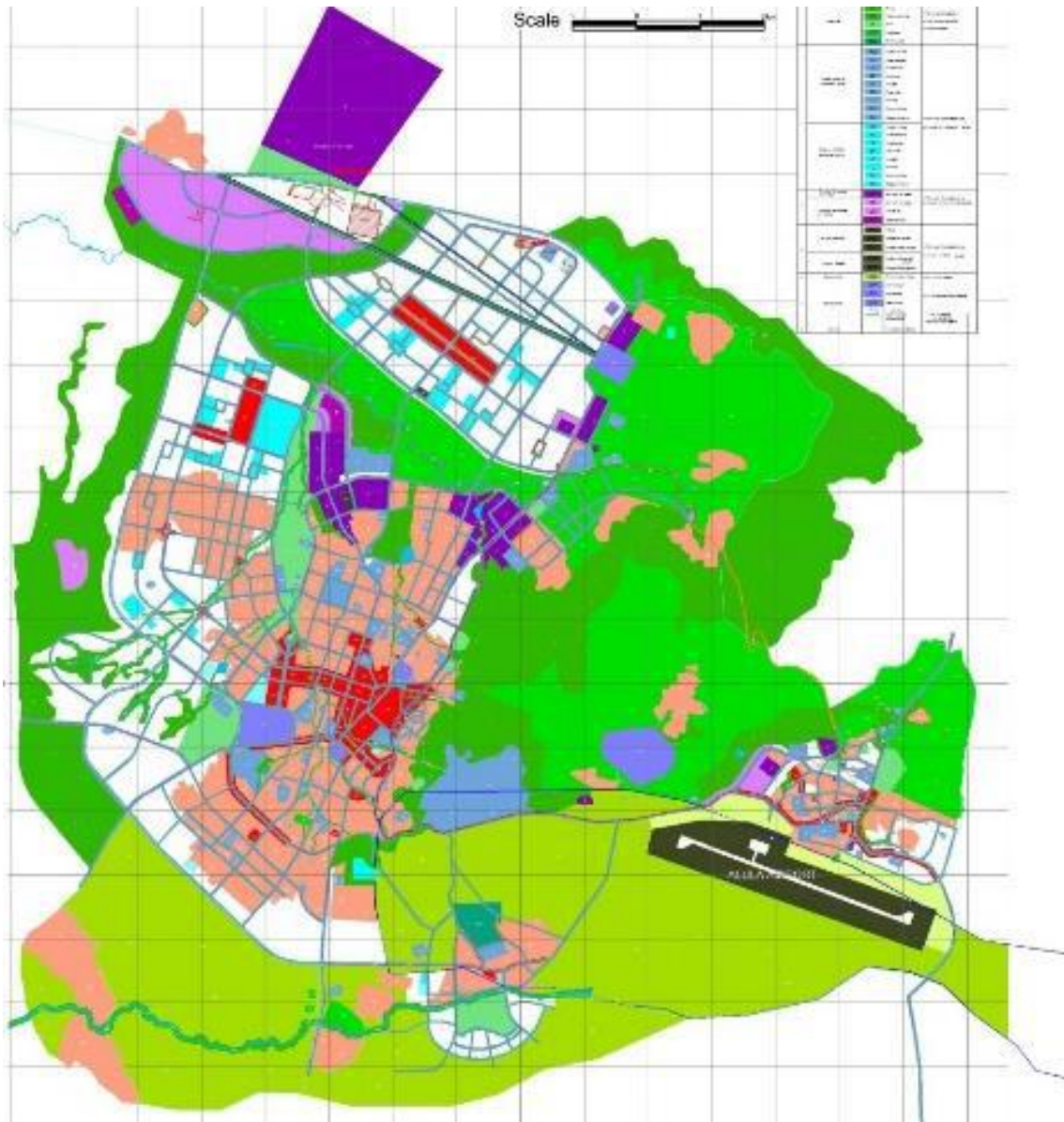
Figure 4-20 Proposed land use by Structure plan preparation project 2006.[137]

In this proposal major sites are zoned as historical place. These include Yohannes IV palace and Abreha Castle. Many of the old sites are put in the religious institution zoning as they belong to the churches. The green area is expanded widely to incorporate forests, parks and botanic gardens. The proposed plan is to interconnect all the greenery to create one large network of natural environment.

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[137] MCPPPO, Report on the Mekelle Structure Plan, 2005

Figure 4-21 Proposed greenery coverage. by Structure plan preparation project 2006.[138]

The trend of the planning is in good direction for heritage conservation. However, this planning system heavily depends on the existing researched data and the public interest. This created a challenge for the urban heritage that are compromised by other development activities like expansion of road or new infrastructure like housing.

The Structure plan revision project was completed in 2016. The major challenge of the project was the management of the data on the ground. The following statement was written in the report of the structure plan.

> "Recently there is a construction boom in the city in which both the governmental and private sectors are very active. Current Construction

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[138] MCPPPO, Report on the Mekelle Structure Plan, 2005

boom of buildings, which are modern, contributes to the destruction of old buildings and encroachment to the old sefers which eventually replaces the traditional architecture and masonry with brand new architecture."[139]

The structure plan preparation team suggest the production of rules and regulations to relieve the heritage from redevelopment. It also urge the private companies and government institutions to respect these guidelines towards heritage. The preparation of these guidelines was specially recommended to Kebelle 14 quarter through 'heritage park'. It also recommended on protection of selected traditional Hidmos that could represent the 'old face of the city'. The recommended conservation approaches are as follows;

'(1)The municipality needs to decree and implement specific local policies or regulations [policies and regulations] relating to conservation of relevant heritages of the city, the likes of the Kebelle 14 traditional houses and palaces of Emperor Yohannes IV, and palaces of Dejat Abraha Araya (aka Abraha Qayih), ie. Abraha Castle and Feleg Daero. (2)In the historical quarters of the city, new buildings are advisable to be harmonized or complemented with their neighbors in scale, style and use of materials. [Qebelle 14] (3) Maintenance and Repairs of such heritages (such as re-roofing, painting, new siding, window and/or door replacement, masonry repairs, verandah changes etc) should be undertaken by professionals (traditional masons) and guidelines should be made available to them. (4) Removal of the whole heritage or replacement of pat of the architectural features unless in an identical material, design and finish. (5) The city plan also should recognize the social diversity with various historical and cultural and income background in such a way that it should work on fostering community support in conserving historic buildings (in parts of the town such as Q. 14, Djibruk, GonaiDaero…), historical landscapes (such as Mai Anishti) (6) Enhancing community pride and association with the heritages of the city; strengthening community involvement in major issues affecting the heritages of the city; Make sure that promoting and conserving the heritages is responsive to the community's needs and respecting the socio-cultural background and economic mix of the community.' [140]

This wider range recommendations by the structure plan report were not reflected int eh maps. This was due to the lack of visiting researched and identified heritage site. The recommendation is also limited to the architectural heritage of the city and fails to mention the important of the urban landscape.

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[139] MCPPPO, Report on the Mekelle Structure Plan, 2005

[140] Ibid
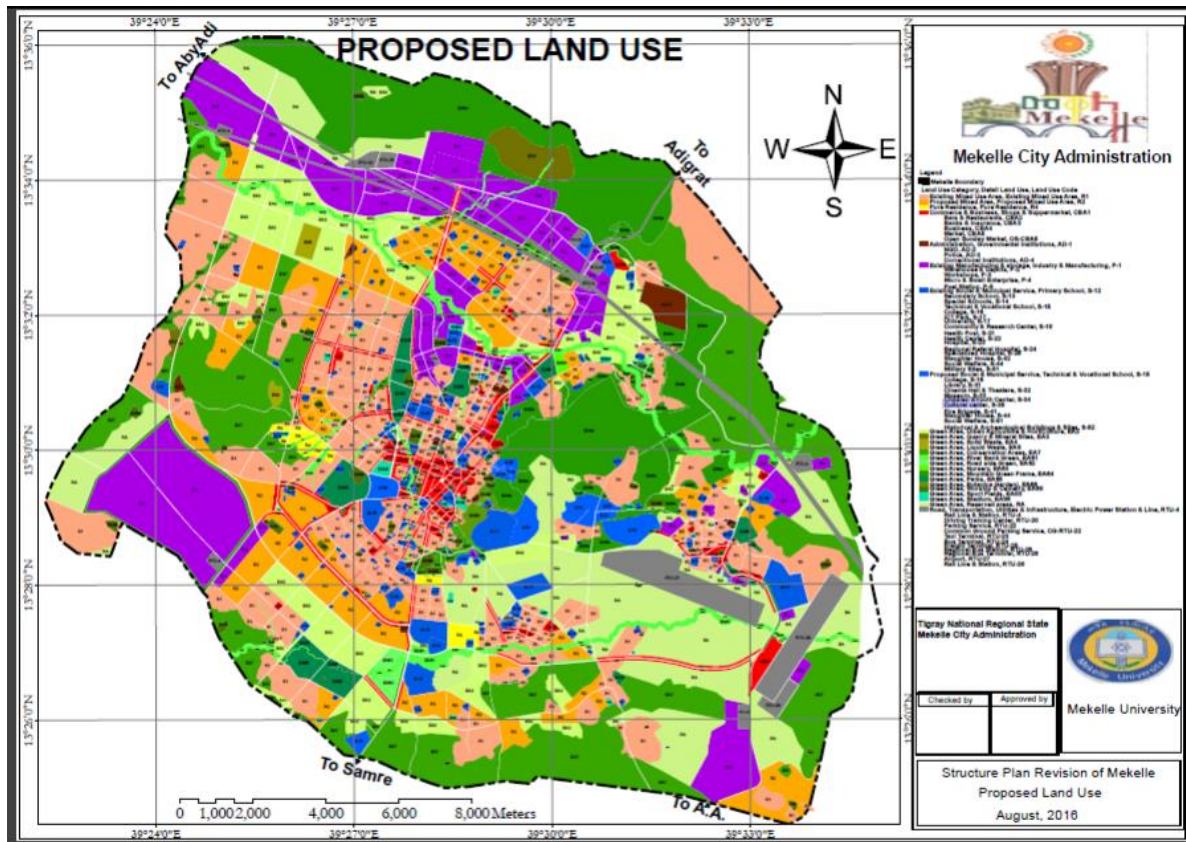
Figure 4-22 Proposed Land use Mekelle Structure Plan Revision Project. MU 2016.[141]

The structure plan was revised in 2015 according to the 10-year plan. In this proposal major sites are zoned as historical place. These include Yohannes IV palace and Abreha Castle. Many of the old sites are put in the religious institution zoning as they belong to the churches. The green area is expanded widely to incorporate forests, parks and botanic gardens. The proposed plan is to interconnect all the greenery to create one large network of natural environment.

Several local development plans were prepared for specific neighborhoods. These plans surfaced out several problems to the structure plan. The major issues to be addressed were the provision of housing, traffic congestion in the city center and lack of greenery areas. Many heritage sites were also zoned in this plan mainly the Enda Eyesus area and Quiha. The main observation from this is the up to date studied and identified heritage are included in the structure plan. So, it makes the structure plan a good practice for the inclusion of heritage conservation system.

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[141] MU, Mekelle Structure Plan Revision Project report, Mekelle University 2016.

Figure 4-23 Proposed Green framework network. Mekelle Structure Plan Revision Project. MU 2016. [142]

The creation of green framework to network to connect the greenery in the city into one big area is a good practice of this revision of the structure plan. This connected rivers, mountain forests, parks and other agricultural activities. This creates a good condition for the management of natural heritage in the city in connection with the existing landscape.

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[142] MU, Mekelle Structure Plan Revision Project report, Mekelle University 2016.

Conclusion

The urban planning and development of Mekelle has been shifting throughout its history, mainly as it was properly established a proper town in the later 19th century. The last decade has been characterized by economic boom and fast development which put the heritage in danger. The stronger pressure on the heritage is being felt now by the public and the administration. It has been discussed on the reports of the urban plans as well. However, no concrete solution was providing on how to protect them. The major challenge is the values of the heritage is not identified. Most of the heritage are not registered as well. Therefore, they are put in the land use of other functions like religious, commercial or administrative. The zoning of land use also has a problem that it chooses single use and dictates the management. The layers of values in the land is usually bypassed. The utilization of the Historic Urban Landscape approach could fit in this challenge as an opportunity to incorporate the urban heritage in the future urban development works.

As the urban planning process in Mekelle has shifted dramatical from centralized into participatory approach, the heritage making process has stagnated in the traditional highly centralized approach. Therefore, the heritage sites registered in Mekelle were the major monuments with significance national importance. The heritage of the people in Mekelle was left out and little research was conducted. Mekelle city now follows a structure plan that has a major emphasis on compressive approach of socio-economic and spatial issues. There is an opportunity for heritage to be included in this type of planning. However, this can only be done with expert support of showing how the heritage in Mekelle can be utilized as an enabler and driver of urban development. The experience from the last two structure plans show that identified heritage sites are mostly included in the structure plan. This is as the result of mandatory inclusion of historian or heritage expert in the structure plan preparation team. It is also mandated to provide a separate report on these issues that makes pay a great detail of emphasis.

Chapter 5

Urban Heritage in Mekelle

Appraisal of Heritage in Mekelle City

Stakeholders Assessment on Perception and Value of Heritage

5. Urban Heritage in Mekelle

5.1. Introduction

Understanding of heritage has been widening in scope in the last half century from monument and single structure sites into a wide environment and landscape that are affected by human interaction.[143] One of the earliest documents in providing sets of definitions and guidelines on heritage conservation was the '1964 Venice Charter for the Conservation and Restoration of Monuments and Sites'.[144] As stated in the name the Venice Charter focused on monuments and sites. Urban heritage has been squeezed in this framework. Urban heritage can incorporate a wide range of disciplines and activities. Although it is difficult to find an agreed global definition of urban heritage, the urban heritage conservation has been continued to be structured by heritage professionals. The 1987 ICOMOS Washington Charter for the Conservation of Historic Towns and Urban Areas provided definition and conservation guidelines to the historic urban areas that complements the Venice charter.[145]

The 2011 Recommendation on the Historic Urban Landscape is also an important document with set of concepts for urban heritage. The Historic Urban Landscape is defined as '' an urban area resulted from historic layering of cultural and natural values and attributes''. This definition has extended beyond the confinement of 'historic center' including the wider urban area. The identification, assessment, conservation and management urban heritage are put in the wider urban development.[146]

The Ethiopian law 'a Proclamation to Provide for the Research and Conservation of Cultural heritage' (Proclamation No. 209/2000) defines a cultural heritage as

> *"anything tangible or intangible which is the product of creativity and labour of man in the pre-history and history times, that describes and witnesses to the evolution of nature and which has a major scientific, historical, artistic and handicraft content."*

In the Ethiopian context although the laws have changed to accommodate the current thoughts of heritage protection, the research and conservation activities still focus on the grandeur monuments and conservation of urban heritage in cities like Mekelle is still in demand of more work. This chapter tries to fill this gap by giving

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[143] UNESCO et. al. 2013
[144] ICOMOS, 1965
[145] ICOMOS, 1987
[146] UNESCO, 2011

definition to Mekelle's urban heritage for further works of heritage research and conservation.

5.1.1. Background

Mekelle city has rich cultural and natural heritage. However, the research and studies on identification of heritage is limited. The major studies mainly focused on the documentation of notable monuments, historical sites and vernacular culture.

Important secondary sources include the following researches. A history on urban formation of Mekelle was discussed by Richard Pankhurst (1985). Rumi Okazaki on the urban formation of central Mekelle town.[147] Nobuhiro Shimizu also studies urban formation in one of old neighborhoods Mekelle and made field study and measurements of major monuments.

(Okazaki, Naizigi,) These study outputs are not integrated making little effect on the management of the heritage in the city. In addition, the economic activities that can be generated from cultural riches is still limited in relation to the potential available.
The management of heritage in Mekelle is the responsibility of the city administration's branch call bureau of culture and tourism. According to the bureau there is no a heritage management plan in the city. The office mainly focuses on the management hotels and festivals.

5.1.2. Objectives

Keeping in mind the above definitions of urban heritage in the introduction section, the author here attempts to list out and regroup the urban heritage in Mekelle for heritage conservation through the Historic Urban Landscape approach. This chapter attempts to define the urban heritage in Mekelle by putting them into manageable clusters for a development of comprehensive heritage management in the city.

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[147] Okazaki2009, 2011, 2014

5.1.3. Methodology

In order to define the urban heritage of Mekelle, the author used an appraisal of heritage from primary and secondary sources. The author conducted a field visit to the Mekelle city on two occasion on October 2018 and February 2020 during the doctoral study periods. Data were collected using observation, photography and interviews with stakeholders. In addition, the researcher worked in Mekelle University where he had a chance to participate in the early phases of 2015 Mekelle City's structure plan preparation and other academic activities.

Secondary sources were based on the research conducted on the identification of Mekelle's urban heritage and history. The most important resource was the book published by Tadesse Sequar in Amharic Language titled Mekelle City's Establishment and Development (የመቐለ ከተማ አመሰራረትና እድገት) The MSc. and PhD research by Rumi Okazaki from Keio University gave an important data on the identification of heritage in the inner quarter of Mekelle city. Another additional study was conducted by Nobuhiro Shimizu on the vernacular of city making and built heritage in Mekelle and surrounding. Richard Pankhurst' book on the History of Ethiopian Towns from the Mid-Nineteenth Century to 1935 was used as an important source to understand the nature of towns in Ethiopia specifically Mekelle. The Ethio-Swedish study of vernacular architecture in Mekelle conducted in 1967 and published in 1971 was also used as important resource.

The heritage elements were collected and put in map based on their cluster to produce the heritage map of Mekelle City. Many of the heritage elements here are not registered and don't have legal protection for them. The author makes justification for the registration of these objects on the local heritage protection laws and points out a way to manage them.

Clustering Urban Heritage in Mekelle

The objective of this task to cluster heritage in which they can be managed well. There are several ways to cluster the heritage

5.2. List of All Heritage Elements in Mekelle City

In this section the list of heritage elements is Mekelle that has been researched so far has been discussed here. Four main ideas of identified heritage are discussed here.

A. Brief Introduction

B. Documentation and Historical Images
C. Heritage Value
D. Management and conservation statues.

5.2.1. Hatsey Yohannes IV Palace

Introduction

The Yohannes IV palace is an imperial compound that was constructed by the 19th C Ethiopian Emperor Yohannes IV. This was the beginning of the capital town project for his expanding administration. Modern Ethiopian territory was under formation during the Nineteenth century characterized by continuous civil wars and foreign invasions. The Emperor also spent most of his time in war campaigns until his final death in battle field in Metema in 1989.

The building typology of the palace is a large Hidmo. [148] The locally available materials like stones were collected by the public. Woods were brought from the closest forests in Desea. The construction of the palace, that took over a decade, was started in 1872.[149] Emperor usually camped at mount Chomea to overlook the construction. The palace was constructed on hill formerly known as Meam Anbessa(መዓም አንበሳ)[150]. This is an elevated land among the surrounding scattered old settlements. Some of these settlements date back to fourteenth century.

Emperor Yohannes IV assembled a team of builders, artisans and carpenters for the construction. Bijerewend Bijerewend Desta Tekhele (ብጅረወንድ ደስታ ተኸለ) and Bejirewend Werke Kiristos Engda (ብጅረወንድ ወረቒክርስቶስ አንግዳ) were invited from Wegrezghi Debre Mihret Kidane Mihret Church. [151] Itallian artisan and carpenter

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[148] Hidmo is a vernacular housing typology in Tigrai region of Ethiopia and Eritrea. The wall is constructed from stone masonry connected with mud. The roof is done by wooden ceiling and soil roof. For more details Shimizu et. al.

[149] Tadesse Sequar. The establishment and development of Mekelle (Amharic Language).2000.
There are various information for the exact construction date of the palace. Rumi Okazaki said between 1862 and 1876

[150] Meam Anbessa means resting place of lions. It was believed to be a favorite place of lions that once roamed the area. Lion is an important symbol of power and spirituality in the Ethiopian court and that of Emperor Yohannes IV administration. His official title was Moa Anbessa Ze ImNegede Jihuda, King of kings of Ethiopia. (the descendant of the Conquering lion of Judah tribe). Lions are near to the extinction in the area due to hunting and destruction of habitat from deforestation and wars. However, the name Meam Anbessa is still popular and lions continue a large representation on the cultural usage in Mekelle. For example, the local football club Mekelle Sebea Enderta uses the slogan Meam Anbesa and uses lion symbol. This was highly popularized after the club become champion of the Ethiopian Premier League in 2018.

[151] Interview. Wegrezghi Debre Mihret Kidane Mihret Church is found in Bizet around Adigrat. This monastery is a major training center for traditional craftsmen, builders, writer etc. These traditional

Giacomo Naretti (1831-1899) supervised the construction. He along with his brother Joseph Narretti also worked on the carpentry of several objects including the throne seat of the Emperor. Joseph Naretti made an engraving in the throne seat mentioning his name and date of 1874.

Documentation and Historical Images

As the Yohannes IV palace is a major landmark in Mekelle city, it usually gets attention of photographers and other documenters that visited the city.
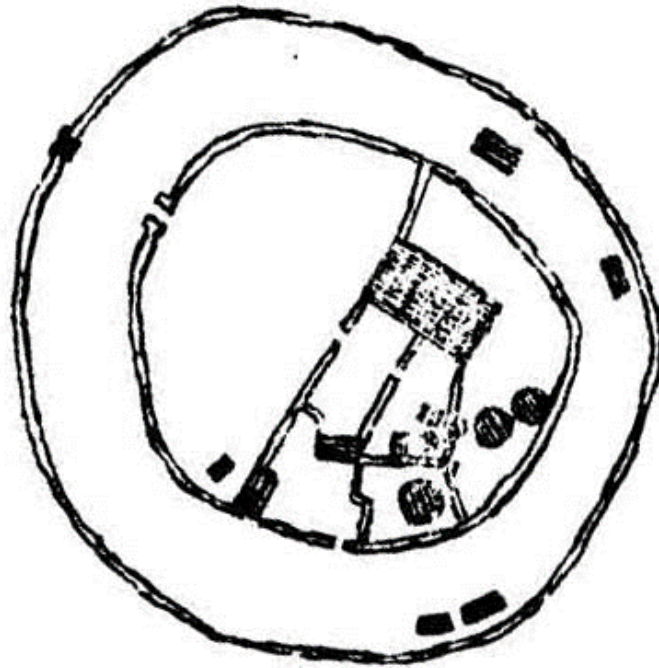
Figure 5-1 A plan of Yohannes Palace compound. by Girogio Cavaeglieri

There is no original plan of the building but it was later recorded by Girogio Cavaeglieri[152] in 1947 after the end of Italian occupation of Mekelle. The plan of the compound shows a double circular fence with and entrance form the west side. There are three hut structures from indicated in the plan. The inner circle of the

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professional work under invitation and commission from nobilities and clergy. The tradition is still maintained to this day.

152 Giorgio Cavaglieri (1911-2007), is an Italian American preservationist who travelled across Ethiopian documenting historical buildings. He was born in Venice to Jewish origin but later flew to USA to avoid prosecution.

compound is split into two half circle and the eastern side hosted the main palace building. The front of the building is also splatted into two front yards.

Figure 5-2 Screen shot from YouTube video "La Guerra d'Etiopia e l'Impero Fascista" in 1940s

A fascist film propaganda film titled "La Guerra d'Etiopia e l'Impero Fascista" shows a science of Yohannes IV palace compound from south east side. The screen shot from the film clip shows the main building with additional huts in the compound. There are also closer Hidmo house and huts in closer proximity to the palace fence as well.

A book titled "Ethiopia Photographed" by Richard Pankhurst[153] in 1996 has a few collections of Yohannes IV palace pictures. However, many of them doesn't have a specific date recognized.

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[153] Richard Pankhurst was a prominent historian in Ethiopian studies and member of the Institute of Ethiopian Studies under Addis Abeba University.

Figure 5-3 People in Market activity in front of Yohannes IV palace compound.[154]

The following picture from "Ethiopia Photographed" shows the front side of the palace. The people demonstrate some actives on horse ride and collected firewood. This looks a minor market activity.

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[154] Pankhurst, R. Ethiopia Photographed, 1966

Figure 5-4 Picture of Court of the Yohannes IV palace. [155]

This other picture from the book "Ethiopia Photographed" shows the western side of the palace compound. People are gathered in the court. A separate space is secluded with more privacy. The smaller residence is visible as well.

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[155] Pankhurst, R. Ethiopia Photographed, 1966

Figure 5-5 Deteriorated building Yohannes IV palace with falling plasters. Date unknown[156]

This picture shows a closer look into the Yohannes IV palace. The date is unknown but it can be estimated to 1920s given the condition of the old plaster. The white plaster was later removed to expose the Hidmo masonry wall. It has stayed without plastering until its recent restoration.

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[156] Livio Sacchi and Sandro Annibali Architects study report for the renovation project. 2014

Figure 5-6 The aerial view from 1935 that was pictured by Berding, A. from a plane.

This picture was taken from Plane Flown by Ciano, C., Associated Press. Photo from New York. The information obtained from ebay auction shows the picture was taken after the Italian occupation of Mekelle.

The back side of picture states "Ethiopian town in the hands of Italians. Aerial view of Makale, Photographed by Andrue Berding, Associated Press correspondent from plane flown by Count Ciano, Mussolini's son-in-law, shortly after the town was captured by the Italians."

Figure 5-7 Dejazmach Hailesillasie Gugsa's army ad Itallians.1936 photo by Rousseau, R.

This picture after the occupation of Mekelle by Italians shows the picture of Dejazmach Hailesillasie Gugsa who resided in the palace during the Italian invasion in 1936. Hailesillasie was governor of eastern Tigrai and he collaborated with Italian army against the Ethiopian Emperor.

Figure 5-8 Emperor Yohannes IV palace. After removal of plastering. App.1960s. Source unknown

The above picture shows the Yohannes IV palace after the plastering was removed and the stones are visible. This status stayed up to its recent renovation of plastering it again.
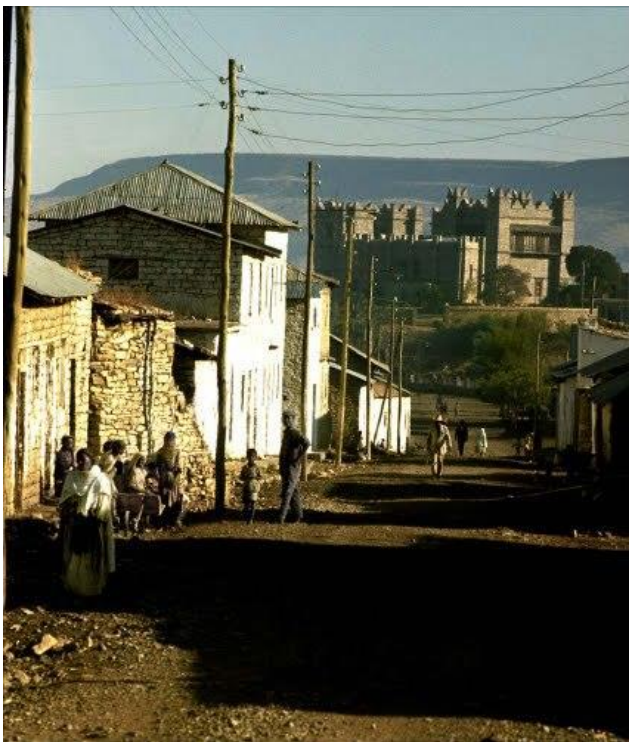
Figure 5-9 A picture of Yohannes IV place from south side. Date and Source unknown.

Figure 5-10 A View of Open space north of the Yohannes IB palace. (From my Mekelle FB page.) Date unkown.
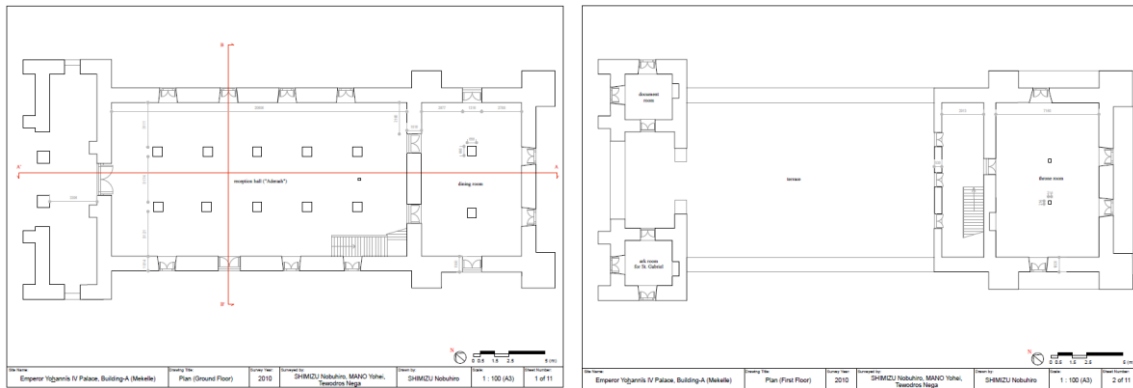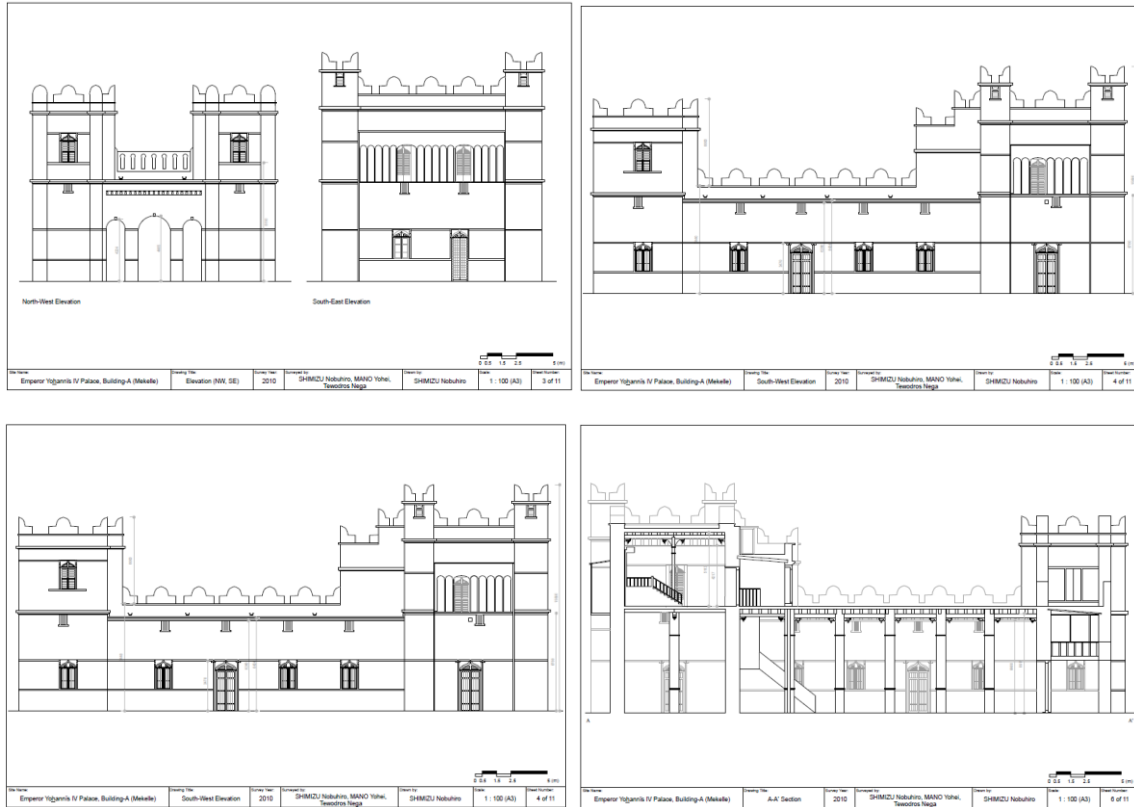
Figure 5- 11 Architectural Drawings of Yohannes IV palace main building measure by Shimizu,N.[157]

There are several drawings of the building done separately by researchers and during restoration activities. The above plan was measured by Nobuhiro Shimizuu (2019)

Heritage Value of Yohannes IV Palace

The Yohanes IV palace has a very important heritage value. The architectural style is a unique Tigraian style of Hidmo construction. The Emperor that built the palace is remembered as devout liberator fighting for several wars against foreign invasion. This building is the greatest manifestation to understand the history of Africa in the 19th century. The palace was the first and major landmark in Mekelle that followed the construction of other structures around the area. After the construction, it was used as the main residence of descendants and relatives of Emperor Yohannes IV. These include Raesi Mengesha Yohannes, Raesi Gugsa Arayasillasie, Raesi Siyoum Mengesh, Raesi Abraha Araya, Raesi Hailesillasie Gugsa, Raesi Mengesha

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[157] Shimizu, N.2019

Seyoum. Therefore, it become the administration center of Tigrai for over 130 years.

During several conflicts it was symbolic and political leverage to conquer Mekelle and this palace specifically. This was shown during the two Italian invasion and Internal conflicts in Ethiopia.

Management and Conservation Status of Yohannes IV palace

The palace is registered as national heritage. The FDRE National Palaces Administration office manages the building compound. This is a federal government body that manages all national and regional palaces. The main building currently functions as museum. The museum hosts several cultural heritage articles. Many of the exhibits are related to the Emperor and descendants.

There has been a continuous renovation and improvements on the palace building and its compound. Many of the nobility residents in the palace made some changes and renovations. The palace was renovated Raesi Seyoum Mengesha. A complete restoration was conducted to the main palace building and the auxiliary residence building in 2018 by the FDRE palaces administration office and ARCCH. (Livio Sacchi and Sandro Annibali Architects S T A G I s.r.l. Impresa Construction PLC geom. Luigi Varnero.)

The palace compound is protected by the Mekelle Municipality as historical place in the recent master plan in 2015. (MU 2015) The conservation status of the palace building and its compound is very good. However, the connection with the urban landscape is very week that resulted in the poor management of auxiliary heritage sites off site of the palace compound.

5.2.2. Dejat Abreha Castle Hotel

Introduction

The Dejat Abreha castle hotel is one of the important landmarks in Mekelle. Originally the building was built as residence of Dejazmach Abreha Araya. He was the governor of Eastern Tigrai (including areas of Enderta, Afar, Tembien and Raya Azebo) between 1899-1909 E.C. making Mekelle his capital. He was the son of Raesi Aray Dimitsu who was uncle of Emperor Yohannes IV and governor of Mekelle Surroundings. The Raesi died in Metema battlefield along Emperor Yohannes IV. Dejat. Abreha was trained as a child in Italian language and culture in Torino, Italy. He served as translator between 1838 and 1889 E.C.[158]

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[158] Tadesse, 2001

During Dejat. Abreha Administration Mekelle was an important node to the salt trade stretching from the lowland salt mine in the Afar lowlands. Salt was an important commodity as it was used a currency. His treasury in Mekelle was rich in silver coins and salt that helped him envision to build a new town center with the castle at the center. In addition, his residency in the Emperor Yohannes IV palace on his early times of administration was not welcomed by the descendants of the Emperor. In his vision of creating the alternative town center, he allocated new market areas, Sillasie Church and residential settlements.

The construction of Abraha castle was initiated in 1903 by Dejazmach Abreha Araya. A local and foreign builder participated in the construction of the castle. The public also participated by labor and contributing construction materials. Specially the elevated ground where the castle is built is modified manually using public labor.

The Castle is located 1600 meters south west of the Yohannes IV's palace. The town planning idea of the Dejazmach Araya imitates that of Emperor Yohannes IV who was his cousin that died around a decade earlier.

The castle was ruined after Dej. Abreha was exiled to Showa province where he died in 1919 from the Spanish flu pandemic. The roof had collapsed and people created a local belief that devil spirit resided at the site. Later it was renovated between 1954 EC 1959 EC and opened as a hotel which continues up to now. Raesi Mengesha Seyoum the ruler of Tigrai at the time renovated the building and made it a hotel.

The Dergue socialist government nationalized the hotel building and put it under Ghion Hotels administration, a state hospitality enterprise. This went on until 2012, when it was transferred to the Tigrai State Bureau of Culture and Tourism. The bureau had decided to privatize it again through a public bid. A local company Sur construction won the bid to build a five-star hotel on the site.

Documentation and Historical Images of Abreha Castle

Figure 5-12 Old pictures of Abreha castle.1930s. From the collection of Cultural Association of Tigrai.

The state of building is in good condition in the above picture. The surrounding area can also be observed with the existence some routes and river.

Figure 5-13 Screenshot of YouTube video. 1930s. Source unknown.

This screen shot from a video clip found on YouTube shows the castle after it is abandoned and new settlements by the nearby. The river can be seen visible in this picture. The areas behind the castle were given by the Dejat Abreha to Seillasie church to be allocated to the public. The residence behind could be the residence of Dejat. Teferi.[159]

Figure 5-14 An street view look into Abreha castle connecting the Yohannes IV Palace. From Ethio- Swedish team.1967

The picture shows a group of women carrying Itiro used to fetch water from springs. The area between the two castles has been developed by 1960s and straight path was planned to connect them directly.

[159] Okazaki 2012
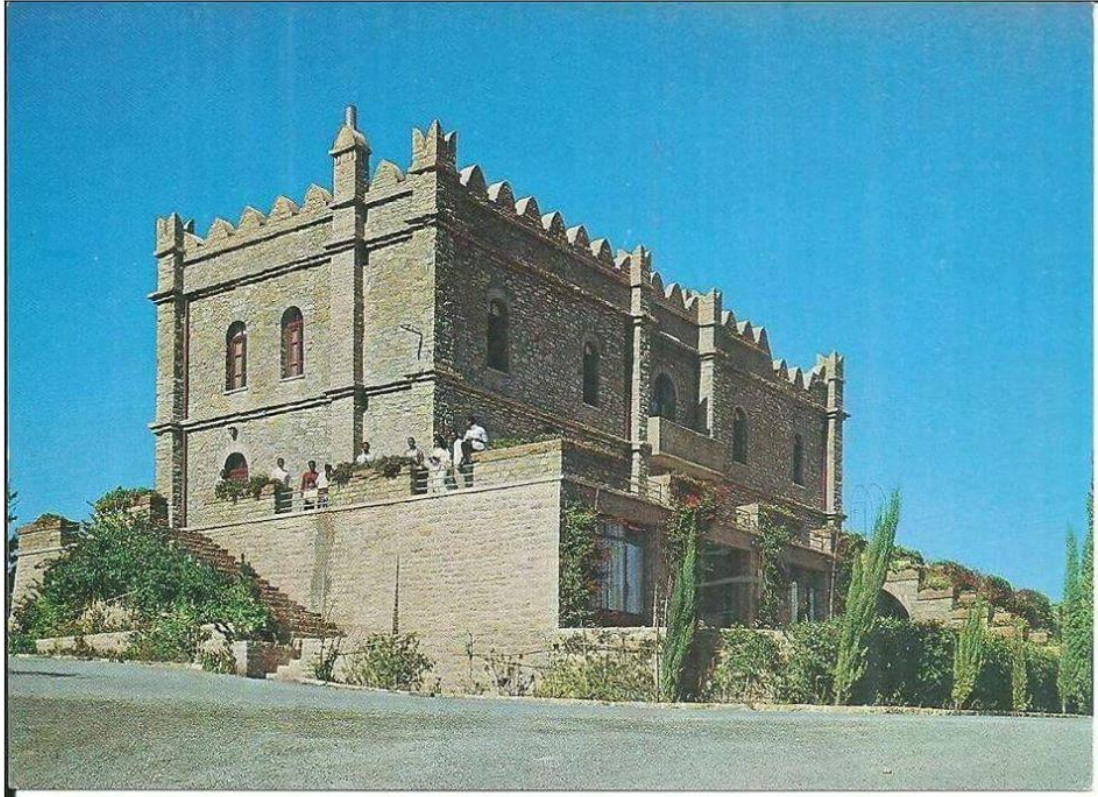
Figure 5-15 Picture of Abreha castle after restoration. Source unknown.
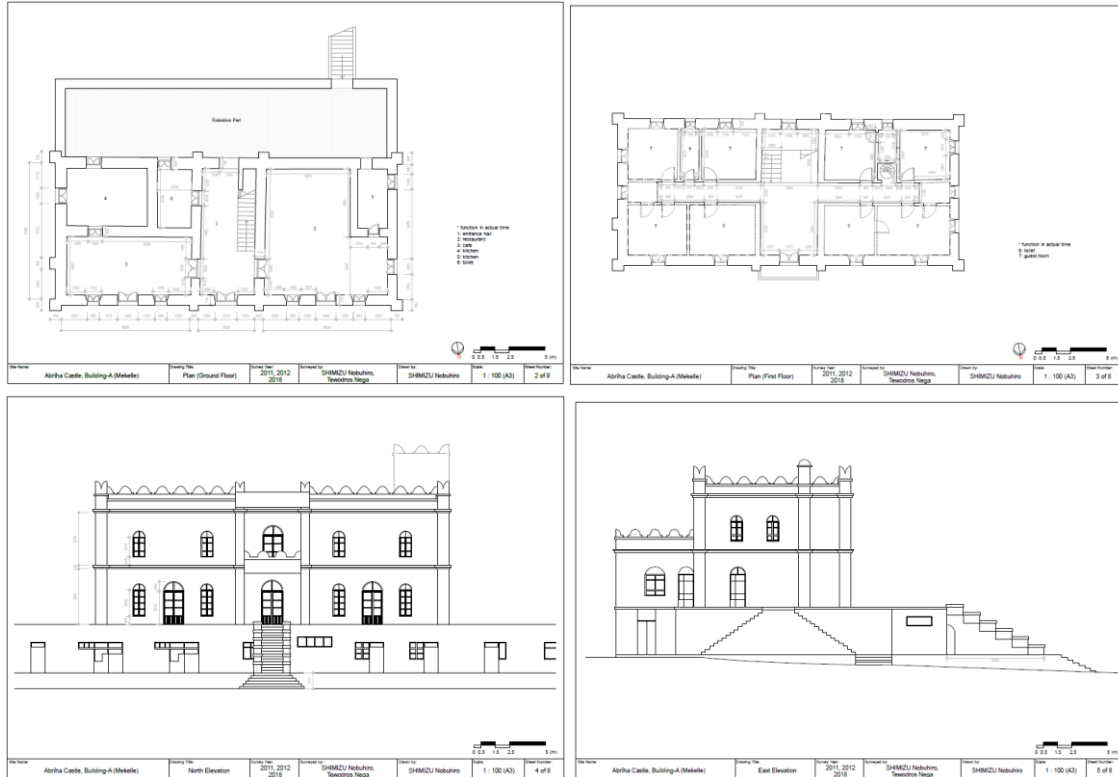
Figure 5-16 Architectural Drawing of main Building of Abreha Castle. Measured By Shimizu, N

Heritage Value of Abreha Castle

Abreha castle is one of the three important landmarks in Mekelle along Emperor Yohannes IV palace and Hawelti Sematat Statue. The castle is an important historic witness to the history of Tigrai and Ethiopia after the death of Emperor Yohannes IV in the late 19th century.

The fact that the castle was built in the elevated ground made by the manual labor of the public bears a witness to the class relationship in the last phase of Imperial and feudal Ethiopia. That is an important stage in the evolution of the Tigrai people.

The castle has an important architectural and artistic value that was manifested by the continuation and adaptation of traditional construction techniques specifically the Hidmos construction. It is another piece in the stone masonry construction tradition that give character to Mekelle city.

The castle is located in an important focal and focus point in the city that allows a panoramic view into and from the city. Abreha castle is one of the most important

cohesive elements in the city that holds together other smaller heritage sites in the city.

Management and Conservation Statues of Abreha castle

The original use of the castle was a mix of residence and administrative building. However, with the abandonment of the house in 1910 due to the appointment of Dejazmach into other part of Ethiopia, it ruined. People thought an evil spirit existed in the ruins until Raesi Mengesha renovated the house and adapted it into hotel. It has been functioning as a hotel since then. The ownership had changed through different administrations. After the hotel was appropriated from the owners by the socialist regime in 1975, it was administered by the state-owned hotel network management firm. It was recently handed over to the Tigray state bureau of Culture and Tourism. The bureau decided to privatize it and a Sur Construction Co. a private firm pushed the property. The company is now under development of the area into 5 stars hotel. The architectural design by architect Fasil Giorgis shows a heavy development on the castle compound.

Figure 5-17 Some of the pictures of the final development plan of Abreha Castle Hotel 2020.[160]

The protection of the site very critical at this point to preserve the values of this heritage.

5.2.3. Hawelti Semaetat
A. Introduction

Haweti Semaetat is a compound complex that is commemorates the Tigrai struggle against the 17 years of Dergue Military administration from 1974-1991. The struggle was led by the Tigrai Peoples Liberation Front.

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[160] Accessed from Tadesse Yemane, (CEO Sur construction) Facebook post

The construction was started in 1992 and many of the major structures completed within the consecutive years. The site is an elevated land called Adi Haki.

The major structure in the complex is a 51-meter-tall statue that is an important landmark in Mekelle. It recently become a widely used symbol of Mekelle that is also adopted in the logo of the administration.

Another structure is the museum and archive collection that hosts a wide range of exhibits from the 17 years armed struggle and beyond. Other buildings include convention center and amphitheater.

The compound is under continuous development to include other educational and entertainment facilities.

Figure 5-18 Hawelti Semaetat showing major monument and museum and meeting complex. [161]

Documentation and Historical Images

Since the construction period of this heritage is recent many of the documents are accessible. As the major tourist site in Mekelle many people take their personal pictures at the sites.

B. Heritage Value

This monument is the major memorable landmark of Mekelle. It is found in several logo design of the city from municipality to major city buses. This is considered as

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[161] Picture from Tigray Martyrs' Memorial Monument Center Facebook page.

an important heritage site in Mekelle due to the commemoration of over 60,000 people who died in the war against the Dergue regime. Close to 100,000 people also become disabled from the war. The statue at the middle of the compound is a continuation of statue building traditions that dates back to the Axumite period. Part of the marble text at the site states the following message as translate from Tigrigna language. " .. We shall never accept oppression; neither do we wish it for others…"

Management and conservation Status of Hawelti Semaetat

The site is administered under the Tigrai Bureau of Culture and Tourism. It overlooks the activities to be conducted over there. The master plan of the site has been on a continuous revision for expansion the activities within the undeveloped areas of the compound. There is no clear registration of this site as a heritage site. There is not document that designates this site as heritage. This drives from the general lack of heritage registry system in Tigrai region and Ethiopia as a whole.

A further development and expansion of the site is being conducted by the experts from Mekelle university.
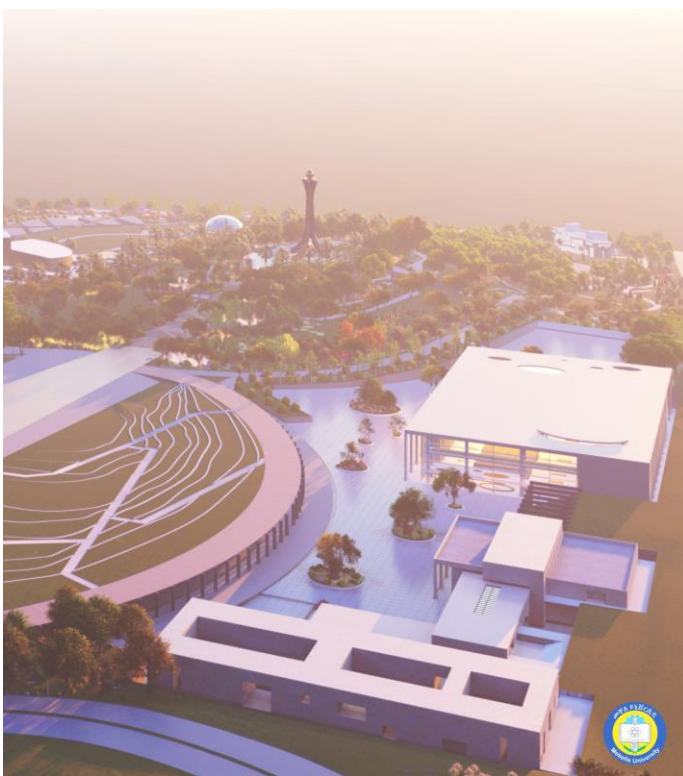
Figure 5-19 Future expansion development plan of Hawelti semaetat.[162]

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[162] Accessed on facebook page of Tigray Martyrs Memorial Center Master Plan Project.
https://www.facebook.com/Tigray-Martyrs-Memorial-Center-Master-Plan-Project-100287271686129/photos/pcb.134347808280075/134337778281078/

5.2.4. Enda Eyesus Church

Introduction

This is the oldest site to be mentioned by travelers and local narrations.[163] It is the oldest church in the central part of Mekelle dating back to the late Axumite era. It was mentioned a favorite leisure location for princely personalities in the medieval age for its natural beauty. The area is located in a geographically hill top area surrounded by gorges of rivers which makes easy for defense. Therefore, it has been a military site and battle field on several occasions.

The travel accounts of Europeans in the 19th century describes Mekelle as a favorable place to Raesi Wolde Sillasie (1770-1816) who was the most powerful prince in Abyssinia and governor of Tigrai. He had a habit of making a triangular trip between Hintalo town his administration center, Chelekot religious center and Mekelle leisure purposes. This historic route can be developed for tourism and other purposes. This was reported by Henry Salt and Valentia Koffin. Lord Valentia wrote he has met Raesi Wolde Sillasie in Enda Eyesus Church in Mekelle and stated that the Raesi had a frequent visit on Fridays to the area. Nathnael Pearce also wrote that Raesi Wolde Sillasie stayed in Mekelle to conduct court and administration tasks. The Raesi had also renovated the Enda Eyesus church.

Documentation and Historical Images

The oldest historical drawing of this site is drawn by Henry Salt who was a traveler and correspondent to the French picture magazine L'Illustration. The Enda eysus church can be seen as a circular building at the top of the mountain.

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[163] Henry Salt on his momoir 'Voyage to Abyssinia' recalls it as favourite spot of Raesi Woldesillasie .

Figure 5-20 Engraving by Henry Salt 1809, Mekelle. (View of Enda Yesus Mountain Gonay Daero, Sketch "Muculla in Abyssinia" coloring by D, Havell)

Heritage Value

This church has an important historic and cultural value due to its oldest existence in the areas. The historical value of the site as a favorite visiting place for Raesi Woldesillasie is important. Because the Raesi was the governor of Tigrai and most powerful prince in Abyssinia in the early 19th C. The religious value is also very important to the Orthodox Christiran followers. The site also could be a great archaeological interest. Now found with in the compound of the Enda Eyesus campus of Mekelle University, it is highly attended by the university students.

Figure 5-21 Older Enda Eyesus Church. Source and Date unknown

Management and conservation Status of Endaeyesus Church

There is no any registration or designation of heritage for this church. This resulted in the demolition and construction of a completely new structure recently. This is a common phenomenon in most ancient churches in Tigrai region these days. However, many of the historic books and objects in the church are maintained within the church. The graveyard of the church is also very important hosting important personalities.

5.2.5. Adi Islam Mosque
Introduction

This is oldest Mosque in Mekelle. The settlement of followers of Islamic religion was initiated by Emperor Yohannes IV when he established Mekelle as his capital in the late 19th century. The Muslim were engaged in commercial activities mainly trade. The majority of population are the Orthodox Christian are engaged in farming and religious activities.

The emperor wanted to create a commercially active city. He created a neighborhood called Adi Islam. This included residences, grazing area, mosque and part of a river as a source of water.

According to Sheikh Ibrahim Mohammed Habib [164] an elderly from the neighborhood, the Muslim community from Hintalo (ሕንጣሎ), Adi Hareko (ዓዲ ሓረቖ), Akeb Teli (ዓዲጠሊ), Atsibi (ኣጽቢ), Abrah weAtsebeha (ኣብርሃ ወኣጽብሃ) were invited to the area by the Emperor where they were given a place to reside, mosque, graveyard and water. The grassland was common for all which was very important for the donkeys, mules and horses that are needed for transportation of commercial goods. The major cause for the resettlement of the Muslims was to increase the business activity of the town as Muslims were active in trade than the Orthodox Christians based on farming.

Another elderly resident of Shiek Keyru Gidey Mehammed said he was born in Abreha We Atsibeha in 1931 and moved to the area at the age of three. There was another Mosque at Mayliham called Hidaro used mainly by the Afar traders. The holy water used by Endagabir was used by the Muslim community for water drinking and washing. It was called Mai Abo Shiek Adem.

The building of the Mosque was reconstructed over several times. There are other Hidmo houses and a compacted settlement. In side Adi Islam there were places called Adi Nifas(ዓዲ ንፋስ) and Adi Hareqo (ሓረቖ). The earliest settler include Shiek Af Qri Nejat(ሺኽ አፍ ቃሪ ነጃት) Aba Geragn (አባ ግራኝ) Abo Wekneh (አቦ ወርቅነህ) Abo Eshetie (አቦ እሸቴ) Negadras Sahle (ነጋድራስ ሳሀለ).

Documentation and Historical Images

There are few historical images of the area that show the mosque and surrounding. In this panoramic view from the Emperor Yohannes IV palace many of the old structure of the Adi Islam can be seen.

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[164] Television interview with

Figure 5-21 Panoramic view of from roof of Yohannes IV palace showing the surrounding. From delcampe.net. Date unknown.

Figure 5-22 A screen shot of the Adi Islam Mosque through some of the Hidmo structure in the surrounding.

Heritage Value

This site is an important historic value to the Mekelle city and Tigrai region. It is an important site to the Muslim community in Tigrai in terms of construction, culture and lifestyle. It also demonstrates the old complicated relationship of the

Muslim minority within the predominantly Orthodox Christian population of the Tigrai region. As the part of the inception of Mekelle as a capital center it is one of the most important sites in maintaining the city fabric of Mekelle.

Management and Conservation Status

This area is not identified and registered under any heritage list despite to its importance. The Adi Islam area was a completely a Hidmo neighborhood in the beginning. Similar to the fashion in Mekelle with the introduction of cement and other industrial goods, many of the structures had been reconstructed. The major site of the Mosque has been reconstructed on several occasions. Shiek Abdu (ሼኽ ዓብዱ) Shiek Hussein (ሼኽ ሑሴን) Raesi Mengesh donated financial support for the renovation of the mosque.

5.2.6. Medhani Alem Church

Introduction

This is a monastery compound established by emperor Yohannes IV in his Imperial town. After the construction of the palace the Emperor build Mdhani Alem Church building. The monastery hosted over 165 community. It was initially established by priests that came from Enda Eyesus. A land was also allocated to the monastic community known as 'RIM' (ሪም). The monastery was called Debre Genet (Meaning mount/house of paradise) and the head of priest was titled Meleake Genet (Angel of the Paradise).

The areas around central Mekelle city known as Mai Liham were given by the emperor as estate of the church. Therefore, Meleake Genet was responsible for the allocation of housing land and collection of Market tax in Mekelle basically functioning as the first municipality of the town. Tadesse Sequar gives example of residents who had gotten the land include Dejazmach Teferi and Dejazmach Reda. Many parts of current areas known as Kebelle 09 were allocated by the Meleake Genet for house builders.

The church together with Teklehaimanot and Kidanemehret churches also took a third of the tax from the salt trade. The tax trade has been an important source of income to the clergy and the nobilities. The salt is collected from the Denakil depression and transported over camels, donkeys and mules. The blocks of salts were also used as currency to pay tax and other transactions. The architecture of the church is a hexagonal shape.

Documentation and Historical Images

There are no many documentations of the church building and the compound to be found. However the originality of the of the church is maintained with little renovations.

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Figure 5-23 Appearance of Endamedhanialem ; Figure 5-24 Bird view of Enda Medhanialem Church.[165]

Heritage Value

The Medhani Alem church has religious importance as significant center of religious activities. It also has historic importance in understanding the imperial administration of Emperor Yohannes IV and subsequent leaders. It was also one of the most important focal points on the emperor's imperial town project. As the head of the church becoming the first administrative mayor of Mekelle gives a special spot light into how the complex relationship of stakeholder in the Imperial era is manifested. The architecture of the Medhani Alem building is also very important to understand the construction trends of the era.

The natural heritage on the church forest has also been important in maintaining the ecosystem and safeguarding rare trees and bird species.

Management and conservation Status

The church is administered by the Ethiopian Orthodox Christian Church. There is no any heritage management plan of the sites. Neither the site nor the church structure is registered under any heritage list. This makes it vulnerable for future developments.

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[165] Getachew Mulu. Facebook
[https://www.facebook.com/photo?fbid=2441703895902876&set=pcb.2441704689236130]

5.2.7. Kidane Mihret Church

Introduction

After Few years of the construction of Medhine Alem monastery the Emperor built Kidanemihiret Church to serve the women. Medhanii Alem church and its monastry was exclusively for men. The administration was under Medhani Alem Church. However, this has developed into a separate compound later.

Documentation and Historical Images

There are no many historical images of the kidanemehret church

Figure 5-25 Kidane Mihiret church and followers attending mass.[166]

Heritage Value

The church together with Medhani Alem church has a rich historical value. It is important to understand the gender relationship with in the church imperial time of Yohannes IV and subsequent years. The church building is also important architectural value manifesting the construction of the Yohannes IV period.

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[166] From My Mekele FB page

The small forest with in the church along with the stream has been one of the last remaining ecosystems keeping the plant and bird biodiversity in the area.

Management and conservation Status

The Kidanemehret church is administered under the Ethiopian Orthodox Church. A very larger church building was constructed recently. The church is not registered under any heritage registration list so it makes vulnerable to various changes and interventions.

5.2.8. Teklehaimanot Church

Introduction

Teklehaimanot church is found in a close proximity to Emperor Yohannes IV palace. It was connected by entrance door in the beginning. Originally the circular church build was built for banquet hall purposes. The construction was commissioned and supervised by Raesi Araya Sillasie.

Raesi Araya Sillasie was the crown prince and son of Emperor Yohannes IV. The young crown prince died at the age of 18 due to the smallpox plague before the completion of this building. Due to the premature death of Raesi Araya Sillasie, the emperor took care of this building favorably and converted it into a church with few improvements.

The church called was Teklehaimanot and according the priests in the church has a golden Tabot (Replica of the arc of covenant) brought form Jerusalem to this church by the Emperor Yohannes. Tabot is mostly prepared from wood. It is the utmost important object in every church keep in the sanctuary of the building that can only be accessed by priests. The church located at the closer location to the palace was the favorite prayer place for the Emperor Yohannes IV.

Documentation and Historical Images

There are some images and historical picture that show the statues of this building at different occasions.

Heritage Value

This church has an important historical value in relation of the Imperial times of the Yohannes IV and subsequent times. It has a great association with historically important personalities. The first is Raesi Araya Sillassie who was the crown prince who actively participated in the construction of the building. His father's discussion

to convert it into church to commemorate his son is a very important value of the church.

As it is located at the center of Mekelle, it has been an important fabric of the townscape. The church forest that is located in city center has maintained important tree and bird species that otherwise would have been consumed by the urbanization. The wood details on the opening and interior of the church also have high artistic quality.

Management and conservation Status

The church is owned and administered by the Ethiopian Orthodox Christian church. There is no any kind of heritage registration of this church. The construction of the new church in a very close proximity to the old structure built in 19th century is one of the examples of the lack of conservation plan on the site. A new church building erected very close to the old building.

5.2.9. Enda Gebremenfeskidus Church

Introduction

The Enda Gebremenfeskidus Church, also shortly called Enda Gabir, is one of the oldest churches in Mekelle. The wider area of the settlement also known by the name Enda Gabir is one of the preexisting settlements before Emperor Yohannes IV setup his imperial town. The church is also the second oldest church next to Enda Eyesus. The current church building has been reconstructed by Raesi Seyoum Mengesha. A new church building has also been erected recently.

Two rivers passed this area which gave it a rich greenery and grassland that was used for Meskel and Timket festival celebrations and grazing. This open space is discussed separately as Sewuhi Nigus.

Documentation and Historical Images

There are some historical images that show this church.

Figure 5-26 Entrance of Enda gebremenfes Kidus church; Figure 5-27 external appearance of Enda gebremenfes Kidus.[167]
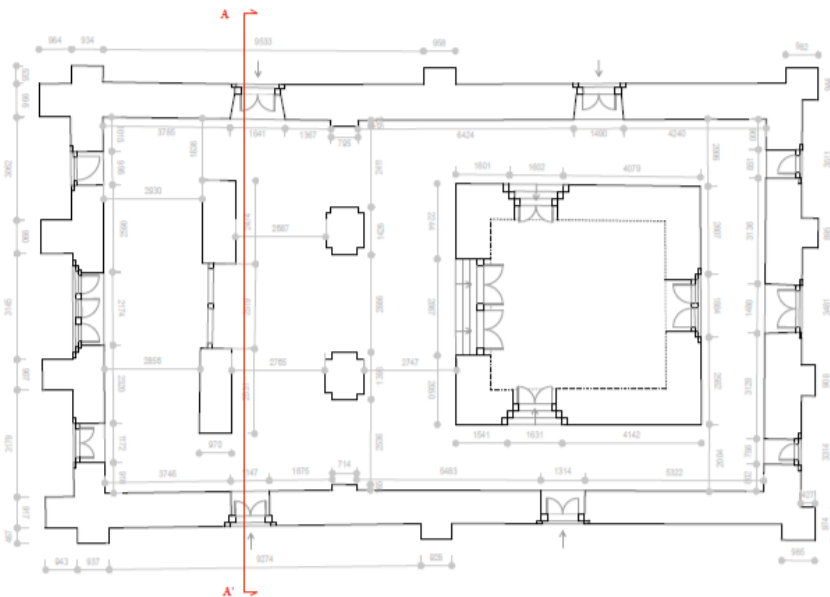
Figure 5-28 Floor plan of Enda Gebremefeskidus church. SHIMIZU Nobuhiro, Tewodros Nega 2012

Heritage Value

This church has a historic value as one of the oldest churches in Mekelle before the Imperial capital was established. Along with the surrounding green area it used to be an important protectorate of the imperial animal stokes.

Management and conservation Status

The is owned and administered by the Ethiopian Orthodox Christian Church. It is not registered under any heritage register list. The church building has been reconstructed over several times. It has been recorder that Raesi Seyoum Mengesha

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[167] From Nobuhiro Shimizu 2012

reconstructed the church building. A new construction has also been conducted recently.

5.2.10. Sewhi Nigus field

Introduction

This is an important multifunctional field that was used for several purposes. The name Sewhi Nigus can be translated into grass field of the king. During the imperial period the major transportation was horse, mules, donkeys and camels. The grazing field is maintained for these animals. There are also several livestock of goats, sheep and cattle that would graze in this land. This land is part of the area known as Enda Gabir.

The grazing land, during the imperial capital, was shared by the nobility, clergy and the Muslim community who were settled in the nearby Adi Isalm area.

In addition to the grazing purposes a major religious and cultural festivals are conducted on this site. The major one is Timket celebration. This is the celebration of the baptism of Jesus Christ with serious of activities with a large gathering of the public. This festival is registered in the UNESCO Intangible Representative List. Timket is still conducted in the Sewuhi Nigues area. However due to the large growth population of Mekelle, the area's capacity is limited that resulted in providing other additional places. Timket Festival is discussed separately in this thesis.

The other festival that used to be celebrated in Sewuhi Nigus was Meskel. However recently the major celebration is conducted in Chomea area. Meskel is also a festival that registered in the UNESCO Intangibel Representative List.

Documentation and Historical Images

There is some picture that show activities conducted in the Sewuhi Nigus area.

Heritage Value

The historic value of Sewuhi Nigus is very important in its relation to several yearly festival conducted in the area where major personalities attended. The Timket and Meskel celebration is always attended by the leaders of Tigrai. As a grazing land it demonstrated the lifestyle, economic activities of the people on several stages of history.

Management and conservation Status

The land is allocated in the master plan as a religious area that is administered by the church. This is mainly due to the Timket festival. The area has shrieked

significantly from its older size. Due to this, it was disconnected with the water sources passing around it. This resulted in the dry up of the grassland. The grass now grows seasonally following the rainy season.

5.2.11.   Chomea

Introduction

This a flat land over a mountain Chomea over the Gereb Bub river. This area is one of the oldest settlements in Mekelle existing prior to the Imperial town establishment. Emperor Yohannes IV camped on this place to oversee the construction of his palace.

The major significance of this site is the celebration of Meskel festival conducted every year. Meskel, translated as the finding of the true cross, is registered in the UNESCO Intangible Heritage Representative List. The splendid celebration is conducted by people climbing the mountain with torches to burn a set wood covering a cross. They will return with lighted torch that lights the Chomea mountain and an amazing spectacle from the city side.

Recently there is a 52-meter steel frame cross constructed on the mountain that is visible from every angle of the town.

Figure 5-29 A Picture of 52 meter cross erected at the mount Chomea[168]

Documentation and Historical Images

There are some historical images and documentations that show the chomea mountain during the celebration. This need an extra study.

Heritage Value

Chomea has a very important cultural and religious value in association with the celebration of the Meskel festival. The historical value is also significance as the preexisting settlement site before Mekelle was established as capital. Its association with Emperor Yohannes IV and other subsequent political and religious leaders is also important.

The natural value of the mountain is important. The gorges and surrounding of the mountain are rich in biodiversity of plants and animals.

Management and conservation Status

The site is dedicated as urban forest area at the periphery. The mountain top is managed by municipality as an area for the celebration of Meskel. The route that goes to the top is also maintained as important connection to the Meskel festival site.

A local NGO called Mahber Chomea Mekelle is an active organization in working to promote the site. The construction of the iron frame cross was initiated by the NGO to promote the celebration the Meskel festival. The organization also conduct weekend hiking program to the mountain to introduced the site and make use of the site on the other days of the year.

A recent development plan of the site shows a major intervention on the mountain route and site of the areas. The plan is to transform it into major tourist destination.

5.2.12.   Kedamay Weyane Market

Introduction

This is the major market in Mekelle city. Originally it was a weekly Monday market. Most markets in Tigrai are weekday based. This is because of the rural population lived very scattered and assemble on the market for the transactions. The traders also move their caravans on each days of the market on different location.

The Monday market was first established by Emperor Yohannes in the current area of the Zesilassie square. This area was strategically located between the palace and the Adi Islam where most of the Muslim traders located. The market is also an important tax collection site for the administrations. This tradition of open market is still active in Mekelle and other part of Ethiopia.

During the second Italian occupation the market was moved and regularized under the new master plan. It can be seen in the Piano Regulatore plan that a rectangular area was dedicated to the market.

However, the tragic incident that gave the name 'Kedamay Woyane' was in association to the farmers appraisal against the Imperial administration of Emperor Hailesillasie I in 1943 shortly after the defeat of the Italian administration.

The farmer rebellion controlled Mekelle between Meskerem 9 and Tikimit 8, 1936 E.C. defeating the Imperial army located in Enda Eyesus. However, Emperor Hailesillasie requested the British Royal Airforce and crashed the rebellion by bombing the Monday market which end up causing death of several civilian causalities. The bodies were too many to handle so that many of them were buried in the market ground.

Later the ruler of Tigrai region Raesi Mengesh Seyoum commissioned the construction of the shops with arch roof knows as Defeo to remember the civilian who died from the bombardment. The Defeo resembles a grave room. The shops were built in 1965 EC. 54 house were relocated on the side of Selam Avenue with a compensation of 166,000 Birr at the time for the construction of these shops.[169] The defeo shops were built in rectangular line leaving the open courtyard for the open market activity of the Monday market.

The market was known as Defeo as well as Edaga Soney until its renaming it into Kedamay Woyane in 1994. A big commercial complex is built in the central area of the Defeo Shops. The building was designed by Building Design Share Company (B.D.) and constructed by Tekleberhan Ambaye Construction company. (TACON)

This ended the open market of the Edaga Soney also there are some activities on the streets of the market. The market center is named Kedamay Woyane that was built as a monument to remember all those who died there.

Documentation and Historical Images

There are several historical pictures and some maps that show the development of Kedamay Woyane market.

Heritage Value

Kedamay Woyane market has a very important historical value connecting several layers of history. This includes the imperial town of Yohannes IV, the Italian occupation, the Tigrai farmers rebellion and the construction of the structures. It

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[169] Taddesse Reported from the Northern star newspaper

also have a political value as the Woyane revolution is considered as a foundational movement of the Tigraian political struggle against the central government after the capital moved to Addis Abeba. Many of the active political parities adopted the Woyane names in their names including the ruling party TPLF.

Management and conservation Status

The site is considered as commercial area in the master plan. The Kedamay Woyane building is owned by a cooperative in which individual rooms are owned by separate shop owners. The Defeo structures are also kept their original statues. They are also owned by individual shape owners. None of the structures in the Kedamay Woyane are registered any heritage registration system. This makes them vulnerable for future developments as they are located in one of the highly priced locations in Mekelle.

5.2.13. Djibrouk

Introduction

Djibrouk is a place next to the Kedamay Woyane market that was popular for auxillary services to the market like restaurants, traditional liquor houses and pensions. After market transaction people go to this place to eat, drink and entertain themselves. This area is developed during the Raesi Seyoum Mengesna and Gugsa period. This was the major entertainment hub of Mekelle.

In addition, there were several storages salt and mills of grains in the area. Currently the area majorly developed into pension and office buildings resulting in demolition of many of the original houses. Additional research is necessary to identify how this are is developed.

Documentation and Historical Images
A further investigation is needed to collect exting historical images and documents in Djibrouk area.
Heritage Value

This is one of the last remaining areas of traditional business and entertainment hubs. It has a historic value related to the salt route. It is also an important example of how traditional businesses function in Ethiopian open markets.

Management and conservation Status

There is no any research or identification of Djibrouk area as a heritage. None of the buildings or streets in the area are registered in heritage registrar list. There area is allocated as commercial and commercial and residential mixed use in the zoning map of the masterplan.

5.2.14. Blata Weldemikael Residence (Old hospital Quarter)

Introduction

This building was a residence of rich merchant. The house is located between Yohannes IV place and St. Mary Gugsa church. During the Italian occupation, it was rented for the hospital purpose. Later additional blocks of houses were built within the compound to accommodate more hospital rooms. The current usage of these houses is residential

Documentation and Historical Images

This building is visible in Italian occupation period picture. It was rented by the occupied army for a hospital service. Later it was expanded by adding additional blocks.

Figure 5-30 External appearances of Blata Woldemikael Residence; Figure 5-31 Externace appearance of Blata Woldemikael Residence . By Shimizu, N. 2018.
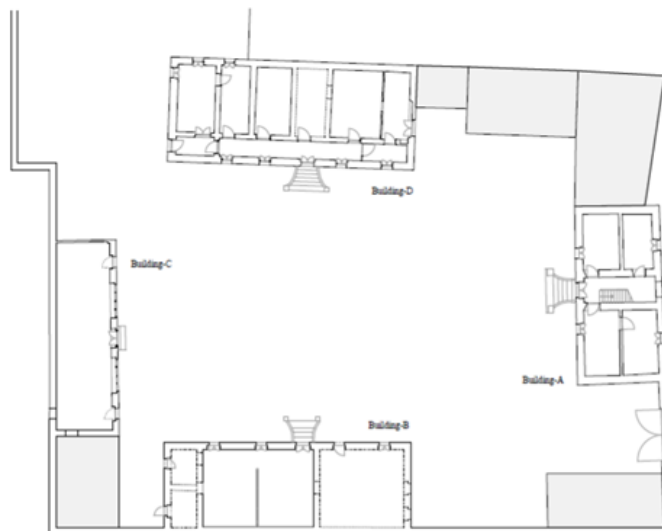
Figure 5-31 Site floor plan of Blata Woldemikael Residence and old hospital blocks. By Shimizu, N. 2018.

Heritage Value

This building is one of the finest private house in Mekelle from the 1920s. It symbolizes the commercially active period of Raesi Gugsa (1988-33)

Management and conservation Status

This house is now used as residential building. The status of the house is very old and needs a restoration. It is not registered as heritage and risks demolition for development.

5.2.15. Liquor Factory/ Cinema Adwa

Introduction

This is a building built during Raesi Gugsa period between the Adi Islam and Yohannes IV palace. It consists two connected buildings on with two stories and other ground. A reseach was conducted by Nobuhiro Shimizu on regarding this house shows this house was built by Greek merchant called Krantis. He run a liquor a liquor production in the building. This house was later adapted into cinema called Adwa and then Barok.

Documentation and Historical Images

This building was surveyed by Nobuhiro Shimizu.

Figure 5-32 Postcard showing Liquor factory as background. Italian occupation period. "Macallé – Truppe indigene (Mekelle -Indigenous Troops)" From Shimizu, N.

Figure 5-33 Postcard showing Liquor factory building behind camping troops "Truppe che sfilano davanti ad un Ghebi (Troops parading in front of a Palace)" From Shimizu, N.

Figure 5-34 External appearances of Liqour factory building. Figure 5-35 Front view of Liqour factory building. By Shimzu, N. 2016

Figure 5-36 Ground and site plan of the compound of Liquor factory building. By Shimizu, N. & Tedros Nega 2016

Heritage Value

This is one of a good representation of the Gugsa era period characterized by strong trade. The hidmo architecture is also valuable.

Management and conservation Status

This building is not registered as heritage site. The larger size of the building was used for several purposes. The masonry work is also a very fine work of the era.

5.2.16. Menen House

Introduction

This house is the second house of the Greek merchant Krantis and his wife Menen. This site existed from the Gugsa period but this existing building was rebuilt late by the wife in 1950s.

Documentation and Historical Images

Figure 5-37 External appearance of Menen House from street. Figure 5-38 External appearance of Menen House from compound. Shimizu, N. 2016
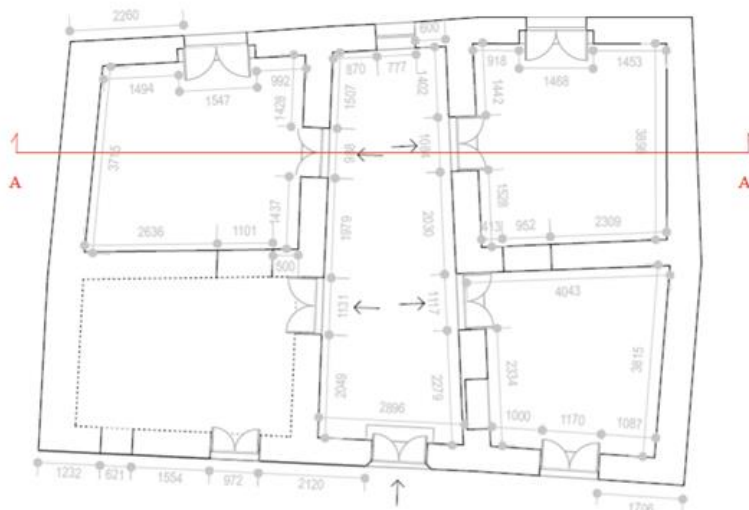
Figure 5-39 Floor plan of the Menen house. Shimizu, N. 2016

Heritage Value

This house is an important housing style of the Raesi Gugsa period.

Management and conservation Status

This house is not registered as heritage. It owned privately and there is high risk of redevelopment.

## 5.2.17.	St. Mary Gugsa Church

Introduction

The construction of the church was initiated by Raesi Gugsa Araysillasie who was the governor of Eastern Tigrai between 1913 and 1925 EC. This period was a high time for trade activities. Mekelle served as a trade node connecting the trade routes that distribute the trade production to other parts of Ethiopia. The agricultural products were collected and exported to Eritrea that was an Italian colony at the time. Industrial goods like candle, soap and clothes are imported in return.

The construction of the St. Mary Gugsa church was started in 1922 EC. It expanded the town to the north side beyond the Adi Islam. Raesi Gugsa Arayasillasie died in 1925 before the completion of the construction. Later his son Dejazmach Hailesillasie Ggsa completed the building in 1927 EC and added his father's name to the church. An Egyptian builder worked on the construction of the church building. It was reported that the builder was paid 70 Maria Theresa silver coins.

The church become an important landmark in the city. Later in June 1984 the church hosted a body several red terror massacre[170] victims of the Dergue Regime.

Documentation and Historical Images

There is some historical picture of the site from different sources.

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[170] Red terror massacre was a mass killing committed by Military Administration of the Dergue on the opposition of the administrations. This staye in Mekelle through the administration period but the high time was in early 1970 EC. The excustion was conducted on streets in public view or at night. Some of the bodies of the people rested in Mariam Gugsa Church in June 1984 EC. Include Fitawrari Tadesse Girmay, Memhir Adera Baykemagn, Tadesse Gessesse, Shaleka Asefa Abera, Adera Gebregiorgis, Fisseha Adera, Tadesse Barakhi, Meto Aleka AlemSeged Berhe, Asiraleka Kinderay Hiluf, Shaleka Abera, Wetader Guanche Weldu, Hamsaaeka Gebresillasie Hagos, Ato Zewde Tekhesite, Ato Nigus Kahsay, Asir Akeqa Hiluf Abreha, Memher Gebreab Birukh, Memher Abate, Ato Kassa Weldemariam, Balambaras Welde Giorgis Tekle mariam, Asir Aleka Mulugeta Hagos and Memher Birchiko Aman.

Figure 5-40 A picture of St. Mary Gugsa Church in 1936[171]

Figure 5-41 An old entrance building of the Maryam Gugsa church. Source and Date unknown

Heritage Value

This church is an important landmark in Mekelle found in a connecting location of Ayder, Kedamay Woyane, and Yohannes IV palace. The historic value is high in connection with the history of important personalities in the history of Tigrai. This is connected with Raesi Gugsa Arayasillasie and his son Dejzmach Hailesillasie

[171] From My Mekelle FB page

Gugsa. Another importance is the graveyard of the church host many important personalities from Tigrai including the victims of the massacre of the Dergue Military administration.

Management and conservation Status

The church is owned and administered by the Ethiopian Orthodox Tewahido Church. There is no any heritage registration to the structures or other elements in the church compound.

5.2.18. St. Gebriel Church
Introduction

The St. Gabriel church was originally located in the Adi Haki area where the Hawelti Semaetat is located. Later it moved to its current location where the largest cathedral in Mekelle was built recently. This was a staggering move by the church that is uncommon to move a church to a different location.

 In connection to the church a resting place for personalities who passed in the struggle against the Dergue military administration was established. This hosts the graveyard of important personalities including recent death. [172]

Documentation and Historical Images
Additional research is needed to find the documents of old church. The new church is built recently in the largest basilica church in Mekelle.
Heritage Value

The church has a very important historical, cultural and religious value to the people. The history that is connected with the commemoration of the people who died in a struggle against the Dergue regime is important. It also plays a great role in shaping the new city fabric of Mekelle located in the newly emerging center of Mekelle.

The graveyard that hosts the heroes of the people has an important cultural and historic value. Many of the people buried there are beloved by the people. The sites are visited by many people.

Management and conservation Status

The church is owned and administered by the Ethiopian Orthodox Tewahido Church. There is no any heritage registration system that included any of the

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[172] People who buried in this place include The Tigrai police orchestra members who died in car accident. Eyasu Berhe who was an important artist in the struggle against Dergue regime. Seare Mekonen and Gezai who were assassinated in 2019 in Addis Abeba.

properties within the church. However, the church and other structures in the area are well maintained. Many of them are also new structures.

5.2.19.   Balambaras Getahun Hailu Residence

Introduction

This residence is an old Hidmo house located in Zesillasie Tabia also commonly known as kebele 14. This is one of the oldest existing houses in Mekelle. The original owner of the house was campaigned to the Adwa war under Raesi Alula Abanega constructed the house upon his return. The building was completed in 1898.

This building was researched on few occasions by the Ethio-Swedish institute (Later Addis Ababa University, EiABC) in the nationwide documentation of vernacular house in 1967. [173]

A detailed research was also conducted in 2009 by Rumi Okazaki.[174] Okazaki interviewed the resident at the time Kiros Girmay that was the grand daughter of the first owner. According to the research report, the building was altered to accommodate more residents.

Documentation and Historical Images

There are several documents regarding this house. It was first studied by the Ethio-Swidish institute in 1960s. A follow-up study was conducted by Rumi Okazaki in 2009.

Heritage Value

This has an important historic value as one of the earliest existing houses in Mekelle city. The original owner is also an important member of the Raesi Mengesha army who fought the major wars against the Italian invasion that had a sever destruction in Mekelle. There are few known structures from the age of the construction because it was characterized by wars, plague and famine. There is architectural value of the structure as a typical vernacular structure of Tigrai. Due to that it had attracted many researched on several occasions.

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[173] Report --- Per Carlsson, Bo Martensson, Rolf Sandstrom, Mats Astedt "Housing in Makalle, Ethiopia" Svensk Byggtjanst, Stockholm, 1971, p.41
[174] Okazaki

Management and conservation Status

This structure is privately owned. It is not registered under any heritage system. Many of the Hidmos structures in Kebelle 14 were demolition during gentrification of the area. The plan was to widen the streets and kill the informal activities in the area like prostitution. The wider are of the central Kebelle 14 was identified as heritage conservation are in the 2011 local development plan. However, this did not stop the construction of other structures. Many of the buildings are tall buildings with had a big scale with the Hidmo buildings. As the city expands these areas become city centers. The increasing land value of the area also motive the owner of these house to reconstruct new economically profitable structures.

5.2.20.   St. Mikael Church

Introduction

The saint Mikael church is found in the between the Djibrouk area and Abreha castle. It was originally a residential compound later converted to church.

Documentation and Historical Images
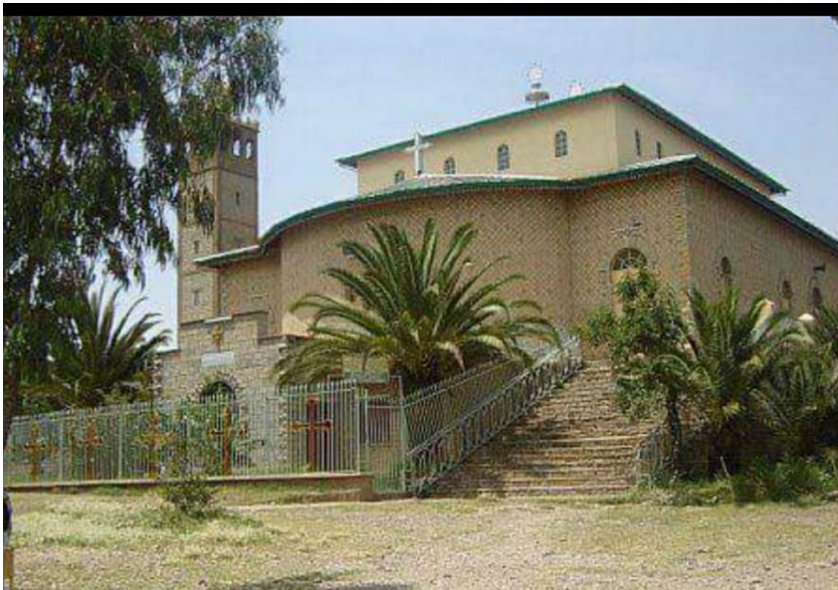
Figure 5-42 Appearance of St. Mikael Church. Source unknown.

Heritage Value

This church has an important historic and architectural value. It was residence of an important figure and later converted to church.

Management and conservation Status

This church is own and managed by the orthodox church. It is not registered as heritage.

5.2.21.   Old Municipality Building

Introduction

Mekelle City significantly expanded and new development flourished during the administration of Prince Raesi Mengesha Siyoum. He was the great-grand-son of Emperor Yohannes IV. The first formal municipality of Mekelle was established in 1934 EC. During the establishment of the municipality the population of Mekelle city was around 12,000 and the land was 6 gasha.[175]

The first head of the municipality[176] was Fitawrari Alemayehu Tena who was also the secretary of Tigrai administration. The municipality services were provided from rental houses in different buildings until the construction of the municipality hall. The municipality hall building was constructed between 1959- 1961 EC. It was reported to costed 345,386 Birr. The design was commissioned to Asmara stationed Italian architect Mizeddimi and supervised by Dr. Cardibo Adete. The modernist building included a meeting hall and several offices. The municipality was built in an area adjust to the Emperor Yohannes IV palace.

Documentation and Historical Images

Heritage Value

The municipality hall building is an important building that show the development stage of the Mekelle city. The architectural significance is also important. It was design by the Italian modernist architect Mizeddimi who design several important buildings including the African Union hall and Addis Ababa city hall buildings. The municipality hall hosted several important meetings. The most notably historic

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[175] Tadesse Sequar, Establishement and Development of Mekelle city. 2001 (in Amharic Langauge)

[176] The consecutive heads of the municipality were Fitawrari Abreha Weldetatewos, Fitawrari Welde Aregay Gebru and Ato Adane Reta. There were two municipal Engineers working with in the municipality during the early times. Grazmach Asoli Ayano and an Itallian Signor Maskaro worked on measuring and allocating land in the city. Between 1954 and 1965 Grazmach Lesanu Gebreyes, Grazmach Weldmariam Tesfahunegn, Grazmach Umer Musa Haji are the later heads of the municipality.

one was the TPLF assembly meeting in 1994 EC that resulted in the split of the party made the hall historically significant.

Management and conservation Status

The old municipal building is owned by the city administration. It has maintained its original statues. However, it is not registered in any heritage category.

5.2.22.   Raesi Gugsa Leisure Residence

Introduction

This compound has two houses of second residence of Raesi Gugsa who ruled several parts of Tigray from Mekelle. One is large circular hall and the other is a circular two-story Hidmo. He is grandson of Emperor Yohannes IV and mainly resided in the emperor's palace. The Residence compound is a rich in major trees and considered as genetic reserve. It hosts one of the largest and oldest indigenous trees in Mekelle.

Documentation and Historical Images

This building was documented by Nobuhiro Shimizu.

Figure 5-43 External appearance of Raesi Gugsa Leisure Residence- Hidmo.
Figure 5-44 Internal appearance of Raesi Gugsa Leisure Residence- Hidmo. Picture by Nobuhiro Shimizu 2012.
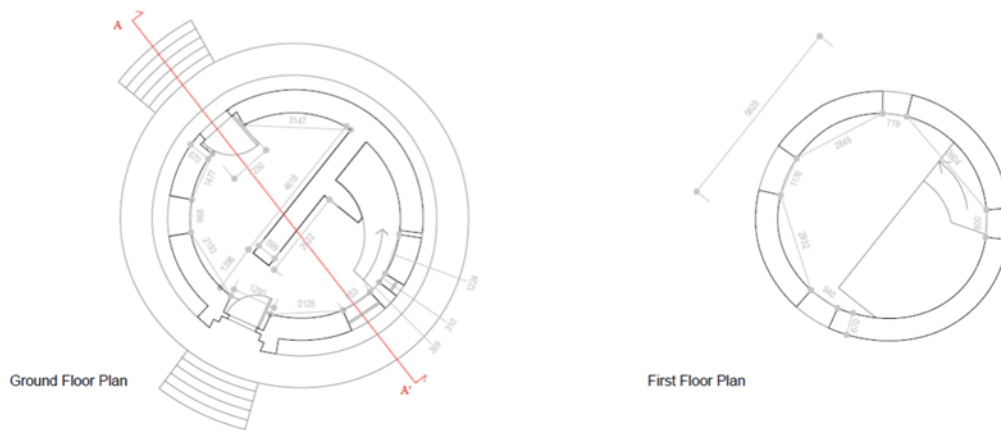
Figure 5-45 Floor plan of Raesi Gugsa Leisure Residence- Hidmo. Picture by Nobuhiro Shimizu 2012

Figure 5-46 External appearance of Raesi Gugsa Leisure Residence-Hall.
Figure 5-47 Internal appearance of Raesi Gugsa Leisure Residence-Hall Picture by Nobuhiro Shimizu 2012.
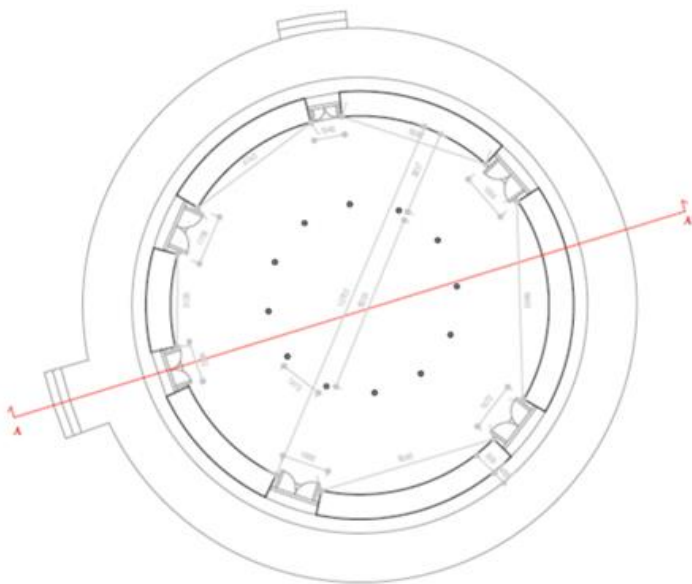
Figure 5-48 Floor plan of Raesi Gugsa Leisure Residence-Hall. By Nobuhiro Shimizu 2012.

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Heritage Value

The second residence of Raesi Gugsa is an important building that manifests the history of the Raesi Gugsa and Italian period between 1920s- 1940s. The natural heritage with in the site a very paramount importance hosting a large concentration of oldest trees. The circular hidmo is an important architectural representation of that typology.

Management and conservation Status

This site is now converted in to hotel with heavy intervention from new structures. The main building is in ruins with out any protection and it might continue to deteriorate in few years.

5.2.23. St. Mary Catholic Church

Introduction

The catholic church is found at the heart of Kebelle 16 neighborhood which was a quiet residential area few years ago. It is a well-integrated construction with open wall to outside with rental house. It was constructed during the Italian period and shows a great workmanship of construction of the local masonry tradition. After the introduction of the cobbled road paving to the area, the whole neighborhood was converted into commercial district.

Documentation and Historical Images

Figure 5-49 A view of St. Mary Catholic church. By Author.

Heritage Value

This has an important religious value as the only catholic church in the city. The building type is also a great representation of the Italian period. The usage of masonry construction technique with concrete

Management and conservation Status

This site is not registered a heritage site. It is own and managed by the Catholic church. The condition of the building is well conserved.

5.2.24. Major Galliono Fort

Introduction

Originally known as Enda Eysus fort is a fortification built by during the first Italian invasion[177]. This was later named after the commander of the Invading army during the first Ethio-Italian war.

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[177] After the death of Emperor Yohannes IV, the Italian force expanded colonial territory controlling the current areas of Eritrea and expand south. Raesi Mengesha Yohannes son of Emperor Yohannes IV was conducting the

The Italians built a strong fortification next to the church of Enda Eyesus and fought for 40 days starting Tahsas 4,1888 EC. The canons encompassed 850 meters radius into the lowland and of Mekelle and devastated several structures in Mekelle. It is documented that the army in the fort had fired 80,000 fires from 200,000 reserve and 260 cannon balls from 600 reserves.[178]

The large army of tens of thousands of Ethiopians around the areas put a heavy pressure on the local economic and natural resource. This was mainly on the rich forests and springs.

The original construction of the fort was three meters pointed woods inside and barbed wire fence around it[179]. Later this structure was reconstructed during the second Italian invasion and renamed Forto D'Galliano (Galliano Fortress) and exists in the same location. The construction included a concrete banker and fence around the structure.

During the second Invasion of Italy, Mekelle was an important bench mark of the war. After Mekelle was captured in 28 Tikimit, 1928 EC, the Italiian army used the same fortification in the Enda Eyesus area. (Paulos gnagno)

Documentation and Historical Images

There are several images of this structure.
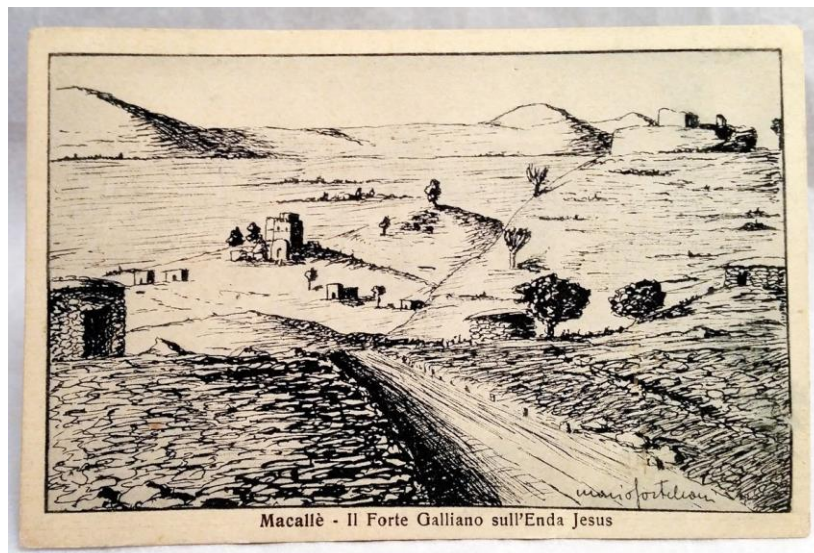
Macallè - Il Forte Galliano sull'Enda Jesus

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major defense fight. However Mekelle was conquered by Itallians in (Megabit 16, 1887). The Itallians further expanded 74 killometers south of Mekelle in to Amba Alage mountain. However, the Italian force was defeated in Amba Alage and retreated back to Mekelle.

[178] Tasesse Sequar

[179] Tekletsadik Mekuria. Atse Minilik and Ye Ethiopian Andenet

Figure 5-50 Sketch of the FortoD'Galliano area. Date unknown

Heritage Value

This is an important historical site that reflects that two Ethio-Italian conflicts. At both times a fight was conducted on the sites. The military value of the heritage as a fortress construction is important as well.

Management and conservation Status

The site doesn't have proper management. It is found in the Inda Eyesus campus of Mekelle university. The condition of the structure is good. It is frequent by private visitors because it has a great panoramic view of Mekelle.

5.2.25.   Italian Fascist Administration Building

Introduction

This building was constructed the Italian occupation period (1936-41). It has a strong stone masonry wall. It is connected with a street looking directly into the building to give it emphasis.

Documentation and Historical Images

Figure 5-51 External appearamce of Itallian administration Building.

Figure 5-52 Internal appearamce of Itallian administration Building. Shimizu N. 2015
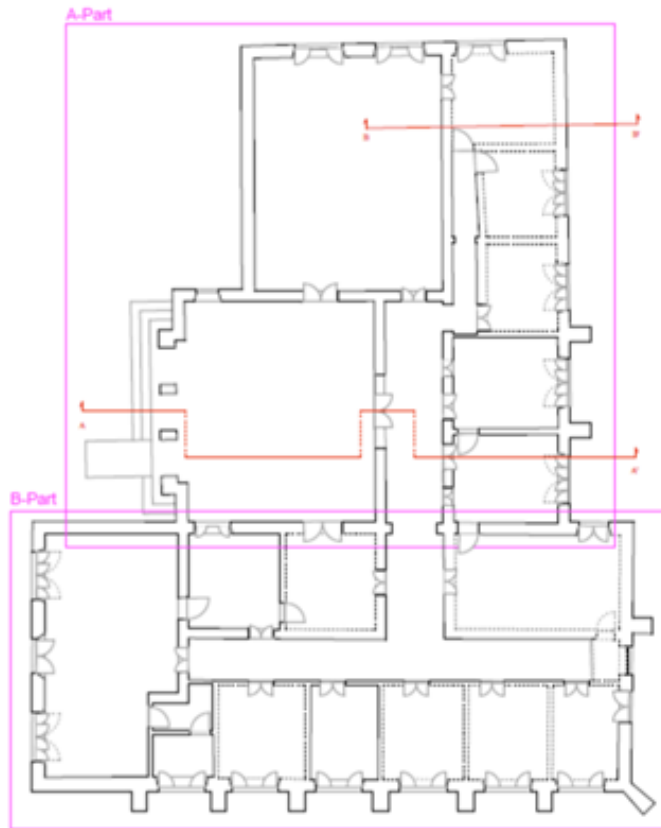
Figure 5-53 Site floorplan of Italian administration Building. Shimizu N. 2015

Heritage Value

This building is an important representative of the history of the Italian period in Ethiopia. The architectural style is also a typical representation of the Italian period.

Management and conservation Status

The Italian Fascist admiration building is currently owned by the Tigrai government. It has been adapted into a supreme court house. It is not registered as a heritage site. The condition of the building is well conserved.

5.2.26.   Italian Cemetery

Introduction

This site a cemetery of Italian soldiers from the two Ethio-Itallian wars. There are many similar sites in Tigrai. It is found with in the compound of Enda Iyesus church. This site is registered as heritage by the Tigray state.

Documentation and Historical Images

Heritage Value

This site has an important historical value that helps to understand the Ethio-Italian wars. The memorial monument is also erected on the site. As a laying ground of the soldiers it has importance to the relatives and descendants of the soldiers.

Management and conservation Status

The site managed by the Italian embassy in Ethiopia. It is well managed and conserved.

5.2.27. Mengesha Leisure house

Introduction

This is the second house of Raesi Mengesha Siyoum and princess Aida. It is well constructed Hidmo structure of two-story building. It has a well-constructed hidmo ceiling and roof as well.

Documentation and Historical Images

Figure 5-54 Exterior appearance of the Raesi Mengesha Leisure residence from intrance . Shimizu, N. 2016

Figure 5-54 Exterior appearance of the Raesi Mengesha Leisure residence from back yard. Shimizu, N. 2016
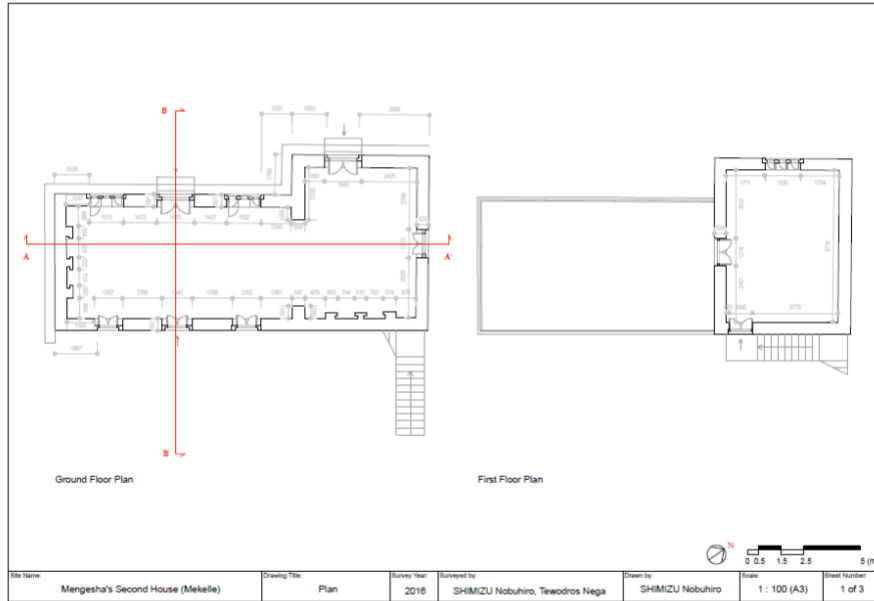
Figure 5-55 Floor plan of Raesi Mengesha Leisure residence. Shimizu, N. and Tewodres Nega.

Heritage Value

This building has an important historical value associated with Raesi Mengesha Siyoum who was a ruler of Tigrai. The architecture is also an adaptation of Hidmo house.

Management and conservation Status

The house is registered as regional heritage of Tigrai. It is currently owned the Women's association of Tigrai. It is informally call 'Setoch' which means women in Amharic language. The current use of the building is as an art Gallery. This adaptation fitted well of the compound. The current condition of the house and the compound is very good. But there are future construction plans that might affect the compound.

5.2.28. Edaga Kedam

Introduction

Edaga Kedam is an open market established by Dejat Abreha in 1910s. It was part of his plan to establish a new town center. The market is active on Saturdays when the agricultural products is brought by the surrounding rural residents while they purchase industrial goods. Dejat Abreha was wealth from the taxes of the salt trade that passed through the markets in Mekelle one of them being Edaga Kedam.

Documentation and Historical Images

Heritage Value

This market is important because it is an integrated plan of the Dejat Abreha town. It is in closer proximity with the Dejat Abreha castle. The intangible heritage value of this site is important in relation to the era of Dejat Abreha.

Management and conservation Status

There are several shades of temporary structure. The market is active to this day and a further development of large building is expected in the future.

5.2.29. Sillassie Church

Introduction

Sillassie church was built by Dejat Abreha in line with his castle. It was part of his alternative town to the Emperor Yohannes IV's city center. The church used to manage urban lands in the surroundings between the church and the castle. The areas of Kebelle 17 and Kebelle 18 area of current Mekelle were allocated by the church into the first settlers in the area.

Documentation and Historical Images

Heritage Value

This church is an important historical manifestation from the Dejar Abreha period (1900s-1914) The masonry construction of the church is also important as representative of the era it was built in.

Management and conservation Status

The church is owned and managed by the Orthodox Church. It is not registered as heritage site. It has a new construction with in the church.

5.2.30. Raesi Siyoum Leisure Residence

Introduction

This is a two-story large house that was the second residence of Raesi Siyoum in Aynalem area. This was built during the Raesi Seyoum period (1914-1919)

Documentation and Historical Images

Figure 5-56 Front appearance of the Raesi Siyoum Leisure Residence. Shimizu, N. 2012

Figure 5-57 Rear side appearance of the Raesi Siyoum Leisure Residence. Shimizu, N. 2012
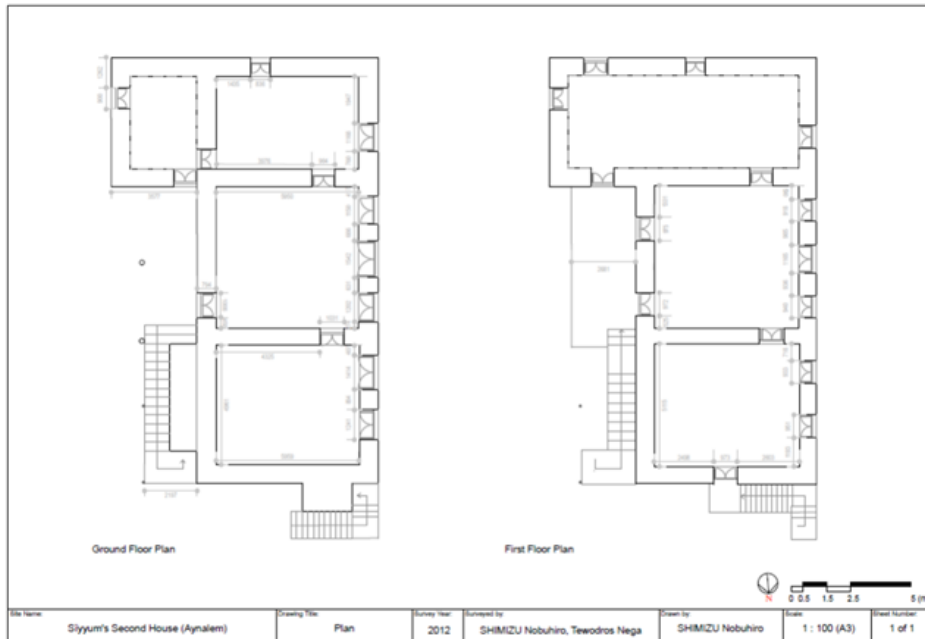
Figure 5-58 Ground and First floor plan of Raesi Siyoum Leisure Residence. Shimizu, N. 2012

Heritage Value

Raesi Siyoum Leisure Residence has an important historical value connected with Raesi who was the ruler of west Tigray region. The building also have an architectural value representing that era.

Management and conservation Status

The building is now currently used as an office by Mekelle institute of Technology. The university campus was built around the house. The built is not in bad situation but it need a minor restoration. It is not registered as heritage therefore lack protection.

5.2.31. Assefa's house

Introduction

This is a large Hidmo complex of residence built by wealthy farmer and salt trader during the Raesi Siyoum era. This house is found in Aynalem area. Now the house complex is divided into through family residences.

Documentation and Historical Images

This building was studied by the Ethio- Swedish team in 1960s and also by a renown vernacular researcher Naizgi.

Heritage Value

This is one of the finest examples of Hidmo vernacular architecture. It has a representation of the Raesi Siyoum era and the great salt trade that supported Mekelle's development.

5.2.32.   St. Mary Church Quiha

Introduction

St. Mary church in Quiha is one of the oldest churches in the area. The building of the church was constructed recently.

Documentation and Historical Images

Figure 5-59 Appearance of St. Mary Church in Quiha[180]

Heritage Value

St. Mary church is an important landmark in Quiha area. It has a religious significance and the yearly feast of the church is highly celebrated by visitors of large populations.

Management and conservation Status

This church is not registered as heritage site. It is owned and administered by the Orthodox church. A new church is erected recently.

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[180] Getachew Mulu [https://www.facebook.com/photo?fbid=2429594957113770&set=pcb.2429595383780394]

5.3. Stakeholders and status of heritages.

The following table summarizes the heritage site thir condition, concerned stakeholders and recommended cluster.

Table 5-1 List of heritage, conditions, stakeholders and heritage cluster recommendation

No.	Name of Heritage	Year of Construction	Original Use	Current Use	Registration	Owner	Major Stakeholders	Heritage Cluster recommended
1	Hatsey Yohannes IV Palace	App. 1864-76	Palace	Museum	Federal Heritage	National Palaces Administration	Tigrai State, Kedamay Weyane area residents,	Yohannes IV imperial town (1867-89)
2	Dejat Abreha Castle Hotel	App 1910 (Reconstructed in 1960s	Castle	Hotel	Regional Heritage	Sur Construction.	Tigrai State, Sur construction, Local castle area administration and residents	Dejat Abreha's Alternative city center (app. 1900s-1914)
3	Hawelti Semaetat	1992	Memorial center complex	Memorial center complex	Regional Heritage	Tigrai state	Tigrai State, Mekelle city administration, TPLF head quarters	Heritage from the Dergue Regime and Tigrai Struggle (1974-91)
4	Enda Eyesus Church	App 13th C. (Main building Under	Church	Church	Not registered	EOTC	EOTC, Mekelle University, Local residents	Establishment of Mekelle and earlier settlements (13th c-1867);

								Kedamay Woayane (1943)
		reconstruction)						
5	Adi Islam Mosque	App 1860s-	Mosque	Mosque	Not Registered	Tigrai Islam council	Tigrai Islam Council, Local Adi Islam area residents	Yohannes IV imperial town (1867-89)
6	Medhani Alem Church	App 1864-1876	Church	Church	Not registered	EOTC	EOTC, Local areas residents and administration	Yohannes IV imperial town (1867-89)
7	Kidane Mihret Church	App 1864-1876	Church	Church	Not registered	EOTC	EOTC, Local areas residents and administration	Yohannes IV imperial town (1867-89)
8	Teklehaimanot church	App 1864-1876	Church	Church	Not registered	EOTC	EOTC, Local areas residents and administration	Yohannes IV imperial town (1867-89)
9	Enda Gebremenfeskidus Chuch	App 13th C Main church reconstructed in 1950s	Church	Church	Not registered	EOTC	EOTC, Local areas residents and administration	Establishment of Mekelle and earlier settlements (13th c-1867);

1 0	Sewhi Nigus Field	-	Grazin g, Timket festival , Meskel festival	Timket festival	Not registered	EOTC	EOTC, Local areas residents and administra tion	Establishm ent of Mekelle and earlier settlements (13th c- 1867); Yohannes IV imperial town (1867-89; Intangible Heritage
1 1	Chomea	-	Meskel celebra tion	Meskel ceebrati on	Not registered	Public	EOTC, Local areas residents and administra tion, Mahiber Chomea (Associati on)	Establishm ent of Mekelle and earlier settlements (13th c- 1867); Yohannes IV imperial town (1867-89); Intangible Heritage
1 2	Kedama y Woyane Market	Open market since 1860s Difeo part in 1960s Comme rcial Center 1999	Open market	Commer cial center	Not registered	Trade Cooper atives	Tigrai state, Trade cooperativ e, Kedamay Woyane area residents and administra tion	Kedamay Woyane (1943)

1 3	Djibrouk Area	-	Salt Storage , Service s	Commer cial center	Not registered	Private	Local residents and administra tion	Remains of the Salt trade route
1 4	Blata Weldem ikael Residen ce (Old hospital Quarter)	1920s	Reside nce	Residen ce	Not Registere d	Private	Local residents and administra tion	Raesi Gugsa Period (1918-33)
1 5	Liquor factory/c inema Adwa	1920s	Liquor factory	Cinema	Not registered	Private	Local residents and administra tion	Raesi Gugsa Period (1918-33)
1 6	Menen house	1930s	Reside nce	Commer cial	Not registered	Private	Local residents and administra tion	Raesi Gugsa Period (1918-33)
1 7	St. Mary Gugsa Church	1930s	Church	Church	Not registered	EOTC	EOTC, Local areas residents and administra tion	Raesi Gugsa Period (1918-33)
1 8	St. Gebriel Church	13th C Reconst . 1950s	Church	Church	Not registered	EOTC	EOTC, Local areas residents and administra tion	Establishm ent of Mekelle and earlier settlements (13th c-1867);
1 9	Balamba ras Getahun Hailu	1880s	Reside nce	Residen ce	Not registered	Private	Local residents and	Yohannes IV imperial town (1867-89)

	Residence						administration
20	St. Mikael Church	1910s	Residence	Church	Not registered	EOTC	EOTC, Local areas residents and administration	Not specified
21	Old Municipality Building	1960s	Municipality hall	Offices and hall	Not Registered	Mekelle city administration		Raesi Mengesa Period (1960-74)
22	Raesi Gugsa Leisure Residence	1920s	Residence	Hotel	Regional Heritage	Tigrai state government		Raesi Gugsa Period (1918-33)
23	St. Mary Catholic Church	1930s	Church	Church	Not registered	Ethiopian Catholic church	EOTC, Local areas residents and administration	Italian Invasion (1894-96) and Occupation (1936-41)
24	Major Galliano Fort	1894	Military fortification	Open museum	Not registered	Public	Tigrai State, Italian embassy in Ethiopia, Local residents	Italian Invasion (1894-96) and Occupation (1936-41)
25	Italian Fascist Administration Building	1930s	Administration office	Court hall	Not registered	Tigrai state	Tigrai state, Tigrai supreme court, local residents	Italian Invasion (1894-96) and Occupation (1936-41)

							and administration	
2 6	Italian Cemetery	1930s	Cemetery	Cemetery	Regional heritage	Public	Tigrai state, Italian embassy, Mekelle University, local residents and administratio	Italian Invasion (1894-96) and Occupation (1936-41)
2 7	Mengesha Leisure House	1960s	Residence	Art gallery	Regional heritage	Tigrai Women's association	Tigrai state, Tigrai Women's association, descendants of the family, local residents and administration	Raesi Mengesa Period (1960-74)
2 8	Edaga Kedam	-	Market	Market	Not registered	Public	Tigrai state, business associations, local people and administration	Dejat Abreha's Alternative city center (app. 1900s-1914)
2 9	Enda Selassie Church	1900s	Church	Church	Not registered	EOTC	EOTC, Local areas	Dejat Abreha's Alternative

							residents and administration	city center (app. 1900s-1914)
3 0	Raesi Siyoum Leisure Residence	1910s	Residence	Office	Not registered	Mekelle Institute of Technology	Tigrai state, Mekelle Instituute of Technology, Aynalem area residents and administration	Raesi Siyoum Period (1914-1919)
3 1	Assefa's House	1914-1919	Residence	Residence	Not registered	Private	Tigrai state, local administration and residents	Raesi Siyoum Period (1914-1919), Remains of Salt Route
3 2	St. Mary Church Quiha	13 C Reconst .2014	Church	Church	Not registered	EOTC	EOTC, Local areas residents and administration	Establishment of Mekelle and earlier settlements (13th c- 1867);
3 3	Cherqos Church and Archaeo logical site	5th C	Church , Archae ologica l site	Church, Archaeo logical site	Federal heritage	EOTC	EOTC, Local areas residents and administration	Establishment of Mekelle and earlier settlements (13th c- 1867);

3 4	Enda Meskel Hidmo Vernacular Cluster	-	Residential Neighborhood	Residential Neighborhood	Not registered	Private	Tigrai state, Local residents and administration	Establishment of Mekelle and earlier settlements (13th c-1867); Groups of traditional houses
3 5	Debri Hidmo Vernacular Cluster	-	Residential Neighborhood	Residential Neighborhood	Not registered	Private	Tigrai state, Local residents and administration	Establishment of Mekelle and earlier settlements (13th c-1867); Groups of traditional houses
3 6	Feleg Daero Hidmo Vernacular cluster	-	Residential Neighborhood	Residential Neighborhood	Not registered	Private	Tigrai state, Local residents and administration	Establishment of Mekelle and earlier settlements (13th c-1867); Groups of traditional houses
3 7	Romanat Hidmo Vernacular cluster	-	Residential Neighborhood	Residential Neighborhood	Not registered	Private	Tigrai state, Local residents and administration	Establishment of Mekelle and earlier settlements (13th c-1867); Groups of traditional houses

		Intangible Heritage					
1	Meskel celebrations		Religious/Cultural festival	Religious/Cultural festival	Federal heritage (UNESCO Intangible Representative list)	EOTC and public	EOTC and followers, Mahber Chomea association, local residents and administration	Intangible heritage
2	Timket Festival		Religious/Cultural festival	Religious/Cultural festival	Federal heritage (UNESCO Intangible Representative list)	EOTC and public	EOTC and followers, local residents and administration	Intangible heritage
3	Ashenda		Religious/Cultural festival	Religious/Cultural festival	Federal Heritage	EOTC and public	EOTC and followers, Women's association, local residents and administration	Intangible heritage
4	Lekatit 11		Political	Political/cultural	Regional Heritage	Tigrai State/TPLF office/ Public	Tigrai state, Several associations of veterans, youth and women, local residents and	Intangible heritage; Heritage from the Dergue Regime and Tigrai Struggle (1974-91)

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						administration	

Adi Islam
Old Hospital Quarter
Liqour factory /Cinema adwa
Menen house

St. Mary Gugsa Church
Gabriel Church

Emperor Yohannes IV Palace Compound
Balambaras Getahum
Hailu Residence
Kidane Mehret Church
Hawelti Semaetat
Djibrouk
Catholic Church
Dejat Abrha Castle

Kedamay Weyane Market
Mikael Church

Old Hospital
Enda Gabir
Sewhi Negus
Old Mancipality building
Raesi Gugsa Leisure Residence
TekleHaimanot Church
Major Galliano Fort
Chomea hiking route
Medhane Alem Church
Italian Administration Building
Mengesha's House
Enda Eyesus Church
Italian cemetery
Edaga Kedam
Sillasie Church
Enda Meskel

Romanat

Feleg Daero
Adi Welel

Cherkos Chu

St. Mary Church

Debri Traditional Villages

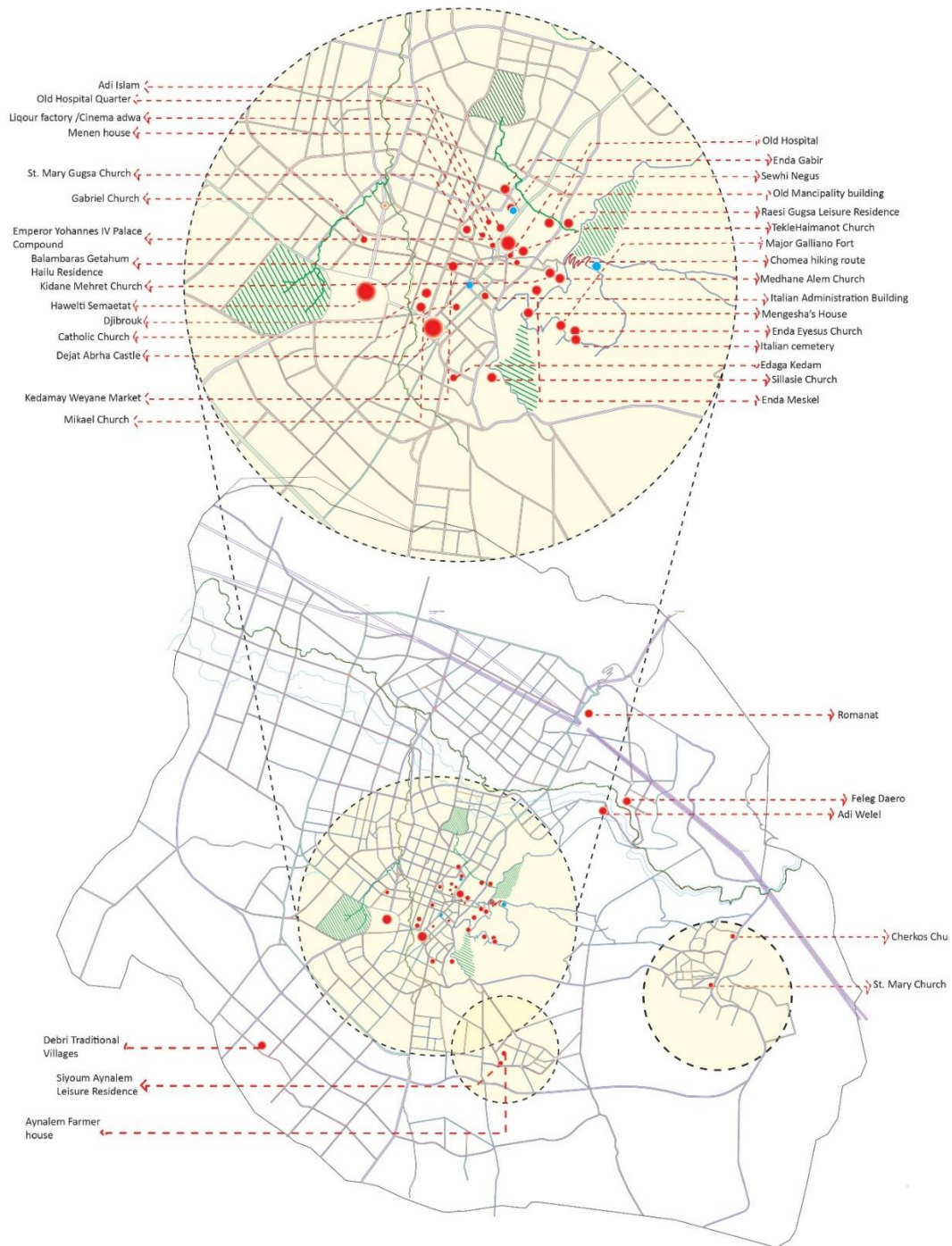Siyoum Aynalem Leisure Residence

Aynalem Farmer house

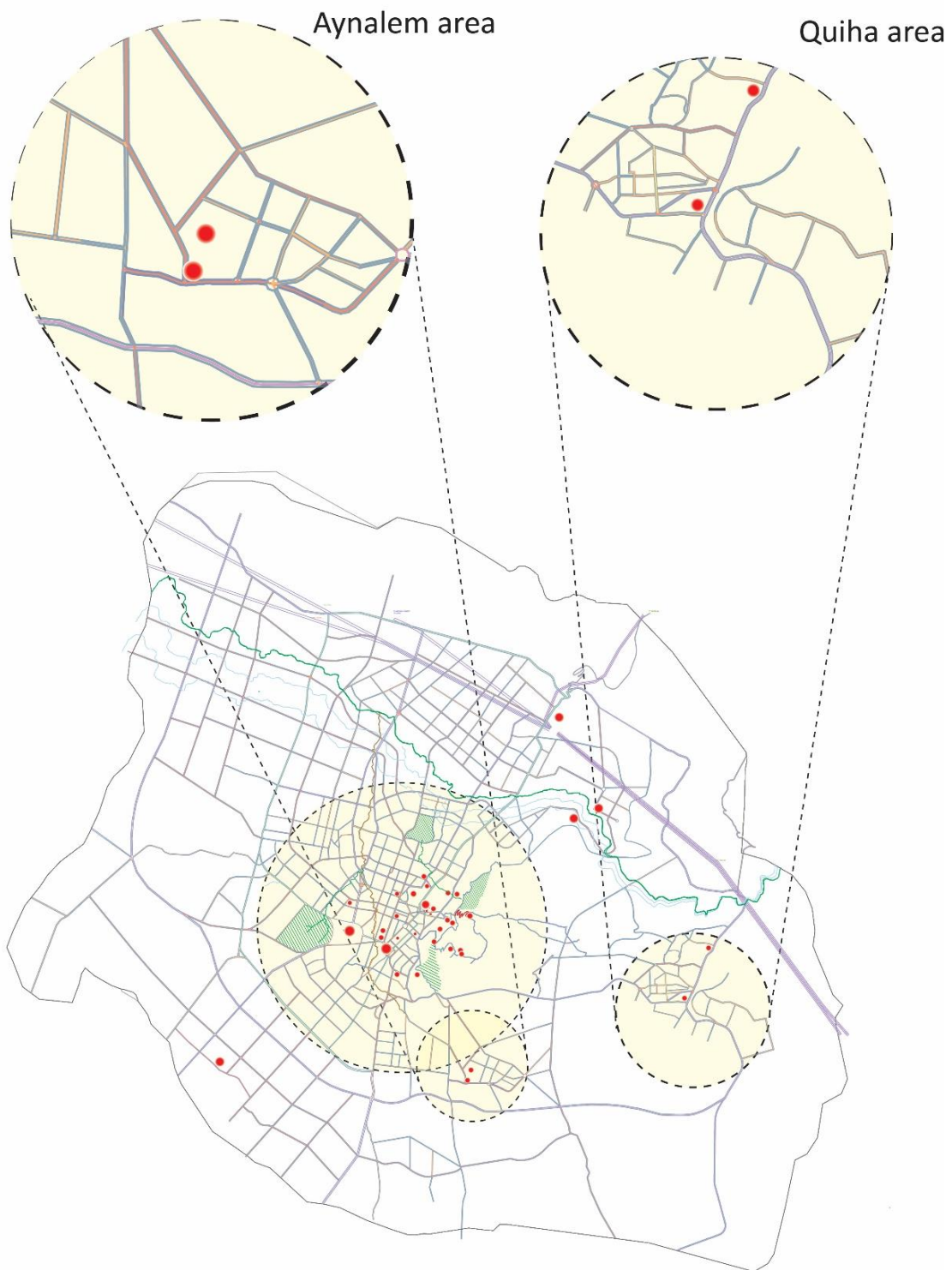Figure 5-60 Map of Heritage elements in Mekelle. By author.

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Figure 5-28 Map of heritage components in Aynalem and Quiha Area, Mekelle.

Chapter 6

Synthesis to Historic City Conservation in Mekelle City

Organizations of Major Clusters of Elements

Heritage management plan and best practices

6. Synthesis to HUL approach application in Mekelle City

6.1. Organizations of Major Clusters of Heritage Elements

The elements of heritage are identified separately in the previous chapter. Managing these elements will be haunting process if they are clustered. The main challenge with management and lack of registration of heritage in Mekelle was the lack of meaningful arrangement of heritage. The heritages are arranged using their age of establishment, character and value. Additional elements identified can be added into these clusters. This also makes the future research works easier. The management of heritage through public participation can be initiated using these elements. In this the heritage elements are grouped into 13 groups these are:

1. Establishment of Mekelle and Earlier settlements—these are related with the pre imperial township of Mekelle.
2. Emperor Yohannes IV's Imperial Capital of Ethiopia – these are heritage related to the Imperial era of the late 19th century
3. Dejar Abreha's alternative city center—this is a new city ward established southern side of the Yohannes IV town during the early 20th century.
4. Raesi Seyoum Period—This is also another an era of another administrator during the early 20th century.
5. Raesi Gugsa Period – This is a third leader of the early 20th century and this cluster encompasses the heritage from that era.
6. Italian Invasion and Occupation—These are heritage site related to Italian army which has occupied Mekelle on two occasion in the later 19th century and 1930s
7. Kedamay Woyane--- heritage related to Kedamay Woyane revolution. This is farmers resistance against the Imperial government that has an importance historical significance in Mekelle.
8. Raesi Mengesha Period – is the later peiod of the Imperial regime shortly after the WWII up to 1974
9. Heritages from the Derge regime and Tigrai Struggle--- these are heritage related to the Tigrai people's struggle against the Military administration that has significant importance in Tigrai.
10. Remains of Salt Route—these are heritage related to ancient trade route that connected salt mine and other goods through Mekelle.
11. Natural Heritage--- These are rivers, forests, mountains and other important natural heritage in Mekelle.
12. Groups of Traditional Houses—This is an optional list into traditional villages consumed on the periphery
13. Intangible Heritage and Sites—these are intangible heritage in Mekelle and sites associated with them.

More or less the above 12 heritage clusters encompass the possible heritage sites in Mekelle. Although the author tried to exhaust all the available heritage elements in Mekelle, heritage making is a continuous process to be conducted in consultation with the public. Therefore, the purpose of these clusters is to facilitate this participator baser heritage making and management process in Mekelle City.

6.1.1. Establishment of Mekelle and Earlier Settlements.

Establishment of Mekelle

Mekelle is a word in Tigrigna that means divided. Tadessse Sequar stated the following local history about the origin of the name. The story is written as follows:

During the reign of Emperor Seif Aread(1344-71) a monk named Aba Absadi (ኣባ ኣብሳዲ) who was disciple of Aba Awostatiewos (ኣባ ኣዎስታቴዎስ) has moved to the current area of Mekelle from Gerealta. Gerealta is a place in Tigrai with rich collection of rock hewn church. He established Saint Mikael church in the current place location of Medhani Alem Church. He started to teach in the church. According to the Ethiopian Orthodox Tewahido church tradition a complicated study in church take over a decade period of vigorous study of manuscripts, hymns, poetry etc. Students usually depend on the local community on which they collect food door to door begging in the name of Saint Mary. The community believes giving food in the name of Mary provides blessing while the students believe the food that come in the name of Saint Mary brightens the mind. This is a mutual benefit to both the donor and receiver. As the story continues the students of Aba Absadi has increased beyond the capacity the villages charity and some of his student were not getting enough to feed themselves. Aba Absadi divided all the settlements among his students and the name Mekelle come into being. This is still a living tradition in Mekelle and other parts of the areas as well. An Example is shown below at the Debre Sahil Abyne Abyezgi we Kiristos Samra Church (ደብረ ሳህል ኣቡነ ኣብየዝጊ ወቅድስት ክርስቶስ ሳምራ) and many other churches. The pictures are taken by screen shot from a video regarding the students.

Figure 6-1 Screenshot of YouTube video church students' houses in Mekelle. [181]

Figure 6-2 Church students' houses making a confined space for the education in Mekelle.[182]

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[181] A picture in Debre Sahil Abyne Abyezgi we Kiristos Samra Church (ደብረ ሳህል አቡነ አብየዝጊ ወቅድስት ክርስቶስ ሳምራ). These are temporary houses built by the students themselves. A screen shot from Wushatena Media Youtube Channel 2020.
[182] Ibid

Figure 6-3 An inside are of the Church students where they conduct their education.[183]

Early Settlements of Mekelle

The early settlements are the settlements that existed before Johannes IV moved to the areas. The name Mekelle

Tadesse Sequar listed nine areas as early settlements. [184]Five of these settlements are found on the hilly side while four and in the lower land. Hill side settlements are Enda Meskel, Gonay Daero, Mai Degene, Mai Liham and Chomea. The boundary of these settlements was divided by natural elements mainly river and cultural elements mostly churches.

The lower land early settlements were Enda Gabir, Enda Aba Anenia, Adi Gafuf and Mai Gifaf. Enda Gabir was the oldest of all hill side and lower land settlements. It hosts major religious festival of Timket and Meskel.

Rumi Okazaki made a study to trace and assess the current condition of these settlements.[185] A deeper study on some of the settlements was also conducted by in Kebelle 14, and Enda Meskel. [186]

1. **Enda Eyesus (እንዳ እየሱስ)**

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[183] Mekelle Debre Sahil Abyne Abyezgi weKiristos Samra Church (ደብረ ሳህል አቡነ ኣብየዝጊ ወቅድስት ክርስቶስ ሳምራ). A screen shot from Wushatena Media Youtube Channel 2020.
[184] Tadesse,2001
[185] Okazaki, 2009
[186] Shimizu et.al 2019

The travel accounts of Europeans in the 19th century describes Mekelle as a favorable place to Raesi Wolde Sillasie (1770-1816) who was the most powerful prince in Abyssinia and governor of Tigrai. Raesi Wolde Sillasie had a habit of making a triangular trip between Hintalo town his administration center, Chelekot religious center and Mekelle leisure purposes. This historic route can be developed for tourism and other purposes. This was reported by Henry Salt and Valentia Koffin. Lord Valentia wrote he has met Raesi Wolde Sillasie in Enda Eyesus Church in Mekelle and stated that the Raesi had a frequent visit on Fridays to the area. Nathnael Pearce also wrote that Raesi Wolde Sillasie stayed in Mekelle to conduct court and administration tasks. The Raesi had also renovated the Enda Eyesus church.

Figure 6-4 Engraving by Henry Salt 1809, Mekelle. (View of Enda Yesus Mountain Gonay Daero, Sketch "Muculla in Abyssinia" coloring by D, Havell)

Figure 6-5 Engraving of Enda Yesus Mountain, from Henry Salt "Voyage to Abyssinia" 1816
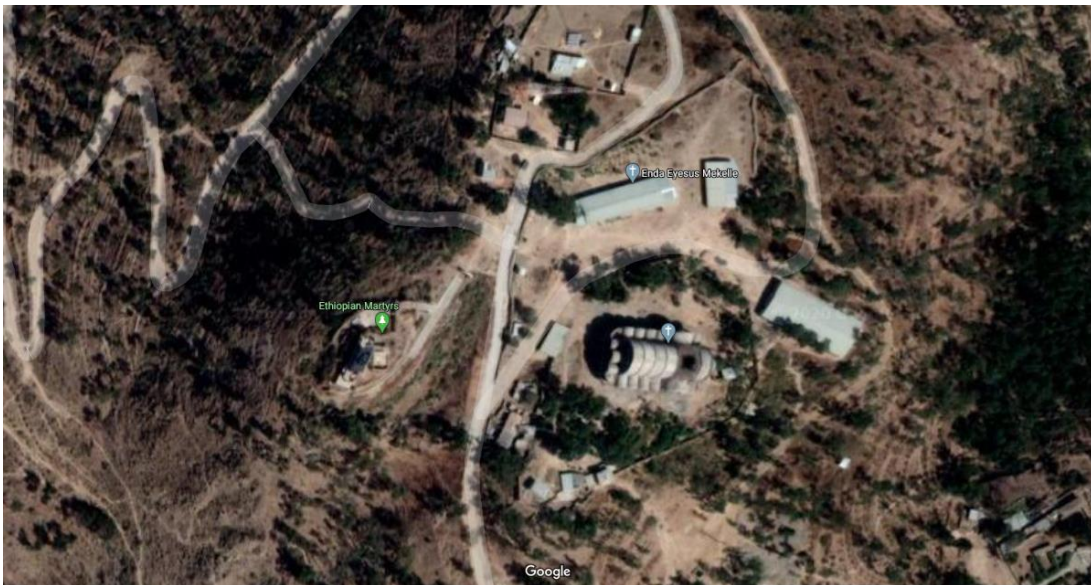

Figure 6-6 The current condition of Enda Eysus Church area.

2. Enda Meskel (እንዳ መስቀል)

This is one of the earliest settlements in Mekelle. This is found under the hill of Enda Eyesus, between Medhani Alem Church and Old Cattle market (ዕዳጋ ብዕራይ). There are several old Hidmo structures in this area. Cross and Enda means place

and Meskel means Holy in Tigrigna language. There is a religious belief by the Ethiopian Orthodox Tewahido Church followers that part of the holy cross on which Jesus Christ was crucified has come to Ethiopia during the reign of Emperor Dawit. The part of the cross stayed in Mekelle for 40 days and the place was name Enda Meskel after wards. The finding of true cross is now a big celebration in Mekelle and other parts of Ethiopia. The celebration is registered in the Representative List of the Intangible heritage in 2011. Emperor Dawit(1382-1411) sent a convey with gifts to the Sultanate of Egypt in return he was given the part of cross. The cross final destination is believed to be in Gishen some 300 Kilometers south of Mekelle. This Intangible heritage is still a living tradition and well kept.

3. Gonay Daero (ጎናይ ዳዕሮ)

This is found next to Enda Meskel on the left side stretching to Saint George Church. . There are some remains of Hidmo house in this village.

4. Mai Degene (ማይ ደገነ)

This is found on the southwest side of Enda Meskel up to the Mai Anishiti River. This above the Mekelle football field (Ballony).

5. Mai Liham (ማይ ሊሓም)

This is found to the right side including the Mai Liham elementary school and Mekelle Hospital areas reaching to Gereb Bubu river. There are several Hidmo house this area.

6. Chomea (ጮምዓ)

This is a mountain over the Gereb Bubu river. This is was a place Yohannes IV setup tents to overlook the construction of his palace. It also hosts Meskel (The finding of true cross) celebration.

7. Enda Gabir (እንዳ ጋብር)

This is the oldest settlement in Mekelle. It has several Hidmo houses. Two rivers cross this area which are Mai Liham and Gereb Bubu rivers. The Gebre Menfes Kidus Church this the second oldest church in the area next to Enda Eyesus. In an open field in the area religious celebrations are conducted. These are Meskel and Timket.

The church building was reconstructed by Raesi Seyoum Mengesha.

8. Enda Aba Anenia (እንዳ ኣባ ኣነንያ)

This area is found east side of Hawzein square. This was named after 18th century religious figure named Aba Anenia who believed to conduct miracle in the area.

There was a spring in the area that functioned as a holy water and visited by people who looked for miracles. According to the local legends the corpse of Aba Anenia refused to leave the place until a favorable place was found in Qata (ቃታ) around 17 killometers of south of Mekele. The priest from Qata could only move the corpse. A church in Qata is called Aba Anenia after the religious figure.

9. Adi Gafuf (ዓዲ ጋፉፍ)

This is found south side of Saint Mariam Gugsa Church stetching to Gereb Tsedom (ገረብ ጸዶም) river. There has been reported the existence of some hidmos in 2001.

10. Mai Gifaf (ማይ ግፋፍ)

This is found south side of Edaga Senuy (ዕዳጋ ሰኑይ) (Monday Market). A river that gives the name of the place passes through this settlement. This has served a makeshift market during the anti-Dergue war time.

This is the oldest structure in Mekelle. It also has a layer of history. From woldesillasie, Italian Invasion and the Kedamay Woyane Rebellion.

11. Aynalem

This a neighborhood a bit further than the early neighborhood. Although it preexisted the Imperial town, it was considered a separate place from the old Mekelle.

12. Quiha

Quiha become part of Mekelle as the urbanization increases but this is one of the preexisting village in Mekelle.

The Values of Heritage in Early Settlements of Mekelle.
The remains of old settlements ok Mekelle are an important part of the history of Mekelle and Tigrai in general. They are evidence to the history, livelihood of the Tigrai people from the 14th century to half of 19th century. Age is an important factor and the antiquity value of these remains is high. Due to the rare existence and fast deterioration of the heritage produce, all remains before the Yohannes IV Imperial town need to be conserved in the cluster of 'remains of earlier settlements of Mekelle'
The following map shows the areas of the earlier settlement in the current map. A systematic further investigation of these areas will revile many unidentified heritage.
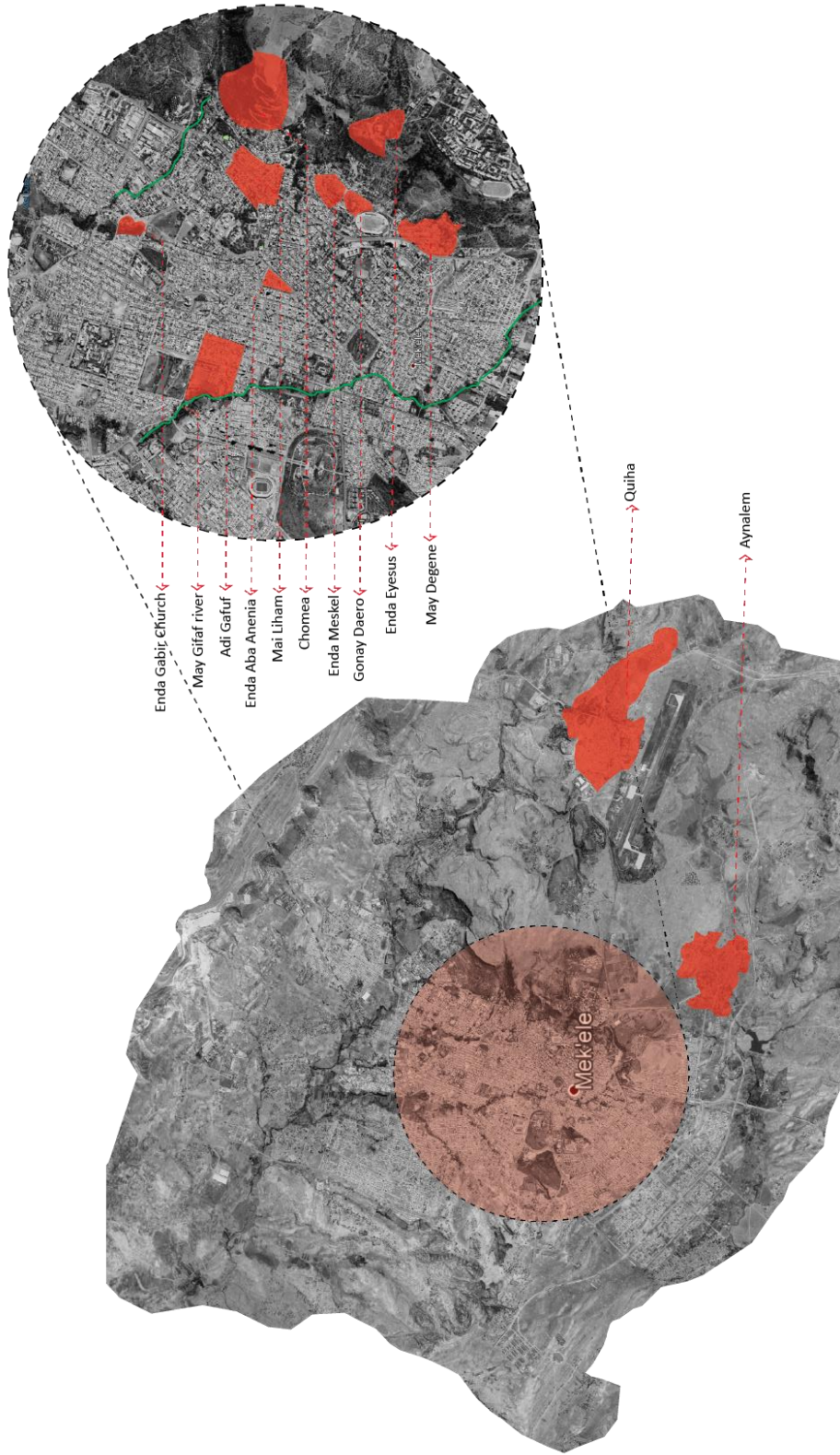
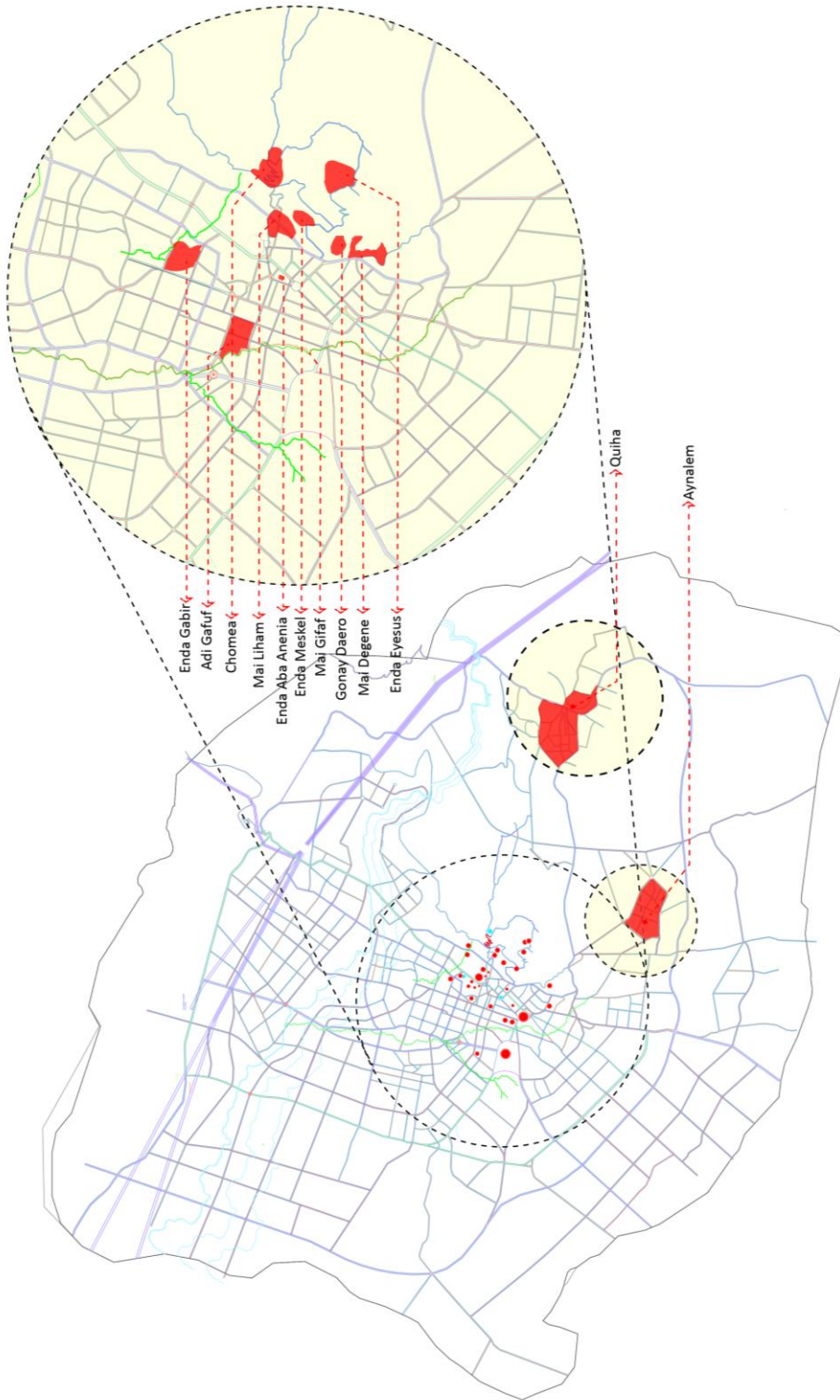Figure 6-7 Overlay on Google Map Showing Sites of Early Settlements of Mekelle. By Author.

Figure 6-8 Map Showing Sites of Early Settlements of Mekelle. By Author.

6.1.2.Emperor Yohannes IV's Imperial Capital of Ethiopia

The major cause for development of Mekelle city as a proper town was the decision of Emperor Yohannes IV to build his palace in Mekelle in 18. According to Tadesse Sequar, there were five places that were proposed Mekelle, Tenbien, Adwa, Axum and Quiha. There are various stories on the selection of the site. One story is that Empror Yohannes wanted to build his capital in Tembein but it was refused by the local chieves to avoid the heavy burned of soldiers and workers that would settle following the Emperor.

The Emperor setup a tent over the Chomea hill to over the construction. However, he spent most of his time waging war campaign and didn't stay long around the area.

The Emperor allocated major land plots to their staff in the Royal Circle around the Meam Anbessa hill where the Palace was constructed. According to Taddes Sequar East(west) side of the Meam Anbess was given to Raesi Araya Dimtsu (Emperor's Uncle and Enderta Area governor), Raesi Araya Sillasie (Emperor's son), Etege Dinkinesh (Emperor's Sister) Like Mekuas Abay. North (South) side King Mikael of Wollo, Raesi Alula Abanega, Billata Gebretsadik, Dejazmach Tedla Wahd, Dejazmach Tesema Erae, Dejazmach Meshesha Berhe, Dejazmach Mengesha Bekuru. South and East side to Raesi Biteweded Gebrehiwot, Raesi Gebre Kidan, Raesi Hailemariam Gugsa, Degazmach Gebrewahid. And the south (North) part across the river was given to Muslim community where the Adi Islam Anwar Mosque area.

Emperor Yohannes IV died in battle field far away 2002 Killometers from Mekelle. He has become one of the last Emperors to die in battle field. Many of his inner circle who has land and house in Mekelle also died in the battle field. Notably Raesi Araya Dimtsu,, etc.

This put Mekelle in standstill and a downward development due to the continuous wars and natural disaster that followed.
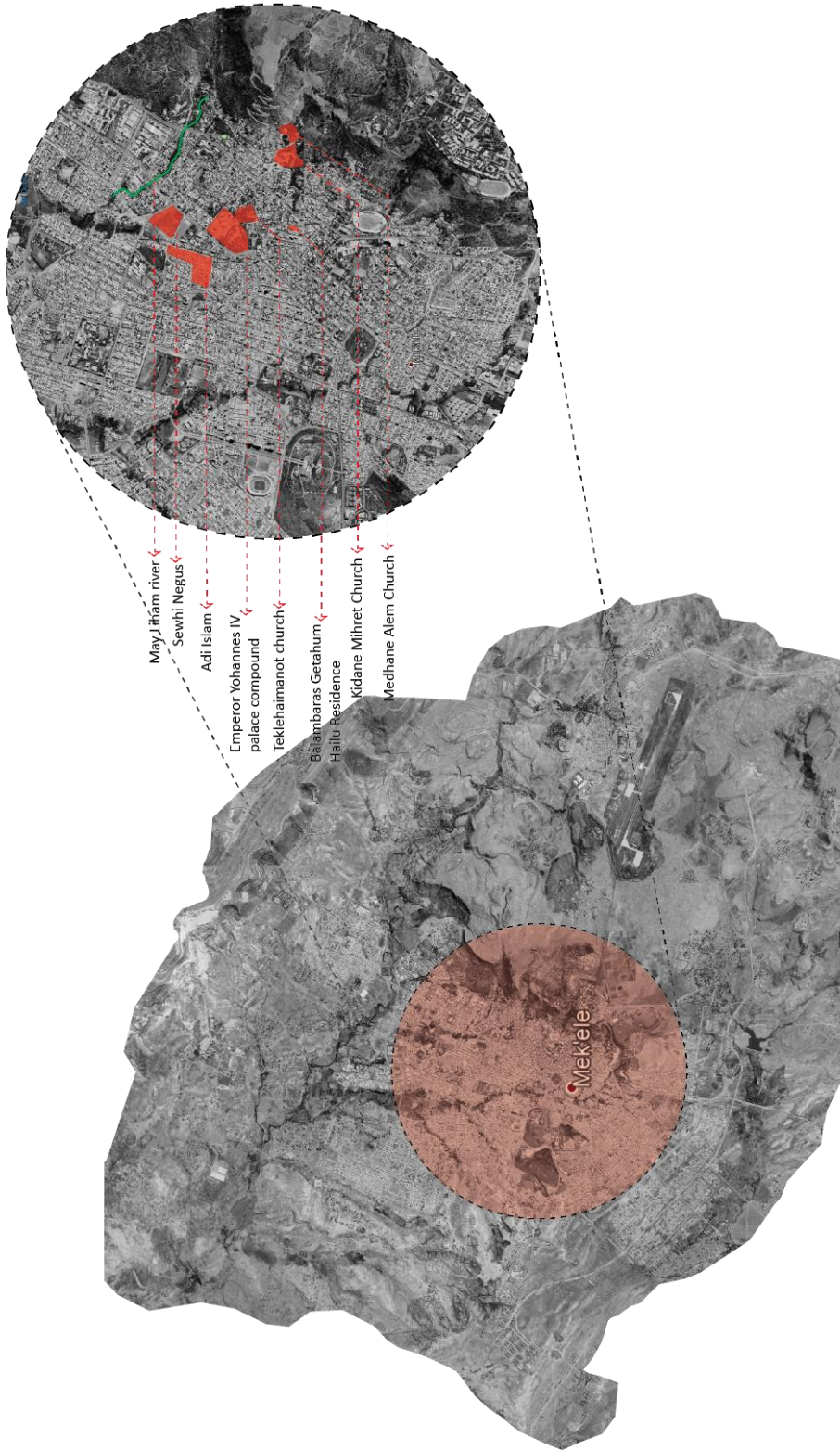
Figure 6-9 Overlay on Google Map Showing Sites of Emperor Yohannes IV's Imperial Capital components.
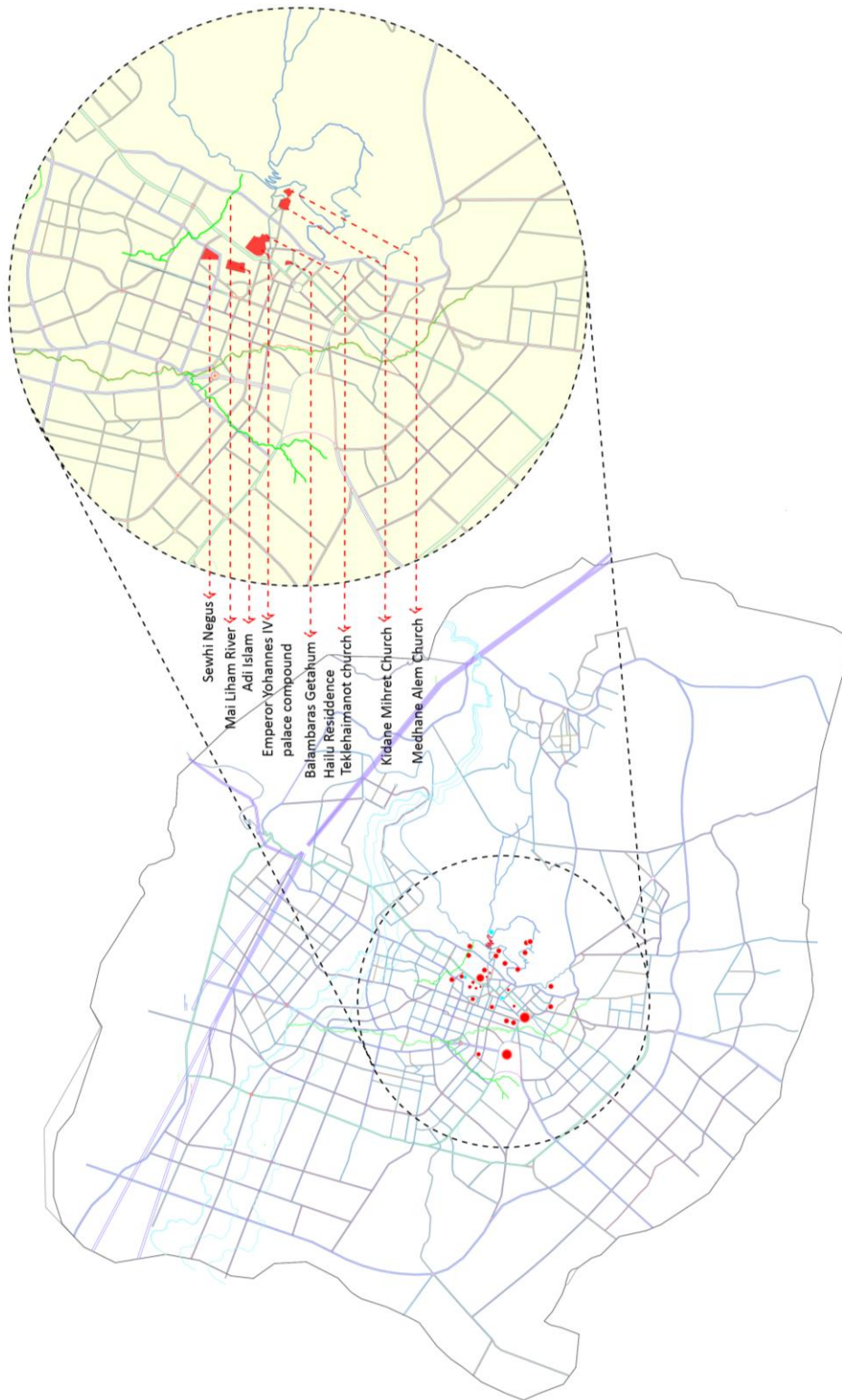
Figure 6-10 Map Showing Sites of Emperor Yohannes IV's Imperial Capital components.

6.1.3. **Dejat Abreha's Alternative City Center**

Degazmach Araya was the governor of Eastern Tigrai (that included Enderta, Tmbien and Raya Azebo) between 1899-1909 E.C. making Mekelle his capital. He was the son of Raesi Araya Dimitsu who was uncle of Emperor Yohannes IV governor of Mekelle surrounding. The Raesi died in same battle field with the Emperor. Tadess Sequar wrote Degazmach Araya trained in Itallian language and culture in Torino, Italy as a child. He was a translator between 1838 and 1889 EC. Mekelle was an important node of the salt trade. The governors of the areas also collected a significant tax revenue for the salt trade. Mekelle Gimja bet (ግምጃ ቤት) a revenue collection center and storage to various silver and other money. Dej. Abraha wrote on a letter to Minilik that he has paid 160, 000 Maria Theresa silver coins over a period of 12 years upto 1902 EC.

Dejat Abreha resided in Emperor's Yohannes IV's place during the early years of their administration. However, the direct descendants of the Emperor were not happy about Dej. Abraha who is cousin of the Emperor living in the palace. Following this Dej. Abraha decide to build another castle with its own neighborhood.

The plan of Dej. Abraha was to built another city center so he built Saturday market. He also gave land to muslim community in area called Genhe(ገንሐ). The land north of upto St. Mikael church was given to Kegnazmach Kembelhatu (ቀኛዝማች ከምብልሓቱ) and Dejazmach Teferi a brother of Dejazmach Abreha. ~~North and east~~ side of the castle was settled by the servants of Dejazmach Abreha. Dejazmach Reda a brother of Abreha settle around currently Kebelle 18. ~~North East~~ side was settled by Beal Gada Hailu (በዓልጋዳ ሃይሉ) head of the salt trade to Afar lowlands (Arho).

The separation between the Yohannes IV center and Abreha Center was the Mai Degene river that flows from east to West up to mai Gafat.

May Tsaeda Egam River

Edaga Kedam

Enda Eyesus Area

Degat Abrha Castle Compound
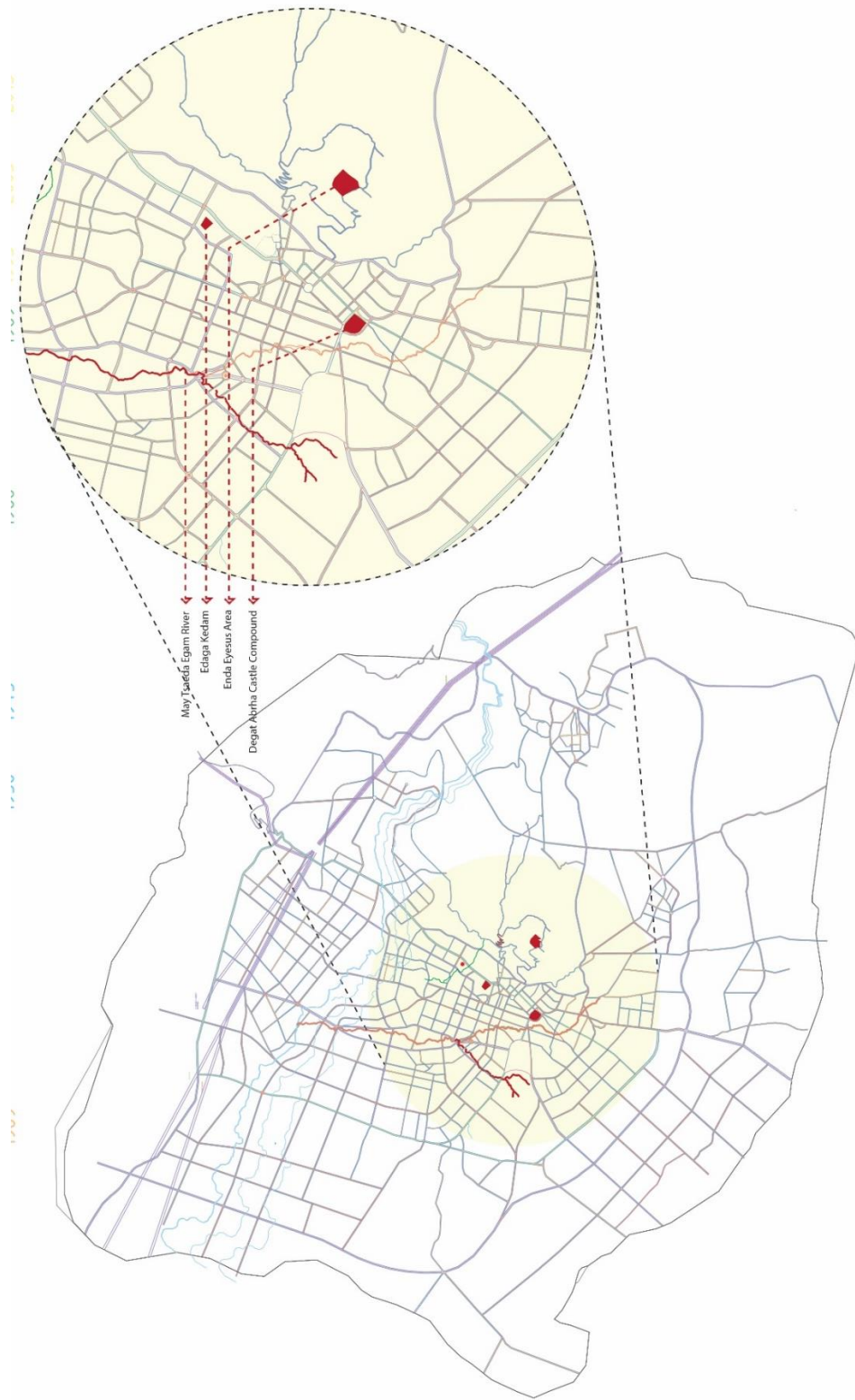
Figure 6-11 Map Showing Sites of Dejat Abreha's Alternative City Center components.

May Tsaeda Egam Bwér
Edaga Kedam
Enda Sillasie Church
Degat Abreha Castle Compond

Figure 6-12 Overlay on Google Map Showing Sites of Dejat Abreha's Alternative City Center components.

6.1.4. Raesi Siyoum Period (1914-1919)

Raesi Siyoum was the grandson of Emperor of Yohannes he ruled sever parts of Tigrai and resided in Mekelle. The major works of this time was the establishment this the development of Aynalem area. He built his leisure residence there currently found inside Mekelle Institute of Technology. He also made a major renovation on the Yohannes Palace and Aba Gebre Menfes Kidus Church. He also made infrastructure like the pipeline from Aynalem to city center.
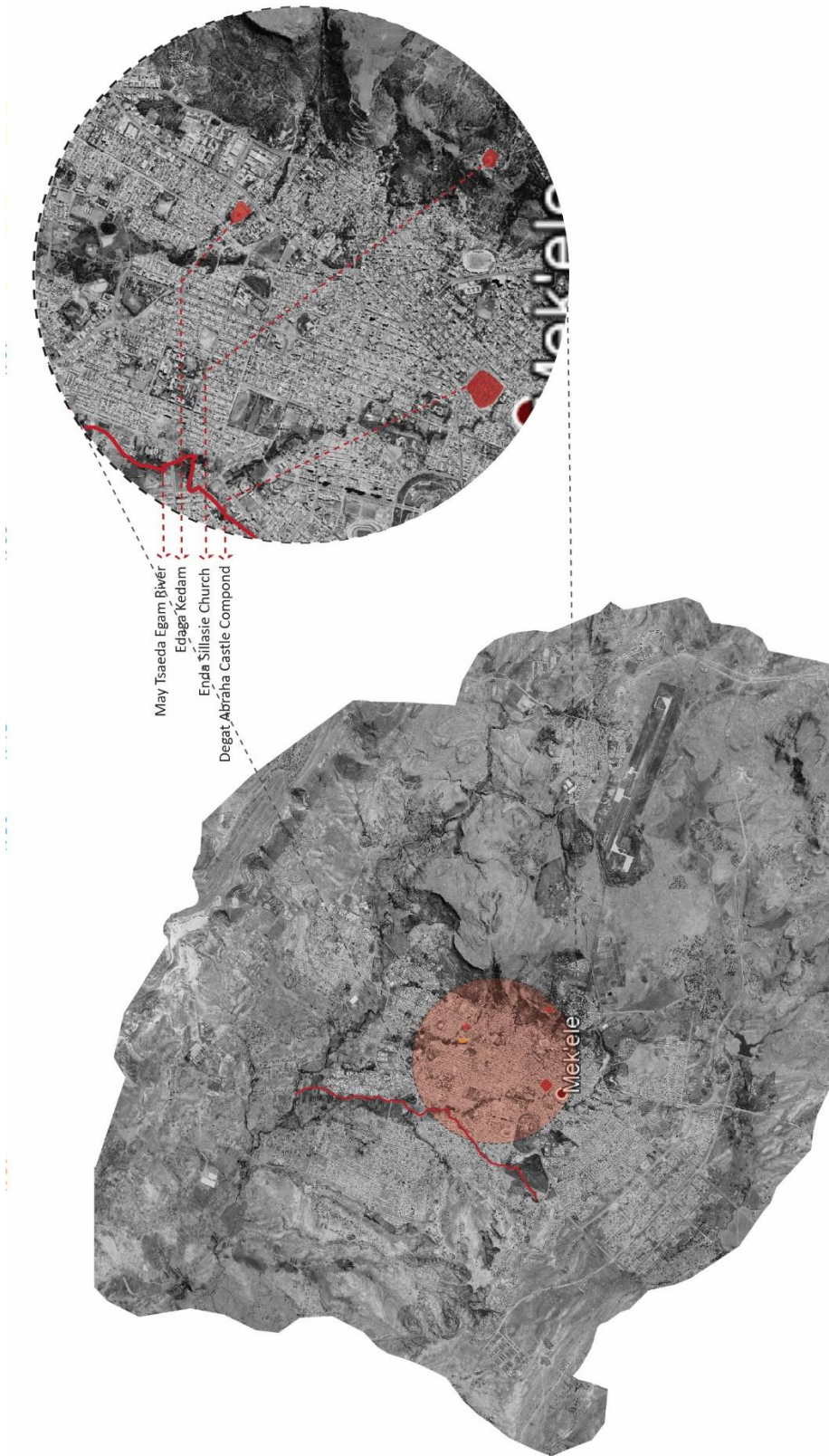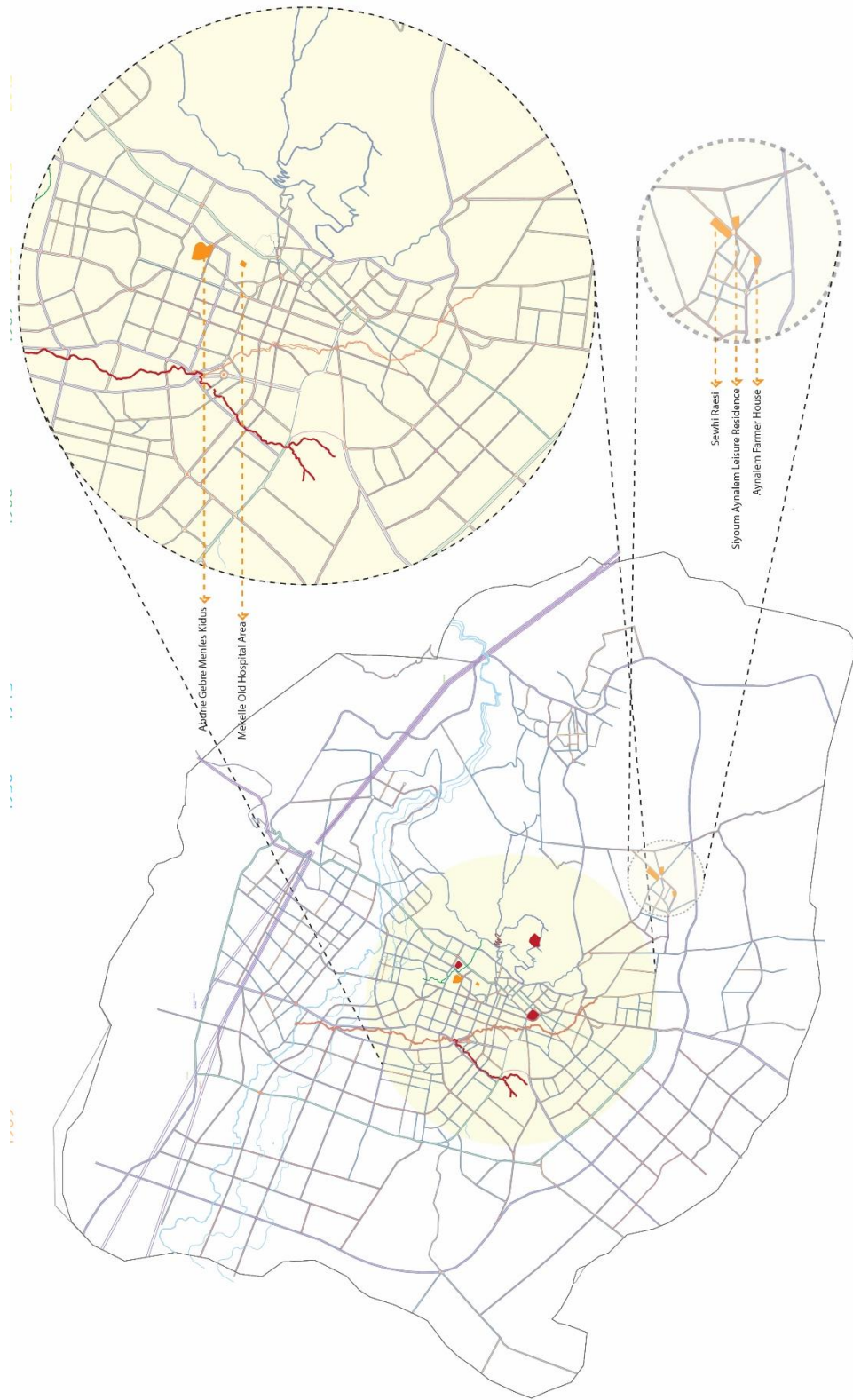
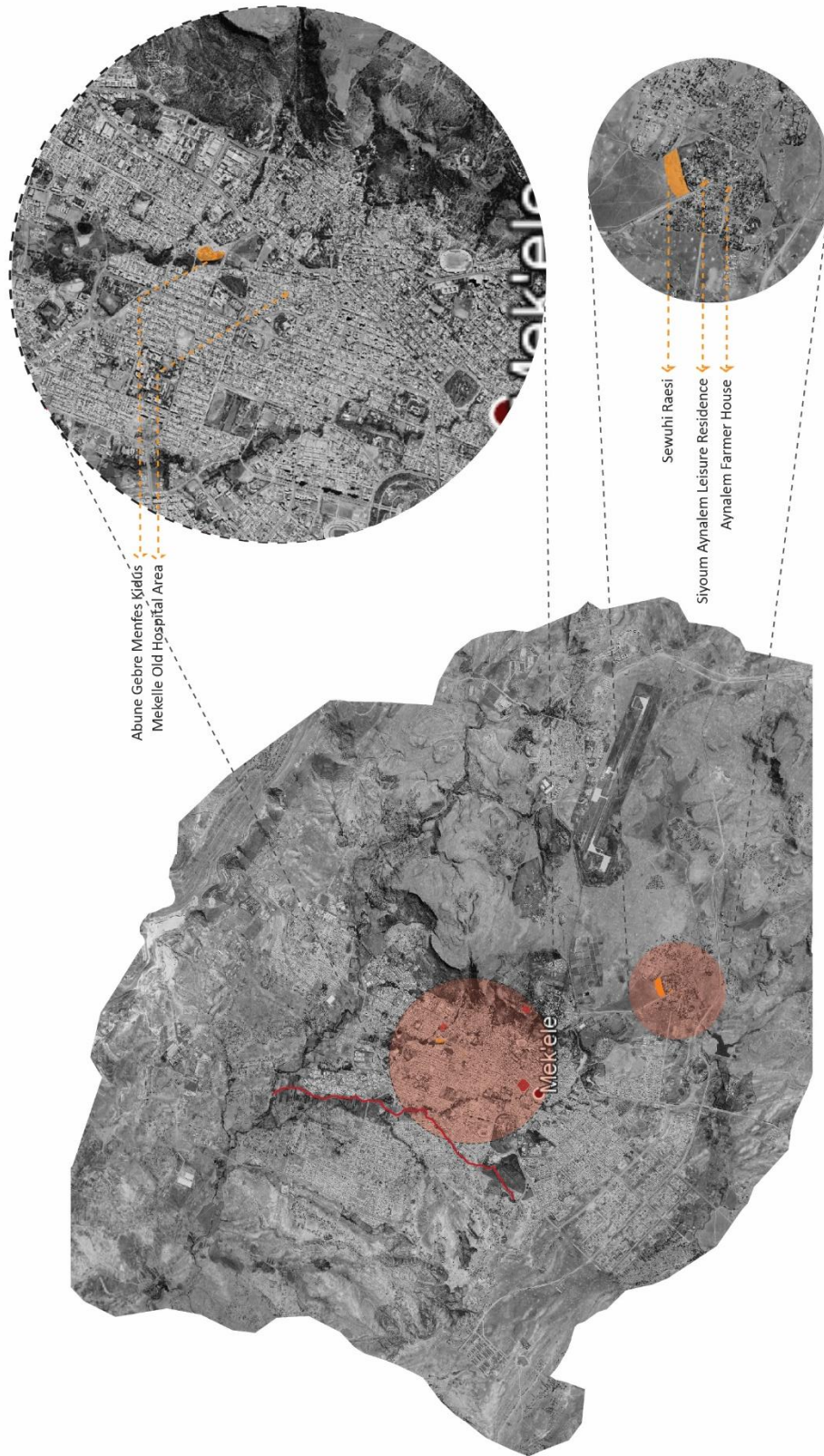Figure 6-13 Map Showing Sites of Raesi Siyoum Period components.

Figure 6-14 Overlay on Google Map Showing Sites of Raesi Siyoum Period components.

6.1.5. Raesi Gugsa Period (1918-1933) (Lived 1880 to 1925)

Raesi Gugsa's time was characterized by a rise of trade in Mekelle which resulted in spatial expansion. His was governor of east Tigrai between 1913-1925 EC. As a center of the salt trade, traders from other parts of Ethiopia used to come with agricultural products and take salt in return. There were several Negadrases (title for merchants) who took these products to Asmara on mules, then colony of Italy. In return, they brought back industrial goods like candle, soap, clothes etc. There were also foreign business men from Italy and Greek working in the trade business. The trade facilitated other business activities of liquier houses, restaurants etc.

Raesi Gugsa resided in Emperor Yohannes IV palace. However, he built another leisure residence half a kilometer away. He also started the construction of St. Mary church that was finished after his death.
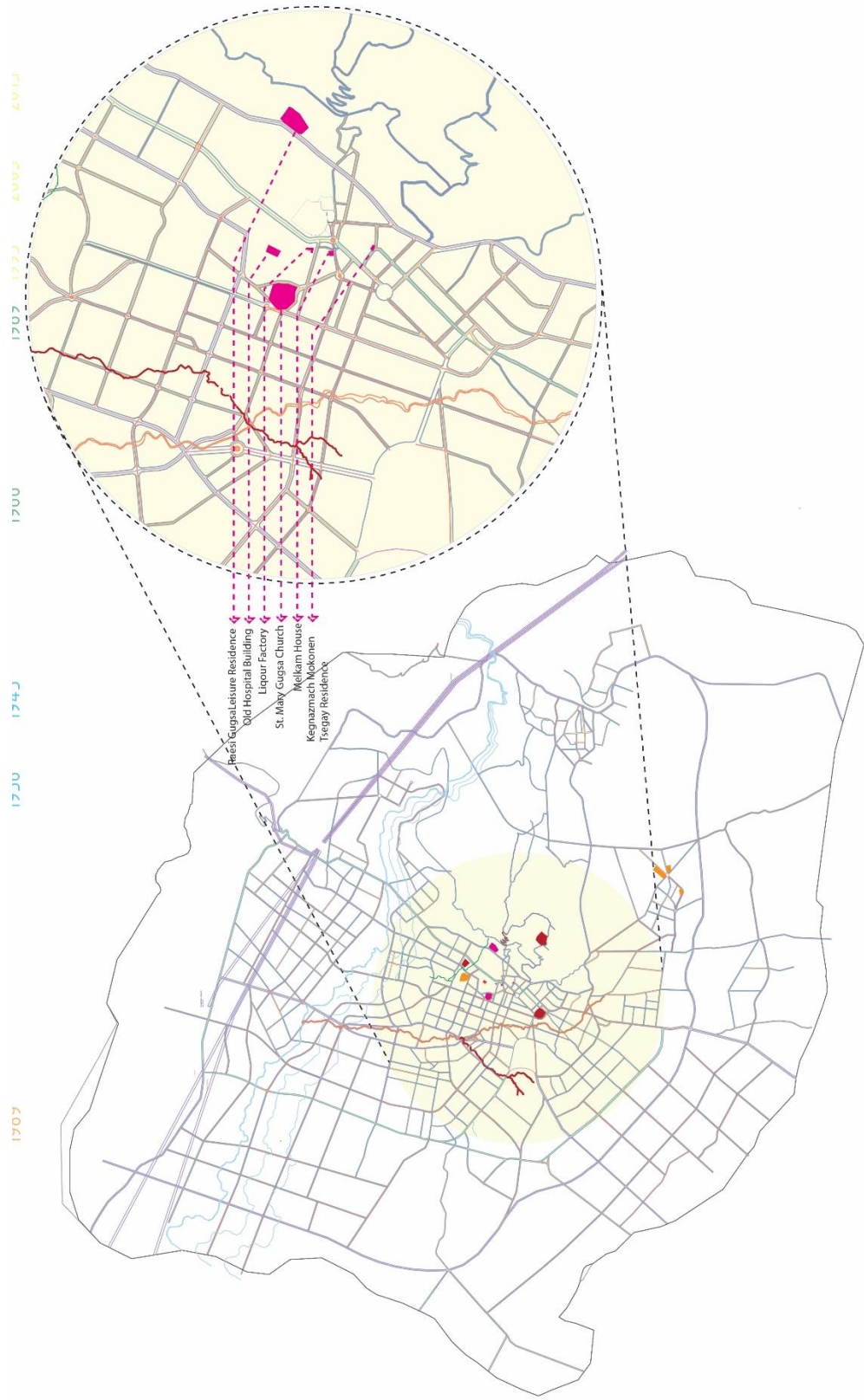
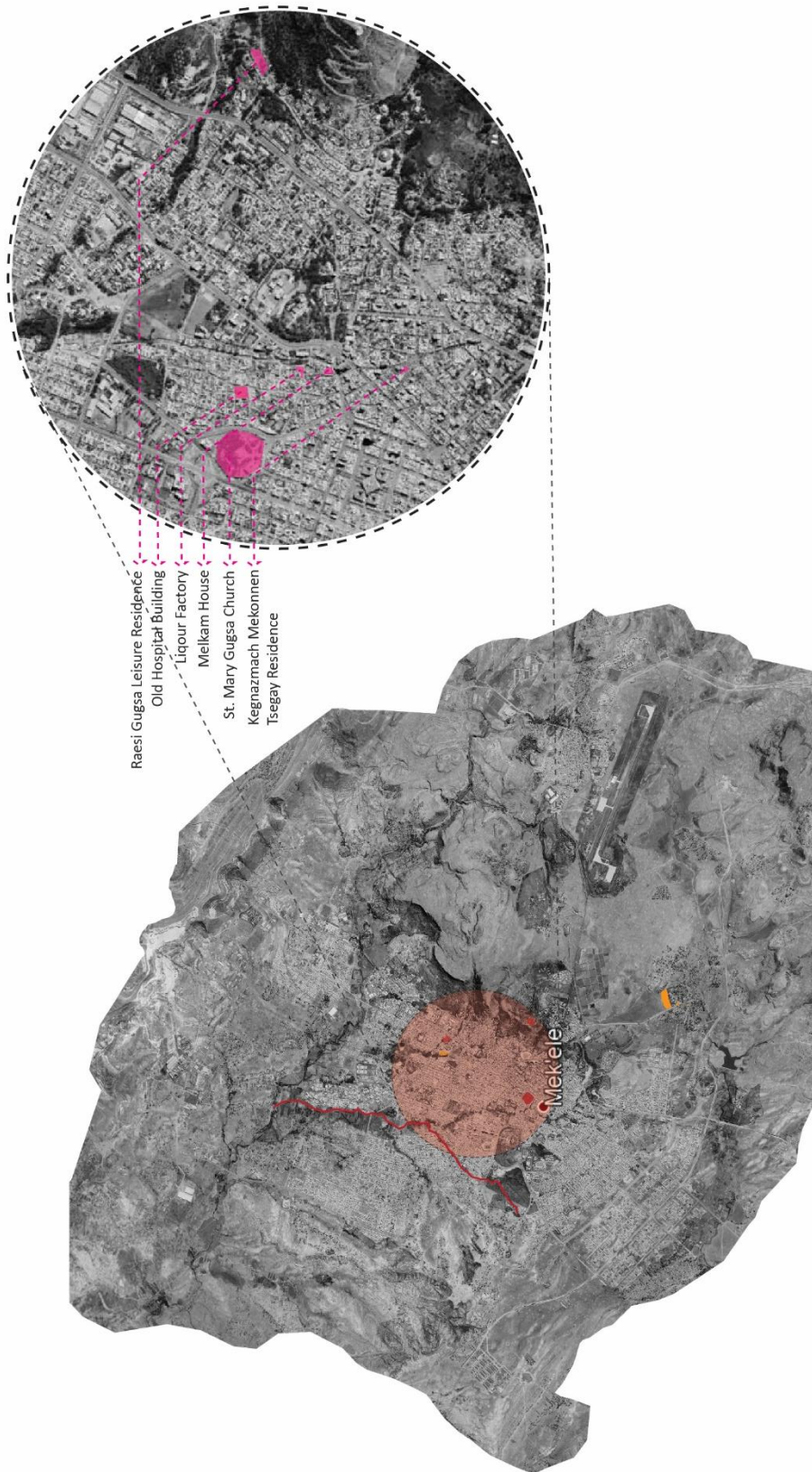Figure 6-15 Map Showing Sites of Raesi Gugsa Period components.

Figure 6-16 Overlay on Google Map Showing Sites of Raesi Gugsa Period components.

6.1.6. Italian Invasion and Occupation

The Mekelle Heritage associated with Italian invasion can be traced on two major time. The first is on the First Ethio- Italian war during the 19th Century. The second is the Italian occupation of Ethiopian during the second World War when the major developments are done in Mekelle City with regards to planning and construction. Mekelle was an important center for the Itallian war effort to conquer the whole Ethiopia. Major storages and airport was constructed during the second invasion. There was a new introduction on the planning as well. Sport field of Ballony was allocated then. There was a major improvement on the existing infrastructures of water, telephone etc.

There are several aerial pictures taken for the war effort. One of them is the picture below in Mekelle City under the collection of Cultural Association of Tigrai. The picture shows the settlement condition of Mekelle during the early period of Italian occupation. May Liham River was still open while the palace is double. fenced

Figure 6-17 Arial Photo of Mekelle, During Italian occupation period, CAT collection.

European Planning

In 1937 a new plan was devised for Mekelle named 'Piano Regoratore di Macalle'. Similar plan was done for other major cities in Ethiopia during that period including Gonder and Addis Abeba. The plan introduced the south expansion from the old settlement. It had provided a zoning approach to heritage conservation. The Yohannes IV palace and Abraha Castle are used as major nodes. The new plan also introduce iron grid plan to Mekelle settlements which has continued to this day. The Mariam Gugsa Church is visible on he west side of the plan.
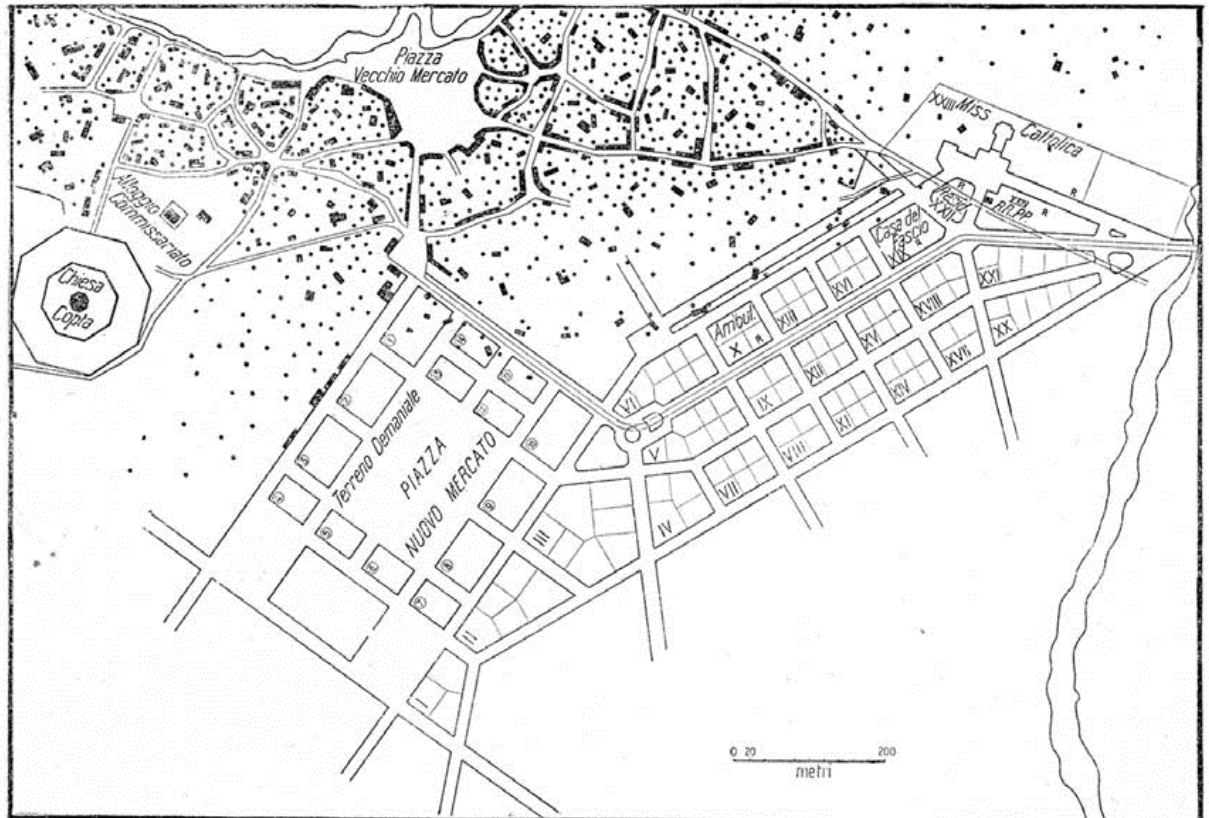
IL PIANO REGOLATORE DI MACALLÉ

Figure 6-18 Piano Regolatore (Master Plan) of Mekelle, 1937[187]

[187] Gli Annali dell'Africa Italiana, Numero 4, 1939 From (Okazaki,2009)
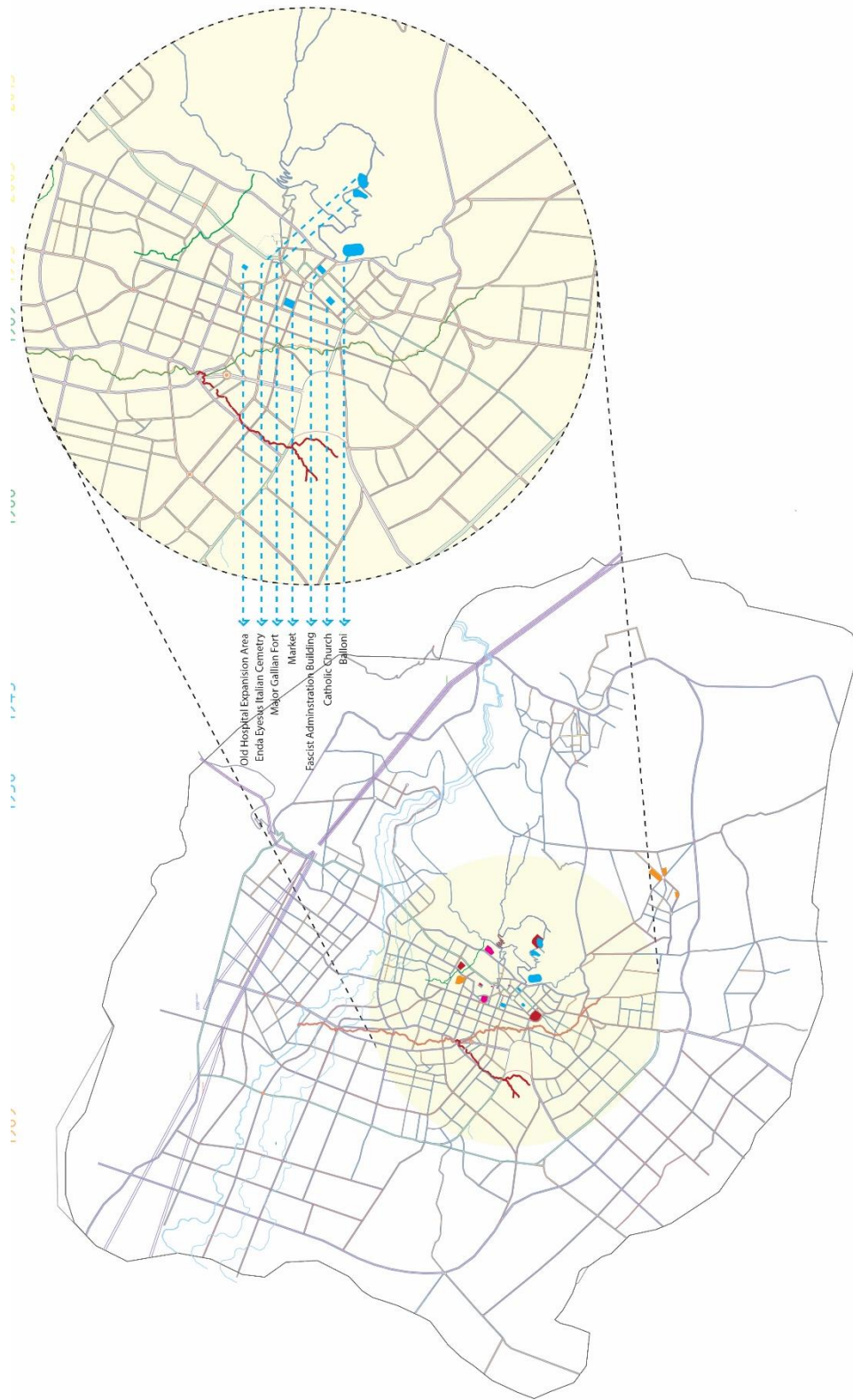
Figure 6-19 Map Showing Sites of Italian Invasion and occupation period components.
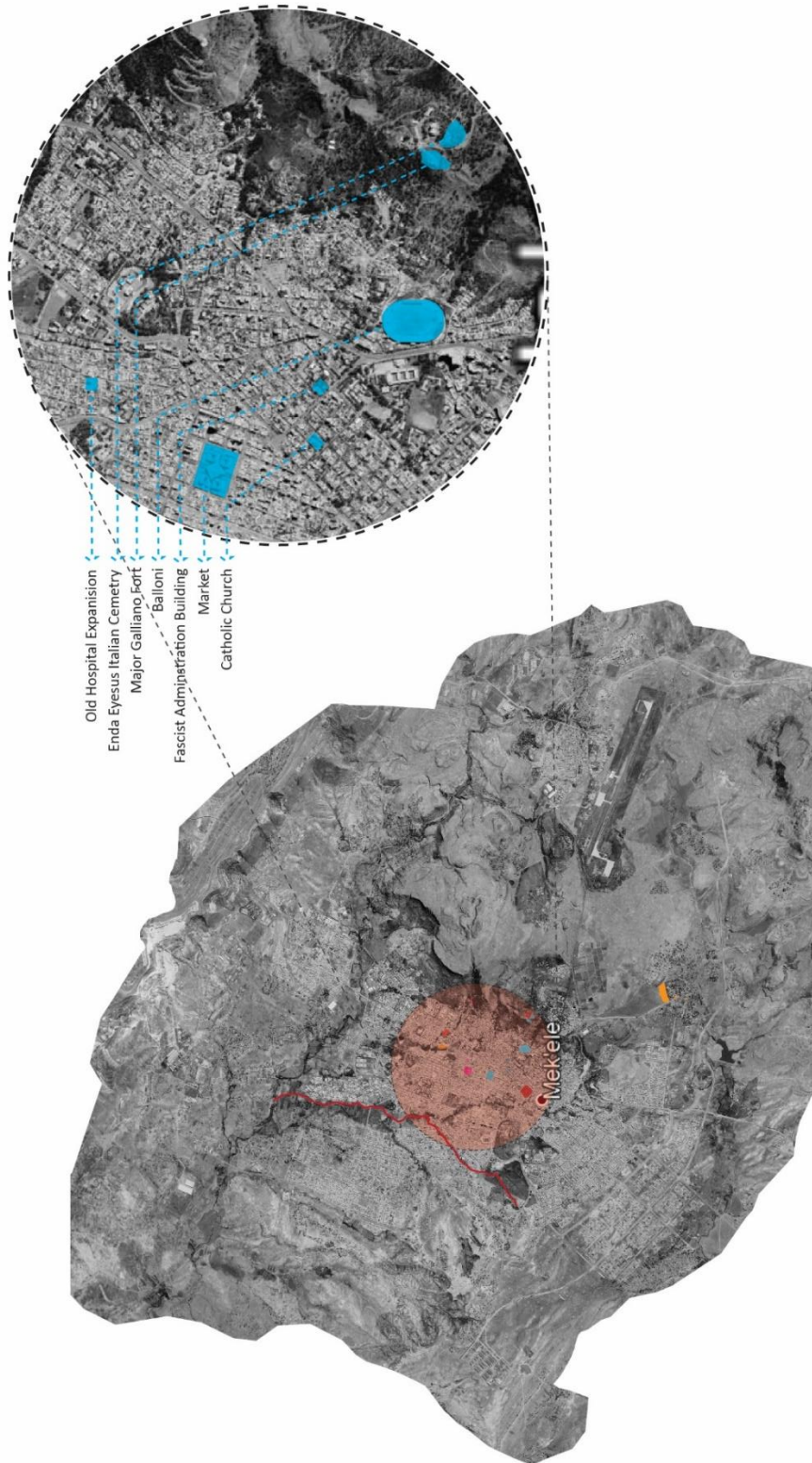
Figure 6-20 Overlay on Google Map Showing Sites of Italian Invasion and occupation period components.

6.1.7. Kedamay Woyane

Kedamay Woyane means the first revolution. It is an important stage in the history of Tigrai people. This was the rebellion of farmers against the central government. Mekelle was controlled by the Woyane between Meskerem 9 and Tikimti 8, 1936 EC. The leader of the movement was Blata Hailemariam Reda. The government army in Enda Eyesus was defeated and the areas controlled.

However, Emperor Hailesillasie requested the British Royal Airforce and crashed the rebellion by bombing the Monday market which end up causing death of several causalities. The bodies were too many to handle so they were buried in the market ground. The market center is named Kedamay Woyane that was built as a monument to remember all those who died there.

Kedamay Market

Quiha

Enda Eyesus Area
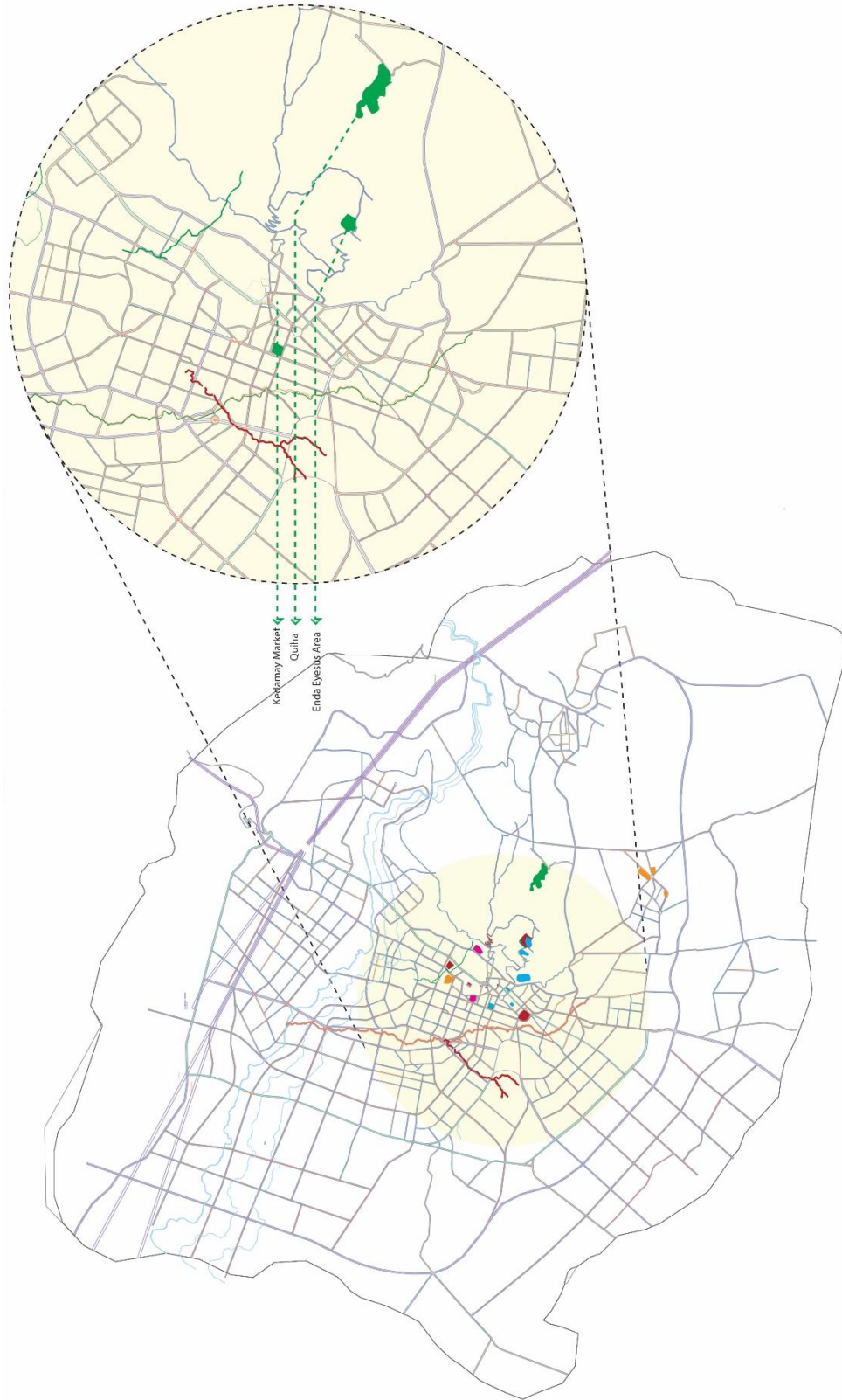
Figure 6-21 Map Showing Sites of Kedamay Woyane components.
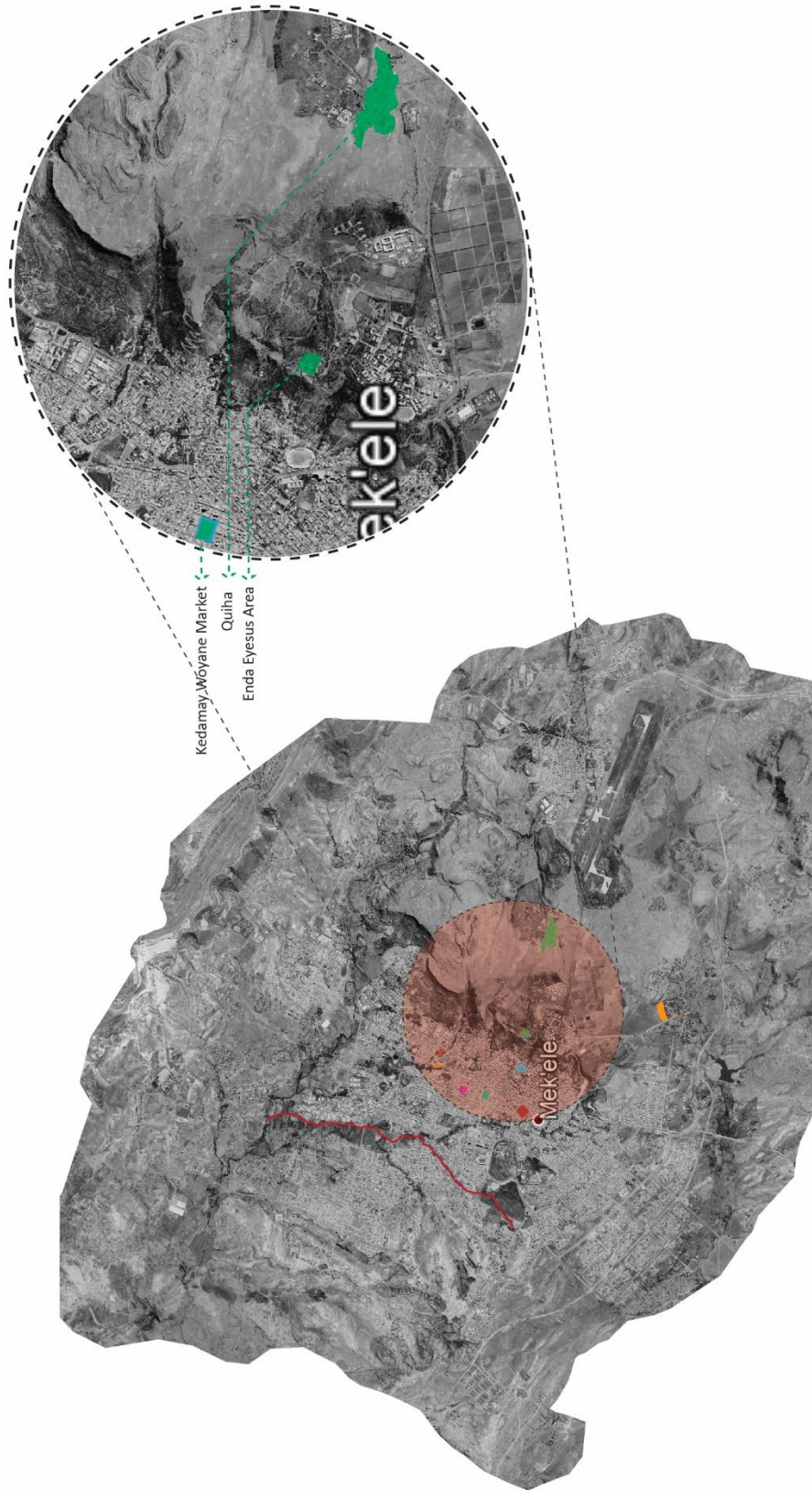
Figure 6-22 Overlay of Google Map Showing Sites of Kedamay Woyane components.

6.1.8.Raesi Mengesha Period

The urban development of Mekelle City was progressed during the rule of Prince Raesi Mengesha with the establishment of first formal municipality of Mekelle in 1934 EC. The first head of the municipality was Fitawrari Alemayehu Tena who was also the secretary of Tigrai administration. The consecutive heads of the municipality were Fitawrari Abreha Weldetatewos, Fitawrari Welde Aregay Gebru and Ato Adane Reta. There were two municipal Engineers working with in the municipality during the early times. Grazmach Asoli Ayano and an Itallian Signor Maskaro worked on measuring and allocating land in the city.

Between 1954 and 1965 Grazmach Lesanu Gebreyes, Grazmach Weldmariam Tesfahunegn, Grazmach Umer Musa Haji are the later heads of the municipality.

During the establishment of the municipality the population Mekelle city was around 12,000 and the land was 6 gasha. (Tadesse Sequar) The arial photo from 1950s show that both the traditional Hidmo cluster and Iron grid were used in the development of the city.

Figure 6-23 Arial photo from 1950s Abreha Castle Hotel collection
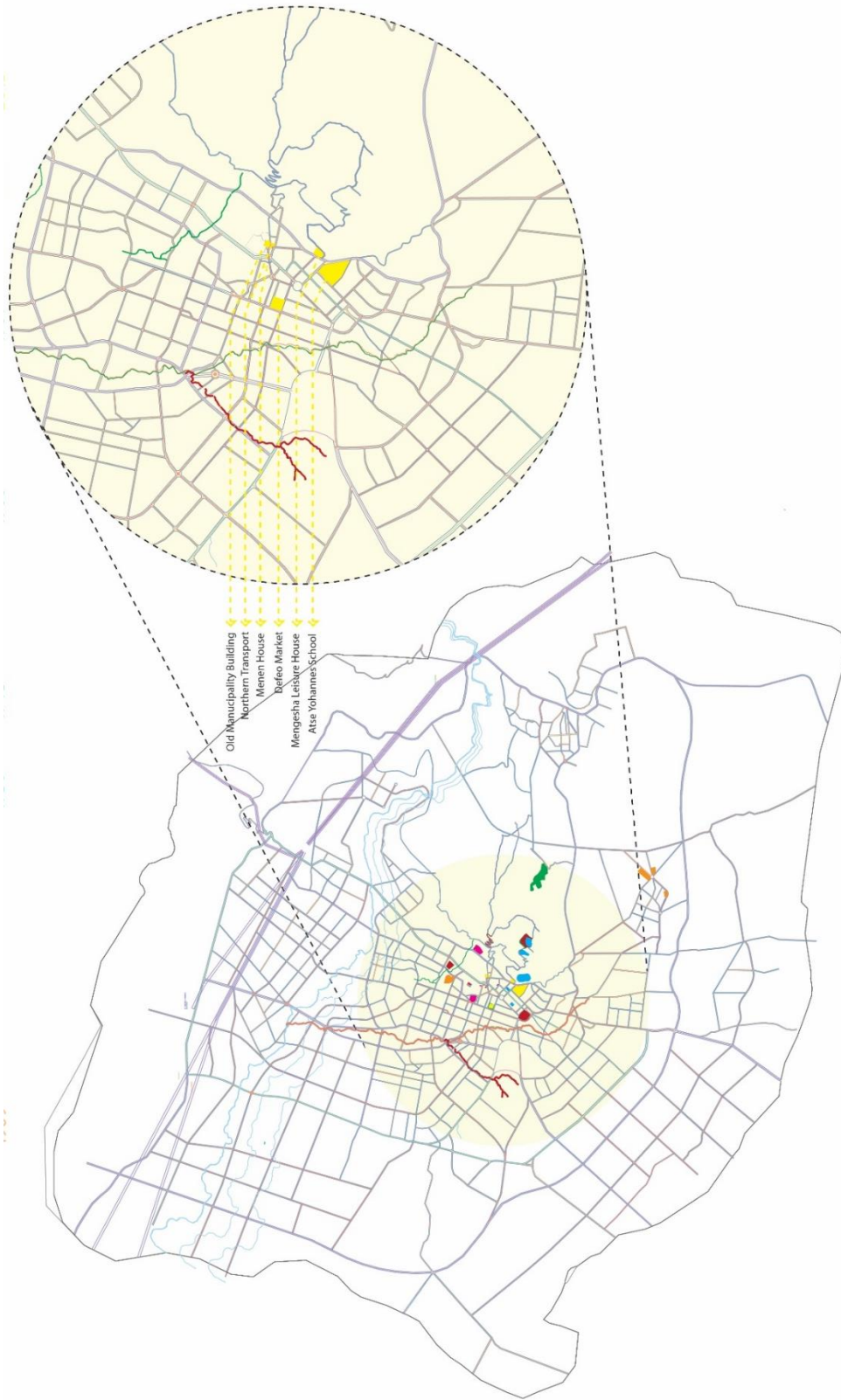
Figure 6-24 Map Showing Sites of Raesi Mengesha period components.
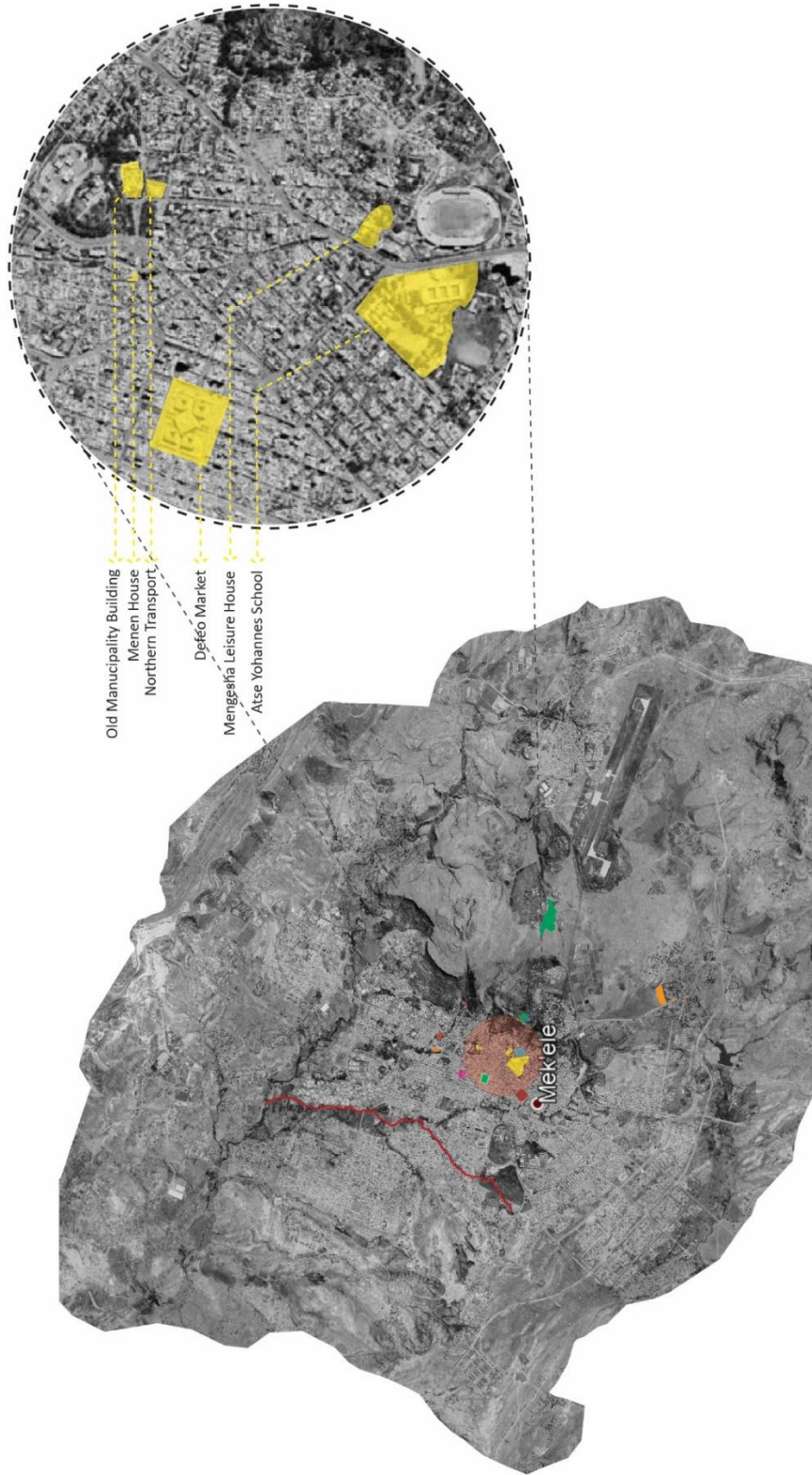
Figure 6-25 Overlay of Google Map Showing Sites of Raesi Mengesha period components.

6.1.9. Heritages from the Derge regime and Tigrai Struggle

The Derge regimes is 17ᵗʰ years of Socialist military regime between 1966 and 1983 EC. Mekelle was liberated 2 years earlier than other parts of Ethiopia and it suffered from severe air bombardment. There was a wide spread popular struggle in Tigrai that has overthrown this regime. The Dergue used Mekelle as a center command for its military campaign against the Tigrai People Liberation Front and other dissidents. The Dergue time was a very devastating time in terms of development after the Ethio-Itallian wars. At the end of Drgue period in 1988, there was public unrest and vandalism in which some objects were stolen from Yohannes IV palace. One of them was the person pictol of the Emperor. There was a continuious air bombardment by the Dergue army until it was completely defeated in Addis Ababa in 1991. However, there was a clear damage on historical elements from these bombardments. The markets were relocated to Gereb Tsedo areas under tree to avoid these bombardment.

Major building of the Dergue Administration in Mekelle include Wetaderawi Commisariat, Political School, Finance Minister branch Building, Commodity distribution center, Tigrai branch of aid supervision.

118 Self-help houses were built around Kebelle 18 and 17 with a cost of 2 million birr according to Taddesse Sequar. Land was also given to people in several parts of the town. Two public greeneries were provided next to Yohannes IV palace. Though they were not mostly accessible to public.

Labels on the map (bottom to top along arrows):
- Ageazi Operation
- Wetadedrawi Commisarat
- Ziban Daero Famine Refugee Camp
- Ginead
- Hawelti Sernaetat
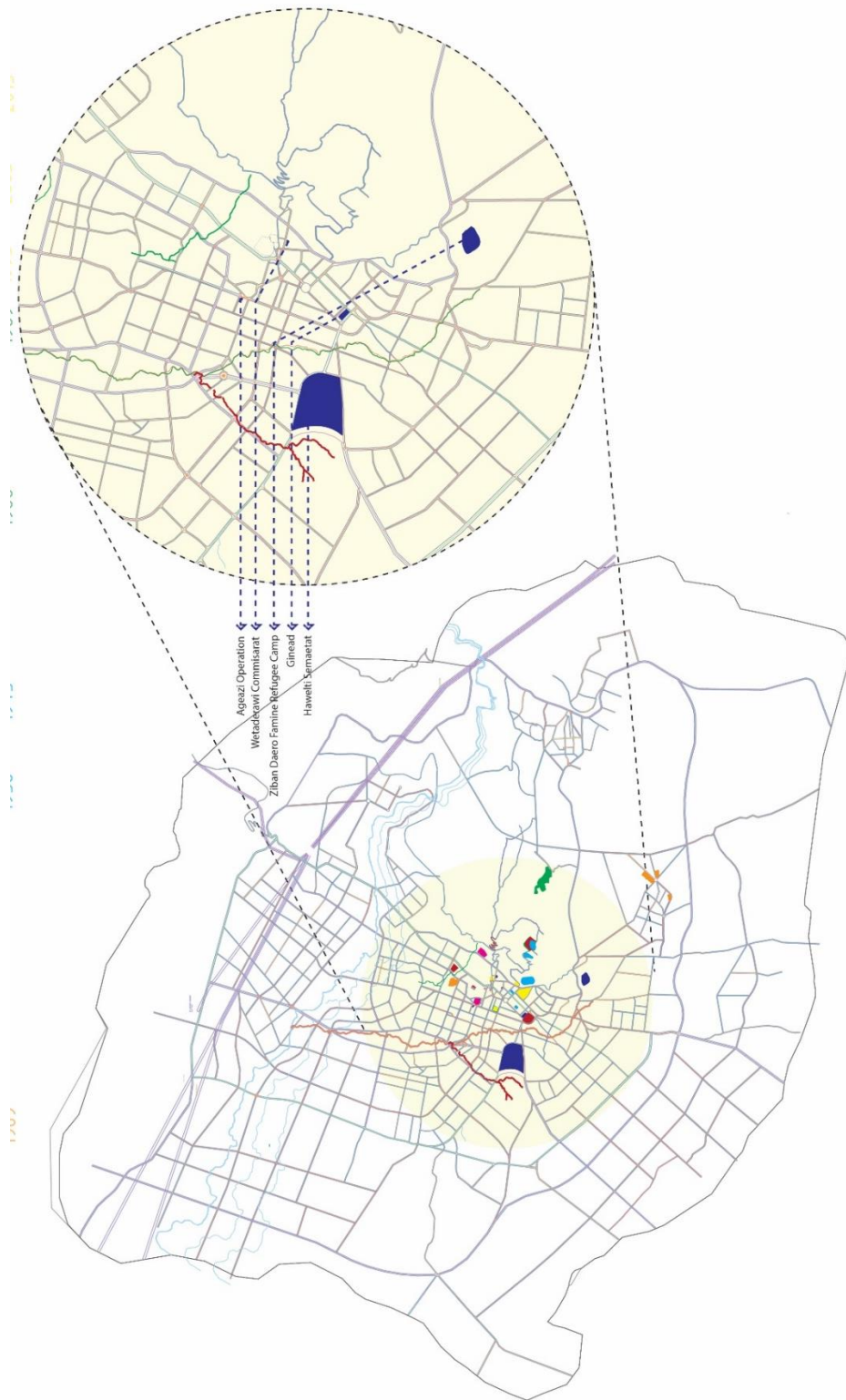
Figure 6-26 Map Showing Sites of Dergue Regime and Tigrai Struggle components.
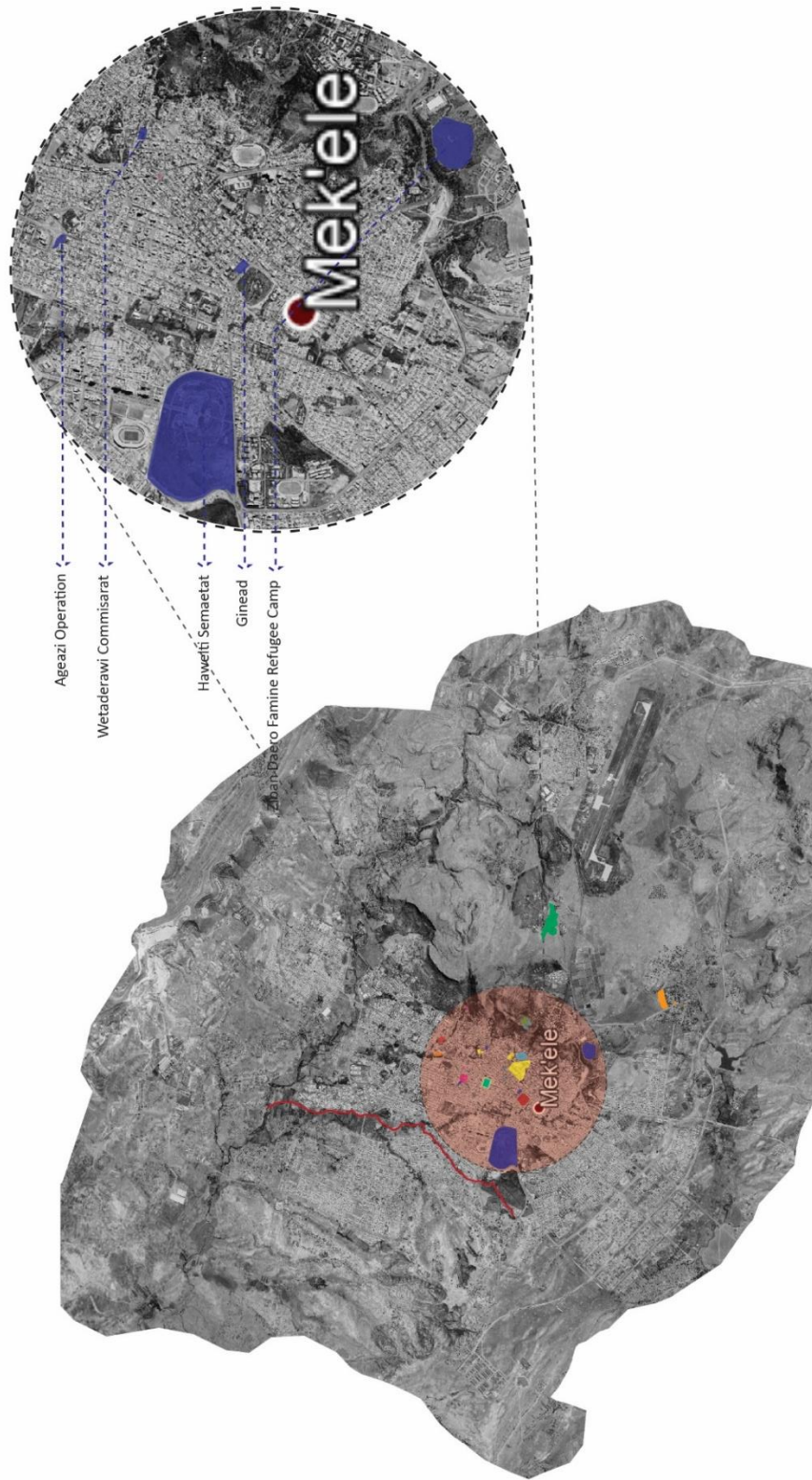
Figure 6-27 Overlay of Google Map Showing Sites of Dergue Regime and Tigrai Struggle components.

6.1.10.   Remains of Salt Route

The remains of the salt trade was considered as important layer because Mekelle was at the center of the salt trade in Ethiopia. Although there has been a long tradition of the use of gold, silver and other currencies since ancient times, in the 19th and 20th century, these was later shifted into the usage of silver coins of Maria Theresa and Salt bar. Salt bar locally known as Amole was a legal currency that was used for every transaction including paying taxes.

(French traveller 1830 D. A Bade?? Said Dejazmach Kahsay got yearly 10,00o Maria Theresa from Salt tax and others.) The control of salt trade has been strong power source to the chiefs of the areas during the Imperial time.

The caravan route from the Salt mines in Afar lowland of salt plains was conducted by merchants form Enderta and Agame provinces. Balgada(ባልጋዳ) was the head of these merchants and they get protection from Shum Bahri and surrounding provinces. The highlanders will pay tax to the Afar people to get the salt and the go on groups.

A camel carries 20 to 30, mule 16 to 20, Donkey 10 to 16 blocks of salt. It takes 8 days trip to go to Berahle or Arho from Mekelle to bring the salt. This dangerous trip on the hot desert of Afar is conducted by traders or farmers.

In Mekelle there are stores and shopkeeper who accept the salts from these miners.

Figure 6-28 A caravan of camel travelling to salt mines. (Pic from My Mekelle FB Page)

6.1.11.Natural Heritage

Indigenous Forests (Churches + Enda Raesi, Chomea)

Rivers (May Anishiti, May Kidane mihiret, Elala)

Mekelle has an average yearly rain between 50 and 250 milliliters. Tadesse (2001) Mekelle had several all year flowing rivers. However through time many of them has become seasonal between the rainy months from June to October. Some of these river are Mai Degene (ማይ ደገነ), Mai Zagra (ማይ ዛግራ), Ruba Minch(ማይ ምንጭ), Mai Anishiti (ማይ ኣንሽቲ), Mai Atsegeba (ማይ ኣጽገባ), Mai Fakar (ማይ ፋካር), Mai Baekhel (ማይ ባዕኸል), Mai Ayni (ማይ ዓይኒ), Mai Gifaf (ማይ ግፋፍ), Mai Liham (ማይ ሊሓም), Mai Engule (ማይ ዕንጉለ), Mai Khkuto (ማይ ኽኩቶ), Gereb Bubu (ገረብ ቡቡ), Mai Ataro (ማይ ዓጣሮ), Mai Areb (ማይ ዓረብ), Mai Kuakhuat (ማይ ኳኳት). (Tadesse, 2001)

The banks of these rivers were cover in various vegetation and home to various wild animals. These green areas are now limited to church and small compounds. For example, the old trees in Enda Raesi Gugsa and Medhani Alem Churhch. Most of them also include Holy Waters and great Scenic Beauty (Messebo, Chomea, Endayesus, Cheleanqua, Romanat)
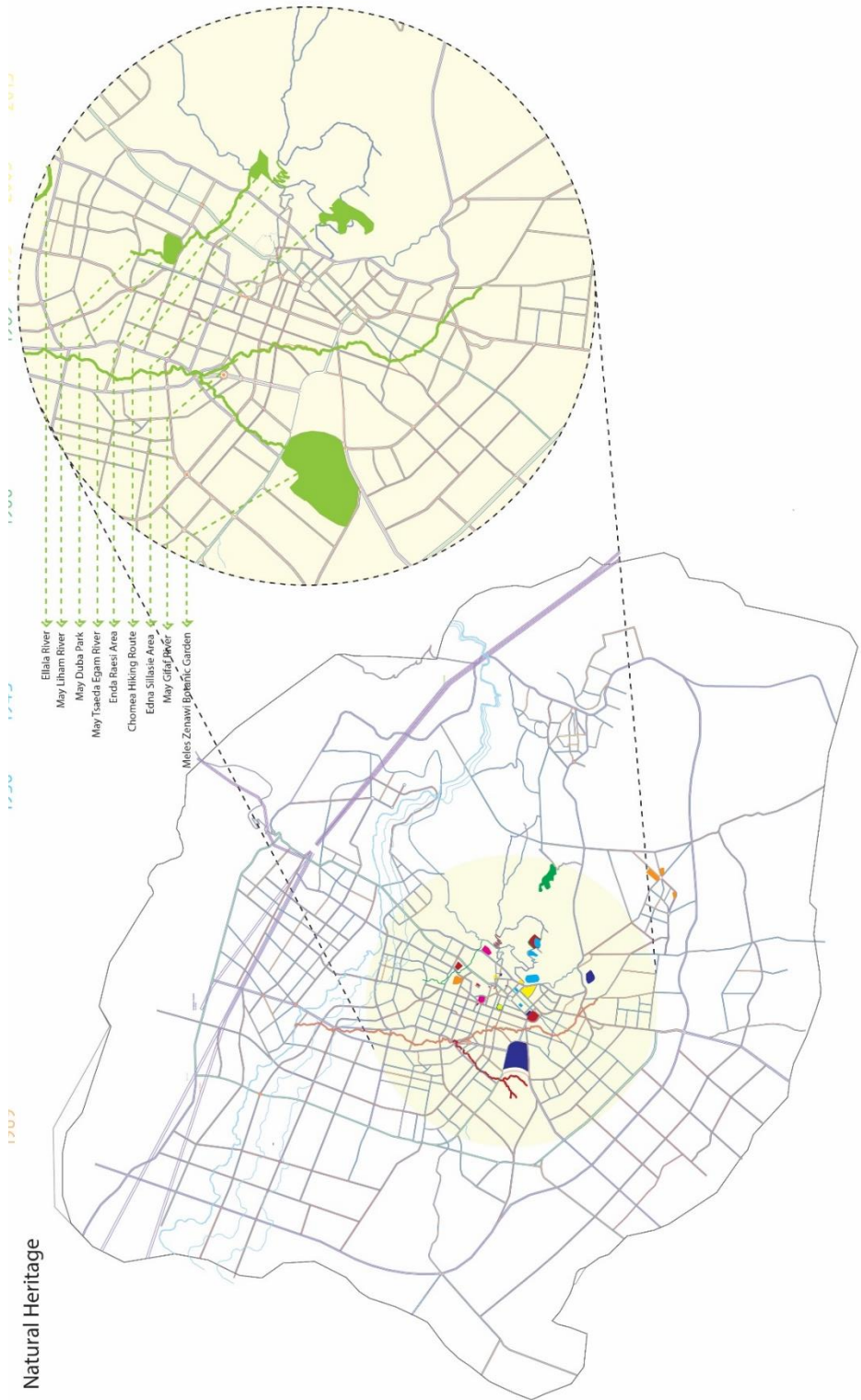
Figure 6-29 Map Showing Sites of natural heritage components.
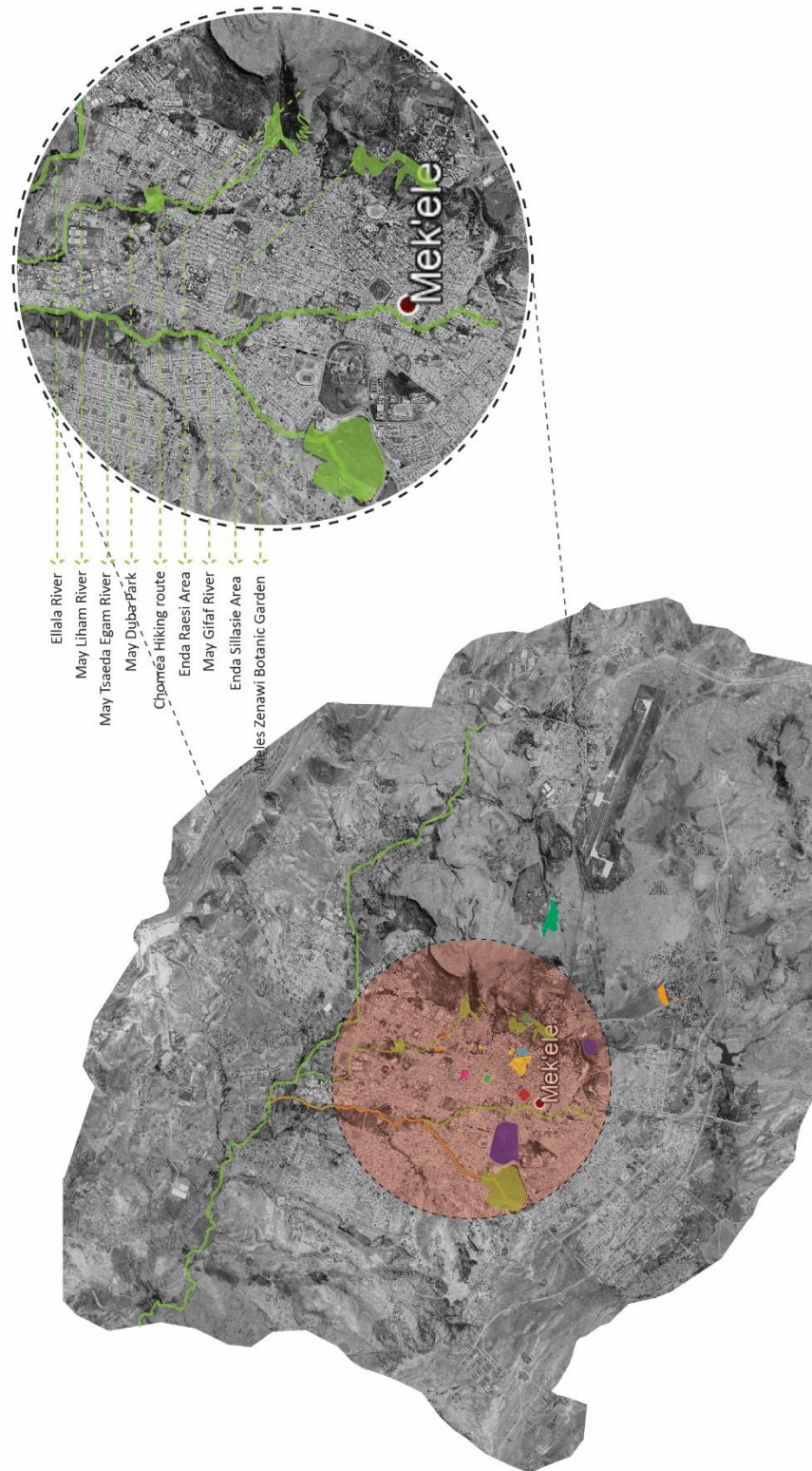
Figure 6-30 Overlay of Google Map Showing Sites of natural heritage components.

The labels in the figure read, top to bottom:

Ellala River
May Liham River
May Tsaeda Egam River
May Dyba Park
Chomea Hiking route
Enda Raesi Area
May Gifaf River
Enda Sillasie Area
Meles Zenawi Botanic Garden

6.1.12. Groups of Traditional Houses

This are the traditional villages that are threated to be consumed by the fast development of Mekelle. A general locating them and identifying them will help for future detail research and conserving the vernacular culture in them. There are mainly Aynalem Hidmos Cluster, Debri Traditional Villages, Romanat and Adi wolel.
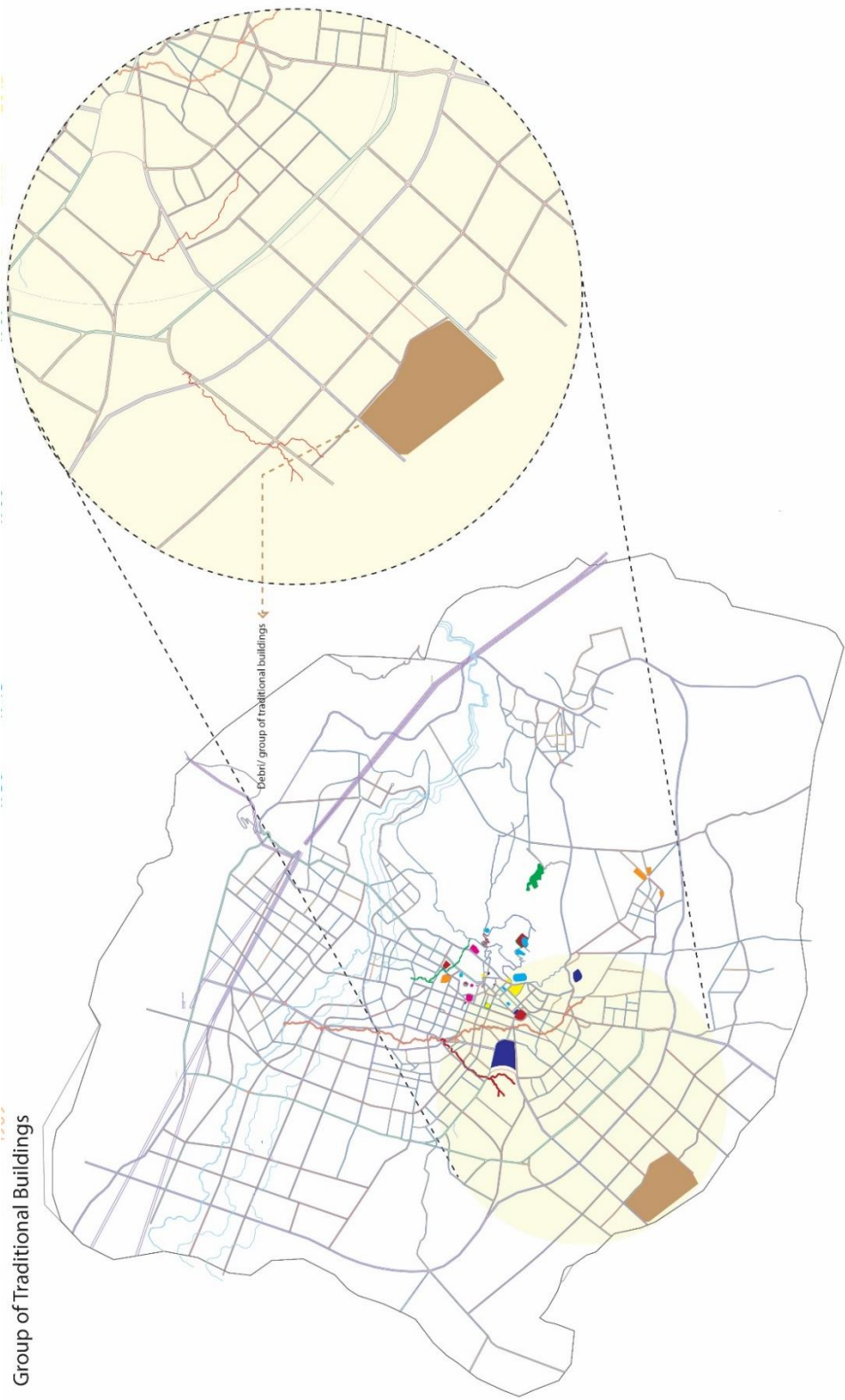
Figure 6-31 Map showing Debri area potential area of groups of traditional buildings.
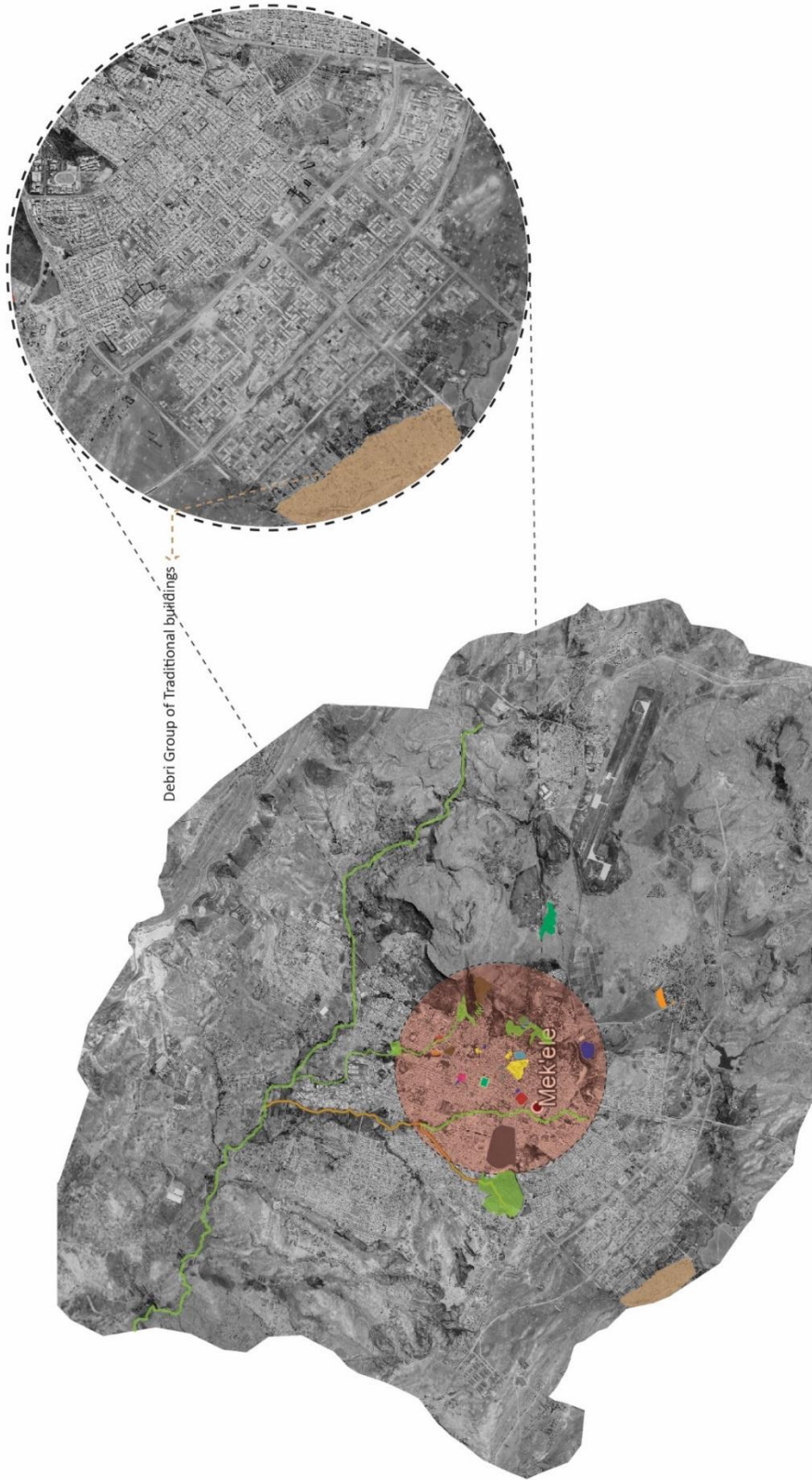
Figure 6-32 Overlay of Google Map showing Debri area potential area of groups of traditional buildings.
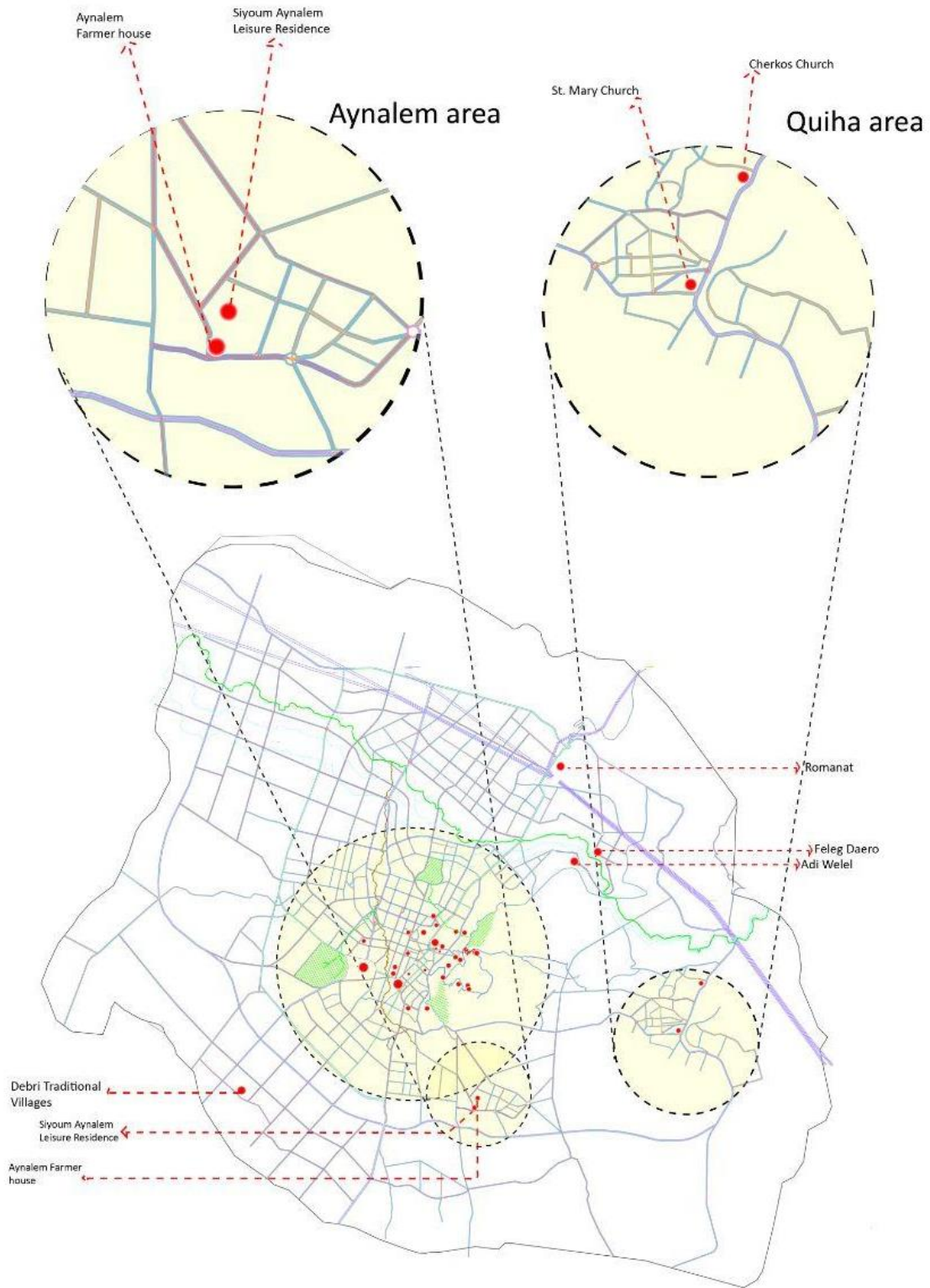
Figure 6-33 Map showing Aynalem and Quiha area potential area of groups of traditional buildings.

6.1.13. Intangible Heritage and Sites

The major intangible heritage are Ashenda Girls Festival (Romanat Square, Balloni),
Meskel Beal (Mount Chomea), Timket and Lekatit 11 celebrations

Figure 6-34 Mekelle 1905 Meskel festival. Source unknown.

Intangible Heritage

Timket/ Sewhi Negus
Meskel/ Chomea
Ashenda/ Romanat
Lekatit 11/ Hawelti
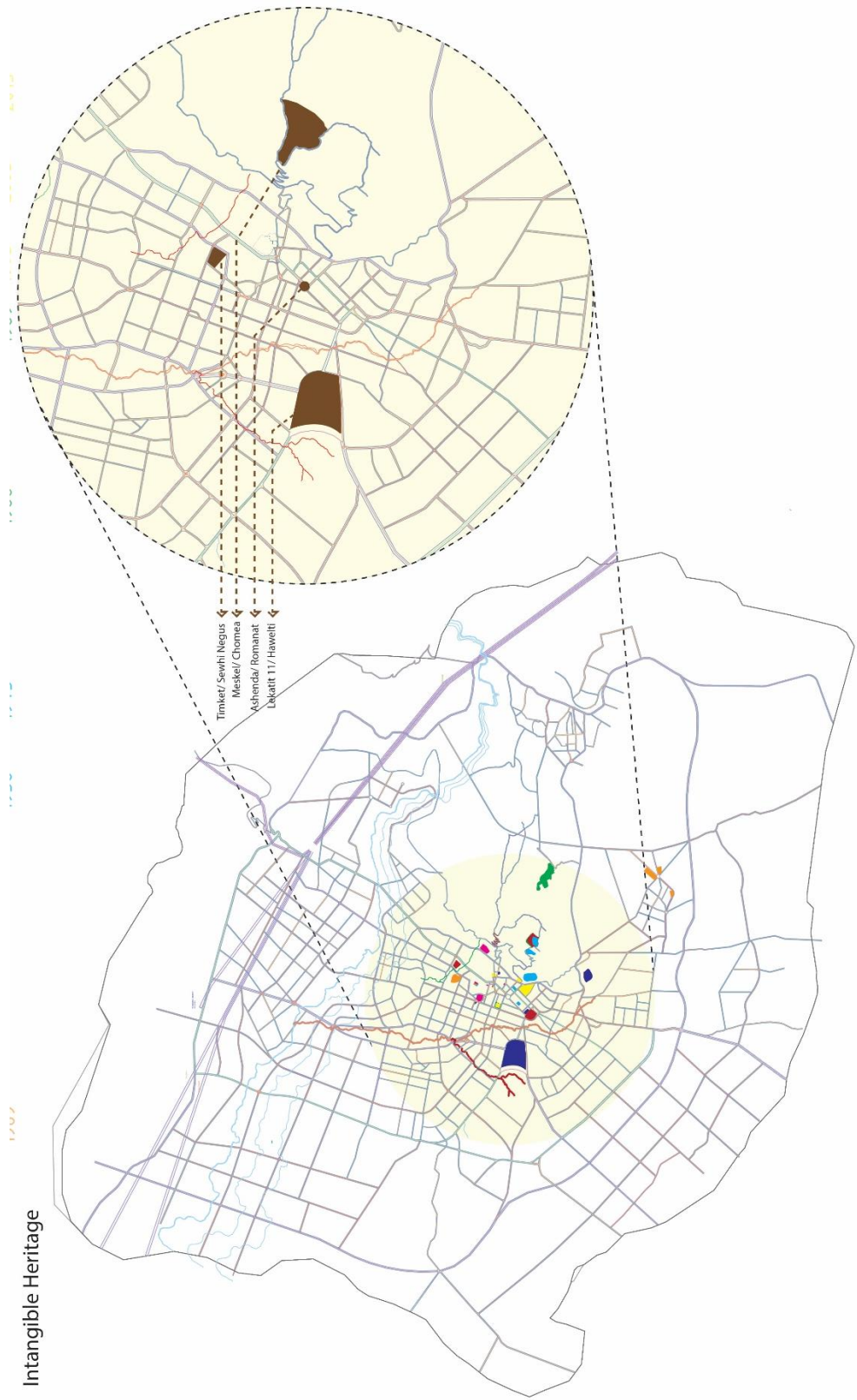
Figure 6-35 Map showing Sites of intangible heritage events.
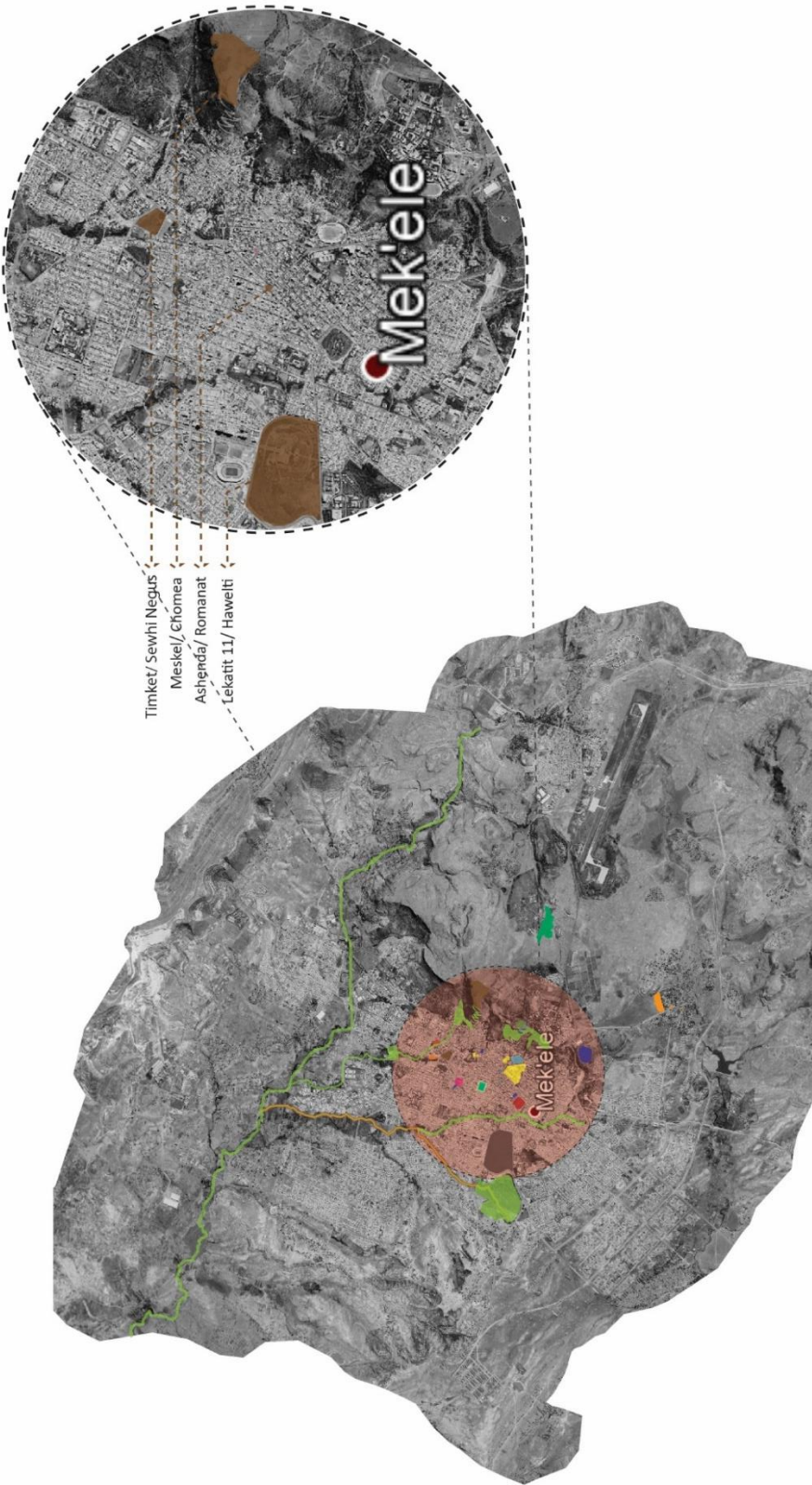
Figure 6-36 Overlay of Google Map showing Sites of intangible heritage events.

Chapter 7

Integration of Heritage into Existing Mekelle's Urban Planning

7.1. Urban planning system of Mekelle

Since 2005, Mekelle city started to use structure plan for the urban planning. Structure plan is a tool for implementation of development policies, strategies and laws with in the urban level. Mekelle's structure plan is binding technical, institutional policy framework to guide development. In comparison to the master plan trends that majorly focused on spatial aspect planning structure plan has a favorable condition for the integration of heritage with in the urban planning system.

Structure plan demands the active engagement of the stakeholders in identifying, prioritizing and addressing the issues. In addition, the implementation plans and interventions will also be discussed with stakeholders in a way to create an opportunity for coordination of socioeconomic, environmental and spatial issues.[188]

The subdivision of the Mekelle city administration usually shape their plans and strategies with in the planning framework. The division of culture and tourism that is responsible for the heritage in the city has to use the framework for successful heritage conservation system.
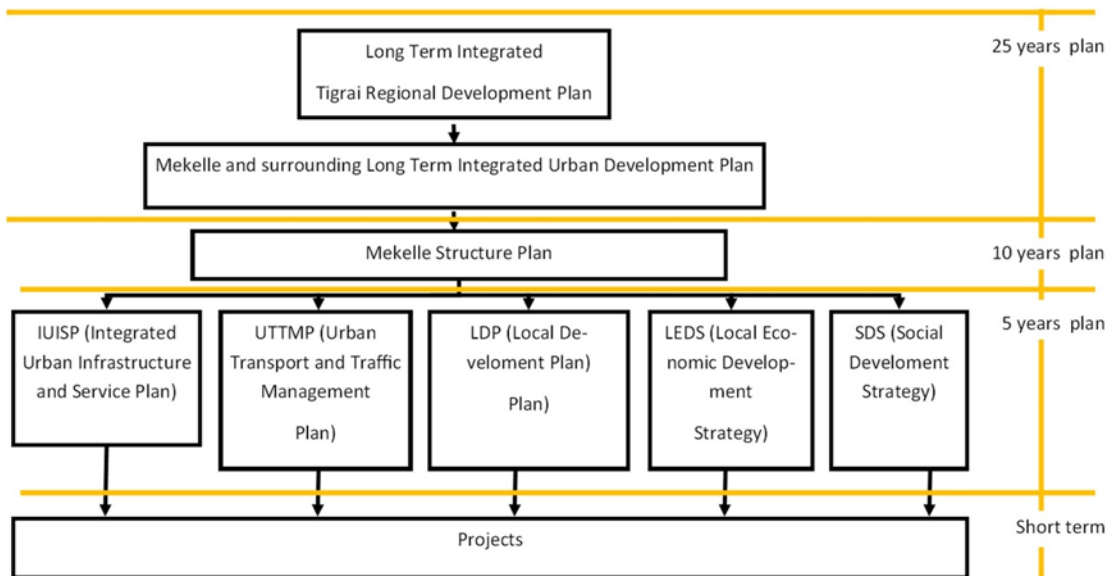
Figure 7-1 Urban planning system of Mekelle city.by author

The structure plan of Mekelle city is a 10 years urban plan that significantly frames the urban development in the city both in terms of spatial and socioeconomic affairs.

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[188] Mathewos Consult. (2006) Structure Plan Manual. Ministry of Works and Urban Development. Federal Urban Planning Institute.

The integrated urban development plan mainly developed by the Tigrai government gives an overall direction in policy of development. The structure plan connects the local development plans as a framework. The local development plans are implementation tools of the structure plan. While the structure plan is physically bound by the city administration, the local development plans are arranged with in the city based on the necessary interventions. The introduction of the heritage conservation with in the local development plan and to the structure plan is introduced through this thesis.

The structure plan has eight planning phases that continue by a feedback revision of the same process over the cycle of 10 years.[189] The phases are listed as follows.

1. Preparation phase—is an initial planning, quick assessment, preparation of terms of reference and starting the project.
2. Data collection and analysis phase— all available data including facts and figures of spatial, socioeconomic and environmental issues will be collected in consultation of the public. Heritage elements that are identified by research are collected at this stage by the planning team.
3. Strategies phase—determines strategies on how to maintain financial and management tools for the implementation of the plans to be proposed. A General vision and goals of the city are developed at this stage.
4. Proposal phase – components of the structure plan are developed based on the problems identified through data collection. This is also done in consultation with the public.
5. Integration phase—connects several components of the proposed and existing elements into one larger plan. The final land use is produced at this stage. Conflicts from different proposal are resolved at this phase with the consultation of the public. The heritage and development conflicts have a great chance of resolution if integrated properly.
6. Appraisal and approval phase—this is the general evaluation and check up of the plans for their legal, manageability, financial, etc. soundness.
7. Implementation phase—the implementation of the structure plan is conducted through the preparation of local development plans (LDPs) and projects.
8. Monitoring and evaluation phase—this is the last phase before the next revision of structure plan starts.

Local Development Plans

Local development plans are details of implementation of the structure plan focusing in specific neighborhood or focused area. These plans develop locality by providing local codes to building codes and guide implementation of projects of urban design. Local development plans are an ideal tool for development of

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189 Mathewos Consult. (2006) Structure Plan Manual. Ministry of Works and Urban Development. Federal Urban Planning Institute.

clustered heritage elements. The preparation of LDP can be initiated by the city administration, private or public request. This results from the proposal of pressing issue of degrading in social, economic or physical fabric of the city. In Mekelle the urgent loss of heritage can trigger the initiation of local development plan for certain areas. LDP is conducted with strong community engagement. LDP determines the specifics of land use plan, provision of infrastructure and proposals of projects.

Mekelle has produced over 25 local development plans under the two structure plans of 2005 and 2015. The main one that had a major focus was the LDP of Kebelle 14 where there was a strong intervention on several traditional houses.
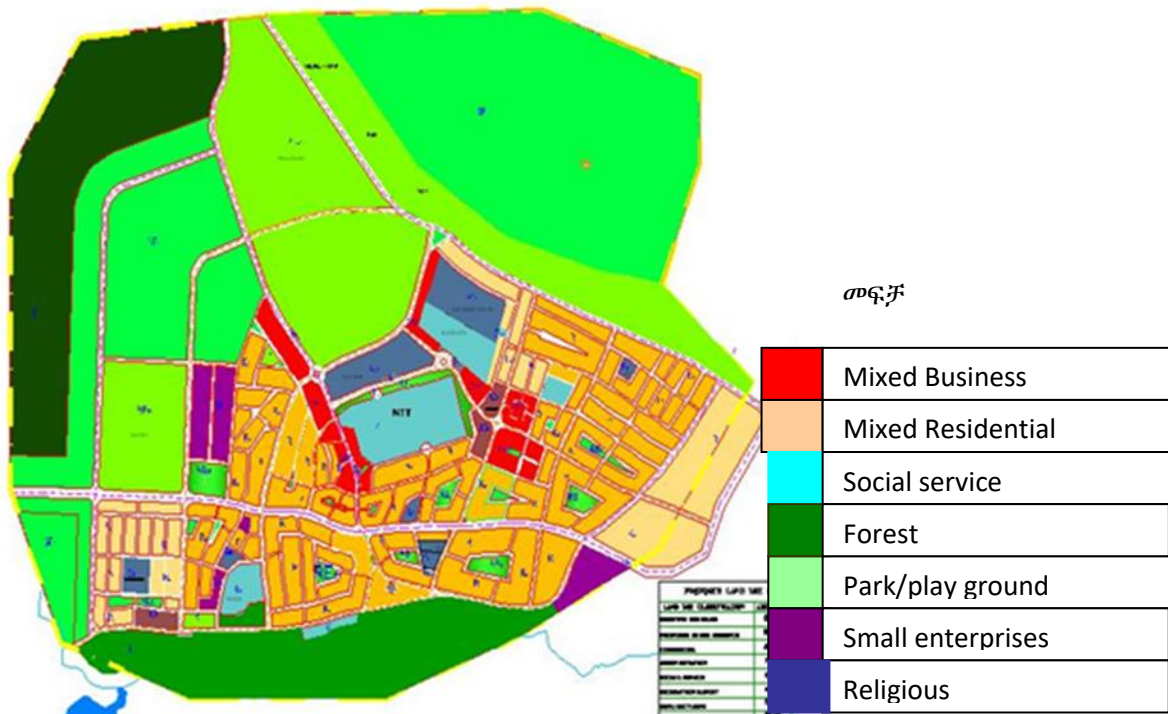
Figure 7-2 Aynalem local development plan proposal by Mathewos consult.2008

Many of the heritage areas identified in the Aynalem area within this research are left out as residences. There is no restriction on any development of the houses from heritage perspective. Important heritage that are not included in this area Raesi Seyoum residence, Aynalem farmer's house etc.

The lack of available researched heritage sites resulted in very fast loss of heritage in Aynalem area guided by the local development plans. Here we can see the destructive role of the urban plan in the heritage.
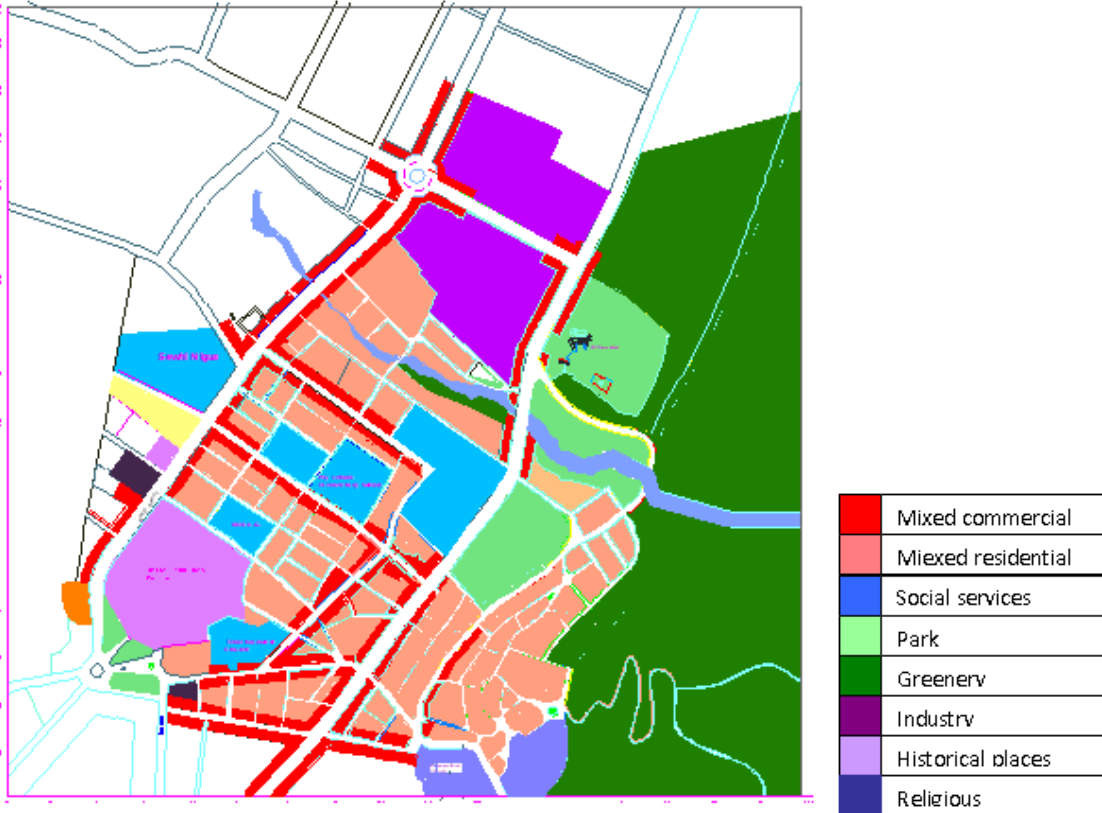
Figure 7-3 May Liham area local development plan proposal by Mathewos consult. 2008

May Liham area is one of the oldest areas in Mekelle city. It has several heritage sites. Some of the heritage sites in these areas are designated as historical places. This is mainly the emperor Yohannes IV palace that is registered by the Federal institute.

7.2. Putting heritage in Mekelle's urban planning system

The integration of heritage with in the different layers of urban planning system is introduced in this thesis. The following table shows how the heritage can be integrated in the existing system. The short-term planning activities can be initiated or recommended by the public, business or local government. Therefore, this research initiates the Local Heritage Development plan for consideration where there are dense heritage layers.

Layer of urban planning system	content	scope	Timeframe	Responsibility
Integrated regional development plan	Heritage policy, regional vision	Tigrai wide	Long term (25 yrs)	Tigrai state
Integrated urban development plan	Heritage policy, Registration, conservation system	Mekelle city and surrounding	Long term (25yrs)	Tigrai state/ Mekelle Administration
Mekelle Structure Plan	Heritage Strategy, vision, spatial zoning	Mekelle city	Medium term (10yrss)	Mekelle Administration
Local Heritage Development plan	Heritage development, urban design, Research	Mekelle city	Short term (5yrs)	Mekelle Administration/local governemtn/ community/ Researchers
Projects	Heritage conservation, Management,	Site, cluster	Short term	Public private partnerships, research institutes

Table 7-1 Integrating heritage within the existing Mekelle urban planning system. By Author
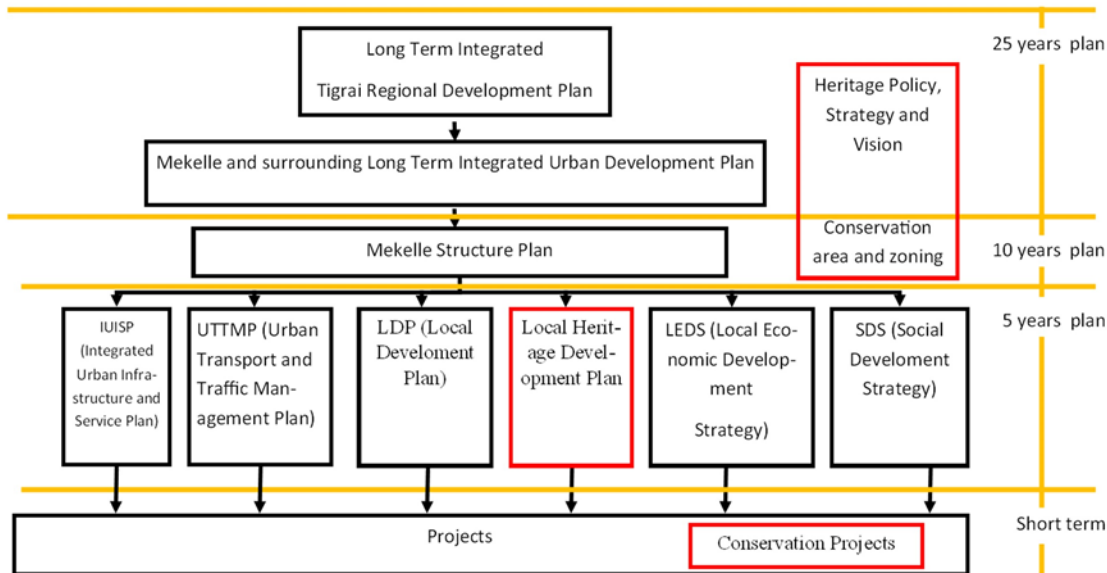
Figure 7-4 Diagram on integrating heritage conservation in the existing urban planning system in Mekelle. By author

The integration of heritage with in the existing system takes a wholistic approach to include the heritage issues all the layer of the policy and planning tools. The heritage policy and strategy need to be included in the upper layers of the system to make it easier for the lower plans inclusive. The policy of the heritage needs to be pushed by the regional bureau of culture and tourism. The structure plan gives a strategy and spatial direction of the overall development of the city. The 5-year plans are the implementation tools of the structure plan. These tools can be recommended and initiated by the public and private entities. Therefor this thesis strongly recommends a new addition of Local heritage development plan in this system. This will create an opportunity to launch the conservation of heritage within the existing system.

Mekelle Structure plan

Mekelle's structure plan will be revised in 2025. It is necessary to achieve registration of many of the heritage sites in this paper before that. Many of the heritage sites from different layers need to be prioritized for development in consultation with the public. The connection of the heritage sites will give a visible cluster for initiation of Local Heritage Development Plan.

The following picture shows all existing and potential heritage sites connected on over satellite map. Although there are few isolated sites many of the heritage sites are connected. Natural sites like forests and rivers are strong connectors of these sites. From these sites there is a potential to take our three to four heritage development local areas and work towards sustainable development.
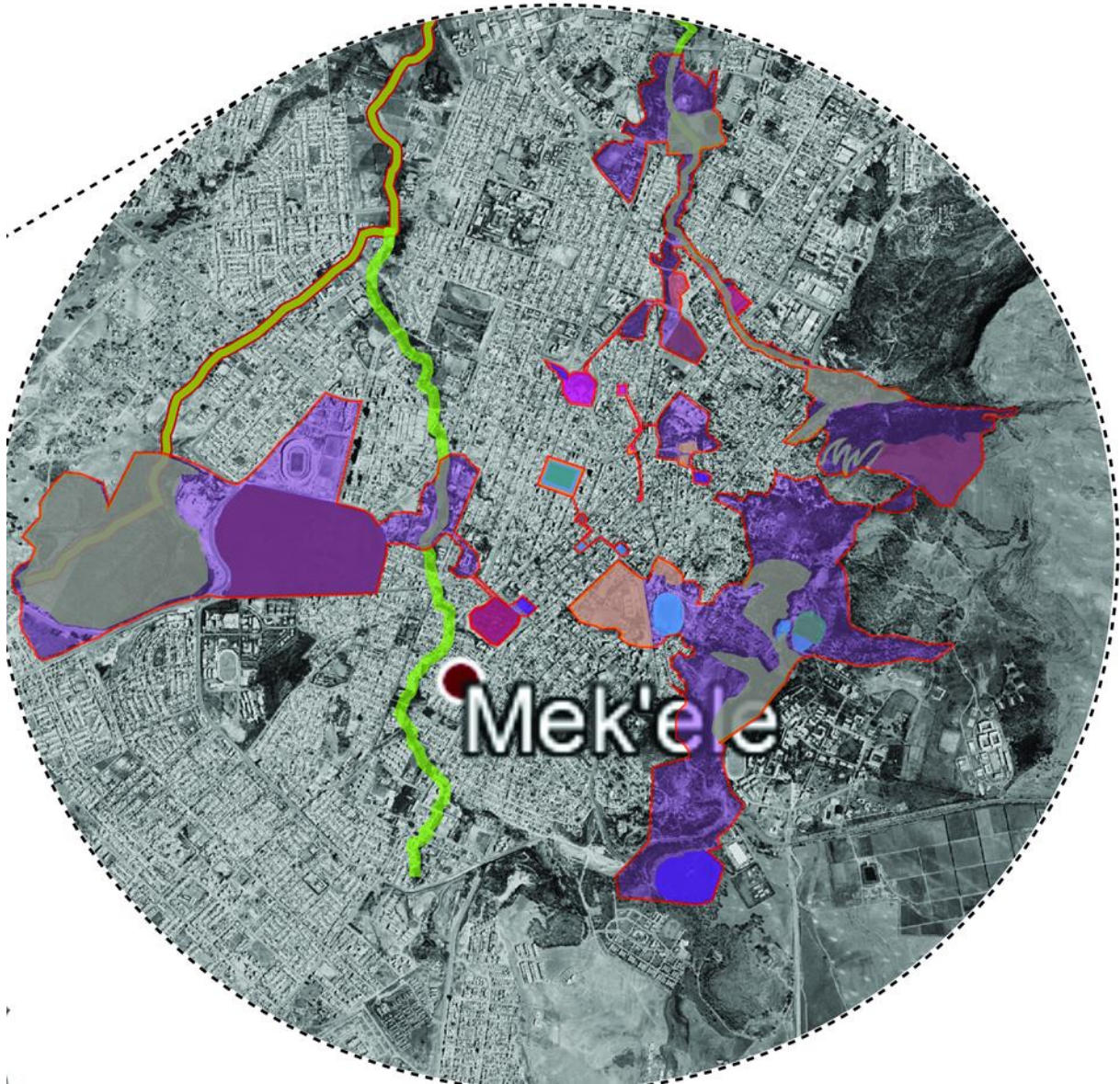
Figure 7-5 A map connecting of all types of heritage together.

Proposed Local Heritage Development areas

The following areas need a detail look for integrated management and the need for local heritage development areas. These areas have a great potential if the synergy between the sites is implemented to push development through heritage

Adi Haki Area

Adi Haki area includes of site of Hawelti semaetat, St, Georgis church and areas of Abraha Castle and St. Mikael church. There two streams and one large forest in the area. Adi Haki market is an active open market with several traditional crafts. Some intangible heritage like Lekatit 11 and Ashenda are also celebrated in the areas.

This sites through the Local plan and its derivative projects need to be researched in detail. The further investigation will reveal new sites as well. The community involvement will also generate additional knowledge and techniques for conservation.

1. Urban forest area
2. Saint Gebreiel ca-thedral church
3. Hawelti semaetat comlex
4. Maitsaedaigam stream
5. St. Mikael church
6. Abreha Castle
7. Ginead

Figure 7-6 Adi Haki area connected Heritage sites of potential local heritage development area.

Mekelle Historic Quarter

This area includes a large section of existing and potential sites of the historic area with in Mekelle city. It can be divided into smaller sections to make it manageable. This are including many of the important from several layers of heritage.

A separate development of Local Heritage Development plan for this area will result in boosting the quality of urban fabric in the areas. It can also be an important research site for future investigators.
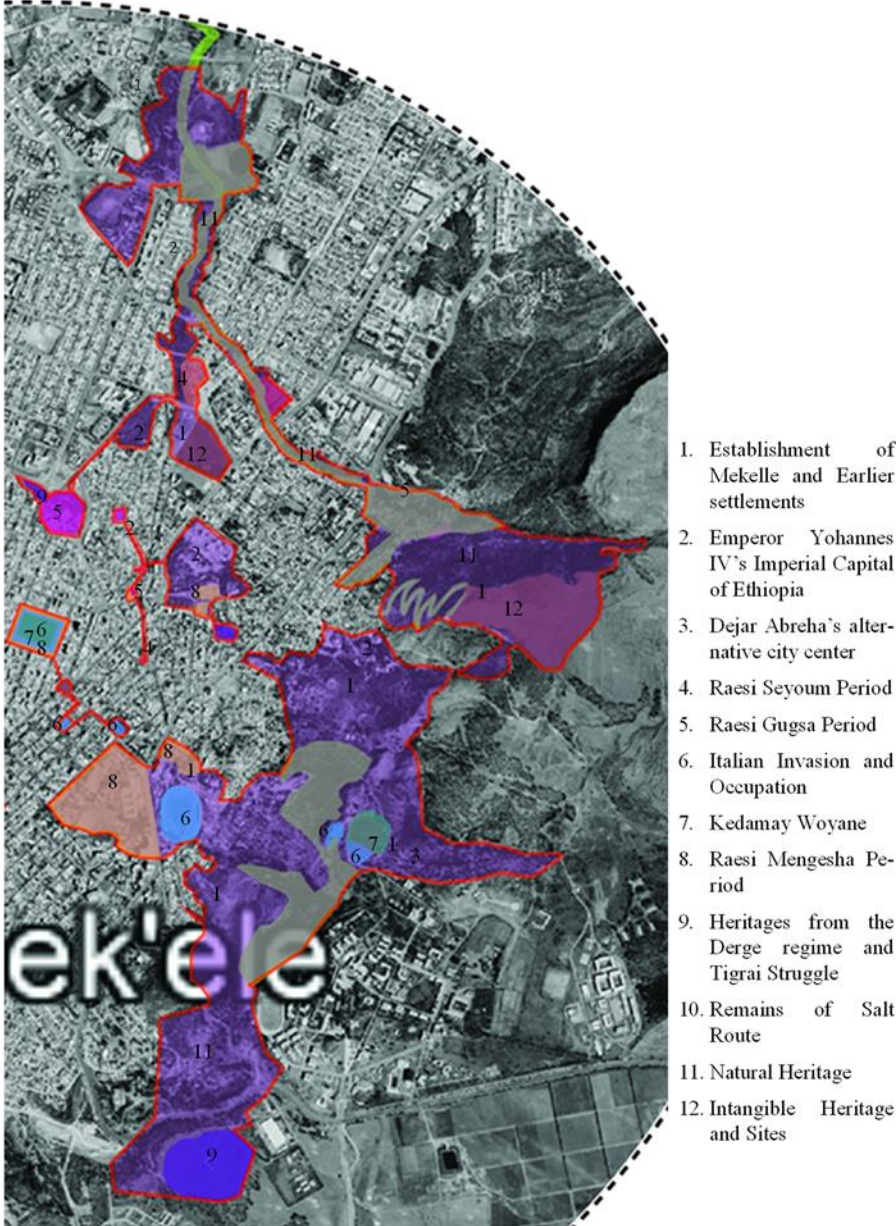
Figure 7-7 Mekelle Historic Quarter's connected heritage sites of potential local heritage development area.

1. Establishment of Mekelle and Earlier settlements
2. Emperor Yohannes IV's Imperial Capital of Ethiopia
3. Dejar Abreha's alternative city center
4. Raesi Seyoum Period
5. Raesi Gugsa Period
6. Italian Invasion and Occupation
7. Kedamay Woyane
8. Raesi Mengesha Period
9. Heritages from the Derge regime and Tigrai Struggle
10. Remains of Salt Route
11. Natural Heritage
12. Intangible Heritage and Sites

The inclusion of heritage sites with in the existing local development plans is important when they will be revised in the future. Many of the heritage sites form the Historic quarter will go into the May Liham and Kebelle 14 local development plans.

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Conclusion

This chapter introduced how we can incorporate heritage within the functioning urban planning system in Mekelle. The long-term plan of Integrated regional development plan and integrated urban development plan majorly focus on the policy, strategy and vision of the development. Therefore, policy related issues need to be included at these plans through the responsible bodies mainly the culture branch of Tigrai state and Mekelle city administration.

Structure plan of Mekelle is the most important plan that connect the spatial and socio-economic aspect of the city. The local development plans are the implementation tools of the structure plan. Therefore, to incorporate heritage with in the urban plan it needs to be fitted in these plans. This thesis introduced a new type of local development plan for two areas of the city with high concentration of heritage. The local heritage development plan will enhance the development of heritage and feed the structure plan to continue in virtuous cycle.

Chapter 8

Conclusion and Recommendation

Conclusion

Recommendation

Conclusion

The development of Mekelle is mainly guided by the structure plan. There the approach to implement historic city conservation within this system focus on structure plan system. The new type of implementation plan introduced in this research is called the local heritage development plan. This is a type plan that can be initiated by community, the local government or other institutions.

This research has looked into three major components of heritage system in Mekelle to investigate the challenges of the heritage conservation. This process resulted in production of three new knowledge to the existing heritage study in Ethiopia.

1. Traditional Heritage Protection System

The heritage protection system in Tigray has safeguarded many of the heritage properties in Tigray. The finding indicates that the traditional heritage protection system has fundamental institutional, financial and expertise elements for heritage conservation. However, the state followed 'starting from zero' approach by totally ignoring the traditional system. This resulted in great inefficiency of modern systems introduced by state that are directly copied from foreign experiences. The traditional system can be developed into complete functioning conservation system by introducing scientific trends of conservation. With all the draw backs, it provided significant result by protecting the largest collection of cultural heritage in Tigrai. It still thrives parallelly with the modern systems introduced. With the large amount of heritage properties in existence, the major focus of the traditional system has been safeguarding and protection of the things perceived important by the EOTC and the nobilities. There are wide ranges of experiences of resilience as a result of continuous invasions and natural disasters that continuously affected the area. The major weakness of the traditional system in Tigrai is the lack of institutions that primary focuses on the conservation of heritage, development of heritage expertise and mobilization resources for heritage protection.

Overall, the Traditional Heritage Protection System in Tigrai can be defined as systematic and collective safeguarding and protection of 'Newaye Kidusan'/ 'Wurish'/ 'Hadgi' (Objects of the Holy Ancestors) to share the blessing and pride they provide as they are the creations of the holy ancestors. The protection is manifested by daily devotion of usage during peace; and provision of remote safe heaven, and disorientation of the vandal during atrocity. The traditional system can be developed into complete functioning conservation system by introducing scientific trends of conservation. With all the draw backs, it provided significant result by protecting the largest collection of cultural heritage in Tigrai. It still thrives parallelly with the modern systems introduced.

The trend of establishing modern cultural protection system in Ethiopia was cripple with the notion of modern/traditional dichotomy. This has a deep-rooted difference in its Amharic/Tigrinya translation Zemenawi/Bahilawi. Zemenawi had been considered advanced and western while Bahalwai is considered traditional and backward. The Ethiopian governments and the elite have always been outward looking and wandered for easy to copy models. It completely underestimated and failed to mobilize local resources and develop the traditional heritage protection systems. This made it heavily dependent on foreign finance and expertise for its research and conservation activities.

The national heritage narration of Ethiopian was shaped with this phenomenon. The two main pillars of the Ethiopian national heritage are dependent on the 'historic route' and the prehistoric archaeological findings of Institute of Archaeology both developed by foreign missions. All the seven sites inscribed within the world heritage list between 1978-80 were directly related to the recommendations of the historic routes of earlier mission 1968 and the archaeological findings of the Institute of Archaeology. This historic route was the heartland of the heritage narrative celebrated by the Imperial and Military Socialist regime. The listing of the World Heritage supported the notion elite culture of this area. This long created skewed representation of culture in multi-nation Ethiopia. The archaeological findings were mainly focused on prehistoric sites which gave rise to another cultural heritage formation in Ethiopia as 'the cradle of human kind.' The World Heritage generally created a sense of pride and heritage appreciation to Ethiopians despite a wide popular denial to the theory of evolution. The governments also wanted to capitalize on this from Tourism. This created the government arrangements of culture and tourism in one structure in Federal and Tigrai regional governments. This approach left out vulnerable significant heritages that can easily be marketed.

In the traditional heritage protection system in Tigrai, the cultural heritage value is derived from the idea of the objects that are 'Newaye Kidusan'/ 'Wurisha', that are the treasured objects of the holy ancestor. Protection of them with sacrifice is a great spiritual achievement. The action of protecting them is dividend in blessing and high appreciation and rank among the public and the church community. The church rewards these with appreciated in the church by recalling the names during masses and sermons and at time canonizing them on their death. The modern terms used for heritage 'Hadigi' or 'Kirsi' has a much weaker and lower value than 'Newaye Kidusan' or 'Wurisha' which generally created gap in the value of the heritage by the public. The materialistic view of the cultural heritage and making tourism as primary goal, that is used by Ethiopian and Tigrai governments is derived from outward looking approach to the development of cultural heritage in

Tigrai. In contrast with the 'starting from zero' assumption and by strengthening the elements of traditional cultural heritage institutions, expertise and financial resources, a much sustainable conservation of cultural heritage can be achieved in Tigrai region. And this will create for wider representation of public heritage in the system.

2. Appraisal and clustering of Heritage in Mekelle

The heritage of Mekelle is appraised and organized in cluster to have a complete picture of existing and potential heritage sites and layer within the historic landscape. Mekelle has a rich collection of stone masonry structures specifically large Hidmos. As the capital of Ethiopian in late Nineteenth century and Tigray later on it has rich collection of residences of Nobilites and other prominent personalities including Emperor Yohannes IV, Raesi Siyoum, Raesi Gugsa, Raesi Mengesha, Dejat. Abreha. Churches also constitute an important landmark and urban fabric of Mekelle. These churches usually have a small well maintain forests and possibly streams. Some modernist building also exists from the influence Europeans. Important intangible heritage like Ashenda and Timket are also part of Mekelle's heritage.

This thesis proposed dozens of heritage sites for registration and further research. In a process, basic information of the sites was provided including historical documents, heritage status, spatial location and stakeholders associated with them. Many of the heritage components identified in this paper are at risk need to be registered immediately. The local administration should initiate heritage management in coordination of the stakeholder that are identified in this paper. A public private partnership can be started among important stakeholders. By the time of the next structure plan preparation process, the regularization of these heritage components can be started using the provided map. It can also be used as a prototype for community mapping. Auxiliary or physically proximate site can be grouped into conservation area.

3. Integration of heritage in Urban Planning System

The urban planning and development of Mekelle has been shifting throughout its history, mainly as it was properly established a proper town in the later 19th century. The last decade has been characterized by economic boom and fast development which put the heritage in danger. The stronger pressure on the heritage is being felt now by the public and the administration. It has been discussed on the reports of the urban plans as well. However, no concrete solution was providing on how to protect them. The major challenge is the values of the heritage is not identified. Most of the heritage are not registered as well. Therefore, they are put in the land use of other functions like religious, commercial or administrative. The zoning of

land use also has a problem that it chooses single use and dictates the management. The layers of values in the land is usually bypassed. The utilization of the Historic Urban Landscape approach could fit in this challenge as an opportunity to incorporate the urban heritage in the future urban development works.

As the urban planning process in Mekelle has shifted dramatical from centralized into participatory approach, the heritage making process has stagnated in the traditional highly centralized approach. Therefore, the heritage sites registered in Mekelle were the major monuments with significance national importance. The heritage of the people in Mekelle was left out and little research was conducted. Mekelle city now follows a structure plan that has a major emphasis on compressive approach of socio-economic and spatial issues. There is an opportunity for heritage to be included in this type of planning. However, this can only be done with expert support of showing how the heritage in Mekelle can be utilized as an enabler and driver of urban development. The experience from the last two structure plans show that identified heritage sites are mostly included in the structure plan. This is as the result of mandatory inclusion of historian or heritage expert in the structure plan preparation team. It is also mandated to provide a separate report on these issues that makes pay a great detail of emphasis.

The thesis introduced tools for the integration of heritage in the existing urban planning system of Mekelle. The long-term plan of Integrated regional development plan and integrated urban development plan majorly focus on the policy, strategy and vision of the development. Therefore, policy related issues need to be included at these plans through the responsible bodies mainly the culture branch of Tigrai state and Mekelle city administration.

 Structure plan of Mekelle is the most important plan that connect the spatial and socio-economic aspect of the city. The local development plans are the implementation tools of the structure plan. Therefore, to incorporate heritage with in the urban plan it needs to be fitted in these plans. This thesis introduced a new type of local development plan for two areas of the city with high concentration of heritage. The local heritage development plan will enhance the development of heritage and feed the structure plan to continue in virtuous cycle.

The provision of schematic heritage map for inclusion with in the structure plan and introduction of new local heritage development plan in Mekelle facilitated the initiation of heritage conservation system in Mekelle. This thesis focuses on facilitating this by providing missing tools and information. The next structure plan will be revised in 2025. This will pose a great opportunity to incorporate heritage within the system to maintain the character of Mekelle.

Recommendation

The outcome of this research shows that the structure planning process of Mekelle city that was started from 2015 creates a favorable condition for the heritage of Mekelle to be incorporated in the planning system. The main obstacle was the lack of identified heritage sites. The registration of the heritage sites identified in this research is the first recommendation of this research to the city administration, community and other stakeholders. Further research of these elements by postgraduate students is a possible way of enriching the understanding of the heritage sites. The management of these components can be achieved by organizing them into meaningful clusters. This is also done in this paper by creating 12 cluster that encompass all the possible heritage sites in Mekelle. This can be utilized or improved through further research. The provision of schematic map in this research creates the ease of incorporation into the urban planning process. These maps can be used for community mapping or used by structure planning team. The adjacent heritage sites can also be clustered into larger zones of conservation areas. As shown in the following picture, many of the heritage site have several layers and interconnected physically.

The following points are critical recommendation that resulted from this research.

- The development of traditional heritage system—the traditional heritage conservation system needs to be developed through empowering the professional, institutions and financial resources. This can be done by direct training traditional craftsmen etc.
- Registration of Heritage in Mekelle—It is necessary to setup a registration system and register the heritage sites for legal protection. Registration of them can also facilitate the conservation of them in the urban planning process. Research and investigation of each site is necessary.
- Integration of heritage at all layers of urban planning system—the heritage issues has to be included in the several layers of the urban planning level from policy and strategy to local codes and land uses.

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Appendix I

RECOMMENDATION ON THE HISTORIC URBAN LANDSCAPE

Paris, 10 November 2011

Recommendation on the Historic Urban Landscape, including a glossary of definitions.

Preamble

The General Conference,

Considering that historic urban areas are among the most abundant and diverse manifestations of our common cultural heritage, shaped by generations and constituting a key testimony to humankind's endeavours and aspirations through space and time,

Also considering that urban heritage is for humanity a social, cultural and economic asset, defined by an historic layering of values that have been produced by successive and existing cultures and an accumulation of traditions and experiences, recognized as such in their diversity,

Further considering that urbanization is proceeding on an unprecedented scale in the history of humankind, and that throughout the world this is driving socio-economic change and growth, which should be harnessed at the local, national, regional and international levels,

Recognizing, the dynamic nature of living cities,

Noting, however, that rapid and frequently uncontrolled development is transforming urban areas and their settings, which may cause fragmentation and deterioration to urban heritage with deep impacts on community values, throughout the world,

Considering, therefore, that in order to support the protection of natural and cultural heritage, emphasis needs to be put on the integration of historic urban area conservation, management and planning strategies into local development processes and urban planning, such as, contemporary architecture and infrastructure development, for which the application of a landscape approach would help maintain urban identity,

Also considering that the principle of sustainable development provides for the preservation of existing resources, the active protection of urban heritage and its sustainable management is a condition *sine qua non* of development,

Recalling that a corpus of UNESCO standard-setting documents, including conventions, recommendations and charters[1] exists on the subject of the conservation of historic areas, all of which remain valid,

Also noting, however, that under processes of demographic shifts, global market liberalization and decentralization, as well as mass tourism, market exploitation of heritage, and climate change, conditions have changed and cities are subject to development pressures and challenges not present at the time of adoption of the most recent UNESCO recommendation on historic areas in 1976 (Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas),

Further noting the evolution of the concepts of culture and heritage and of the approaches to their management, through the combined action of local initiatives and international meetings,[2] which have been useful in guiding policies and practices worldwide,

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[1]   In particular, the 1972 Convention concerning the Protection of the World Cultural and Natural Heritage, the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, the 1962 Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites, the 1968 Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works, the 1972 Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage, the 1976 Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas, the 1964 ICOMOS International Charter for the Conservation and Restoration of Monuments and Sites (Venice Charter), the 1982 ICOMOS Historic Gardens (Florence Charter), and the 1987 ICOMOS Charter for the Conservation of Historic Towns and Urban Areas (Washington Charter), the 2005 ICOMOS Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas, as well as the 2005 Vienna Memorandum on World Heritage and Contemporary Architecture   Managing the Historic Urban Landscape.

[2]   In particular the 1982 World Conference on Cultural Policies in Mexico City, the 1994 Nara Meeting on Authenticity, the 1995 summit of the World Commission on Culture and Development, the 1996 HABITAT II Conference in Istanbul with ratification of Agenda 21, the 1998 UNESCO Intergovernmental Conference on Cultural Policies for Development in Stockholm, the 1998 joint World Bank-UNESCO Conference on Culture in Sustainable Development–Investing in Cultural and Natural Endowments, the 2005 International Conference on World Heritage and Contemporary Architecture in Vienna, the 2005 ICOMOS General Assembly on the Setting of Monuments and Sites in Xi'an, and the 2008 ICOMOS General Assembly on the Spirit of Place in Québec.

Desiring to supplement and extend the application of the standards and principles laid down in existing international instruments,

Having before it proposals concerning the historic urban landscape as an approach to urban heritage conservation, which appear on the agenda of the 36th session of the General Conference as item 8.1,

Having decided at its 35th session that this issue should be addressed by means of a recommendation to Member States,

1. *Adopts*, this 10th day of November 2011, the present Recommendation on the Historic Urban Landscape;

2. *Recommends* that Member States adopt the appropriate legislative institutional framework and measures, with a view to applying the principles and norms set out in this Recommendation in the territories under their jurisdiction;

3. *Also recommends* that Member States bring this Recommendation to the attention of the local, national and regional authorities, and of institutions, services or bodies and associations concerned with the safeguarding, conservation and management of historic urban areas and their wider geographical settings.

Introduction

1. Our time is witness to the largest human migration in history. More than half of the world's population now lives in urban areas. Urban areas are increasingly important as engines of growth and as centres of innovation and creativity; they provide opportunities for employment and education and respond to people's evolving needs and aspirations.

2. Rapid and uncontrolled urbanization, however, may frequently result in social and spatial fragmentation and in a drastic deterioration of the quality of the urban environment and of the surrounding rural areas. Notably, this may be due to excessive building density, standardized and monotonous buildings, loss of public space and amenities, inadequate infrastructure, debilitating poverty, social isolation, and an increasing risk of climate-related disasters.

3. Urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the liveability of urban areas, and fosters economic development and social cohesion in a changing global environment. As the future of humanity hinges on the effective planning and management of resources, conservation has become a strategy to achieve a balance between urban growth and quality of life on a sustainable basis.

4. In the course of the past half century, urban heritage conservation has emerged as an important sector of public policy worldwide. It is a response to the need to preserve shared values and to benefit from the legacy of history. However, the shift from an emphasis on architectural monuments primarily towards a broader recognition of the importance of the social, cultural and economic processes in the conservation of urban values, should be matched by a drive to adapt the existing policies and to create new tools to address this vision.

5. This Recommendation addresses the need to better integrate and frame urban heritage conservation strategies within the larger goals of overall sustainable development, in order to support public and private actions aimed at preserving and enhancing the quality of the human environment. It suggests a landscape approach for identifying, conserving and managing historic areas within their broader urban contexts, by considering the interrelationships of their physical forms, their spatial organization and connection, their natural features and settings, and their social, cultural and economic values.

6. This approach addresses the policy, governance and management concerns involving a variety of stakeholders, including local, national, regional, international, public and private actors in the urban development process.

7. This Recommendation builds upon the four previous UNESCO recommendations concerning heritage preservation, and recognizes the importance and the validity of their concepts and principles in the history and practice of conservation. In addition, modern conservation conventions and charters address the many dimensions of cultural and natural heritage, and constitute the foundations of this Recommendation.

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I. Definition

8. The historic urban landscape is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of "historic centre" or "ensemble" to include the broader urban context and its geographical setting.

9. This wider context includes notably the site's topography, geomorphology, hydrology and natural features, its built environment, both historic and contemporary, its infrastructures above and below ground, its open spaces and gardens, its land use patterns and spatial organization, perceptions and visual relationships, as well as all other elements of the urban structure. It also includes social and cultural practices and values, economic processes and the intangible dimensions of heritage as related to diversity and identity.

10. This definition provides the basis for a comprehensive and integrated approach for the identification, assessment, conservation and management of historic urban landscapes within an overall sustainable development framework.

11. The historic urban landscape approach is aimed at preserving the quality of the human environment, enhancing the productive and sustainable use of urban spaces, while recognizing their dynamic character, and promoting social and functional diversity. It integrates the goals of urban heritage conservation and those of social and economic development. It is rooted in a balanced and sustainable relationship between the urban and natural environment, between the needs of present and future generations and the legacy from the past.

12. The historic urban landscape approach considers cultural diversity and creativity as key assets for human, social and economic development, and provides tools to manage physical and social transformations and to ensure that contemporary interventions are harmoniously integrated with heritage in a historic setting and take into account regional contexts.

13. The historic urban landscape approach learns from the traditions and perceptions of local communities, while respecting the values of the national and international communities.

II. Challenges and opportunities for the historic urban landscape

14. The existing UNESCO recommendations recognize the important role of historic areas in modern societies. These recommendations also identify a number of specific threats to the conservation of historic urban areas, and provide general principles, policies and guidelines to meet such challenges.

15. The historic urban landscape approach reflects the fact that both the discipline and practice of urban heritage conservation have evolved significantly in recent decades, enabling policy-makers and managers to deal more effectively with new challenges and opportunities. The historic urban landscape approach supports communities in their quest for development and adaptation, while retaining the characteristics and values linked to their history and collective memory, and to the environment.

16. In the past decades, owing to the sharp increase in the world's urban population, the scale and speed of development, and the changing economy, urban settlements and their historic areas have become centres and drivers of economic growth in many regions of the world, and have taken on a new role in cultural and social life. As a result, they have also come under a large array of new pressures, including:

Urbanization and globalization

17. Urban growth is transforming the essence of many historic urban areas. Global processes have a deep impact on the values attributed by communities to urban areas and their settings, and on the perceptions and realities of their inhabitants and users. On the one hand, urbanization provides economic, social and cultural opportunities that can enhance the quality of life and traditional character of urban areas; on the other hand, the unmanaged changes in urban density and growth can undermine the sense of place, the integrity of the urban fabric, and the identity of communities. Some historic urban areas are losing their functionality, traditional role and populations. The historic urban landscape approach may assist in managing and mitigating such impacts.

Development

18. Many economic processes offer ways and means to alleviate urban poverty and to promote social and human development. The greater availability of innovations, such as information technology and sustainable planning, design and building practices, can improve urban areas, thus enhancing the quality of life. When properly managed through the historic urban landscape approach, new functions, such as services and tourism, are important economic initiatives that can contribute to the well-being of the communities and to the conservation of historic urban areas and their cultural heritage while ensuring economic and social diversity and the residential function. Failing to capture these opportunities leads to unsustainable and unviable cities, just as implementing them in an inadequate and inappropriate manner results in the destruction of heritage assets and irreplaceable losses for future generations.

Environment

19. Human settlements have constantly adapted to climatic and environmental changes, including those resulting from disasters. However, the intensity and speed of present changes are challenging our complex urban environments. Concern for the environment, in particular for water and energy consumption, calls for approaches and new models for urban living, based on ecologically sensitive policies and practices aimed at strengthening sustainability and the quality of urban life. Many of these initiatives, however, should integrate natural and cultural heritage as resources for sustainable development.

20. Changes to historic urban areas can also result from sudden disasters and armed conflicts. These may be short lived but can have lasting effects. The historic urban landscape approach may assist in managing and mitigating such impacts.

III. Policies

21. Modern urban conservation policies, as reflected in existing international recommendations and charters, have set the stage for the preservation of historic urban areas. However, present and future challenges require the definition and implementation of a new generation of public policies identifying and protecting the historic layering and balance of cultural and natural values in urban environments.

22. Conservation of the urban heritage should be integrated into general policy planning and practices and those related to the broader urban context. Policies should provide mechanisms for balancing conservation and sustainability in the short and long terms. Special emphasis should be placed on the harmonious, integration of contemporary interventions into the historic urban fabric . In particular, the responsibilities of the different stakeholders are the following:

(a) Member States should integrate urban heritage conservation strategies into national development policies and agendas according to the historic urban landscape approach. Within this framework, local authorities should prepare urban development plans taking into account the area's values, including the landscape and other heritage values, and features associated therewith;

(b) Public and private stakeholders should cooperate, *inter alia*, through partnerships to ensure the successful application of the historic urban landscape approach;

(c) International organizations dealing with sustainable development processes should integrate the historic urban landscape approach into their strategies, plans and operations;

(d) National and international non-governmental organizations should participate in developing and disseminating tools and best practices for the implementation of the historic urban landscape approach.

23. All levels of government – local, regional, national/federal, – aware of their responsibility – should contribute to the definition, elaboration, implementation and assessment of urban heritage conservation policies. These policies should be based on a participatory approach by all stakeholders and coordinated from both the institutional and sectorial viewpoints.

IV. Tools

24. The approach based on the historic urban landscape implies the application of a range of traditional and innovative tools adapted to local contexts. Some of these tools, which need to be developed as part of the process involving the different stakeholders, might include:

(a) **Civic engagement tools** should involve a diverse cross-section of stakeholders, and empower them to identify key values in their urban areas, develop visions that reflect their diversity, set goals, and agree on actions to safeguard their heritage and promote sustainable development. These tools, which constitute an integral part of urban governance dynamics, should facilitate intercultural dialogue by learning from communities about their histories, traditions, values, needs and aspirations, and by facilitating mediation and negotiation between groups with conflicting interests.

(b) **Knowledge and planning tools** should help protect the integrity and authenticity of the attributes of urban heritage. They should also allow for the recognition of cultural significance and diversity, and provide for the monitoring and management of change to improve the quality of life and of urban space. These tools would include documentation and mapping of cultural and natural characteristics. Heritage, social and environmental impact assessments should be used to support and facilitate decision-making processes within a framework of sustainable development.

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(c) **Regulatory systems** should reflect local conditions, and may include legislative and regulatory measures aimed at the conservation and management of the tangible and intangible attributes of the urban heritage, including their social, environmental and cultural values. Traditional and customary systems should be recognized and reinforced as necessary.

(d) **Financial tools** should be aimed at building capacities and supporting innovative income-generating development, rooted in tradition. In addition to government and global funds from international agencies, financial tools should be effectively employed to foster private investment at the local level. Micro-credit and other flexible financing to support local enterprise, as well as a variety of models of partnerships, are also central to making the historic urban landscape approach financially sustainable.

V. Capacity-building, research, information and communication

25. Capacity-building should involve the main stakeholders: communities, decision-makers, and professionals and managers, in order to foster understanding of the historic urban landscape approach and its implementation. Effective capacity-building hinges on an active collaboration of these main stakeholders, aimed at adapting the implementation of this Recommendation to regional contexts in order to define and refine the local strategies and objectives, action frameworks and resource mobilization schemes.

26. Research should target the complex layering of urban settlements, in order to identify values, understand their meaning for the communities, and present them to visitors in a comprehensive manner. Academic and university institutions and other centres of research should be encouraged to develop scientific research on aspects of the historic urban landscape approach, and cooperate at the local, national, regional and international level. It is essential to document the state of urban areas and their evolution, to facilitate the evaluation of proposals for change, and to improve protective and managerial skills and procedures.

27. Encourage the use of information and communication technology to document, understand and present the complex layering of urban areas and their constituent components. The collection and analysis of this data is an essential part of the knowledge of urban areas. To communicate with all sectors of society, it is particularly important to reach out to youth and all under-represented groups in order to encourage their participation.

VI. International cooperation

28. Member States and international governmental and non-governmental organizations should facilitate public understanding and involvement in the implementation of the historic urban landscape approach, by disseminating best practices and lessons learned from different parts of the world, in order to strengthen the network of knowledge-sharing and capacity-building.

29. Member States should promote multinational cooperation between local authorities.

30. International development and cooperation agencies of Member States, non-governmental organizations and foundations should be encouraged to develop methodologies which take into account the historic urban landscape approach and to harmonize them with their assistance programmes and projects pertaining to urban areas.

APPENDIX

Glossary of definitions

Historic area/city (from the 1976 Recommendation)

"Historic and architectural (including vernacular) areas" shall be taken to mean any groups of buildings, structures and open spaces including archaeological and palaeontological sites, constituting human settlements in an urban or rural environment, the cohesion and value of which, from the archaeological, architectural, prehistoric, historic, aesthetic or sociocultural point of view are recognized. Among these "areas", which are very varied in nature, it is possible to distinguish the following "in particular: prehistoric sites, historic towns, old urban quarters, villages and hamlets as well as homogeneous monumental groups, it being understood that the latter should as a rule be carefully preserved unchanged.

Historic urban area (from the ICOMOS Washington Charter)

Historic urban areas, large and small, include cities, towns and historic centres or quarters, together with their natural and man-made environments. Beyond their role as historical documents, these areas embody the values of traditional urban cultures.

Urban heritage (from European Union research report N° 16 (2004), *Sustainable development of Urban historical areas through and active Integration within Towns* – SUIT)

Urban heritage comprises three main categories:

- Monumental heritage of exceptional cultural value;
- Non-exceptional heritage elements but present in a coherent way with a relative abundance;
- New urban elements to be considered (for instance):
  - The urban built form;
  - The open space: streets, public open spaces;
  - Urban infrastructures: material networks and equipments.

Urban conservation

Urban conservation is not limited to the preservation of single buildings. It views architecture as but one element of the overall urban setting, making it a complex and multifaceted discipline. By definition, then, urban conservation lies at the very heart of urban planning.

Built environment

The built environment refers to human-made (versus natural) resources and infrastructure designed to support human activity, such as buildings, roads, parks, and other amenities.

Landscape approach (from the International Union for Conservation of Nature – IUCN, and the World Wildlife Fund – WWF)

The landscape approach is a framework for making landscape-level conservation decisions. The landscape approach helps to reach decisions about the advisability of particular interventions (such as a new road or plantation), and to facilitate the planning, negotiation and implementation of activities across a whole landscape.

Historic urban landscape

(see definition in paragraph 9 of the Recommendation)

Setting (from the ICOMOS Xi'an Declaration)

The setting of a heritage structure, site or area is defined as the immediate and extended environment that is part of, or contributes to, its significance and distinctive character.

Cultural significance (from the ICOMOS Australia Burra Charter)

Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups.