Harar Jugol, the Fortified Historic Town

DATE OF INSCRIPTION: 16 July 2006

ETHIOPIA - Harari

1.b State, Province or Region: Ethiopia - Harari

1.d Exact location: N 09 19 00 E 42 07 00

Harar Jugol is an outstanding example of a traditional human settlement, representative of cultural interaction with the environment. The social and spatial structure (afocha) and the language of the people all reflect a particular and even uniqueness to Harar Jugol.

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

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

Criterion (v): Harar Jugol with its surrounding landscape is an outstanding example of a traditional human settlement, representative of cultural interaction with the environment. The social and spatial structure (afocha) and the language of the people all reflect a particular and even uniqueness relationship that there developed with the environment. The cultural and physical relationships with the territory have survived till today, but they are also vulnerable to irreversible change under the impact of modern globalizing world.

BRIEF DESCRIPTIONS

The fortified historic town of Harar is located in the eastern part of the country on a plateau with deep gorges surrounded by deserts and savannah. The walls surrounding this sacred Muslim city were built between the 13th and 16th centuries. Harar Jugol, said to be the fourth holiest city of Islam, numbers 82 mosques, three of which date from the 10th century, and 102 shrines. The most common houses in Harar Jugol are traditional townhouses consisting of three rooms on the ground floor and service areas in the courtyard. Another type of house, called the Indian House, built by Indian merchants who came to Harar after 1887, is a simple rectangular two-storied building with a veranda overlooking either street or courtyard. A third type of building was born of the combination of elements from the other two. The Harari people are known for the quality of their handicrafts, including weaving, basket making and book-binding, but the houses with their exceptional interior design constitute the most spectacular part of Harar’s cultural heritage. This architectural form is typical, specific and original, different from the domestic layout usually known in Muslim countries. It is also unique in Ethiopia. Harar was established in its present urban form in the 16th century as an Islamic town characterized by a maze of narrow alleyways and forbidding facades. From 1520 to 1568 it was the capital of the Harari Kingdom. From the late 16th century to the 19th century, Harar was noted as a centre of trade and Islamic learning. In the 17th century it became an independent emirate. It was then occupied by Egypt for ten years and became part of Ethiopia in 1887. The impact of African and Islamic traditions on the development of the town’s specific building types and urban layout make for the particular character and even uniqueness of Harar.
HARARI PEOPLE NATIONAL REGIONAL STATE
City of HARAR
ETHIOPIA

HARAR JUGOL

NOMINATION OF PROPERTIES
FOR INCLUSION ON THE WORLD HERITAGE LIST

January 2004

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1. Identification of the Property

a. Country

Ethiopia.

b. State, Province, or Region

*Harari Region*

Harar is a town lying to the East of an administrative territory to which it has given its name, the Harari region, which is one of the ten regions forming the federal state of Ethiopia. This region has an area of 343,2 square kilometers with a perimeter of 113 kilometers and is entirely surrounded by the huge region known as *Oromiya*.

c. Name of property

Harar, Jugol, the fortified historical town.

d. Exact location on map and indication of geographical coordinates to the nearest second

Harar is situated at the extreme North of the basin of the river *Wabi Shebele* about 20 kilometers from the point where the waters divide which marks the frontier between this basin and that of the River *Awash*. According to the GeOnet Name Service (GNS) Harar coordinates are N 09° 19’ 00’’; E 42° 07’ 00’’.

e. Maps and / or plans showing boundary of area proposed for inscription and any buffer zone

The boundary of area proposed for inscription and the buffer zone are both shown on the orthophoto map “proposed perimeter for inscription”, scale 1/5 000.

Others graphics documents included in the nomination:

1-1 Map of Ethiopia
1-2 Map of Harar town, scale: 1/10 000° (CIRPS University of Rome, 2002)
1-3 Aerial view of Harar, scale: 1/10 000°
1-4 Proposed perimeter for Inscription, scale: 1/5 000° (A.E.P.AU.MED, 2003)
3-1a Cultural Heritage of Harar: Mosques, islamic holy graves and traditional houses: location (CIRPS University of Rome, 2003)
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f. Area of property proposed for inscription and proposed buffer zone if any.

Area proposed for registration: Jugol, the old town within the ramparts (forty-eight hectares). The property proposed for registration is the old town (Jugol)\(^1\) in its entirety contained within the ramparts built in the XVIth century. It is situated at the extreme East of the present town of Harar and marks the frontier between the new town and a vast agricultural space which opens on to the Levant. It covers an area of forty-eight hectares and is still today the cultural and religious center of the whole city.

**Buffer zone:**
A “buffer zone” has to be defined in order to protect this area proposed for registration. The history of Harar shows the close ties which have always linked Jugol to its immediate surroundings. Its rivers and springs were the starting point of an elaborate irrigation system. Today, these areas provide the means for local practices linked to the collection of water, personal hygiene, washing clothes and market gardening. This natural ‘outer suburb’ (the *ge-fage*)\(^2\), where there is very little building, will serve as a protection for the whole of the registered property and its preservation will enable the enhancement of the integrity of the urban landscape.

In this connection, let us quote Jara Haile Maryam: “Since the historic town is part of the whole city, conservation should not be restricted only to the Old Town. Rather, it should consider the boundaries, and maintain a relationship and unity between the Old Town and the surrounding. The conservation of the Old City depends very much on the future of other parts of the city. Any radical change will inevitably affect either side”\(^3\).

The proposed buffer zone covers an area of fifty-two hectares. This zone was determined according to the natural and urban characteristics that define the space surrounding Jugol.

- The most extensive area of the buffer zone is to be found in the southeastern part of the property, encompassing the river and its springs that are part of the Harari cultural

\(^1\) *Jugol* means « the wall » in the Harari language C.C.GIBB, 1997, p.277. By extension, this word refers to the oldest part of Harar contained within these walls.

\(^2\) C.C.GIBB, 1997, p 277 and 278. *ge* = the town ; *ge fage* = the garden of the town.

\(^3\) 1990, p. 412.
heritage. In addition the widening of the buffer zone in the Southeast is justified by the need to preserve the integrity of the view and landscape that spread out sloping gently towards the countryside, further to the East.

- The buffer zone narrows little by little towards the East, while at the same time includes the river, its springs and the undeveloped slopes of Mount Hakim.
- To the far east of the property, near Duc Bari, the zone encompasses an interesting and cohesive group of administrative buildings built by the Italians between 1936 and 1943, as well as a spring that was also discovered and harnessed by them at the same time.

In the Northwest, the buffer zone includes the second largest river of the city along with its banks, then narrows to the east juxtaposing the existing housing.

2. Justification for inscription

a. Statement of significance

Harar expresses the influence during a long period (almost ten centuries) of an original Islamic culture on the development of a city and its typical urban planning. The creation of religious buildings, as mosques and tombs, as well as specific original houses in Harar gives evidence of an Harari cultural tradition still alive, practiced (especially the religious and social one) and well preserved by the inhabitants.

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

Harar is said to be the fourth holy city of Islam, partly based on the fact that the Ethiopian kingdom welcomed the Prophet followers when they had to escape from Arabia. The great number of religious buildings within the historical town gives an evidence of it. It is also one of the major historical cities in Africa, and the only one in Ethiopia (the city contains 82 mosques and more than 90 shrines scattered within the dense urban residential fabric).

The history of Harar as a place of interest dates back to the mid-10th century. According to tradition, some 44 Muslim people entered the Harar region at that time from South Arabia to convert local people into Islam. Among them Sheikh Abadir is the most famous one and still considered to be the founder of the city. The city developed as a major center of commercial products which were transported from and to Ethiopia via the port of Zeila by came caravans. The city was then part of the Muslim sultanate of Aussa and took a significant part in the 16th century war against the Christian Abyssian armies, under the rule of Ahmed ibn-Ibrahim al Ghazi, the Gragn, whose nephew Nur Ibn alwazir Mujahid, was the builder of the city walls. Harar became an independent city-state in 1647 until the Egyptian occupation of 1875. In 1887 it was conquered by the Christian Emperor Menelik II and became an integral part of the Ethiopian Empire. Indian merchants, Christian and Oromo people established within the city. A new town was built in the eastern outskirts of the city,
outside the walls, under the Italian occupation. But contemporary activities do not spoil the traditional aspect of the city and are integrated within the historical fabric, giving life to the historical core of Harar.

During the last three centuries Harar was an isolated Muslim urban settlement opposed to the Ethiopian Christian Empire. From that situation the city developed an autonomous culture based upon commercial trade and strong religious practices. This isolation within a Christian context certainly explains the fact that the Harari culture was carefully maintained by its inhabitants, feeling that their identity in Ethiopia had to do with the preservation of their Muslim traditional values and artifacts.

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

The most spectacular part of the cultural Heritage is certainly the traditional Harari house, whose architectural form is very typical, specific and original, very different from the domestic lay out usually known in Muslim countries, although reminiscent of the coastal Arab architecture. Their style is unique in Ethiopia and their interior design quite exceptional. When Harari people mention the “Harari culture” they actually refer to the beauty of their houses, which they are very proud. At the end of the 19th century Indian merchants built new houses whose wooden verandas defined a different urban landscape and influenced the construction of Indian/Harari houses. Their architectural and ornamental qualities are now part of the Harari cultural heritage. The city is very well preserved, and few modern buildings have damaged the traditional architectural typologies.

b. Comparative analysis

The Horn of Africa has been the site of developments in trade since Roman times with both Arab and Indian traders; it was the traders from the Arabian Peninsula who introduced Islam. The town of Harar in South East Ethiopia originated and developed in these various contacts. On the trade route linking the Red Sea with the center of Ethiopia, Harar competed with the ports of Zeila and Berbera (now in Somalia) which were the major trading centers. The town was known for its excellence in the fields of religious teaching, medicine and trade and its influence was felt throughout the region of the Horn of Africa. It is comparable to the town of Zabid (Heritage List 1993, criteria ii, iv, vi) since the two towns each developed a unique and original form of architecture. Certain architectural specificities in the layout of the rooms in the houses but also in the ways they were used seem to demonstrate the influence of Zabid on Harar. But Harar remains the best preserved example and is quite unique of its type: its architectural characteristics, houses, tombs and mosques and the good state of preservation of its urban fabric – which is not the case in Zabid – are proof of the extent to which the people of Harar are proud of their urban culture and have succeeded in preserving it.

Like Lamu (Heritage List, 2001, criteria ii, iv, vi) Harar was a major commercial pole before other towns replaced it in this role and, as a result, has been subject to numerous foreign influences. We can speak of Swahili influences in Harar, particular at the level of the motifs and the sculpted floral engravings on the doors and the casing of the beams within the traditional Harari houses. The presence of what are known as “Indian” houses in Harar, built by the Indian community at the end of the XIXth century, with their outside verandas made of
wood, recalls the town of Lamu. Like the latter, Harar is a rare example of the way in which East Africa was peopled and has successfully preserved its social and cultural integrity until our times.

Harar in some ways resembles Zabid and Lamu, due to similar influences and characteristics but nevertheless it does have its own specificities: Harar, which is still almost intact, is the only vestige in the whole of Ethiopia of a town originating in the contact of Africa with Islam. It was the first urban center in Ethiopia and throughout the centuries following its foundation it has succeeded in preserving a special form of urban culture and should be the ideal complement to the sites which have already been listed on the World Heritage List.

c. Authenticity / Integrity

Harar preserved almost completely its authenticity and integrity, i.d. its urban fabric, heritage of a rich Harari Muslim traditional culture. The historical part of the contemporary city is well defined, limited, and clearly identified by its 16th century surrounding walls, located between the new town whose construction started under Italian occupation on the western periphery, and the rural countryside on the eastern part.

Most of the 18th and 19th buildings are still there, even if some of them have been replaced when the city was conquered by Menelik II in 1887. It is the case, for example, of the main central mosque replaced by a Christian circular church just after the conquest. At that period Indian merchants established within the walled city and constructed relatively large houses, higher than the traditional ones, with wooden verandas built upon their facades, giving a new image to the Harari urban landscape. Some of them are outstanding and beautiful mansions, like the RIMBAUD house, which has been recently rehabilitated and welcomes the municipal library and cultural center. Besides the fact that these Indian residential typology is recent (end of the 19th century and beginning of the 20th century) and different from the Harari traditional one, it is a major architectural contribution to the urban history of the city. These houses are evidently part, now, of the Harari cultural heritage.

In 1936 a new straight street has been realized during the Italian occupation, within the traditional fabric, from a new western gate to the central main square of the city, allowing the cars to get into the core of the city. But due to the fact that the buildings constructed along this main thoroughfare have a modest scale (only one or two floors above the street level) the whole street was successfully integrated into the city. Welcoming new activities, it even gave a new life to the traditional Jugol. The rest of the fabric (90%) remained what it was before the Christian conquest, with a dense architectural fabric and a complex set of narrow and dead end streets. Most of the buildings have been well preserved, except the main central mosque whose facade has been, unfortunately, badly reconstructed. This pretty good state of preservation concerns especially the numerous mosques and tombs which, because they are still in use, are correctly maintained. It concerns also the architectural landscape of the city, with its masonry blind walls, without any openings, which protect the privacy of the family houses and even the intimacy of the religious buildings.

The Harari houses, which represent the most important part of the architectural built structures of the city, are the most spectacular and valuable elements of the traditional heritage of Jugol. Simple masonry blocks from outside, related to the courtyard, the family
architectural units present a very spectacular interior lay out and decor. The great majority of them have been preserved and represent an exceptional traditional artifact. Different elements are specific to the Harari house: the masonry benches built in the main space, their use and their significance, the numerous and varied niches which decorate the walls, the baskets and plates exhibited on the walls, and other architectural and decorative items, display an outstanding and original domestic interior. All of them create a very singular type of room which associates architecture, ornament and handicraft. Furthermore, the families living in these houses, being very proud of living in such a beautiful house, are very concerned with the preservation and protection of their physical private environment. Consequently, very few of them have been transformed and “modernized”. Compared with the majority of the traditional Arab cities in Islamic countries, we must admit that the historical core of Harar, expression of an authentic culture, represents an exceptional case of good preservation.

d. Criteria under which inscription is proposed

The city of Harar corresponds to the category which is described in the paragraph 23 of the Orientations guiding the World Heritage Convention: “groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, have of outstanding universal value from the point of view of history, art or science”.

Within this category, it corresponds to the following criteria:

(a) ii: “exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts or town planning and landscape design”.

(a) iii: “bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared”.

(a) iv: “be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates a significant stage in human history”.

(a) v: “be an outstanding example of a traditional human settlement or land-use which is a representative of a culture, especially when it has become vulnerable under the impact or irreversible change”.

It corresponds also:

- to the category described in the paragraph n° 27 (ii): “…a living historical city which will have to evolve with the social, economical and cultural changes, which makes more difficult all evaluation according to the criteria of authenticity and uncertain the definition of a conservation policy.”

- to the category described of the paragraph n° 29 (ii): “a city with an evolutionary character which has preserved a spatial organization and structural characteristics of different successive periods of its history. In that case the historical part is clearly limited”.
- to the category described of the paragraph n° 29 (iii): “an historical center which exactly corresponds to the perimeter of the old city, now included in the modern city. In that case it is necessary to precisely limit the property to inscribe it in its large historical dimensions and to forecast a specific treatment for its immediate environment”.

To summarize we might say that Harar represents an eminent example of human settlement which successfully developed and has been maintained until today, keeping its urban organization, its specific religious and domestic architecture, and having a vivacious cultural and social traditions:

- **The environmental criteria.** The city is established in a remarkable site, bordered at the North and the South by two rivers. Its important urban growth since a few decades, being concentrated on the western side outside the walls, could preserve the image of an traditional city surrounded by an agricultural landscape strongly structured by terrace cultures. The city is an urban settlement of 48 hectares still limited by a 3 342 meters long city wall. The site offers 60 meters difference between the high and the low parts of the city, offering a diversity and a quality to the urban landscape such as visual surprises, picturesque views onto agricultural lands and the surroundings mountains.

- **The architectural criteria.** Harar has a very harmonious and totally singular architectural housing typology, as well as remarkable mosques and tombs which, although being very specific during numerous centuries, could integrate several recent external influence like, concerning the houses, the Indian influence.

- **The cultural criteria.** The inhabitants have maintained their customs and specific rituals, and especially the original organization of their afochas which is a significant part of their social life. They were also able to manage and maintain the city, including their ethnical diversity (Harari, Amhara, Somali, Guraghe, Oromos, Pakistanis, Egyptians, …). Elements which participate to the existence of a strong authentic cultural tradition which could achieve the synthesis of a Muslim urbanization associated with Ethiopian local traditions. The city has kept alive an handcraft industry and traditional arts such as basket-making, pottery and bookbinding. Numerous Koran preserved or collected by some mosques or private owners as well as the memory of traditional Harari music prove the richness and refinement of the contemporary Harari culture.

3. Description

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<th>a. Description of Property</th>
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**1. Social Structure and Spatial Organization**

The social life of the inhabitants of Harar is organized around two systems—one, religious, with the afocha, and the other institutional, with the kebele.

The historical center of the city is traditionally organized in five neighborhoods that correspond to the five city gates—Asmaadin Bari, Badro Bari, Suqutat Bari, Argoba Bari and Assum Bari. Traditional narratives relate that mosques were founded in each of these
neighborhoods to answer to the religious customs of forty families.

1.1. The Afocha

The traditional associations called *afocha* are neighborhood communities that run the daily life of Harar citizens, particularly in regard to the rites of passage such as weddings and funerals. Each married adult is expected to belong to an *afocha*, that he joins because of physical proximity and that he adopts through a hereditary transmission process. In this way certain individuals represent their families for more than six generations in the same *afocha*, which goes to explain today how one might live in a neighborhood other than that where the association is to be found. The association can include up to a hundred members of the same sex—as there are *afochas* for men and *afochas* for women.

An *afocha* is made up of nine officials—a president, a treasurer, a secretary, a coordinator responsible for funereal ceremonies, someone responsible for noting those late and those absent, another in charge of telephoning members of the group to inform them of a death, a vice president, a vice treasurer, a vice secretary. Each member is required to pay a contribution to the association and, when he is absent or late in attending a reunion, he can be asked to pay a fine.

When there is a wedding or funeral, each member participates in the ceremony in one way or another—one is responsible for digging the grave, another to carry the dead, etc. When there’s a death, the *afocha* attributes a sum of money to the family of the deceased, a sum that can vary according to the association in question. The *afocha* thus is a traditional system that maintains social cohesion among Harari citizens through solidarity and respect for the rules of life in society and within the religion. There are also *afochas* within other groups living in the city such as the Oromos and the Ahmarinyas (in this case the association is called *eder*).

1.2. The kebele

The city is also divided into seven administrative urban units that are recognized by the name *kebele*. This Amharic system was institutionalized under the DERG regime in 1974 and is dependent on the “Harari Peoples Regional State.” The region is divided into 19 *kebele* and 17 associations of peasants, thus a total of 36 administrative divisions. Jugol is divided into seven *kebele* that define the present-day major neighborhoods and are superimposed upon the five traditional divisions of the *Bari*.

Each *kebele* has a team that meets in a locale within the defined zone. Eight people make up such a team—the director, an assistant, a secretary, a treasurer, three jurists and a collector. The city inhabitants elect the committee and its director. Their role is to oversee that the law is respected and supervise the collection of rent from those houses belonging to the government. It is also the only institution within the city that allows citizens to establish ties with the government by functioning as a relay. In the case of a petition or request, it is thus to the *kebele* that an inhabitant appeals in the first place. The role of the *kebele* is thus to facilitate access to healthcare, to deliver building permits, to give legal counsel. However, the director must refer to higher authority to make decisions. The link between the *kebele*, the *afocha* or the *eder* could operate in regard to public spaces and construction—the *afochas* could be responsible for collecting monies with the prospect of intervening onto the city’s
public space.

GLOSSARY

Afocha: community of married adults, of men or of women, that basically organizes weddings and funerals, sometimes ceremonies in tombs.

Bari: gate to the city

Kebele: administrative body limited physically or geographically, corresponding to an arrondissement or district

Eder: afocha of an Amharic group

1.3. The structure of the city.

The historical city is surrounded by a continuous wall interrupted by six gates, one of which – the Harar Gate (Duk Bari) - is recent. Obviously the gates are located according to the main roads connecting the city to its surrounding regions. The Asmaadin gate allowed the entrance of the city from the west into what was the main east-west street before its enlargement by the Italian administration after 1936. The Assum Gate is related to the north, the Argob Gate to the east, the Suqutat Gate to south-east, the Badro Gate to the south. All these gates are opened to streets which lead to the central area of the city. To the five original gate corresponded five neighborhoods: Asmaadin Bari, Assum Bari, Argob Bari, Suqutat Bari and Badro Bari, which do not exist, as such, anymore.

The historical city has a typical Islamic urban structure, with its surrounding walls and its religious center occupied, until 1887 by the central mosque and market. All the public buildings, including some modern facilities (like the hospital) are located in a central public area whose triangular shape is limited by: - the municipal hall on the western part of Faras Magala (horse market) facing the Medhane alem Church (which was constructed over the ancient great central mosque), - the main Mosque (Mosque Jamia) and the nearby hospital close to the Catholic Church and school on the eastern part, - and the Gidir Magala (central market) located on the southern part.

Located on the Faras Magala Square, this Orthodox church was built on the site of the Great Mosque destroyed by Menelik II in 1887. It was built of hewn stone according to the plans of the Italian engineer Luigi Robecchi-Bricchetti, and is related to the traditional type of circular church predominant in Ethiopia from the 16th century. This church is indeed laid out on an octagonal plan and is surrounded by an exterior gallery accessible by steps. Inside, two square halls are reserved for the altar but are not accessible to the faithful who pray in a circular space that surrounds the central element in which is to be found a place reserved for women, separated by a curtain. Along the interior wall, which is circular and surrounds the two square halls, are paintings that represent episodes from the Bible.
This central area is connected to the western gate (Harar gate) by the "straight street", main modern thoroughfare bordered by contemporary dresses and utilities shops. It is also related to the central great market (Gidir Magala) by Makina Girgir street (Sewing Machine street), a sloppy street bordered by traditional fabric shops, dressmakers and open air tailors. Therefore there is a continuous commercial spine which structures the city from the western gate to the central market. But the concentration of contemporary commercial activities along the main street has to be differentiated from the traditional activities which are still concentrated along Makina Girgir street, in-between the two main open public spaces of the city (Faras Magala and Gidir Magala). Yet this structural thoroughfare is very typical of the city, and certainly specific to its Islamic urban tradition.

Harar contained 99 mosques, from which only 82 remain, as well as 103 shrines dedicated to Muslim saints, scattered within the urban fabric for a daily use. The two major mosques were located on the higher point of the city (the central one has been demolished and replaced by the church), very close to the center, not far from the tomb of Emir Nur, the builder of the city walls. On the contrary the tomb of Sheikh Abadir, the famous founder of the Holy city, is located on the south-east periphery of the city, nearby the city wall, in the middle of a large plot under the shadow of two huge sycamores. Most of the mosques are small, without minaret, with a single space prayer room, a tiny courtyard and a stair going up to the terrace used for the prayers calls.

Since the commercial activities are concentrated along the main thoroughfare and the major market places of the city the urban fabric remains mainly residential and homogeneous, especially in the south eastern area of the city. The studies recently undertaken allowed the identification of three housing types (see below).

The existing state of the urban and architectural fabric in Harar is pretty good, especially if we compare it to the Arab cities in the Islamic world. A large majority of the traditional houses are still well kept (between 80 and 85%), including their inner ornament and decoration. Few contemporary transformations are visible along the existing streets of the walled city and their present aspect seems to be similar to the XIXth century aspect which can be seen on historical photographs.

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4 Surveys and urban analysis have been made by students of the post grade program « Cities, Architecture and Patrimony. Maghreb and Near East » in 3 workshops which occur from 2001 to 2003 in Harar.
Most of the inhabitants were peasants and worked during the day in their fields, but the aspect of the houses is very urban, excluding rural activities from the family unit. On the contrary, the houses of the Argobba villages which surround the city, although they have a similar plan, include cooking activities and shelter the cattle within the family unit itself. Originally the walls were made up of brown stones assembled with earth and gave a dark color to the streets. Recently many walls have been covered by limestone mortar and whitewashed for a better protection of the masonry, changing the dark colored aspect of the streets.

2. The immediate surroundings of Jugol

When walking in Jugol one is constantly reminded of the landscape which surrounds the town. The topography of the site, the pattern of the streets and the squares which are concentrated in the highest parts of the town do indeed offer views of the slopes of Mount Hakim in the South and the agricultural area of Aw Omar to the East recalling the close link which has always existed between Harar and its immediate environment.

2.1. The myth of a dry village

According to legend, in no circumstances should water ever enter the town and if this rule was not observed, it would lead to the fall of Harar. This legend, inscribed in the collective subconscious of the inhabitants, doubtless partly explains the relationship which the Harari have today with water. In material terms, there is a lack of devices for collecting rain water for the house and the maintaining of all the uses of water (for washing, cleaning clothes,
and collecting drinkable water) outside the ramparts. Until the XXth century, only the water required for drinking, cooking and washing everyday dishes (not dishes for festivals and ceremonies) was allowed inside the walls. As a result the springs situated near the ramparts have always played an essential role in the life of the city. At each of the five doors to the old town there was a spring which afforded the inhabitants of the five traditional areas the possibility of washing themselves and their clothes, and of supplying themselves with drinking water. No cleaning whatsoever of either the body, or clothes, was to take place inside the ramparts, thus avoiding soiling Harar.

The prohibition to bring water inside the town and the rejection of practices associated with it to outside the ramparts refers us to the vision of a dry town which has formed a special relationship with its immediate environment. The functions associated with the supply of water and with anything dirty have been off-loaded to the immediate surroundings. Thus the neighbourhood of the ramparts and in the first instance, the rivers, are an integral part of the life of the city.

2.2. Harar, center of an agricultural area

Until the second half of the 20th century, the urban and agricultural areas were interdependent and formed a coherent whole. The environment of the Hararis could be schematically decomposed into a set of concentric circles forming a huge agricultural area with Jugol at its center.

Traditionally, the Hararis, who still today speak a Semitic language which the Arabs and the Europeans call Harari and which the people themselves call ge-sinan – (the language of Harar) distinguished three major zones for naming and describing their environment: Ge; Ge fage and Gaffa5.

Ge is the term the inhabitants use to refer to their town. A very large number of words come from a combination integrating this term, demonstrating the central place of the built environment in harari identity. The Harari call themselves ge-usu (people of the town).

Ge-fage (gardens of Ge) refers to an area which includes the totality of the agricultural area belonging to the inhabitants of Harar. This area forms a belt of a few kilometers beyond the ramparts, a distance which enables a man to leave and work in his field in the morning and come back home in the evening. It is divided into two parts, with Harar at its center. The first, which is closest to the ramparts, contains the cultivated areas which require the most attention and represent the highest value, most of which did benefit from an irrigation system – such as the crops of fruit trees, the qat and coffee. The irrigated lands as a whole are known as masnu. The second part includes the non-irrigated land, or bukhra, which was also part of the gardens of Harar but which enabled the culture of cereals and of certain essences of qat which required less water and which could survive on the rainfall alone.

Gaffa means fallow land. This zone, which extends over a considerable number of kilometres on the edge of Harar, was inhabited by Kottu (galla) people. In the XIXth century

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it was in fact a set of little villages living from raising cattle and growing cereals (mainly sorgho). As this land could not get water from Harar, the local production was just enough for self-sufficiency and could only exceptionally give rise to commercial exchanges with the town. Only the cattle could be used as a means of exchange.

A great number of words come from the combination of the word Ge with common nouns6, demonstrating the fundamental place which the town, as a built-up space, still plays today in Harari culture and identity. Anything to do with the town, the houses and the streets has repercussions on the inhabitant’s culture and identity. When the built-up space is under threat, all Harari culture and identity is in danger.

2.3. The miy malak lands.

Apart from washing clothes, personal hygiene and the provision of water described above, the five springs which surrounded the town were the point of departure for a system of five irrigation networks which watered the field and orchards in the ge fage. Each of these springs supplied a superficial reservoir, the kuri, built of material which required regular maintenance, mainly in earth and wood. Their construction was carried out in cooperation with all the farmers whose lands were included in its sphere of influence. A farmer who did not participate in the construction lost his rights to the water. Each farmer was responsible for making the small irrigation channels which brought the water from the reservoir to his crops.

Each farmer could irrigate his crops once a week with an amount of water equivalent to that contained in the kuri, no matter what the size of his holding. Usually it did not take more than twelve hours for the spring to fill the kuri. This system enabled a perfect match between the rate of flow of the spring, the quantity of water collected and the agricultural area. In the last resort, it was the spring which regulated the size of the holdings.

The administration and management of the system was the responsibility of one single person, the miy malak. Chosen by all the farmers together, the latter was a member of the local agricultural community. His function gave him the right to an extra day of water every week – guma miy – (Friday water) which he could use freely for his fields or for redistribution in return for a fee to the farmers who most needed it.

The use of the irrigation system was done in return for a tax increasing with the distance which separated the cultivated areas from the spring. Traditionally the closest fields were the best watered. However, if a field suffered more particularly from drought, the miy malak7 was free to decide to water it in priority.

6 C.C.GIBB, 1997, p.277 and 278. ge: the town; ge fage: town garden; ge gar: town house; Qur’an ge: a place where the Koran is taught; ge ada: the tradition; ge limad: “to learn the town” or to adapt to the culture of ge usu.
7 Miy: water; miy malak: the water master.
3. The City Walls and Gates

The city walls are called Jugol in Harari—the term refers at the same time to the enclosure and the inner city itself within the walls.

According to historical accounts, it was Yacine Aït al-Barak who began the construction of the walls of the city in the 13th century. But only the five gates which each incorporate a watchtower were built. Afterwards he made the round of the city forty times in order to protect it symbolically. This number refers to the Abjad system of arithmetic that makes each figure correspond to a letter of the Arabic alphabet. The figure “40” refers to the letter “M”—initial of the Prophet Mohammed—and thus would sanction receiving his blessing or benediction.

According to historians, Harar was surrounded by walls from the time of Emir Nur ibn al-Mujahid (1551-68) who had decided to build protecting walls in order to protect the city from the Oromos whose pressure was becoming stronger and stronger, as well as from the Christian threat. He requested help from the Sheriff of Mecca who sent him Fakhraddin Yonis in order to properly carry out this construction. The walls measure 3,342 meters in circumference and average four meters in height. At the time it was built in hashi stone—a limestone extracted within the Harari area (mainly around Mount Hakim) that is used for houses, mosques, and tombs in the city. The walls weren’t whitewashed. The oldest part of the wall located at its foundations was was built with large uncut stones that were held together by a mortar of mud and reinforcements of wood incorporated at regular intervals of one meter. In the upper part were to be found stones of smaller dimension, held together by mortar.

The positioning of the five gates—in the North, in the East, in the Southeast, in the South and in the West—was determined in function of strategic aspects of defense, but also corresponded to the directions of trade routes and to the proximity of ponds around the city. Historical accounts concerning the founding of the city also relate that the choice of the figure five referred to the five pillars of Islam.

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

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

<table>
<thead>
<tr>
<th>ARABIC</th>
<th>SOMALI</th>
<th>OROMIVA</th>
<th>AMHARIC</th>
<th>HARARI</th>
</tr>
</thead>
<tbody>
<tr>
<td>NORTH</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Bab al-Fath / Bab Zayla</td>
<td>Errida Fuldano</td>
<td>Kharra Fallana</td>
<td>Follana Ber</td>
<td>Assum Bari</td>
</tr>
<tr>
<td>NORTHEAST</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bab ar-Rahman</td>
<td>Errida Erere</td>
<td>Kharra Ere</td>
<td>Erer Ber</td>
<td>Argob Bari</td>
</tr>
<tr>
<td>SOUTHEAST</td>
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<td></td>
</tr>
<tr>
<td>Bab as-Salam</td>
<td>Kharra Sufi</td>
<td>Songa Ber</td>
<td>Suqutat Bari</td>
<td></td>
</tr>
</tbody>
</table>
A tomb also corresponded to each of these gates. It was said that the presence of a saint at each entrance to the city enabled protecting it. In such a way, the Aw Qurra be Limay tomb is near to the the gate named Asmaadin Bari, that of Aw Abdal is near to Argob Bari, that of Aw Ezin is near Assum Bari, that of Aw Mujahidin is near Badro Bari, and lastly that of Aw Abadir is near to the gate named Suqutat Bari. These tombs are situated outside the walls, with the exception of the tomb of Abadir, which is to be found within.

Following the taking of Harar by Menelik in 1887 and the incorporation of the city within the Christian Empire, a sixth gate was cut open in the West, the gate of Harar or Duke Ber.

At the foundations of the walls were also cut holes as outlets for the traditional system for the evacuation of rainwater. Some of these openings—those restored by the Italians in the 1930s—are today concreted. The holes are also known by the name *waraba nudule* (hyena holes), for hyenas use them at night to enter the city and feed on scraps and garbage.

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

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

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

The towers of each gate that had been mentioned by Burton and other later authors no longer exist with the exception of Badro Bari which was rebuilt by the Italians.

The walls, modified and rebuilt on numerous occasions due to alterations of nature and mankind, have lost their historic homogeneity. Those portions originally built of limestone only represent 10.16%, or 338.25 meters in all. The portion of the original walls integrated with housing on the periphery of the city represents 38.54%, or 1294.40 meters. 19%, or 625 meters, were whitewashed by the Italians, while 4.17% (138.80 meters) were rebuilt in limestone without mortar. Those portions of the walls that have partially collapsed, but authentically date from the beginning, represent 11.13% of the whole, or 380.90 meters. 8.10% (269.50 meters) have been rebuilt and bound with cement mortar by local authorities.
The average depth of the foundations is 80 centimeters (85 cm. in the North, 80 cm. in the East, 1.60 cm. in the South, 80 cm. in the West).

The location of the walls was influenced by the topography, the neighboring rivers and the springs included within the enclosure. But the city walls with its gates also influenced the interior structure of the city—Harar is divided into five main neighborhoods, the orientation of which derives from the directions of the roads linked to each gate. Paradoxically, taking into consideration the fact that the Orthodox church replaced the Great Mosque on Faras Magala Square and that the cut-through of Andennya Menget Street linked the new West Gate (Harar Ber) to the center of Harar, the harmony of the historic structure was preserved. For that matter successive transformations affecting the walls and the gates are witness to the constant interest of the population in their upkeep, rather than disfiguring them.
The wall at Argob Bari

The wall at Assum Bari

The wall at Badro Bari

Outside the wall, between Argob Bari and Assum Bari

GLOSSARY

*Abjad*: system of Arabic arithmetic that makes each letter of the correspond to a number

*bari*: gate

*hashi*: local stone

*waraba nudule*: hyena’s hole
4. Commercial sequences, types and functions

Trade and business activity, the actual physical role of the market places, the peddlers and hawkers, and the presence of those of the rural population in the city aren’t part of the architectural and urban history. Thus we deem it necessary to justify our position in presenting various forms of business in Harar as an integral part of its heritage.

For trade played an essential role in the history of the founding of the city by Arab traders, whose role as propagators of the Islamic faith over the centuries was a deciding factor. Harar survived—in spite of its political and geographical isolation—because of its business activity and trade that allowed it to keep vital contacts with the outside world.

Without trade, Harar wouldn’t have resisted either the powerful neighboring Christian empire, nor the massive migrations of Oromo tribes in the region. Trade was its essential economical resource and Harar always gave the image of a city of long-distance traders that one could meet on all the routes from the Horn of Africa, who thus made the fame and fortune of their city. To be convinced one only has to read the testimonials of 19th century travelers who spoke of Harar—all mentioned its markets, its traders, and its strategic position on the trade routes of Northeast Africa and of the Red Sea.

Trade was also part of the founding myths of the city still alive in the narratives of Harari peoples. Saïd Ali Hamdogn, whose tomb is near the central market Gidir Magala, and Saïd Ali Sharif—both having arrived from the Arab peninsula at the 13th century—were traders and companions of Abadir. The first founded the food market of Harar, while the second was the one who introduced bartering and exchange. Both remained in the Harari historical memory as initiating commercial trade in its various forms for the city.

But trade is a defining element to be found in the very morphology of the city, even to a greater extent than in the myths of Harar. The presence of market places at each gate and their continual existence has thus played a role in the preservation and maintenance of these gates. Because of the business activity, they have remained places that are very much alive, as important for the urban life of the city as town squares for example.

Other consequences of the trading activity have had a major impact on the urban landscape—a narrow street entirely lined with shop facades ornamented with colorful signs, a market place built in the 1930s that has become the heart of the surrounding square, and an entire environment of streets entirely consecrated to trade.

It is these different elements, both material and cultural, that justify our desire that trade and the business activity of Harar figure as part of the description of tangible assets that make up the city’s heritage.

An analysis of the physical area occupied by trade in the city makes it possible to put forth a certain number of approximately homogeneous sequences shaping the urban landscape.
4.1. Andinnya Manget

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

The principal characteristic of the stores having their shop front on the main street is the presence of colorful signs and decorations on their facades, identifying the type of goods sold and sometimes the name of the trade or of its owner. This setting is made possible thanks to the retreat and space permitted by the width of the street, whose rectilinear character gives a perfect alignment of the commercial frontages, which employ drawings and colors to attract the attention of pedestrians and to easily identify their shops. Consisting of variable sizes from one room to two or three rooms (for shops related to an artisan activity on site, the jewelry stores, for example), they can occupy the entire lot, as in the case of hotels or certain taverns of *tej*[^8], manufacturing and storing their alcohol on site.

All of the activities considered "modern" (sale of imported manufactured goods) are concentrated along this street. One finds jewelry stores and tailors frequented by town dwellers. On the contrary, small tailors located on the street *Makina Girgir* are more often chosen by the rural customers. Bars open all night and the majority of hotels, including a certain number of hotels used by prostitutes (difficult to identify from the street) are located along the *Andinnya Manget*.

The *tej* taverns, located in the north of the principal street, are characterized in contrast by the difficulty of their access. Never advertised by a sign or any other marked characteristic, they are obviously known only by the initiated who are able to identify their entry, at the back of an anonymous courtyard of a house, after a corridor or an elbow turn isolating them from the exterior. The *tej*, a traditional drink in Ethiopia, is especially consumed by older men, and the taverns remain places almost exclusively male. If they are not hidden, they are at least at a distance from the public spaces.

[^8]: Traditional Ethiopian alcohol created from honey and fermented malt.
4.2. The Amir street, Amir Uga

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

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

4.3. Faras Magala

The central place Faras Magala, located at the end of the principal street presents the same typology as the latter, with a characteristic of density due to the centrality of the place which includes the cinema and outdoor cafes. In addition, the principal market of qat of Harar is located here (one also sells qat at Asmaadin Bari, Argob Bari in lesser quantities and the central market Gidir Magala).

The saleswomen of qat, in Faras Magala or Asmaadin Bari, elevate their goods, wrapped in plastic bags posed on one or two piled up tires, so that they keep their freshness and do not dry out. They are protected from the sun with umbrellas which they hold with their hand or fix in the ground while sitting beside their bag of qat, in the shade of the umbrella. Qat is produced in the countryside, a specific cultivation of the Harar area, and consumed and exported in very great quantity. It is of a considerable commercial value and presents a very high stake for the peasants who live off their revenue from this cultivation. Collected every morning in the fields close to Harar, the qat is then sold in the city by the Oromo women, or sold by the farmers to Harari women who then resell it in the city.
4.4. From Faras Magala to Assum Bari

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

4.5. Makina Girgir

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

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

4.6. Gidir Magala

At the bottom of Makina Girgir street, one arrives at the central market built under the Italian occupation, the only one to have a structure constructed in masonry. It is located in the middle of a large place occupied by a great number of covered stalls, aligned in front of and along the arcades of the market.
Inside the market are butchers; they sell halal meat for the Moslems, even if no sign indicates this on their facade. The shops all are identical from the point of view of their form, facade and color. Their entry is located under the arcades whether they are situated inside both U shaped forms of the market or located outside. The consequence of this position is that small stalls or simply people sitting in the shade settle systematically under the arcades, in front of the facades of the shops, and thus the view of the store facades are not very visible. This is especially the case for the arcades external to the market, the interior being less invested by commercial trade.

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

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

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

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

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

Aside from Badro Bari, all the entry gates to the city are places of small markets.

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

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

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

4.8. Exterior markets

The shops of the "Taiwan market", exterior to the wall at Asmaadin Bari, are halfway between a true shop and a stand. The structure is not truly hard (no stone walls), but rather uses wood beams and corrugated sheet metal. Inside, everything imitates the true shop, from the display unit to the store facade, open but arranged in order to emphasize the goods sold (various imported clothing and accessories).
The second large external market, contiguous to the market of Asmaadin Bari and exterior to the wall, is called "Christian market". Here one sells traditional artisan goods (pottery, basketry), incense, and spices on covered stands.

4.9. Commerce of proximity: shop-windows, stalls and street salesmen

The remainder of the urban fabric is not entirely void of commercial activities. One finds indeed, throughout Jugol, neighborhood grocers (shop-windows) present in all the kebele, except in the kebele n° 5 (the sector of the talweg) which is not well provided. In addition many of the small streets have some stalls which mostly sell vegetables.

The shop-window is a commercial space constructed of hard materials; open onto the street not by a full frontage with a door, but rather by a simple window equipped with shutters which are closed in the evening. The customer thus does not enter the shop but remains in the street. Often steps are installed under high windows so that passers-by can see in from the street. The frontages are devoid of any decoration aside from the goods presented in front. The shop-window can be a room of the house, or an independent room and it is necessary in all cases to penetrate the private space of the courtyard to reach it from the back side. It is comparable to a neighborhood grocer and serves a role as a small store of proximity for the inhabitants of the city, because everything can be found there (with the exception of fresh products). They are distributed throughout all the districts of the city.

Stalls of street. Other salesmen choose a lighter structure: a simple display of their products posed on the pavement. Generally, they place simple cover of fabric or canvas on the ground of the street or the pavement, in all the cases installed against the wall. The products (mostly food items: fruits, vegetables, spices, eggs, and bread) are spread out on the cloth and the salesperson, generally a saleswoman, sits on the ground next to their products. According to the type of goods, they can also be presented in baskets, for example spices, bread, and other food items. These small street stalls are distributed throughout all the districts of Jugol, and are not confined to the commercial surfaces.

One also finds itinerant salesmen in the streets and in the markets of Harar. Some, mostly children, carry baskets or trays attached to their waist. Others can be assimilated to itinerant salesmen: they are the salesmen of cigarettes, cakes, and chewing-gum who place their goods in small structures with wheels, or folding structures (quickly installed, quickly packed up) and who settle in the busiest places, for example at the angle of the principal street.
and *Faras Magala*. These salesmen are more mobile than those of the stalls who do not change their site of sale.

5. *The Mosques*\(^9\)

The mosques in the historical center of Harar were built between the Xth and the XIXth century. At the moment, there are 82 within the walls of Jugol, according to the inventory carried out by the Department for Preservation, Collection and Inventory in the Office for Culture and Sports. However, according to an oral tradition, it would appear that the town had 99 mosques before the urban transformations of the XXth century.

Places of worship occupy a dominant space in the urban structure of Harar since they are to be found throughout the urban fabric: the majority are situated in the streets or lanes which criss-cross Jugol (46.25%) or in the courtyards of the houses which constituted their urban property before the nationalization of the DERG period (18.75%). The presence of small mosques in the courtyards of houses does not mean that these places of worship were uniquely reserved to the family: they were also used by the family clan living in the same area. Very few of them are found in squares (5%). The remainder are equally divided between the main streets which serve the center of the town and the many impasses.

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

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\(^9\) For this article about tombs in Harar, please refer to the data in annex.
5.1. Typology

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

5.1.1. The basic traditional type

These comprise two areas: the prayer room and the courtyard.

The prayer room is rectangular in shape with a surface which varies from 24m² to 35m². The ceiling is supported by two pillars which divide the room into six spaces. In the axis of the door, the mihrab, decorated or not depending on the period, indicates the direction of prayer. The floor, which was formerly of beaten-earth, geh afar, is now in cement and covered with mats and carpets. The walls are covered with whitewash, nora, and have four recesses which were traditionally used for keeping books, candles and shoes.

The courtyard: the surface of which is now cemented has two parts to it.

A threshold: this is situated at the entrance to the mosque. Its area is a maximum of 5m², flanked by the entrance door on one side and by a set of small steps or by a low wall on the other.

An open space, which today tends increasingly to be covered by a corrugated iron roof. This is the courtyard strictly speaking and it must remain clear to enable prayers to be said which the prayer room is full.

It is in the courtyard that we find elements such as the staircase, the zawiya, the place for ablutions and the medicinal garden.

The staircase in masonry covered with whitewash is the same height as the wall of the prayer room which supports it. The muezzin climbs it to call to prayer.

In the majority of the traditional mosques we also find the zawiya, covered room built in the same way as the prayer room. Its surface varies according to the places of worship. It can be situated within the walls of the mosque or outside them. Inside a masonry bench, or nadaba, and four recesses recall its function, that of enabling strangers to be welcomed and the teaching of the Koran.

Whether it be a pool or installations with seats, taps and a system of evacuation, a place for ablutions is to be found in almost all the courtyards of the Harari mosques. Some people consider that these are no more than fifty years old given the cement with which they have been covered.

When the surface of the courtyard permits, the mosque contains a garden of medicinal plants.

A few mosques in Harar have minarets the form of which varies with the date of construction. Always small in size, except for the grand mosque and the Din Agobara mosque, the first grand mosque in Harar, it indicates the mosque in the urban landscape.

The Mahad Sai mosque

The mosque Mahad Sai is located in the kebele 7. It would have been built during the 18th century. One gets to its entrance after crossing a house courtyard. Its possesses all the
elements of the traditional Harari mosque: courtyard, staircase, ablutions’s water basin, prayer room and zawiya.

The prayer room is similar to the other mosques and has an area of 30 m² (6mx5m). The mirhab, with its very simple shape, is along the axis of the entrance door. Two pillars support the wooden structure, darbi, above which is built the masonry terrace. The sandstone walls are built with niches in which the Koran are stored.

Beyond the courtyard there is the zawiya which is built like the prayer room. It contains a nabada on which the students used to sit. The wooden structure is made of wooden sticks assembled with mortar.

5.1.2. The five old grand mosques

Four of the mosques intra-muros (plus one extra-muros) are slightly different from the traditional mosques. They have the same elements as the traditional mosque; the only difference lies in the fact that the area of the prayer room and the number of pillars is twice that of the other places of worship. These mosques were used for the common prayers on Fridays before the building of the Grand Mosque in the XIIIth century. They are situated in five different geographical areas according to the old divisions. The Din Agobara, Imam Ardin, Aw Mansur, Aw Machad and Kazir Abogn mosques are to be found in the districts of Argoba Bari, Suqat Bari, Badro Bari, Asmaadin Bari and Assum Bari respectively. The Aw Machad mosque is the only one to be situated outside the walls of Jugol. The specialists of the urban history of Harar say that it was in this mosque that Abadir decided to found the town.

The Aw Mansur Mosque

The Aw Mansur Mosque is located in kebele 5. It is one of the oldest mosques in the city. Specialists in Harar’s urban history date its foundations to the 10th or 11th century. Entering from the street one is immediately confronted by a walkway bordered by a medicinal garden. Access within the mosque enclosure itself is through a small wooden door. The threshold covers no more than a total of 2m². Three staiirsteps lead into the courtyard, half of
which is covered overhead. Directly opposite the entrance is a pool for ablutions that includes a system for water drainage.

There is a stairway immediately to the right of the entranceway by way of which the Imam makes the call to prayer. The prayer room is covered by a roof terrace and is twice as large as that of a neighborhood mosque. The traditional frame structure is upheld by four columns. The mihrab, without decoration, is in the axis of the door found beneath the covered part of the courtyard; niches and small openings dot the walls to allow air to freely circulate from room to room. Directly adjacent to the prayer room on the south facade and perpendicular to it, is the zawiya, covered by a roof terrace as the prayer room itself.

The Imam Ardin Mosque, one of the oldest mosques as Aw Mansur

5.1.3. The sanctuary mosques

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

The Sayid Abrahim Ahmed Mosque

The Sayid Abrahim Ahmed Mosque is to be found in a small street within kebele 1. Having entered through the main door, one is on a threshold of approximately 3 m2. On the right is a garden made up of medicinal plants and a cemetery in which there are about twenty tombs, those of the Imams and their families. To the left of the entranceway is the prayer room.

In this case it was transformed about sixty years ago. The column and traditional beam structure that was likely to collapse have been replaced by a corrugated iron roof; on the south facade a window has been opened in the wall. The stairway, adjacent to the entrance of
the mosque is as in all traditional mosques of granite and whitewashed as the mosque walls. Opposite this stairway is the recessed zawiya exactly as originally built. Walking around the mosque, one notices that the prayer room is adjacent to the facade, the area for ablutions includes a pool with a drainage system for the water.

Entranceway to the Sayid Abrahim Ahmed mosque

5.2. The materials and construction techniques

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

The four walls of an average height of four metres are made of limestone, the lightness and porosity of which ensure protection against earthquakes and dampness. Every metre, a plank of horizontal wood is set in to consolidate the masonry. The walls are whitewashed. Inside, two pillars of a diameter of 80 cm on average support an intermediary beam, the hamil, roughly 5 meters long, parallel to the wall of the qibla. Rafters are supported by this beam and the two parallel walls (north and south). In order to fix them to the beam a mixture of small stones and mud is applied between each rafter. This stage in the construction of the structure is called the mersa. Then, perpendicular to the rafters, wooden logs known as kebel are laid; finally, a layer of dried grass is applied to improve water tightness. This traditional structure which is found in all the traditional buildings in the town is known as the darbi. The last stage is to cover the terrace with a mud mortar, the gogoba.

The terrace roof slopes slightly to enable the rain water to run off. A parapet 50 centimeters high protects the wall from infiltrations and the roof from erosion. The maintenance which takes place twice a year consists in removing the weeds and applying a new layer of mud mortar.
5.3. *The Mosques as a spiritual heritage*

The inhabitants of Harar consider that the high number of mosques justifies the fact that Harar be considered the fourth holy town for Islam and recall its role as a religious centre in the Horn of Africa. It is said that until the arrival of the Italians in the town (1935), there were 99 mosques in Harar intra-muros - a number which recalls the 99 names of Allah.

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

Finally, the names given to the mosques when they were founded do ascribe a memorial role to them:
- They recall the people who created the town: the mythical founders such as Aw Abadir and Imam Ardin, the warriors and Emirs until the XIXth century like Imam Ahmed Gria or Emir Nur … or yet again, people who are recognized by their titles: Garad Muhammad (the Minister Muhammad) Faqi Muhammad Idris (the Judge Muhammad Idris), etc.
- They are reminders of the main family clans in Harar (several mosques bear the names of the two clans Abogn and Hamdogn).
- To conclude they evoke the past presence of a considerable number of imams and sheikh, sharif and kabir when Harar played an active role as the center of Islam in East Africa.

**GLOSSARY**

*darbi*: traditional frame structure.
*gogoba*: mud mortar which is used both in assembling stones in the construction of the wall and in covering the terrace roof in the traditional Harari constructions.
*hamil*: a name which comes from Arabic to refer to the beam which supports the structure of the prayer room in traditional mosques. This beam, parallel to the wall of the qibla, rests on the two masonry pillars in the prayer room.
*hashi*: limestone available in the quarries around Harar.
*nora*: quicklime
*kebel*: logs used in the construction of the timber frame.
*kebele*: district
*mersa*: a stage in the construction of the traditional timber frame.
*nadaba*: a traditional Harari masonry bench. These are found in houses, in the zawiya and the rooms which constitute certain tombs.
*qeh Afar*: beaten earth, red in color, which used to cover the ground in all traditional constructions: mosques, houses and tombs.
*qubbi*: comes from the Arabic qubba which means cupola. This term is used to refer both to domes (of tombs, for example) and the decorative motifs which surmount the facades of the mosques.
*wanza inchi*: juniper wood.
zawiya: unlike the Maghreb where the word refers to a sanctuary, in Harar it refers to the room set aside for welcoming foreigners and for the teaching of the Koran inside the mosque.

6. The Muslim Tombs\textsuperscript{10}

In Harar, the Muslim tomb is the tomb of a saint having lived there during the 12th century and whose rituals and cult practices participate in the construction of Harari culture. Such tombs are called \textit{awach} by the inhabitants and can be found in various forms: purely natural elements, constructed forms, and sites. These can be found just as easily inside as outside the limits of the historic city, although they are most numerous in Jugol. The department of conservation, of collection, and of inventory of the Bureau of Culture and Sports has established a list of ninety-five tombs located intra-muros. In point of fact, there would seem to be a few more.

These elements contribute to the singularity and the beauty of the urban landscape as they are integrated into all spheres of space: public, private and religious. For the constructed forms, the use of local stone, \textit{hashi}, of lime, \textit{nora}, and pieces of wood, \textit{darbi inch}, allows for the harmonious integration of these elements into the urban landscape since they are the same materials and techniques used in the other buildings of the city. Roughly 14% of the tombs are situated in one street, 16% in a mosque, 30% in a house, 21% in an individual enclosure, and 3% are situated in the courtyard of a church. This last case is exceptional because it concerns three ancient tombs originally from the mosque at Faras Magala, the town’s main plaza, which was destroyed by Menelik when he conquered the city in 1887, and was constructed the church of Medhanealem.

6.1. Tomb forms

Three types of tombs can be distinguished: natural elements, constructed forms, unmarked sites. They constitute one of the components of the city’s religious heritage.

6.1.1. Natural Elements

The natural elements concern trees and rocks. These elements were venerated in the Cushitic religion and the cults practised around these sites with pre-Islamic origins. Upon the arrival of Islam between the 9th and 11th Century, a synthesis between existing practises and new ones was thus established. In the case of the tree, it can be found alone or accompanied by a constructed form, which might be a buried grave. Ten lone trees can be found in Jugol. There are two types that evoke sainthood: the sycamore, called \textit{wanza}, and a smaller tree bearing delicate clusters of leaves called \textit{klinto}. The latter is planted when the saint is a \textit{wali}, having the power of \textit{karama}, that is to say the ability to work miracles. As for the sycamore, it is planted for blessed battle lords: \textit{sheikh}, \textit{said} and \textit{sharif}. Its leafy spread creates a spectacular landscape. When both trees are present on a site, it means that the saint has accumulated more than one status.

The tomb of Aw Khuddun Schumuck Sharif and Aw Kubur Sharif, two brothers who would have been alive in the 15\textsuperscript{th} century, is made up of two boulders approximately two

\textsuperscript{10} For this article about tombs in Harar, please refer to the data in annex.
meters high. Located on a square in kebele 4, these natural elements illustrate the pre-Islamic origin of certain holy sites.

A magnificent sycamore indicates the tomb of Sheikh Salahadin—outside the walls and near the gate called Suqutat Bari. A natural element such as this confirms the existence of animist practices incorporated into those rites of Islam as existed in Harar. Indeed, according to the inhabitants, this holy site dates from the 9th century. Once a year, during the month of Moharram, a meal is offered to the hyenas on this site during the ceremony of Ashura.

6.1.2. Man made constructions

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

The tomb:

A tomb is called qabri in Harari, word that signifies both the cemetery and the tomb. At least thirty-seven examples can be counted intra-muros, six of which are accompanied by a tree, either wanza or klinto. When they are located in a mosque, the tombs are systematically of the rectangular form known as mazar, situated on the level of the ground with a stele at least 50 cm high and facing west. Their size varies from 1.5 to 2 meters in length and 50 to 80 centimeters in width. They are made of rough stone or sculpted stone; some of them are whitewashed. The women’s sepulchers, much less numerous, are flagged by a stone of about 25 centimeters situated right in the middle of the tomb.

The tomb of Ali Warsam is located in the courtyard of the mosque that goes by the same name in kebele 1. Built in the 16th century, this tomb is related to the traditional square form—called mazar—that is to be found in mosque courtyards.
The Ali Warsam tomb, in the courtyard of the mosque

The dome:

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

The qubbi is painted either green or white. Sometimes the outer dome is dressed with stones, which allow access to the upper part for the annual whitewashing.

The dome of the saint Amir Nur ibn-al Mujahid built in the 16th century is one of the most visited tombs in Harar. To be found in kebele 1, in the northern part of the city, it is in the form of a qubbi with a circular base. Of approximately four meters in height, it is spiked with stones that enable surmounting it in order to carry out the annual whitewashing. Painted green, the mausoleum has a small door in wood giving access to the interior where the saint’s tomb is to be found surmounted by a catafalque in wood, alongside the tomb of the holy man’s mother.
The small dome and the niche:

Two elements are derived from this type of cupola: a smaller sized dome and a niche. Six examples of smaller *qubbi* can be found in Jugol. Their forms are the same as the main dome, although their height never exceeds one meter, and the door replaced by a small opening.

The niche, (there are 6 in the city), is always located on the exterior wall of a house, or in one case, on the exterior of a mosque, near the *mihrab*, and in another case, on the fence enclosing a tomb. It can have the shape of a cupola and contains, as does the small *qubbi*, a little opening in the place of a door. Just as is the case for the small *qubbi*, no tombs are visible, although they were certainly constructed on the sepulcher of a saint.

The small dome painted in green of Aw Ali Sufian known as “Bab Sufian”—who would have been alive in the 13th century—is located in the courtyard of a house in *kebele 5*. Derivative of the dome form, this one measures no more than one meter in height and has a square base—element rarely to be found. A simple opening enables placing therein the incense burner that is used on a daily basis and in such a way replaces the traditional small door that is to be found on domes.
The niche of Aw Hamid—who would have been alive at the beginning of the 17th century—is located in one of the most frequented streets in Harar, in *kebele* 6. Built as part of the exterior wall of a house, its shape imitates that of a dome of approximately two meters in height. Just like the other tombs built in masonry, this one is made up of local stone—called *hashi*—that has been whitewashed. In this way this element merges into the urban landscape. A small alcove is used for the daily burning of incense.

Unmarked sites:

The unmarked sites are spaces where once existed the tomb of a saint, or a tree. They concern 18 tombs in Jugol. They were destroyed during the construction of streets or houses. Nonetheless they can be considered as immaterial heritage for the inhabitants based on the fact that rites are still practised on these sites. The latter are always designated by the name of the saint that they represent. Religious ceremonies continue to be practised here but with less frequency than in the case of constructed tombs or natural elements.

The tomb of Ay Kullya Khamaniya is not a constructed physical element. Here we have a space located in a cul-de-sac in *kebele* 1, that can only be distinguished from its
surroundings by the religious practices held there once a year during the month of Safar. Previously there used to exist a tomb here that was subsequently destroyed at the time of the DERG when the passage was blacktopped.

The unmarked site of Ay Kullya Khamaniya

6.2. The *galma*

The term *galma* is of oromifa origin: it refers to a prayer room used to celebrate a saint. It is linked to a specific grave, tomb or dome. Its particularity is the *nabigar*, « house of the prophet », which is used for praying and chanting in honor of the prophet Mohamed. The *galma* existed before the arrival of Islam and was transformed after into a place of Muslim worship. This explains why the word, unlike most of the religious vocabulary used by the Harari, does not have Arabic roots.

There are eight *galma* in Jugol: three are situated in an enclosure containing a dome, two are situated in an enclosure containing a grave; two are alone; and one contains wooden beds for the deceased covered with standards. This last example of a *galma* is exceptional in Harar as it consists of a room containing five death beds including that of Saïd Ali Hamdogn. It also has the particularity of containing a niche representing the direction of the *qibla*, oriented towards Mecca. Nonetheless it is not a *mihrab* because its depth is far more modest (one only finds *mihrab* in mosques).

Entranceway to the Saïd Ali Hamdogn *galma* — inside are to be found the resting place of the saints.
The forms are varied: there can be an open space simply covered with sheet metal, a rectangular construction with some nadaba, or even (in two cases, one inside the city, the other outside) circular spaces with roofs made of branches.

In the galma with nadaba, the benches express a principal of social hierarchy, though without the same elaboration as the houses. Nonetheless, there are from one to three levels of seats, with a place reserved for the person responsible for the site, known as the maqâm. The galma are used during religious ceremonies or on an everyday basis by the murid, who is responsible for the tomb, when he receives visitors. This is the case notably for the tombs of Ay Abida and Aw Abadir, those most frequently visited in Harar. The two galma which have no tombs close by are the sites of consecration of a saint: the one in question being Lemay Abadir which corresponds to the place where saint Abadir married, and Saïd Ali, the dwelling place of this saint.

6.3. The tombs of Abadir and Abdulqadir al-Jilani

The mausoleums of Abadir, located in the south of Jugol, and that of Abdulqadir al-Jilani, 15 kilometers further south from the town, are the two most important. These two complexes have the particularity of being organized around the tomb. They are made up of two distinct parts, each one surrounded by an enclosing wall and separated by a common passageway.

The tomb of Abadir is the most venerated and visited of the ones in Harar belonging to saints as he is considered to be the «father» of the town and was said to have had a great role in its foundation during the 13th century. The ensemble is composed of two parts. The first is a cemetery, accessible by crossing a galma in which is found the tomb of the saint himself as well as the tombs of other saints, in the shadow of two superb sycamores. Inside the galma, a Hindi inscription is carved on a wooden door. The second part, on the other side of an alley that separates the complex in two, includes a mosque and a group of mixed housing (traditional house on the ground floor, and Indian style above).
As for the tomb of Abdulqadir al-Jilani, it is built in the same manner as the former with its cemetery and three sycamores on the one hand, and on the other, a group of houses, a mosque, a galma, and Koranic schools, all assembled around a central plaza.

6.4. Essential spaces of Harari culture

The Muslim tombs participate in the construction of Harari identity and culture through the rituals and practices they support, but also because they are a source of stories concerning the history of the city, the saints and the invisible world. Among them, 44 tombs concern those of Arab saints who arrived in the 12th Century. Myths and legends recount the manner in which these saints are part of the origin of the foundation of the city and wars that ensued. Thus the tombs contribute to the construction of Harari identity as the tomb guardians claim to be the descendants of these saints.

The feast days of the Muslim calendar are celebrated foremost in the tombs rather than the mosques. Four annual occasions bring major ceremonies into these spaces, during the months of Moharram, Awal, Rajab, and Safar. In the more important tombs, such as those of Abadir and Abdulqadir al-Jilani, the ceremonies are more frequent and can occur as many as 24 times per year. During these occasions, the holidays are celebrated by readings from the Koran and the practice of zikr, songs destined to the saints and prophets in the languages of Harari, Oromifa, Arabic, Amharic.

During the feast of Ashura, in the night of the ninth to tenth day of the month of Moharram, there is a ceremony in the tombs outside of Jugol, in which a porridge is prepared for the hyenas. Myths tell how one day these animals attacked humans during a great famine. Since then a pact was concluded: each year a meal prepared with butter and cereals is given for them so that they do not attack. If this meal is not consumed, it is a bad sign and means that there will be no marriages during the month and that it will be a bad year. The link between hyenas and tombs is systematic in the ceremonies because the beasts represent the savage dangerous aspect of night and the invisible world. This is also why, whenever an animal is sacrificed in a tomb, its stomach is offered to the hyenas.

Certain tombs have their place in the traditional rites of passage such as marriage and birth. This is notably the case for the tomb of the lady Ay Abida, known as « the mother of Harar » by the inhabitants. This site, visited for the most part by mothers, receives visitors daily. Saturdays are devoted to the visit of the women of betrothed couples whose wedding is scheduled for the following week. The mothers of the fiancés bring offerings: qat, incense, sugar, cakes; and a prayer is offered by the caretaker of the site in order to bless the young people. The tombs are also places for the transmission of the Harari oral tradition. The most frequently visited sanctuaries are those that possess a galma. Some are visited daily, such as those of Abadir and Ay Abida. Such a visit to the tomb by the faithful is known as ziyara and is an integral part of the social and religious practices of the Harari. This activity implies bringing offerings, namely qat and incense, sometimes sugar. These gifts are given to the caretaker, the murid, who welcomes the visitors in the galma with a prayer and a blessing. But visiting time is also devoted to discussions about religion, the saints of the city, the myths and stories of the murid’s own experience. A visit to a tomb is thus also an opportunity to maintain a living tradition of Harari culture and identity through the transmission of myths and legends of the foundation.
GLOSSARY

awach : tombs
darbi inch : pieces of wood covering the roofs of houses
galma : prayer room of a tomb
geraged : room in the nadaba
hashi : local stone
kARAMA : miracles
klinTo : kind of tree
maqâm : place of the murid in the galma
mazar : rectangular shaped grave
murid : caretaker of a tomb
nabiga : « house of the prophet », place dedicated to the reading of the Koran and the performance of zikr destined to the prophet Mohamed
nadaba : platform, traditional Harari bench
nora : lime
qabri : grave, cemetery
qubbi : dome
wali : saint
wanza : type of tree (sycamore)
zawiya : room located in a mosque, used as a place for teaching and housing students and strangers arriving in Harar.
zikr : religious chants in Harari, Oromifa, Arabic, Amharic, devoted to the saints or the prophet Mohamed
ziyara : visit to a tomb.

7. Houses in Harar

Traditional Harari houses comprise a major part of the architectural heritage of the city of Harar. These were symbols of Harari identity and their owners took, and still take, great pride in them, assuring their maintenance through history. In the zone that falls within the ramparts, that is to say 48 hectares, figure approximately 5115 houses.

7.1. The Traditional Harari House : The compound or Ge Abad

The Harari houses — house is called ge gar, literally “townhouse”— are of the same architectural type. The house, ge abad, groups together several housing units — either separate units or, for a certain number of them units juxtaposed one next to another. The floor plan and the elevations are typical and remain the same in old and new buildings. Traditionally and before the government (DERG period) expropriated the houses, these residences grouped together members of one and the same family. Today, families coming from various social groups and from different origins share the house.

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


\[12\] For this article about the houses in Harar, please refer to the data in annex.
The main gathering place of the house is the courtyard. It is separate and isolated from the street by a wall with a door. It is a shared space that accommodates various activities. The women carry out their manual activities there, often seated against the walls of the rooms surrounding the court—culinary preparations, basket weaving, washing... The courtyard and the kitchen are multi-purpose spaces that can accommodate a whole combination of various domestic activities—the flexibility to change is possible due to the absence of immovable physical fixtures that would condition an activity to a space. Thus the center of the household, but also the elements for household and culinary chores can be moved from one place to another.

The courtyard is as well a distribution area, physically regimented by the succession of two thresholds—the first, the door to the house, often ajar if not fully open, marks the separation between public space and the courtyard. The second, the door to the main unit, enables access to the *ge gar*—it is often defined on the ground by a group of plants or a step.
This threshold is relatively more “segregative” than the other and indicates the passage from the courtyard to the ge gar, from a semi-public space of the concession to an intimate, private space of the residence.

The traditional harari house

7.1.1 The ge gar (or gidir gar)

The gidir gar—literally “large house”—is the main reception room of the house. Entry is through a door of high and wide dimension.

The entrance door to the gidir gar is the only outdoor element that is subject to decoration—in fact the door is of significant importance and reflects the social standing of the inhabitant and his family. Old doors (before the conquest of Menelik II) were composed of double doors made of wooden boards from a single slab. The more recent doors (made from the end of the 19th century) are carved and sculpted with floral motifs according to a generalized tradition known on the Swahili coast, in Iran and India, classified as “Indo-Iranian” and imported by Indian traders from the end of the 19th century. The room is lighted by this door and doesn’t have any other opening, with the exception of a small window that lights the room upstairs.

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7.1.2 The nadaba

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

7.1.3 The niches

The walls of the gidir gar are hollowed out with niches, in general eleven in number. Five overhang the gidir nadaba (the large seat), and are hollowed out of the wall opposite the entranceway. Two rectangular niches, les eqed taqet (from eqed “opposite”), are reserved for the Koran and some pious images. In Harari depictions, their form resembles that of a tomb and recalls the nearness of death and the duty to behave as a good Muslim. These two niches are distinguished by their meanings—that on the left represents woman, while that on the right represents man. Today they are sometimes carved with floral decorations and guilloche. Three other niches, called tele taqet, (from tele which means “eagle” because of their high position towards the sky), are located above the first two. Of a form that is not rectangular but in that of a dome, they are used as receptacles for precious objects, lamps or porcelain vessels. Traditionally, instruments for calligraphy were kept there. Above each nadaba, can be found two or three niches, carrying the names of the seats they overhang, such as the gebti eher nadaba taqet and the amir nadaba taqet. These niches are used today to exhibit fine dishes or personal belongings of members of the household (schoolbooks, cassette-radios...).
Above the *gebti eher nadaba* is located a shelf called *marabaraba*, forming a niche and made up of ten or so little beams on which used to be stored musical instruments. Today dishes and other objects are placed there. Near the *marabaraba* is the *makhazu*, a wide pillar whose main function is to uphold the roof beam, the *hamil*, made of sycamore (*wanza*). This beam that separates the seating area from the entranceway, is often covered with a wooden casing carved with floral motifs, similar to those of the front door. A number of wooden stakes with oblong heads and called *wontafinchi*, are implanted in a row over the front door—they are used to support the carpets woven by the lady of the house. It is said that the number of carpets indicates to visitors the number of marriageable young girls. The ceiling of the *gidir gar* is made of joined beams of approximately 12 centimeters in diameter whose number allows one to measure the surface area of the room. They are whitewashed and remain exposed in most of the homes. However in some houses today, they are hidden by wooden casing. In times past an ostrich egg was hung there to protect the house from lightening.

The walls are covered with a great number of decorative elements, such as woven baskets, *darat*, (shown in pairs), wooden dishes coated with black oil paint, *gabata*, and metal bowls with highly colored floral motifs imported from China. Traditionally, only the wall opposite the entranceway was covered. Today, all the walls of the room are covered with these elements of decoration in a perfectly symmetrical way and arranged around the wall niches.

The lady of the house has entire responsibility for the setting of this room, its decoration and furnishing. It is this image that conveys an entire sequence of information about the family’s social standing and the state of kinship of the family in society. In previous times, the women were supposed to be aware of the exact disposition of the dishes and wickerwork and a woman who didn’t keep this knowledge was considered *busetti*, that is to say, a lazy woman. This was especially the case in regard to recipients in wicker whose decorative value was more important than its functional value. Symbols of Harari identity within a woman’s world as well as demonstrating the prestige of the household, these objects nevertheless are used every day or on special festive occasions.

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14 The weaving tradition has disappeared today.
Today a number of enameled metal dishes are imported from China or Japan and contribute to the decorative whole—they are placed with the same precision and replace the former wicker ware that has been sold. That doesn’t prevent the tradition of basketry to continue, preserved by the savoir-faire of Harari women. These same women have for that matter opened a tourist market. Several workshops of associations and businesses specialized in the sale of these objects have cropped up in the city during the last few years, enabling young women from various social groups to practice a craft.

7.1.4 Other rooms: the dera, the kirtat, the quti qala and the tit gar

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

The dera is a room closed by a door that faces the kirtat. As in the previous case, its ceiling is half the height of that of the gidir gar since it is beneath the room upstairs. It is used to store everyday objects, especially women’s affairs. It is used also as a nuptial chamber for the young married couple until the conception or birth of the first child. A cupboard inserted in the wall communicates with the gidir gar when the doors are open—this is the nadaba dera in which clothes and fabric are kept.

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

Upstairs is a large room called quti qala. Traditionally this room was used for storing products from the fields (coffee, mangoes...). Access is via a stairway located to the side of the front door. From the mid 19th century, the wall separating this room from the gidir gar was replaced by a screen of carved wood (moucharabieh type), the madera, and a wooden railing was added to the stairway. The upstairs room thus changed status and become a living space.

The traditional materials used for the foundation and walls of the house are hashen and widar. Hashen is sort of a rubble stone, a rather irregular block made up of stones to which are added small stones or widar. The whole is weighted with the sandy earth of the region mixed with red clay. The structure of the roof terrace is made of beams in pine, the ted covered by a layer of gogoba, a mixtures of grasses, wood shavings and clay soil brought from nearby riverbeds.  

These rooms today are all used differently and fulfill various functions—that of a separate bedroom for the parents, distinct from that of the children, or storage space. Another room is often built onto one side of the ge gar—this is the tit gar, the “small house.” For the use of the women, or for one of the children of the family, the room has only one platform, raised about 30 cm. from the floor and might accommodate a tenant, a student, or a guest. It is accessible either from indoors, or from outside or, when adjoining the main unit, from the courtyard.
7.1.5 The traditional harari house: Glossary of Customs and Practices

The Courtyard: open-air space into which one enters after crossing the threshold. Activities: household tasks (washing, dishes, meal preparation), fireside, relaxation (qat...) watering place, open to all (beggars who ask for water, coal, qat...). The floor is of cement or earth.

Gidir Gar (literally: the big house)

It’s a multi-purpose space for numerous activities:

- Receiving visitors or guests (weddings, funerals, holiday celebrations, neighborhood get-togethers, afocha reunions, practicing the bercha—reunion of friends during which guests partake of qat, tea, coffee and smoke)
- Eating meals
- Nighttime space (for the men)
- Workspace for the women (embroidery, basket-weaving)
- Entertainment

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

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

The Nadabas

Amir nadaba: In general this is the highest, perpendicular to the pillar where the spears are hung. A strategic place in the case of an attack upon the house or the city, it is traditionally reserved for the head of the household. Today, it is used by all members of the household and very few families still own or display the spears of yesteryear.

Soutri nadaba: A seat defined as intimate (“soutri”) placed in the innermost recess, of in the niche, created between one of the two pillars and the walls of the room. When there are cultural ceremonies, it is reserved for guests of honor or the elders, a place where they are seen neither by visitors, nor by the women. It is a nighttime space for elderly people and widows and is used by day as a rest or meditation space by all those who desire to do so.

Gedir nadaba: This is the largest of the 5 nadabas that is placed opposite the door. It affords a visual access for the room in general, and especially upon the wooden rods that still today hold the rolled carpets against the wall of the façade on the courtyard side—carpets given as dowry to the young girl to be married. This position enables one to know, without having to ask, if a girl of the household is marriageable.
When there are ceremonies, it is reserved for educated men, that is to say those who read the Koran and Arabic.
It is on this nadaba that men and women pray.
It is also a nighttime space for men and young boys.
Place of rest, relaxation or activity during the day (chichi—water pipe, ceremony of coffee, qat, reading, etc…)

**Tit nadaba:** Located beneath the “gedir nadaba,” this is the lowest of all and allows one access to the gedir and soutri nadabas. During holidays or feast days it is traditionally reserved for adolescents who have the responsibility of serving the men who are on the higher seats. It is used by anyone at any time of the day for various activities.

**Gebti her nadaba:** This nadaba is exclusively reserved for women at the time of holidays. Located between the door and one of the central pillars, it is sheltered from view. It’s here that meals are taken most often. It’s also a space for evenings.

Covered with carpets and surrounded by cushions, this furnishing allows on one hand accommodating a large number of individuals at the time of receptions and on the other hand offering those seated thereupon a comfortable posture.
Today, if the multi-usage of the gidir gar is held to, one can notice new practices tied to a more contemporary lifestyle such as a television or refrigerator that are often found in this room.

The Niches: *Taqet*

- Niches hollowed out of the walls, varying in shape and depth, come usually in the number of 11.
- They allow storing and displaying objects, certain of which are play a symbolical role.
- They are grouped according to several types each of which carries a name.

- *Eqed taqet*

(From eqed, opposite): This refers to two niches of rectangular form located in the wall opposite the front door and perfectly symmetrical. They play a symbolic role. It is in these two niches that religious objects are placed (Koran, manuscripts, calligraphy…). Today, in certain Harari households, one still finds that these niches are where old manuscripts are to be found next to the most recent editions of religious texts.

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

Surrounding these two niches are hung images of Mecca, Medina, verses from the Koran, and calligraphy.

They have a strong symbolical context tied to Muslim eschatology. They represent in the religious imagination: man (right-hand niche) and woman (left-hand niche) and recall the tomb and last judgment, the hour, the resurrection… They beckon one to spirituality, to the assessment of good and bad deeds, etc.
- **Tele taget**

(From *tele* which means eagle). Of a round shape, it is located above the *edeq taget*. Traditionally, it was where instruments for calligraphy were placed (ink, pen, water…). Today this use has disappeared. Nevertheless it doesn’t remain empty and quite often it contains a religious image.

Above each *nadaba*, is to be found one or several niches in the form of a dome, that carries the name of the related *nadaba* that it overhangs (ex: *amir nadaba taget*). Today they contain dishes arranged here again in a symmetrical manner, personal artifacts, school notebooks and books, the telephone, etc….

- **Makhazu taget**:

Small hollowed-out niche in the shape of a dome, at the base of the pillar where incense and a burner are placed.

Under the stairway can also be found a niche of a simpler form where shoes are kept.

One can also notice in the thickness of the *gebti her nadaba* a small niche in which can be placed a small fire in order for pregnant women or those who have recently given birth to warm their backs as a relief.

A cupboard built in the thickness of the wall that separates the *gidir gar* from the *dera* room, and closed by a richly decorated wooden door, is used to store ceremonial vestments for women (*ge ganafi*).

**Wall Decoration:**

Traditionally only the wall opposite the entryway is covered with decorative dishes, wicker ware and wooden salad bowls. Nowadays, all the walls of most living rooms are decorated with traditional wicker (*darat*) often hung in pairs, with wooden bowls varnished with black oil paint, the *gabata*. These dishes are hung on the walls in a perfectly symmetrical fashion and aligned around the wall niches.

Wicker has always been and continues to be crafted by women. They receive wicker objects as wedding gifts (special shapes, lids…). There are several kinds, for various uses, with a variety of motifs. The way they are hung on the walls is very codified and very often is indicative of the social status of the lady of the household (wedding, death). They are also a sign of wealth and carry a significant trade value today. For 50-60 years now Japanese and Chinese dishes have replaced wicker ware.

Today certain women are specialized in the confection of baskets that they sell to the tourists or to young couples. Of course, within women’s associations Harari women train young girls how to make these wicker dishes.

**Kirtat**

This is the nuptial chamber used at the beginning of married life, and for the first-born child. It is also the room in which the mother gives birth.
It has a platform of masonry, kirtat nadab, on which the women sleep. It is an intimate space in which a sick person might come to rest and also the where girls are excised. (Today this practice tends to be disappearing).
It is a nighttime space for women, young children, and young girls.
It happens that nowadays this room might be occupied and furnished by a family member, in which case a curtain closes off the room.

_Dera_

It is a windowless room opposite the preceding one. In some families, it has been transformed into a bedroom. Most often however, it is used as a junk room or place for storage.

_Quti qala_

Room upstairs that originally was intended to be a storage room for agricultural products (fruit, coffee). Nowadays, that function has disappeared and this room has discovered new uses, such as for storage and catch-all. Most often, it has been transformed into a bedroom, used either a couple or by the eldest child in the family. In the first case, the furniture consists of a double bed, a wardrobe, a bedside table and a dressing table. When an adolescent occupies it its furnishings reveal its exclusive appropriation and it’s here that friends get together.

_Tit gar_

Small room giving onto the courtyard originally built for the eldest son, thus protecting the intimacy of the young man as well as that of the rest of the family. It has a platform either opposite the door, or in the corner.
It can accommodate a married man and his wife. Generally, if the space in the courtyard allows, a new living unit is built for the young couple. The small house _tit gar_ in this case would be used by another boy, or by an elder person.

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

_Traditional Objects_

- The four jars _afflala_: pottery painted in black that reads from right to left:
  1- Medicine, remedies, grigri
  2- Seed
  3- Jewelry
  4- Money
They are covered by wicker cones *affala offal* pointed upwards. When the head of the household dies, the cones are turned upside down into the jar, as a sign of widowhood. One notices in certain households the disappearance of these jars. Nevertheless other recipients in metal or plastic replace them assuring in this way their function of yesteryear.

- **The Spears**

Two spears (*warham*) used to be hung on a wall lamp (*warham moraja*) embedded in one of the pillars (*makhazu*) bearing the center beam (*amhil*). In times of peace, the points are aimed towards the sky, in times of war, towards the floor. Very few houses still have these spears.

**7.3 The mixed house**

The third housing type is the *mixed type* made up with the traditional Harari nucleus with more recent “Indian” extensions on the first or second floor. When the new rooms have been added above the traditional type they are accessible by a wooden gallery open to the court yard or to the street. This type is relatively common and many traditional Harari houses, *Ge Gar*, have been enlarged and extended without being transformed. Therefore the original house is kept whereas the new parts are inspired by the Indian model. It seems that in the enlargement process the traditional house is not modified since the solution is to build a new house, or new rooms, without touching the existing one. Then the house becomes a “double house” in which one can find the Harari traditional type associated with the new Indian building.
The new parts have a simple rectangular form and do not have the architectural complexity of the Harari type. On the first floor the new rooms open to the courtyard, have windows and are added to one another to form a linear set of rooms built along one side of the courtyard. On the second floor the same pattern of rooms is distributed by an outdoor wooden gallery accessible by an exterior staircase. In most of the rooms one finds one masonry bench which occupies a large part of the room area.

7.2 The Indian House.

The second housing type one can find in Harar is the Indian house built by the Indian merchants when they came after the Harar’s conquest in 1887. Most of these houses have been built on the ridge, the highest point of the city. They are simple rectangular two stories buildings whose main characteristic is their first floor wooden veranda of the main facade overlooking the street or the courtyard. They are covered with a roof and are higher that the average Harari houses and dominate the city landscape. The most beautiful, and the most famous, is the RIMBAUD house built in the beginning of the 20th century. Restored recently by local authorities with the help of the French cultural services the house functions now as cultural center and a library. It is the most well known building in Harar There are about a dozen of this kind of houses located in the higher part of Jugol. Ras Tafari, inhabited by the future Haile Selassie when he was living in Harar, is also a beautiful Indian house which could become a touristic attraction if it was rehabilitated and renewed.
Besides the fact that the Indian and the mixed houses are different from the Harari traditional one, even opposed to it (the Indian house is widely opened to the landscape as opposed to the Harari one which is a very introverted enclosed space), we have to consider these two housing types as part of the architectural heritage of the city. Therefore the rehabilitation policy has to integrate the housing heritage with its multiple, Harari, Indian and mixed historical aspects.

b. History and Development

1. History of Ethiopia: brief chronology from antiquity to the middle ages

4TH century: Height of the Axoum Empire
320-25: Conversion of Ethiopia to Christianity under the reign of Emperor Ezana
615: The Emperor of Axoum welcomes followers of the Prophet Muhammad fleeing persecution

9TH-13th centuries: Decline and break-up of the Kingdom of Axoum. Period of profound change during which Ethiopian Christianity and national institutions develop.

9TH century: Islamization of the islands and the coastal areas of the Red Sea and progress inland (eastern slopes of the Tigre, foot of Asmaadin Massif)

End 9TH century: Founding of the Muslim Sultanate of Ifat by the Makhzum Dynasty.

1270: Fall of Axoum and advent of the Zagoué Dynasty.
1270-85: Reign of Yekouno-Amlak, first king of the Solomonic Dynasty, victorious over the coalition of Muslim states.
1314-44: Reign of Amda Seyon. Battle against the former Kingdom Ifat (Adal) that reverted to the suzerainty of the Solomonic Empire.
1425: Capture of Zayla, large port on the Red Sea islamized for a long time, by the Christians.

Modern era

1520: Imam Gran transfers the capital of the Sultanate of Adal to Harar and re-declares war against the Christians.
1550-9: Repeated sacking of Harar by the Christian Emperor. Counterattack by the Emir of Harar, Nur. Death of the Emperor but return to peace with the Sultanate. The Empire must however face up to a war against the Ottomans and the impossible-to-resist advance of Oromo tribes within its territory.
1632-1769: Transfer of the imperial capital to Gondar.
1647: Beginning of the Dynasty of Ali Ibn Daud in Harar that becomes an independent Emirate until 1875.

Contemporary Ethiopia

1864: Menelik ascends to the throne of the Kingdom of Asmaadin
1870: Occupation of the shores of the Red Sea, from Zayla to Cap Gardafui, by Rauf Pasha’s Egyptians
1875-85: Occupation of Harar by the Egyptians
1887: Capture of Harar and its region by Menelik. The reconquest of the Empire ends in 1891
1889: Menelik is crowned Emperor of Ethiopia
1906: Death of Makonnen, Governor of Harar. His son Tafari succeeds him.
1911: Menelik ailing, his grandson Lidj-Iyasou accedes to the throne
1913: Death of Menelik
1917: Deposition of Lidj-Iyasou and coronation of Zauditu, daughter of Menelik. Ras Tafari becomes regent and heir to the throne.
First railway link between Addis Ababa and Djibouti
1928: Ras Tafari is proclaimed Negus (King)
1930: Death of the Empress Zauditu and coronation of the Negus Ras Tafari under the name Haile Selassie
1935-41: Invasion and occupation of Ethiopia by the Italians
1973-74: Famine in Welo and Tigre
1974: Coup d’état by the DERG (Revolutionary Committee) and deposition of Haile Selassie
1984: Famine throughout all Ethiopia.
1990: Declaration of the renouncement of Socialism
1991: Coup d’état and seizure of power by the Tigre Party (EPRDF).

2. History of Harar

2.1. Founding and Early History of Harar

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

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

It is difficult to date exactly the construction of the Harar mosques since there exists little documentation. However with the help of urban history specialists of the city and in comparing the religious place names with historic sources, it seems that the first Harari mosques date from the 10th century.

Three mosques date from this period, of which one outside the walls: the Aw Machad Mosque (outside the walls), Aw Mansur (Kebele 5) and Garad Muhammad Abogn (Kebele 2). Two of these mosques seem to have been considered the masjid al-jami (the major mosque) since the size of their respective prayer rooms is twice as large as those of the other mosques. Here we are referring to the Aw Mansur Mosque located today in kebele 5 and that to be found outside the walls to the southwest of the city, the Aw Machad Mosque. One is led to believe that this latter one was where Abadir, the mythical founder of Harar, offered his
partisans to build the city in the 12th or 13th century. But there is no written document proving that the Aw Mansur Mosque hadn’t been built before the arrival of Abadir on the scene.

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

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

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

If one follows closely the oral history of Harar, one is led to believe that the Din Agobara Mosque, meaning “great religion,” is the oldest in Jugol. Its foundations date from between the 11th and 12th centuries, when historians date the arrival of Abadir and the founding of Harar as the urban and religious center of the Horn of Africa. Located in kebele 1, it overhangs the street that leads from the Argoba Beri Gate to Faras Magala Square. Even if this mosque suffered many architectural transformations (the enlarging of the prayer room with its drainage system, construction of a prayer room especially for women…), it represents for Harari inhabitants the oldest mosque in the city. The Din Agobara figures among the five masdjid al-djami in Harar before construction of the present grand mosque in the 13th century.

According to the mythical oral tradition that cites Abadir and his partisans as founders of the city, other great mosques were to appear, around which were to be organized five neighborhoods with five corresponding gates. Thusly we have the Din Agobara Mosque (in the Argoba Bari neighborhood, today kebele 1), the Imam Ardin Mosque (in the Suqutat Bari neighborhood, kebele 4), the Aw Mansur Mosque (in the Badro Beri neighborhood, kebele 5), the Aw Machad Mosque near the gate called Asmaadin Bari and the Kazir Abogn Mosque (in the Assum Bari neighborhood, kebele 7).

Abadir’s partisans, who according to oral tradition were forty-four strong, founded in the majority of cases the religious centers in the city. Thus it was at this time that several mosques and tombs came into existence that were supposed to have been founded between the 12th and 13th centuries and correspond to the names of these individuals (Aw Abadir, Abadir Cheikh Usman , Jabarti Ismaël, Aw Maya Aw Buba Abramo...)
It seems that Muslim sheikh had been known in Harar prior to and during the time of Amda Seyon. The oldest document referring to the city’s existence is the chronicle of Amda Seyon’s victories over the Muslim Kingdom of Adal. The chronicle lists a total of 27 222 Muslim kings and governors, meticulously drawn up. Their power was crushed by Amda Seyon, and in so doing, he made them tributaries of his kingdom. The Arab chronicler al-Umari who wrote about Amda Seyon’s reign, described seven Muslim kingdoms in the region, all under the authority of the Negus. At that time Harar was situated in a region called Dawaro, included within the Kingdom of Adal.

The general impression one gets from reading about the reconquest of the Muslim sultanates in the chronicles of Amda Seyon, Solomonic king, is the religious climate in which confrontations took place. Upon the death of Amda Seyon, the Sultanates of Hadiya, Fatajar, Dawaro and Ifat—of which Harar was a part—were reduced to the rank of simple provinces governed by a Muslim prince who was a vassal of the Negus. The world of Islam at that time seemed seriously threatened in its existence by the Abyssinian Empire which then stretched in the East as far as the Awash and cut into a part of Ifat. Furthermore Muslim society seemed far from structured, there being little organization to the state itself, and the sultan playing the role more of a war chieftain than of a monarch at the head of a land. Of course, the population was Muslim, but the level of religious awareness remained rudimentary. One could single out neither madrasa nor zawiya in those days.

All these sultanates were Hanafi, with the exception of that of Ifat, which was Shâfi’î, a fact that perhaps indicates a particular relation with Yemen and Mecca, both cities of the Shâfi’î School. In spite of these differences the attachment to Islam was a factor of unity and patriotism, as Christianity was for the Ethiopians.

Harar appears in historical documents as a trading center from the 13th-14th century. The religious centers multiplied in the city and carry the names of important characters in its history. Thus, a mosque found today in kebele 3 carries the name of Sayyd Ali Hamdogn who was supposed to have been the individual at the origin of the first market in the city. The mosque that carries his name dates thus from the 13th century and is located near the Muslim market and was built by this individual so that the merchants could practice their religion. From this same period can be dated other mosques that carry the names of important characters such as Sayyid Alawi and Sharif Bilqisa (Kebele 3), two descendents of the saint Sayyid Ali Hamdogn.

At the end of the 14th century, the Sultan abandoned the West of the Kingdom of Adal and transferred the capital to Ouahal, where he prepared a holy war that was to last thirty years. The entire region was then re-conquered by the Christians who, in 1425, occupied the port of Zayla.

But the Adal Sultanate remained in conflict with the Ethiopian Solomonic emperors that the emirs fought in order to free themselves from their domination. In 1515, the Christian emperor defeated and killed the Emir of Harar, Mahfuz, and pursued his routed troops. But a coalition of Muslim peoples grouped under the Imam Ahmad b. Ibrahim al-Ghazi (1506-43), known as Gran, was then to rise up and devastate Christian Ethiopia for about twenty years. Gran was based in the Harar region, and it was during his reign in 1520 that the capital of the Sultanate was transferred to Harar.

Brought up in the province of Hubat by a slave belonging to a family called Addolé, then later freed and having become one of its most faithful officers, Ahmad Gran very early on was recognized for his ardor in combat. Just as quickly did he show an unshakable zeal for God’s Law. He no longer followed the Sultan Abu Bakr who had distanced himself from the precepts of the Quran and whose morals at that time were particularly weak, in order to
head a party dedicated to restoring order and to bring Muslims back within the dictates of the Holy Book.

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

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

Taking advantage of the military pressure exerted by the Ottomans on the western borders of the Ethiopian Empire, Amir Nur invaded Fatagar in 1559. As a retort the emperor attacked and sacked Harar. On 23 Mars 1559 Amir Nur confronted the Emperor Claude who was killed during the battle; his head remained on display in Harar throughout three years.

Throughout the decades following the death of Nur b. Mujahid, can be witnessed the composition of an entire body of religious literature that was to profoundly anchor the practice of koranic obligations and the cult of certain local saints in the mentality of the people. This action was carried out under the influence of brotherhoods, and notably that of the Qadiriyya. Introduced in Harar as of the end of the 15th century this was the one that extended and was influential well beyond the borders of the Emirate as far as southwest Ethiopia.

The 16th century corresponds to the third period that was to be witness to the multiplication of religious sites (both mosques and tombs) in Harar. At the time Emir Nur founded the Independent Sultanate of Harar, that is from the 16th to the 19th centuries, a significant number of mosques were built upon command by or in memory of the emirs of Harar or other major political figures. These were consecrated by tombs when they died. In this way, Emir Nur was remembered by a tomb and a mosque in the center of town in kebele 1. In the same way Fakhradin Yonis, remembered for having carried out the construction of the city walls, was honored by a tomb as well as a mosque in kebele 3.

2.2. The Independence of Harar

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

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

The Sultanate, once burdened down by the famine and the Oromo incursions, moved its center to Aussa in 1577. The second half of the sixteenth century saw as well the emergence of numerous emirates, sultanates and Muslim principalities along the coast and in several peripheral zones of the plateaus. They had very little power and in no way threatened Christian Ethiopia. The only ones who could acquire a certain power were those whose agriculture and trade prospered. This was the case for Harar, having become a small trading state and influential center for the instruction of Islam, which succeeded in freeing itself from the Sultanate of Aussa with the advent of the Ali Ibn Daoud Dynasty (1647-1875). It was as such that the British explorer Richard Burton visiting Harar in 1855 depicted an independent city, minting coinage, surrounded by walls and governed by its own emir.

Most important for the diffusion of Islam following Gran was undoubtedly the islamization of a considerable part of the Oromo population by the merchants coming from the East—principally from Harar, but also from Yemen—who brought with them the Shâfi‘î School. The chiefs were the first to convert as much for business reasons as out of conviction. Their subjects followed. As for the South Oromo tribes (Arusi, Borana, Lega), of which many were nomads or semi-nomadic, they also fell under the influence of Harar from the 19th century. The process of diffusion through merchants is well known in Africa. In this case the transmission took on an institutional form of momentum with the sultanates. Islam and trade became one—in the Oromo language, “Muslim” becomes naggâdi, an Ethiopian word meaning “merchant.”

As for the brotherhoods, they also played an important role in centers such as Harar and Jimma—they were the link between the local community and the neighboring Muslim lands, such as the Sudan, but especially Arabia, with the coastal Somali as intermediaries. The Qadiriyya brotherhood was introduced, probably in the 15th century, by traders from Yemen or from Hadramawt in the ports of Masawwa, Zayla and Maqdishu. From there it penetrated inland. The inhabitants of Harar who particularly venerated Abu Bakr al-Aydarus maintained that it was he who introduced the brotherhood to their city. For a long time, up until the 19th century, this was the sole brotherhood in Ethiopia, basically a brotherhood of a teaching vocation. Each zawiya—place of learning—was organized around a sheikh, or a khalîfa to whom the sheikh delegated his authority, and who was to serve as intermediary between God and his disciples. The sheikh is a spiritual guide blessed by God, who instilled in him the baraka that enables him to play this role intercessor. Today in Harar the term zawiya designates the hall adjoining the mosque, serving as a place for student accommodation.

The 17th, 18th and 19th centuries were nevertheless a period of withdrawal for Harar during which the city saw its population fall from 40/50000 to 12/14000 inhabitants. Politically isolated and militarily weak, the city was able to subsist due to its trade, the essential basis of its economy. Harari trade caravans reached the rich provinces of southern Ethiopia, of Asmaadin and Ogaden, as well as the ports on the Red Sea, Zayla and Berbera.

In the 17th century the city of Harar became an independent emirate—a significant fact for its future development and the establishment of its commercial influence. The dynasty of Ali Ibn Daoud (1647-1875) took power, which made it possible to liberate the Sultanate of Aussa and to preserve its autonomy up to the Egyptian occupation in 1875. As a result of its geographical position and its political importance as a city state, Harar achieved all its
political weight under this local dynasty and strengthened its commercial supremacy, becoming the inescapable intersection for exchanges between the Red Sea and North-East Africa. Up until the end of the 19th century the city thus drew its richness as a result of its privileged position on one of the two principal trade routes connecting the south and the north of Ethiopia.

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

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

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

2.3. From the Egyptian Conquest to the Ethiopian Conquest

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

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

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

During the occupation, exports of animal skins developed, and imports of manufactured goods from Europe increased. Nevertheless, the principal income of the area of Harar remained coffee. Alfred Bardey, a tradesman of Aden during the 1880s remarked, "one
exports 7 to 8000 daboulas (dry leather bags) of 6 frasselehs Hararis (approximately 100 kilogrammes the bale) of coffee beans; thus a total of 700 to 800 tons of coffee [...]."

It was in 1880 in Harar, during the Egyptian occupation, that the French poet Arthur Rimbaud set up a branch of the Aden trading firm for which he worked. Between 1883 and 1890, Menelik, King of Asmaadin from 1864 then Emperor of Ethiopia in 1889, conquered in his turn the province of Harar. In 1884-5, the Egyptians evacuated Harar and Abdallah b. Muhammad became Emir, backed by the Pasha and the British Consul. In 1886, following the massacre of an Italian expedition by the soldiers of the new sultan, Menelik defeated the Sultan's forces and annexed the city in 1887 to the Kingdom of Asmaadin. He named his cousin Makonnen Governor of Harar.

The most striking symbol of the defeat of Harar was the destruction of the Great Mosque that was situated on Faras Magala, the central square, and its replacement with an octagonal Orthodox church designed by an Italian engineer called Medhane Alem.

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

Between 1875 and 1885, the Egyptian occupation was to offer the city a mosque, Aw Ansar, also called “Mosque of the Egyptians” (Kebele 3). Its highly decorated outer facade is a unique example in the city.

Following capture of the city by Menelik in 1887, it seems that no more mosques were to have been built in Harar up to the Italian occupation.

It was at the end of the 19th century, with the immigration if Indian traders to Harar, that appeared the Indian type house, as well a combined version (maison mixte).

2.4. Harar at the Time of the Ethiopian Empire

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

Tafari, who always kept a special place in his heart for his city, established an energetic administration in Harar that favored prosperity in the region. Equally very open to the West, he received a French education at the Catholic Mission and often frequented the British Consulate in Harar. In 1916 he became advisor and regent to Empress Zauditu,

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daughter of Menelik. In the end he was crowned Emperor and took the name Haile Selassie in November 1930. It was during his reign that developed the road network between the capital city and the various provinces—the Dire Dawa road to Harar, passing by Lake Haramaya, and continuing as far as Jijiga was built in 1928. The Province of Harar is well served, in particular due to the creation of the railroad linking Djibouti to Dire Dawa, then Addis Ababa (the first link had taken place in 1917), and the large number of small roads that criss-cross the region.

After Menelik, Islam represented only an internal problem that was to find a solution in a precarious balance between Christians and Muslims. Prior to the Italo-Ethiopian War (1935-41), Muslims were kept in a minority situation. The Italians, who wanted to count on the Muslims to fight against Amhara resistance, lavished them with many advantages. It was in this way that they set about building mosques everywhere, naming qadi in the centers, encouraging the teaching of Arabic, which was declared the official language in Harar during Italian occupation. This policy favored the Ethiopian Muslim community—one that the Amhara were no longer able to keep to the periphery of political life, as in the past.

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

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

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

It remains that the commercial activity of Harar started its slow but inexorable retreat. This can be explained by internal political factors such as the loss of its independence on one part, and thus of its freedom of action, and on another part, the disappearance of the emirs who were the greatest tradesmen of the city. Moreover, the political disturbances continue to affect the safety of the roads and disorganize its trade.

The rise to power of new commercial centers also disturbs its activity. The installation of the railroad, for example, proves to be one of the key factors of its decline: not being able to pass by Harar which is in a mountainous zone, the line connecting Djibouti to Addis Ababa passes by Dire Dawa, in the plain. Thus, contrary to the predictions of Makonnen, it is not Harar, of which he is the governor, which develops but rather Dire Dawa to the detriment of its historical neighbor.

2.5. The Italian Occupation

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

The Italians undertook the construction of a new mosque in 1935, at the same time as the founding of the Gidir Magala Market that it dominates. This mosque was the last to have been built within the walls.

From an economic point of view, a certain modernization occurs with the Italians: the usage of currency spreads, the use of machines and new technologies develop, and transport becomes more rapid and reliable. External commercial operations start to thrive, to the benefit of a small number of leaders. The United States takes a growing role in the economy of the empire and the main part of coffee exports are absorbed by the American market.

2.6. *The dictatorship of the DERG*

In spite of this progress, the economic growth slows down at the end of the 1950s and the international crisis of 1973, coupled with a terrible famine in Welo and the Tigré in 1973-1974, leads to the deposition of Haile Sélassie and the Declaration of Socialism of December 20th 1974 which starts a totalitarian orientation.

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

The ceaseless revolts, the continuing civil war and the interethnic conflicts maintain the country in a permanent state of insecurity where plundering and raids are not rare. In addition to these problems, the great famines (mainly that of 1984) and recurring food shortages arise which cause a general impoverishment in the country and in particular cities which receive the influx of refugees from the countryside.

Under the reign of Haile Selassie and during the DERG period the city remained a middle-sized agglomeration, as it is still to this day, relatively spared of political crises and famines. Following the fall of the dictatorship in 1991 and the cutting-up of the country’s administration into sixteen regions, Harar benefits from—along with the capital Addis Ababa—a special statute as region-city.

During this period many streets of the city were paved and certain ones blacktopped—changes that carried with them the destruction of many tombs of saints and many trees.
After the dictatorship, which ends in 1991, one observes a slight improvement in politico-economic conditions, but the interethnic conflicts continue and a new war against Eritrea breaks out at the end of the 1990s.

At this beginning of the 21st century, after more than thirty years of disorder in Ethiopia, Harar preserves a certain commercial role as tends to suggest the significant number of its markets. Nevertheless the latter have a greatly reduced surface of influence, limited to the surrounding countryside, and the city is no longer the commercial crossroads that it was. Harar and its outlying region, however, remain large producers of qat and coffee, two cultivations essential to the economy of the city and whose production is exported in Ethiopia and abroad.

3. The commercial structure of the city and contemporary evolution of the commerce

An evaluation of the commercial framework of Harar, from the perspective of the various commercial sequences identified in the urban landscape and of the typology of the markets, allows an assessment of the degree of the city’s opening towards the exterior and the trends of its commercial development.

In Harar, the obvious polarization on the sectors of Asmaadin Bari and Gidir Magala involves a concentration of the commercial activity around these two principal poles, leaving the south-eastern zone relatively deprived of commercial activities. Moreover, there are gaps in the grid of the secondary markets (which we can refer to as the neighborhood markets), mainly on the level of the Argob Bari and Suqutat Bari entry gates where activity is weak, and of course in Badro Bari where it is null. Let us note in this last case that the absence of a market is not compensated by an urban network of neighborhood markets as is the case in the east of Jugol.

These commercial poles, which extend over the entire city, are in general located in previously urbanized areas. This is particularly true for Gidir Magala, in the heart of the old city, interior to the ramparts, but which today tends (in terms of influence) to be in competition with the market of Asmaadin Bari located at the exterior of the wall, at the limit between the old city and the new city.

In addition to these two large markets, it should be noted that the ensemble of trade known as "modern" is concentrated on the straight street of Jugol. The structure of the commercial framework which emerges is that of a Y at the widened base, whose ends of each of the three branches are at the junction of the Asmaadin and Harar entry gates for the base, and at the Assum and Gidir Magala entries for the two branches. The heart of this Y form is the place Faras Magala.

This strong framework is superimposed on the map of the major historic urban reference marks of Harar: the Harar entry gate; the main street, broad and suitable for motor vehicles, principal entry of Jugol since the Italian occupation; the central place Faras Magala with its imposing church, Christian symbol of the reconquest by the Empire at the end of the 19th century; and the Gidir Magala market, built under the Italian occupation but
already a central place of trade during the 19th century. Thus we can detect in this commercial structure a historical logic of centrality and the direction of the urban development of Harar during the last century.

In the contemporary epoch, the development of the zone of the Asmaadin entry gate and the main street inflect the commercial activities towards the new city, the modern city. In spite of this centrifugal tendency towards the west the central market, Gidir Magala, connected to the central place by Makina Gir Gir, continues to attract the population of Jugol and the surrounding countryside, but not that of the new city.

The recent development of trade, particularly in the modern sector of imported manufactured goods, thus moved the center of of the city's trade towards the west. Formerly located at the historic heart of the old city (around the place Faras Magala and the Italian market Gidir Magala), the commercial dynamism is currently more polarized along the street Andinnya Manget and around the Asmaadin entry where the sale of agricultural produce from the countryside and that of goods known as "modern" (Taiwan market) is concentrated. This concentration automatically created a significant force of attraction with the western periphery of Jugol causing to put in difficulty the commercial zones of the center selling traditional products and goods, of which certain are in decline (basket making).

This current tendency affects Harar in the sense that the historical markets (markets of the entries and the market Gidir Magala) are in decline, or worse, are nothing more but residual to the Argobbari and Suqutaat Bari entries. Moreover, certain traditional trade is abandonned and replaced. This is the case of the trade of basket making for which shops of the bazaar type, where standardized articles appealing to the taste of tourists are sold (in the street Makina Gir gir), replace more often than not, the traditional stalls.

Another sign of the center's decline of commercial activity is the closing down of the shops of the Italian market which are today two thirds empty. The market thus loses its attraction, all the more because it suffers from a certain number of defects (poor drainage of rainwater, a closing in of the market's center) of which it must be quickly cured if one wants to stop the commercial decline of this part of the city.

c. Form and date of most recent records of property

Thesis
- ABBAS, Ahmed, A historical Study of the City-State of Harar (1795-1875), 1997
- GIBB, Camilla, In the City of Saints: Religion, Politics and Gender in Harar, Ethiopia, 1997

Reports
- AMMI, Nadia, Inventaire des tombeaux d’Harar, rapport de stage, EAPB et Université Paris X Nanterre, 2003
- GREINER, Emma, Inventaire des mosquées d’Harar, rapport de stage, EAPB et Université Paris X Nanterre, 2003

Maps

d. Present state of conservation

1. The Mosques

We used three criteria when analyzing the state of preservation of the mosques in Harar: the state of the structure, the state of the places for ablutions as well as the transformations undergone by the mosques.

1.1 State of the structure

The percentages are calculated on the basis of the 80 mosques which we visited.

**Very good condition:** 2.5%
Including one which no longer corresponds to the traditional model (prayer room entirely re-built: loss of the *darbi*, pillars, making of windows, new doors ...). The mosque has been renovated and no damage is to be seen on the building as a whole. The masonry is in good conditions (no damp).

**Good condition:** 28.75%
Three of which no longer correspond to the traditional model. The mosque remains as it is with no plans for renovation. No major damage can be seen to the structure or inside the prayer room.

**Average condition:** 48.75%
Including three which no longer correspond to the traditional model. The mosque is in good condition despite the damage which can be seen on the structure: use of cheap materials (cement). Infiltrations and dampness in the prayer room.

**Poor condition:** 15%
Considerable damage: partial collapse, infiltrations, dampness in the prayer room, no plans for repairs. Systematic use of cheap materials in the repairs which have been carried out.

**Very poor condition:** 3.75%
The building or part of it is in ruins and may even be abandoned.

1.2 State of the provisions for ablutions:

There are three systems of water supply for the ablutions:

- The mosque is connected to the urban water supply in 25% of the places of worship in Jugol. Out of this percentage, 11 mosques have taps and plumbing installations.
- The person in charge of the mosque collects the rainwater and transports it to a pool for ablutions (15%). This system has negative effects of the architectural aspect of the mosque when the ground is littered with jerry cans and other unattractive utensils.
- The mosque has a mixed system at its disposal (55%).
- Finally, 5% of the mosques have no provisions for ablutions whatsoever.

**Very good condition:** 2.5%
The mosque uses water from the urban water supply by means of taps which have been installed for this purpose. The worshippers have what they need (seats and a system of drainage) to perform their ablutions.

**Good condition:** 37.5%
The system functions correctly with a good drainage system for the water. But the use of a mixed system could, in the long run, damage the courtyard.

Average condition: 40%

The system works but the pool is in poor condition. The collection of the rainwater relies on precarious means which damage the courtyard (covering by corrugated iron, the presence of jerry cans, poor drainage ….)

Poor condition: 20%

The system is often not in working order: there is no access to the municipal water supply, the collection of rain water is impossible in the dry season, there is poor drainage and considerable deterioration of the courtyard.

1.3 Transformations in the traditional mosque

The transformations undergone by the traditional model are the consequence of the evolution of techniques since the mid-XXth century: - the doors made of wood are replaced by metal doors which are considered to be in a stronger material and easier to maintain. The terrace roof is replaced by a corrugated iron roof. Elsewhere the courtyard is partly covered by a metal structure not only to transport the rainwater to the pool for ablutions, but also to create new spaces for worship.

Given the lack of regulations most of these transformations are made without the authorities being able to intervene:

- Mosques which have remained the same: 10%
- Traditional wooden doors replaced by metal doors: 10%
- Replacement of the terrace roof by corrugated iron: 16.25% half of which no longer have the traditional frame.
- Changing of the doors and the terrace roof by metal and iron: 33.75%
- Covering of the courtyard: 20%
- Mosques totally transformed: 8.75%.

These are mosques in which all the traditional elements have disappeared, except for the mihrab (pillars, darbi, for example) and in which major transformations have totally disfigured the original building: making of windows, enlarging the door, raising of the ceiling, covering the courtyard, replacement of doors, reconstruction of the façade.

- Technical factors: since the eighty-two places of worship in Jugol do not all have access to the urban water supply, the majority implement systems for the collection of rain water which are precarious to varying degrees and which affect the value of the place: the landscape is transformed, the structure deteriorates, various materials and utensils are left lying around (jerry-cans, gutters …).

2. The Muslims Tombs

Amongst the ninety-five tombs listed in Jugol, eighteen were destroyed in the DERG period by the building of streets or of houses. In these instances we are talking about old tombs or sycamores but never of qubbi.
Today, the tombs which exist are not under threat of destruction and their state of preservation is generally good. But they are affected by three factors: a natural factor, an environmental factor and a transformational factor.

While the tombs are regularly maintained and restored by those in charge of the sites, the neighbours and the Bureau de la Culture et des Sports, the parts in masonry do nevertheless suffer each year from crumbling stone and limestone because of the rainy season. The tombs which are most frequently visited, like that of Abadir and Abdulqadir al-Jilani are the best preserved because they receive most gifts, which enables the financing of their maintenance.

The tombs are completely integrated into the urban fabric and, as a result, are subject to the same constraints as the latter. Thus those which are located in the public sphere (streets and squares, or about 50%) are subject to degradation due to the accumulation of refuse. The tombs in the form of natural elements are the most affected by this type of degradation. The Aw Akhal tomb, for example, a tomb associated with a sycamore, is located on a square leading onto the Badro Bari gate in the south of the town. The landscape quality of this urban space is obviously diminished by the refuse accumulating there.

This factor concerns the tombs in the form of a dome, the qubbi. These transformations mainly concern the small doors giving access to the tombs which traditionally are narrow and low and made of wood. In more than half the cases, the latter have been replaced by a door in iron which is cheaper and stronger. Although the tombs are considered as part of the heritage of the town, the department for preservation in the Bureau de la Culture et des Sports has not insisted on maintaining wood for the restoration of the doors whereas it does insist on the use of local stone for the masonry work.

3. The Traditional Harari Houses

The state of preservation of the traditional houses is relatively good. According to the plan realized by CIRPS, University of Rome « La Sapienza »\textsuperscript{16}, there are about two thousands traditional houses (family unit block):

- 793 are in good condition: 43.9%
- 493 are in fair condition: 27.3%
- 140 are in poor condition: 7.7%
- 383 have been modified: 21.1%

Then we can say that almost half of the traditional houses have been well preserved, which is a pretty good proportion and represents a good quality of conservation, especially if we compare with others Arab cities in which about three quarters of the traditional houses have been reconstructed with concrete structure and contemporary materials. All the more a significant part (almost one quarter) of these houses are in fair conditions, which means that they have been little transformed and that few repairs should be made to restore them. Only 140 houses are in poor condition, which is a low proportion. These houses suffer from the water damages: from the roof licks and from the water raising in the masonry walls (due partly to the fact that many streets are not yet paved and that water infiltrates in the ground

and badly affects the foundations. It is clear that if there was water control public policy largely implemented by the municipality all over the city, the houses would be protected from such water damages.

e. Policies and programs related to the presentation and promotion of the property

1. A continuous endeavor since the 1980’s:

In Harar, the protection of the heritage takes on a special importance and is part of a more global policy for the preservation and promotion of Harari culture. For the Harari, the defense of their cultural specificity, whether it be language, history, literature, the social structure and customs in general is a way of resisting economic, political and cultural pressures.

The Harari region is an enclave in the huge area of Oromiya. Its independence is mainly based on its specific cultural characteristics. For the local population, who were subjected mercilessly to the upheavals of the agrarian revolution (see 4-a), the defense of these specificities will guarantee their survival and, from this point of view, Jugol plays a central and outstanding role. The old town was, and indeed still is, the hearth of this culture.

At the political and institutional level, this interest was conveyed by the creation of the Harari Council which is an emanation of the General Assembly of the Harari People National Regional State, the governing body in the harari region. The Council includes fourteen members, who are local personalities and specialists in harari culture: historians, sociologists and linguists. These specialists take an active part in local politics which they steer in the direction of the preservation of harari culture and harari heritage.

Today, the creation of the Bureau de la Conservation is the final outcome of numerous years of thinking, research and studies, the sign of a continuing political desire, relayed by the interested of numerous researchers and legitimated by the support of the whole harari population.

As far back as 1985, a document drawn up by Fleming Aalund: Master Plan for Preservation and Presentation of Cultural Heritage, UNESCO contributed to the promotion of the property and movable effects in Jugol. In the same vein, in 1990, Jara Haile Maryam published An approach to the conservation of the historical town of Harar which contains a certain number of recommendations which have all been carried out:

In 1992, the decision concerning the Bureau de la Conservation was taken (it was implemented in September 2003).

In 1998, a new development plan was drawn up which defined Jugol as an entity to be preserved.

Restoration of part of the 3,500 meters of ramparts surrounding the old town was undertaken under the supervision of the Sports and Culture Bureau.
Transformation of the “Jorald House” which has become the “Rimbaud House” (Maison Rimbaud). This project enabled the restoration of one of the most beautiful houses in Harar, the outcome of Franco-Ethiopian co-operation. It has a library which is open to researchers and to tourists, as well as a lively museum which shows traditional craft skills, along with local workshops.

In 1998, a team of consultants (Tropic Consulting Engineers) was given the task of carrying out an inventory of the pollution problems met with in Harar and especially in Jugol. This study took the problem of the water supply into account, as well as the management of solid and liquid waste matter. These factors were then recognized as factors which could affect the property.

In 2003, the town council started on a policy of repair and transformation of part of the streets in Jugol by building a network of open gutters and by paving some streets. This work which used local materials and craftsmanship was obviously a step towards an improvement in sanitation and the preservation of the urban landscape of Jugol.

2. A preservation policy sustained by the work of local and international researchers

Parallel to the political desire for the preservation of the Harari culture and the heritage of Jugol in particular, over time these have become a preferred subject for study and research for numerous local and international researchers and academics. At the moment, approximately fifteen researchers – including Italians, Germans, Americans, French, social anthropologists, historians and musicologists – stay in Harar regularly to carry out their research.

Since 1998, the University of Rome, supported by European funds, has initiated a huge study on the built heritage of the Old Town.

In 2001, 2002 and 2003, the University of Paris X Nanterre, the School of Architecture in Paris, Belleville and Paris La Villette have carried out a series of workshops in Harar in the context of a Higher Degree, the Diplôme d’Etudes Supérieures Spécialisées (DESS) “Villes, Architecture et Patrimoine. Maghreb et Proche Orient”. The students for this degree work with Ethiopian architects and the local authorities. This has enabled an inventory of the built heritage of the town to be carried out in spheres as diverse as the religious heritage (mosques and tombs), dwelling places (Harari houses and Indian houses), shops or the process of densification. These workshops also made it possible to specify the problems linked to the management of solid and liquid waste material by carrying out a specific diagnosis and offering solutions capable of being used as a basis in any future project for drainage works in Jugol and its surrounding areas.

All these studies are used by the local authorities to implement a policy for preservation of the built and movable heritage in Jugol. With this in mind, the Sports and Culture Bureau has encouraged the creation of a network including the body of local and foreign researchers who are working on Jugol with a view to the creation of a data bank capable of centralizing all the research carried out on the town. Thus the policy for the preservation of the heritage of Harar is being carried out by means of the co-operation between the local authorities and the researchers who have been working on the town for numerous years.
3. Communication and promotion

The promotion of the heritage is coupled with a large-scale action targeting the inhabitants of Jugol in an effort to communicate with them and raise their awareness. The committees in the different kebele as well as the youth associations, along with the afocha, are the fundamental elements in the social structure of the town. At local level, they contribute to the promotion of the heritage and raise the awareness of the population in different areas through concrete actions.

- Texts, along with drawings which all can understand, are painted in the parts of the old town which are exposed to conservation problems (illegal rubbish dumps, damaged buildings). These texts tell the inhabitants about the heritage value of their town and the need to protect it. These campaigns also remind the inhabitants of the tourist value of a property of this type. Once a month, youth associations organize a clean-up operation within the ramparts and the planting of trees on the edge of the old town.

These actions are evidence of the population’s awareness. They are a positive element for any future preservation measures and demonstrate that in Harar there are efficient relays between the authorities in charge of the preservation policy and the population.

4. Management

b. Ownership

The specificities of the landed property in Harar are the outcome of the upheavals subsequent to the agrarian revolution in 1974. On 12 September 1974, the DERG (The coordinating committee of the armed forces) overthrew the Negus and undertook to nationalize the land. This led to a new administrative division of the town and the region and to a change in the property law concerning land and dwelling places. The agricultural area surrounding Jugol as well as a large number of traditional houses came under the authority of the federal State.

Today the area of Harar is divided into 19 kebele (12 in the new town and 7 in Jugol). These kebele, directed by a local committee elected by the inhabitants, are the administrative bodies of the State, entrusted with managing the renting and maintenance of nationalized houses. The rents received are transmitted to the town hall (mazagadjia) and paid to the federal state.

In 1994, almost 40% of the houses were the property of the State as was all the land, being subject to the ‘amphithéotique’ system. This transfer of property rights has had direct consequences on the management and the conservation of the landed heritage of the town since the rents paid by the kebele (4 to 50 birr per month) and transferred to the State do not enable the latter to maintain the houses. The latter therefore suffer from a serious preservation problem in particular as the tenants, whose incomes are very low, do not have sufficient resources to pay for the slightest repair.
b. Legal status

The ground in its entirety is part of the public sphere and only some of the houses built privately (about 60%) are part of the private sphere. At the moment, the local authority, with the help of the German Technical Organization and the Urban Development Support Service (under the supervision of the Ministry for Labour and Economic Development) intends to carry out a cadastral survey capable of providing a precise account of the legal status of the various plots so as to:

- List, identify and describe the occupancy of the ground again
- Arbitrate any possible conflicts linked to property rights
- Regulate speculation and campaign against illegal settlement
- Enable the possibilities for landed property to become visible
- Enable the land and professional taxes to be collected more efficiently.

Harar is officially registered as an Ethiopian national heritage since 1974. The legal instruments which protect Jugol (copies at the end of the document) are:


c. Protective measures and means of implementing them

In Harar, the preservation of the material and spiritual cultural heritage is the focus of local political organization. The Harari region is represented by the Harari People National Regional State. This regional authority includes a chamber of representatives and a harari council. The single aim of the latter is the preservation and the promotion of harari culture. There are five committees (history, language, archives, heritage and law), making 14 people in all who are in direct relationship with the President of the region.

1. The federal law

A law applicable to the regions as a whole setting up the federal Ethiopian State was passed in 2000: this is the « Research and Conservation of Cultural Heritage », proclamation n°209/2000 of the 27.06.2000. This proclamation insists on the need to seek and protect all the movable and landed property belonging to the cultural heritage of the country, and to organize its administration. It is a governmental authority (Authority for Research and Conservation of Cultural Heritage) under the supervision of the Ministry for Communication and Culture which is responsible for this global policy.
2. Local initiatives

In 1992 or eight years before the federal law, the Harari Council had already drawn up a proclamation for the creation of a conservation office in Harar, « The Establishment of Harar Heritage Conservation Office », proclamation n°21/1992. Eleven years went by before this new local authority in charge of the preservation of the Harari movable and landed property effectively saw the light of day. It has only just been created in September 2003 with Madame Afiza Badri as president.

This new Council, under the direct authority of the vice president of the region, includes an Administrative Council which draws up the general policy and a Conservation Office which establishes a plan for preservation in the short-term, the medium-term and the long term.

The Administrative Council the representatives of the Harari Council, civil society and the associations (afocha, women’s associations, …), the directors of the various offices of the executive bodies, the heads of the kebele, a president and a director, making a total of 46 members. According to the new organigram, the bureau will have a special place within the executive body. It will be at the same level as the offices of the economic and urban sectors. But, being in direct relation with the organization in charge of the preservation of heritage (the Harari Council) it will be able, through it, to have an influence on the economic and urban sectors (cf. Appendix).

The Conservation Office: this is the controlling body which will be responsible for ensuring the follow-up of the preservation policy within Jugol. Its director has been appointed by the council of administration. It is assisted in its task by a secretariat and a team of technicians who are doing an in-service training course. This training is aimed at enabling them to broaden their knowledge and their skill in the preservation of the cultural heritage.

The responsibilities and the authority of this Office are implemented at various levels:

- Transform the conservation activity into a self administered unit with a local resource base
- The creation of awareness among people about their heritage by using different media
- Facilitate the participation of people in new policy activities for the conservation of the Jugol heritage.
- Design how experts can be trained to take care of the movable cultural heritage in its original location.
- Create and facilitate ways in which the construction materials for the construction and maintenance of old and new houses in the old town can be found easily.
- Create effective ways and means to control the construction of unsightly and illegal additions and constructions.
- Make sure the Federal authority’s recommendations and decisions concerning the conservation of Jugol are translated into practice.
- Study and apply the way to repatriate historical houses nationalized by the 1967 edict.
- Follow up and control any maintenance activity carried out by the private sector or government, with the respective authorities.
- Control the building of new houses on vacant space in Jugol.
- Control the proper expansion of houses by applying strict control.
- Study and recommend ways to minimize the population congestion problem in Jugol and the possible ways to relocate the population outside the walls.
- Follow up the preservation of all public and government properties which are registered as heritage.
- Document studies and records about the Jugol heritage.
- Design ways and means for collection of funds for the preservation of Jugol heritage from national government, international partners and local communities.
- The council has legal rights to own properties, to sue and be sued.

At the same time, a series of edicts have been issued in a proclamation which is an adaptation of the federal law for the specificity of the Harari cultural heritage. This is the « Heritage Conservation Draft Proclamation of Harari People National Regional State » which defines as being a heritage to protect all the old movable and immovable property produced by human activity in the region; in particular, everything built in Jugol, with its walls, doors, mosques, tombs, traditional houses as well as the manuscripts and other objects associated with worship and domestic activities. This proclamation sets out a certain number of duties towards this heritage as well as the prerogatives of the Conservation Office:

- The owner of a property recognized as being part of the cultural heritage must register it with the Conservation Office who will then give him a certificate of registration. He has to see to its maintenance according to the rules defined by the Office.
- Any restoration work must be done in accordance with the instructions of the Conservation Office.
- In a zone containing a registered property no building can be carried out without the permission of the Conservation Office.
- No new building or any destruction can take place in Jugol without the permission of the Harari Council.

Till now, the sport and Cultural Bureau des Sports (with the Mosques’ Committee) was in charge of carrying out the preservation projects in the old town. Within the department of Culture, a coordinator, a person in charge of the inventory and a technician were entrusted with listing and protecting the movable and immovable heritage in Jugol. But, as they did not have a regular budget line, their actions in restoration have remained very limited. Nevertheless their main job has been to carry out an exhaustive inventory of the mosques and the tombs, which is a base for future restoration projects. The scope and prerogatives of the present department of culture will be transferred to the new Conservation Office.

The policy for preservation in Harar is therefore an ongoing policy. The local authorities have posed the bases and the orientations a long time ago. The new Conservation Office will be the main body. It will be capable of ensuring the link between the population and the local authorities and will ultimately be the special correspondent of the international bodies in terms of the protection of the local heritage.

d. Agency/agencies with management authority

Harar Heritage Conservation Office (the new bureau de la conservation)
P.O. Box 984, Harar, Ethiopia

Harari Council, Harari N/R State
P.O. Box 272, Harar, Ethiopia
e. Level at which management is exercised (e.g., on property, regionally) and name and address of responsible person for contact purposes

<table>
<thead>
<tr>
<th>Harari Council</th>
<th>Authority competent to ratify decrees and laws concerning the conservation and promotion of the Harari cultural heritage.</th>
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</thead>
</table>
| History Committee: Abdou Samad Idris Heritage Committee: Abdallah Ali | - Carries out the inventory of the movable and immovable properties  
- Ensures technical support for restoration work  
- Defines the general conservation policy  
- Grants or withholds permission for applications concerning buildings inside Jugol |
| Heritage Conservation Office (H.C.O.) | - Transmits the applications for permission concerning work within Jugol to the Harar Heritage Conservation Office  
- Follows the opinion of the H.C.O. in accepting or refusing permissions to do work |
| Local authority (Mazagadja) | - manages nationalized property  
- receives directly from the inhabitants applications for permission to build or to transform and transmits them to the local authority |
| Mayor: Nabil Mohamed  
In charge of building the new stone gutters: Djamal | - The rest of the team will be appointed shortly |
| KO1: Nasruddin  
KO2: Ahmed Brossad  
KO3: Ahmed Brossad  
KO4: Abdu Nasser  
KO5: Kader  
KO6: Abdoul Salam  
KO7: Omar Ramadan | - The directors of the kebele which are in Jugol:  
- manages nationalized property  
- receives directly from the inhabitants applications for permission to build or to transform and transmits them to the local authority |
HARARI PEOPLE NATIONAL REGIONAL STATE
ORGANIZATIONAL CHART

HARARI NATIONAL COUNCIL
(14 Members)

Five committees in charge of the preservation of the Harari Culture:
Heritage, History, Language, Archive, Rights

Harar Heritage
Conservation Office

SEPTEMBER 2003
General Assembly
(46 Members)
Executive Bureau:
1 director
1 architect
1 project manager

Urban Sector
- Transports, Tourism
- Culture and Sports
- Work and Urban Dev.
- Municipality
- Housing Administration

Economic Sector
- Agriculture
- Water, Mineral Energy
- Plan and Economy
- Finance

Social Sector
- Health
- Education
- Civil Service Commission
- Labour, Disaster

Justice and Security
Sector
- Police
- Justice
- Jail
- Military

Population Office
Women Affairs Office
HIV Sida
Investments

HARARI PEOPLE REPRESENTATIVE
(22 Members)
Since the Italian occupation, the urban development of Harar has followed a series of development plans:

- In 1937 the first development plan for Harar was set out by the governor, Nasi, who was in office throughout the first period of Italian occupation. This development plan set out the first principles of what was to become the “new town”. The Italians chose to develop what they called the “white town” as an extension of the “native town” (Jugol). The ramparts were respected and the urban fabric remained unchanged. Only an East/West opening was made to link the central square (Faras Magala) to the New Town. This axis became the point of departure for an urban development towards the west, outside the ramparts. By concentrating the urban development in this direction, the integrity of the Old Town was preserved as well as the close link which it had with its natural environment towards the east. In the new town, the principle of roof-terraces was adopted.

- In 1967 a new urban development plan was drawn up by a team of two Italian architects: Barucci and Di Gaddo Sacco. It was one of the forty development plans drawn up at the time for the main towns in Ethiopia. The rules restated the special identity of Jugol and the decision not to transform it. The new town continued its development toward the west. At the present time, this development plan still regulates urban development in Harar. Since the 1980’s, it has been subject to a number of criticisms on the part of the researchers and of the Harari Council. The charge made against it is that it does not define specific rules and regulations concerning the Old Town. Jugol is presented as a special entity for conservation but it is not clearly defined and no plan of action is proposed.

The last urban development plan drawn up in 1998, although it has not yet been ratified, clearly defines the property (Jugol) as a special entity in Harar and restates the main specificities, expression of the historical and cultural importance of the property:

- The ramparts and the gates which connect Jugol to its immediate environment.
- All the mosques and the tombs.
- The dwelling areas built of clay and stone, with the craftwork they include.
- The special morphology of the narrow streets which is evidence of the medieval character of the town.

The urban development plan underlines three specific difficulties which Jugol encounters: management of waste, problems of accessibility and problems of density. It specifies that in solving these problems the historic nature of Jugol must be taken into account.

g. Sources and levels of finance

In the past, this political will was confronted with accounting problems. The new Harar Heritage Conservation Office makes provision for a budget from governmental funds and for support from international and local partners. Moreover, cooperation between the local authority, the Urban Development Support Service (under the supervision of the Ministry of
Work and Urban Development) and the German Technical Organization ought to enable an improvement in local authority income. The plan provides for the development of a cadastral survey and the modernization of the instruments for the collection of land and professional taxes as well as the various sums due for technical services. Part of this income will be set aside for the new Conservation Office for restoration projects.

The local authority’s four main sources of income are the taxes from the export of qat outside the region, the trading licenses, the renting of lands and the taxes for the urban public health services. However, lack of identification and of efficient collection of taxes meant a loss of 4.9 million birrs to the local authority in 1997, or 66% of the total municipal income.

**Financial efforts targeting Jugol**

The figures presented are taken from the 1998 Development Plan *Report on Development Plan of Harar Town*, as well as a study carried out by Sufian Abdi: *Housing Problem and Related Conditions in Harar*, 1997.

Between 1992 and 1997, the expenditure of the local authority was between 815,000 birrs and 1,572,476 birrs. The proportion of this expenditure given to Jugol for the restoring of roads and houses rose to 30% for the year 1992/93.

The information concerning the years 1995/96 and 1996/97 demonstrates that it was not possible to use the amounts which had been reserved for the construction of 3 houses (101,801 birrs in 1995) and 10 houses with toilets (794,000 birrs in 1997) because of the lack of adequate technical competence to manage the projects.

Since last year, the local authority has taken the initiative in repairing the streets in Jugol and the joint administration of waste water. It has financed and supervised the paving of parts of streets and the construction of small stone gutters. The first phase of the work cost 330,000 birrs. The second phase which is to take place at the end of 2003 involves a sum of 269,767 birrs.

**h. Sources of expertise and training in conservation and management techniques**

**1. Architects**

Ethiopia has only one university which delivers diplomas in architecture in Addis Ababa. For the past few years, the work of the universities of Paris and of Rome which has taken place in close cooperation with young Ethiopian architects has enabled the latter to become aware of the problems of conservation in the town of Harar. In three years, some fifteen young Ethiopian architects have participated in the work of the inventory directed by the School of Architecture of Paris-Belleville and the Université Paris X-Nanterre, opening the way to a future involvement of local architects in the conservation and promotion of the Jugol heritage. In 2003, the first architect settled in Harar to open a practice there.
2. In-service training

In Addis Ababa there is an organization - “Authority for Research and Conservation of Culture” – which offers the personnel responsible for the management of the Jugol heritage, in-service training. In the past, the personnel from the Department of Culture (in the Sports and Culture Bureau) took advantage of a training which enabled them to develop a system of cards to carry out the precise inventory of the movable and immovable property in the Harari culture in Jugol.

i. Visitor facilities and statistics

The office in charge of tourism, transport and trade is part of the Urban and Administration Sector. It is directed by Mr Arrif Mohamed.

1. Holidays and cultural tourism

The majority of tourists are Ethiopians. The figures we have cover the period from 1987 to 1991. They show a steady increase with a sudden fall in 1991 (Gulf War, fall of the regime). In 1990 Harar had been visited by 14,000 visitors of whom barely 1,000 were foreigners.

The visitors from Ethiopia and Djibouti are attracted by the mildness of the climate. During the summer months, they flee the overwhelming heat of the coast and the low altitudes to enjoy the pleasant temperatures of the town.

The foreign visitors are for the most part passing tourists who visit Jugol for two or three days before resuming their trip in Ethiopia. Some decide to stay a little longer to take advantage of the region as a whole. These tourists seek above all the means of discovering the cultural specificities of Jugol and are in particular interested by its history. Here we are speaking of “cultural tourism”.

2. Tourist facilities

At the moment, there are three sorts of exhibition in Jugol devoted to Harari culture: the Harari Museum, a craft museum in the Sports and Culture Bureau and the Rimbaud House. The first two are museums about traditional arts and crafts. In the Harari Museum, the traditional interior of a house in Jugol has been reconstructed. The Rimbaud House contains a considerable number of books about the French poet of this name who stayed in the town. We also find there a bibliography which includes the studies carried out about the town and the region (history, social anthropology, geography, architecture) as well as a lively museum of craft work with workshops.

Most of the foreign tourists stay in the hotels in the new town. There is a first group of hotels (Tewodros, Balayneh) near the ramparts. The other establishments are to be found along the main road in the new town.
The tourists may also stay in traditional harari houses in the heart of the old town if they wish. This system of rental is managed by private people, who own the houses. It is an interesting alternative to staying in a hotel and is part of the enhancing of the traditional domestic heritage by putting to good use the reception capacities of the harari houses in Jugol.

There are also a few official guides who are capable of offering tourists precious information about the history and the working of the town. These guides organize guided visits of the old town. They direct visitors who ask them to the Harari houses which are for rent.

**j. Property management plan and statement of objectives**

**MANAGEMENT PLAN FOR THE PROPERTY AND SETTING FORTH OBJECTIVES.**

The existing situation for the management of the property was set forth in Paragraph “e” of Chapter 3 and in all of the Paragraphs of Chapter 4 that precede the present Article 4.j.

Today the good conservation of Jugol is the result of a continuous effort led by the local authorities alongside the inhabitants of Harar since the 1980s.

The proposed "management plan for the property" here aims to organize and define all the phases which should sustainably give form to an interactive dynamic, sole guarantee for the preservation and the promotion of the Harari culture for the short, medium and long terms.

We are proposing a "management plan for the property" organized in 3 stages. These stages might overlap :

**State 1. PROJECT:** Elaboration for a "project for the safeguarding and enhancement of the cultural heritage of the city of Harar".

**Stage 2. STRATEGY:** Defining and implementing a strategy for the preservation, the enhancement of this cultural heritage by considering this heritage also as an element of economic and social development.

**Stage 3. ADJUSTMENTS:** Evaluation of the receptivity of the project and measures to be taken by the institutional environment and by the actors involved. Recognition of start-up difficulties should result in readjusting to a certain extent the method and timetable.

This "management plan for the property" sets 3 objectives tied to 3 ways of looking at Harar:

- “Heritage of Harar” : It is necessary to protect the heritage passed down by history and to pass them on to future generations in its integrity and authenticity.

- “Living in Harar” : Progress must be made to better living conditions for the inhabitants of Harar.

- “Visiting Harar” : The goal is to enhance Harari culture and to promote tourism, respecting the qualities of the urban site and its rural environment.
Stage 1: Project for safeguarding and enhancing the cultural heritage of Harar.

1. Setting up the "Heritage Conservation Office" (H.C.O.)

Local authorities voted to create the H.C.O. for the old city. It is the controlling organ responsible for implementing and monitoring the conservation policy within Jugol. Three individuals make up its initial structure. Its director, Imran ABD-ALLAH, was named in September 2003. He is responsible for setting up and participating in the study program and measures to be taken. He’s in charge of its coordination and proper functioning. An urban architect and someone responsible for studies are to back him up. The office is to be set up in a locale equipped with a computer including indispensable extensions such as Internet access, a digital camera and a photocopier.

2. Placing the H.C.O. Within a Local Partnership.

Rather than making the H.C.O. a heavy cumbersome structure, the solution chosen was to create a light structure, that guarantees the necessary flexibility to serve as a tie between the regional government (the Harari Counsel, issuing from the General Meeting of the Harari People National Regional State, directive organ of the Harari Region) and the representatives of the administrative and social structure in Jugol, such as the kebele and the afocha. For this to come about, the H.C.O. is directly tied to the Vice President of the Region and its President, Madame Afiza BADRI, Director of the “Urban Administrative Sector.” It should:

- Create a **Steering Committee** to validate the propositions made by the H.C.O. and contribute every possible means of support, including financial, to successfully implement its undertakings.

- Create a **Working Committee** that will contribute technical help for studies, projects and realizations undertaken.

   The H.C.O. should also be reinforced, step by step, during all the 3 stages on the technical level, by help from local services and outside consultants, according to the questions taken up.

3. Creation of a Data Bank.

The task is to create a reliable inventory survey—homogeneous and evolutionary—of the materiel and immaterial heritage:

3.1 Gathering and harmonizing all existing data such as: iconographies, surveys and layouts, index or reference cards. Pinpointing the shortcomings and loopholes and implementing the means in order to bit by bit completely achieve the goals.

3.2 Identifying all the institutions and the individuals that have data and documents concerning the material and immaterial heritage of the old city of Harar.

3.4- Drawing up an inventory of all the studies, projects and undertakings that have been developed today by various forces and players in the old city and evaluating their pertinence according to the results obtained by pinpointing the difficulties encountered.
3.5- Identifying the various players (political, administrative, technical, company representatives, associations, agencies for cooperation, non-governmental or private organizations…) susceptible to take part in the project and gather their opinions, for example in regard to pilot projects proposed by AEPAUMED. Identifying the stumbling blocks in carrying out projects in legal, real estate and economic areas. Looking for and outlining ways of surmounting them.

4. Realization of the Project for Safeguarding and Enhancing the Cultural Heritage of Harar.

We believe it’s necessary to differentiate the Project for Safeguarding from the Project for Enhancement, well aware that they are complementary and that they are mutually reinforcing.

- The Project for Safeguarding is aimed at the preservation of the property against degradation mainly due to acts of man. The Project for Safeguarding set forth precise prescriptions and recommendations so that the property, passed on to us by history, might be preserved.

- The Project for Enhancement has as goal the economic and social rehabilitation of the heritage in respect to the historical legacy so as to contribute to the collective whole.

4.1 The Project for Safeguarding.

4.1.1. The State of Preservation of and Diagnosis for the Cultural Heritage of Harar.

The goal is to implement the following works:

- Validating and updating the global inventory (urban and architectural) that was carried out to a scale of 1 / 500 these past 3 years (1), a task that took into account the “art” of building buildings and the “art” of organizing the city.

- Validating and updating the detailed inventory carried out to a scale of 1 / 50 (1) that takes into account remarkable urban and architectural entities.

- Finalizing existing analysis (1) regarding architectural and urban diagnosis of public spaces, private spaces, housing, activities, holy sites and tombs (2), water, liquid and solid refuses.

- Parallel to this, the Office for Sports and Culture should finalize a systematic inventory of examples of material Harari culture such as basket weaving, Korans, etc. or immaterial culture such as music, legends, etc.

4.1.2 Plan for Safeguarding

The plan for safeguarding will include 2 maps to the scale of 1 / 500:

- The first map is to identify architectural and urban entities and to classify them according to their heritage value. It will enable pinpointing remarkable buildings and architectural entities, arranged according to their heritage quality (representative examples of an architectural typology and of a remarkable urban situation). The prescriptions for restoring these precious examples will be the subject of individual descriptive cards.
- The second map will consist of an urban planning layout for the old city. This town planning map will specify the types of recommendations in terms of form, materials, protections, handling of outskirts, but also the town planning rules to prescribe for new building developments, views or vistas to be respected, the size of buildings, materials, etc.

This map is to be accompanied a map to the scale of 1 / 1000 of the old city within the walls and of the “buffer zone.” This map will specify all the prescriptions to preserve the immediate environment of Jugol.

4.2 The Project for Enhancement and Sustainable Development

The project for urban and sustainable development covers the city within the perimeter of the walls along with its “buffer zone.” The project for urban and sustainable development will define all of the town planning to be carried out in all urban sectors (public spaces, amenities, services and commercial premises, housing, tourism, drainage work, etc.…), to fulfill the objectives for the enhancement of Harar for the short, medium and long terms that will have been validated by the steering committee. The elaboration of the project profits from the experience acquired through studies, projects and realizations for the old city over a period of more than 10 years, and that are laid out throughout the preceding chapters.

This urban and sustainable development will give rise to 3 maps:

- A map with a 1 / 500 scale will present the project with all short-term measures. They concern all the urban sectors cited above. Each of these measures will be the subject of a detailed descriptive card that in particular outlines their feasibility (description, condition or state of preservation, objectives, principles for urban development, programming, anticipated estimates and financing).

- A map to the scale of 1 / 1000 will present all medium term measures.
- A map to the scale of 1 / 1000 will present all long term measures.

These last two maps correspond to the urban development plans that will enable recreating short-term measures within the global objectives of the urban and sustainable development plan to be carried out in short and medium terms.

Among those measures to be programmed are also those that concern:

- the water supply, treatment of liquid and solid waste, decontamination of 2 rivers and some springs that characterize the “buffer zone” of Jugol.
- the gradual reduction of makeshift housing in particularly sensitive areas such as the Talweg site along with replacement by decent housing.

Phase 2: Preservation and enhancement strategy for the cultural heritage of the city of Harar

This strategy sets forth two principle objectives:

- Supervising all initiatives for the rehabilitation of the old city,
- Setting in motion the sustainable socioeconomic development of Harar.

Principle measures enabling these objectives to be carried out concern the following areas:

1. **Public awareness and training.**

Public awareness training of urban populations, but also rural ones (because of the close relationship that ties them together)—in particular, the 7 kebele and the afocha in Jugol, leaders in political and technical spheres, non-governmental private initiatives, etc.—in those qualities necessary for the preservation of the architectural, urban and landscape heritage of Harar, its re-appropriation and its enhancement.

The H.Q.O. will organize workshops for:

- Inhabitants and associations—to help them discover their city, presentation of heritage values, making the public aware of what safeguarding means, etc.
- Officials and professionals—city councils, administrations... with training in management, in preservation and programming methodology and in how to best intervene.

It’s important to rely on existing private and public practices in order to enhance them and to furnish the necessary help. These practices cover a number of fields such as:

- In the private sector—gathering and distributing water by means of “fountain houses.” A private ethnographic museum organized in a traditional Harari house.
- In the public sector—road-surfacing in kebele 2 and 3, using a central gutter to facilitate drainage of wastewater. Inhabitants to oversee street maintenance in their neighborhoods.

It is just such practices compatible with heritage and sustainable development that are worth applying to all Jugol.

Present involvement in Jugol’s heritage rehabilitation by its inhabitants lead one to believe it would be possible to mobilize such local initiatives to create the right conditions for the city’s population taking on heritage rehabilitation itself.

2. **Construction Work**

Finding and setting up a local agency for overseeing construction (collaborating with the “Heritage Conservation Office”) capable of taking part in programming measures to be undertaken and carrying them out.

3. **Tourism and Local Development.**

Analysis of the tourist activity and its impact on local development. Drawing up a “tourism and local development” project that is adapted to Harar and capable of creating the necessary synergy to develop employment in areas such as housing, craft industry, cultural activities, etc. This project should rely on existing associations.
4. Experimental ventures and training worksites

- Programming and carrying out experimental ventures that could become driving forces according to their pertinence to the program and recognition of excellence achieved. These ventures concern private undertakings such as housing, small businesses, bed and breakfasts, etc. and public ones such as amenities, services, public space (streets, squares, city gates...) 17.

- Setting up training worksites on how to carry out certain experimental ventures. The training worksites would have a triple function—pedagogical, experimental and exemplary. These experimental worksites would train masons and craftsmen in techniques adapted to local materials and to the local economy. This experience will enable drawing up technical and methodological manuals on conservation and rehabilitation. The experimental projects and training worksites will make it possible to set up an average construction price scale for the various items.

5. Legal Aspect

The authorities will adopt the plan for safeguarding and the recommendations included therein as an official document conforming to regulations. The necessary means will be accorded to the “Heritage Preservation Office” which will be the official body for urban and heritage management but which will also assume the role of consultant and inspector for architectural and urban heritage. The office of sports and culture will take on the same duties for traditional crafts and immaterial heritage. The authorities will outline measures for protecting heritage (regulations, ways of verifying and foreseeing possible slip-ups, ways of dealing with offenders...).

It will be necessary to identify legal, land, and real estate stumbling blocks for rehabilitation and defining ways to surmount them.

Measures undertaken will give precedence to approaches that deal in consulting, dialogue, public awareness and incentives, rather than tactics of litigation, solutions that create disagreement or antagonism and that might in such a way demobilize administrative services. One should rather be looking for ways of exchange (for example of terrains...), for leasing rehabilitation, for voluntary grouping of owners within the same block backing a common project that could thus obtain more consequential aid.


Defining and preparing a financial mechanism specifically adapted to rehabilitation of traditional buildings—public as well as private.

The H.C.O. will examine the various possibilities for financing rehabilitation of public buildings (local budget, sponsorship, international solidarity...) and private buildings. For the latter, the H.C.O. will examine various possibilities for and the feasibility of creating an “aid fund for the rehabilitation of traditional housing.” In particular it will look into the following variations:

- Lines of credit for loans (micro-credits) to inhabitants—identification of the loan institution (or institutions), remuneration for the financial institution, eligibility criteria for loans, ceiling for amounts lent, interest rates, periods, required guarantees….
- Building supplies, on hire purchase or installment plan.
- Set bonuses (in cash or materials) for rehabilitation that answers set criteria.

In each case, the research department will examine and propose ways for fundraising (continuous assured resources) and the mechanism for the management and inspection of projects carried out.

**Phase 3: Adjustments**

Phases 1 and 2 are to be submitted for a supervised evaluation by the steering committee, under the authority of the President of the Region. This evaluation could also be as an outside assessment.

This evaluation concerns all elements treated in Phase 1 and Phase 2.

**Phase 1:**

- Organization and functioning of the H.C.O.
- Contribution of the task force and ability of the steering committee to assure the professional implementation of the property management plan.
- Organization of the local partnership and its impact.
- The database—its use and updating.
- The project for safeguarding, and the project of enhancement and for sustainable development—the difficulties, indeed the stumbling blocks encountered.

**Phase 2:**

- Public awareness training and its effect as a driving force in property management.
- Identification of institutional reforms that could improve the management of the cultural heritage of Harar.
- Analysis of the tourist activity and its impact on the heritage and local development. If necessary, a proposition for extending tourist activity to certain argobba villages near Harar.
- Analyzing the impact of experimental ventures and training worksites.
- Analyzing the pertinence of measures chosen in the legal domain.
- Understanding the strong and weak points of those measures selected in order to offer a system for financing rehabilitation.

This evaluation will be followed by a report that will specify necessary adjustments to remedy the principle problems and to increase the efficiency of mechanisms created locally and of the measures undertaken.
<table>
<thead>
<tr>
<th>PHASE</th>
<th>STAGE</th>
<th>ACTION PLAN</th>
<th>TERM</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>1</td>
<td>Setting up the H.C.O</td>
<td>6 months&lt;br&gt;Sept. 03 / Feb. 04</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Installing the H.C.O within a local partnership</td>
<td>9 months&lt;br&gt;Sept. 03/April 04</td>
</tr>
<tr>
<td>22 Months</td>
<td>3</td>
<td>Creation of a database</td>
<td>9 months&lt;br&gt;Janv. 04/Sept. 04</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Implementing a project for safeguarding</td>
<td>12 months&lt;br&gt;Janv. 04/Dec. 04</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Project for enhancement and sustainable development</td>
<td>12 months&lt;br&gt;June 04/July 05</td>
</tr>
<tr>
<td>II</td>
<td>1</td>
<td>Public-awareness training</td>
<td>Feb 04/Dec. 10</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Construction Work</td>
<td>January 04/Dec. 10</td>
</tr>
<tr>
<td>31 Months</td>
<td>3</td>
<td>Tourism and Local Development</td>
<td>8 months&lt;br&gt;Feb. 04/Sept. 04</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Experimental ventures &amp; training worksistes</td>
<td>24 months&lt;br&gt;Sept. 04/Sept. 06</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Legal aspect</td>
<td>12 months&lt;br&gt;April 04/April 06</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>System for financing the rehabilitation</td>
<td>Sept. 04/Dec.10</td>
</tr>
<tr>
<td>III</td>
<td>1</td>
<td>Evaluations</td>
<td>12 months&lt;br&gt;April 04/April 06</td>
</tr>
<tr>
<td>15 Months</td>
<td>2</td>
<td>Adjustments</td>
<td>4 months&lt;br&gt;Sept. 07, Dec. 10</td>
</tr>
<tr>
<td>IV</td>
<td>1</td>
<td>Continuation of the project</td>
<td>Jan. 08/Dec. 10</td>
</tr>
</tbody>
</table>
k. Staffing levels (professional, technical, maintenance)

1. **Number of employees**

- Within the new Heritage Conservation Bureau, there will be 3 permanent persons:
  - The manager
  - One architect
  - One project manager

- Within the different municipal sectors the Heritage Cultural Bureau will be connected to 7 persons. These persons will offer to the H.C.O. a technical assistance according to their specific professional skill and to the needs and requirements of the projects to be implemented. They will be “relational” Heritage partners in between the H.C.O. and the different sectors able to play a significant role in the conservation and the protection of the inscribed perimeter. In each of the following sector there would one technician assuming this responsibility:
  - Sports and Culture Bureau
  - Transportation and Tourism Bureau
  - Work and Development Bureau
  - Municipality
  - Housing and Administration Bureau
  - Water and Mineral Energy Bureau
  - Planning and Economy Bureau

5. **Factors Affecting the property**

a. Development Pressures

It is the “human” factors that cause the most damage to housing. Actually Jugol—the population of which is about 34 000 inhabitants (see above) for 48 hectares—suffers from a high population density, that of 700 individuals approximately per hectare. Although its area represents barely 2.7% of the total metropolitan area the concentration is nevertheless nearly 37 % of the total population of the city. 47.4 % of the houses have only a single room, accommodating large families emanating from various social strata 18. Such concentration doesn’t exist without jeopardizing good housing conservation. This latter in turn is directly linked to the occupancy density which is at the origin of housing modifications carried out by the inhabitants to their houses:

- New additional rooms (whether living or service) are built to the detriment of the courtyard, a factor that is accompanied by saturation of the plot of land.
- New additional rooms are built on upper floors, which transform the urban landscape, using, among other things, materials differing from the original ones.

- New lean-tos of the hut or shack type lean against the façades of traditional blocks, tending to make the dwelling resemble a “shanty town.”

b. Environmental Pressures

The property and the area proposed as a “buffer area” are at the moment subject to constraints linked to the environment; these are primarily due to pollution problems created by the poor management of domestic and industrial refuse.

1. Solid refuse in Jugol

The urban landscape in the Old Town and outside the ramparts is littered with heaps of rubbish. This state of affairs is partly due to the local authority’s poor management of refuse disposal and partly to the inhabitants’ lack of discipline. In Jugol there are two institutionalized systems of town cleansing. One is done by teams of donkey-drivers who collect the rubbish and the other by technicians who sweep the streets and squares. Although these two systems are in action every day, a number of areas in the town remain dirty: this is particularly the case of unpaved streets which the teams cannot go up and down. Moreover, there are some areas in the town which have become illegal rubbish-dumps and are never cleaned: this is especially the case for the sheruga (small streets with open sewers) where people throw their rubbish. The refuse therefore stagnates in some parts of the town, the tombs which are localized in the public space, suffer particularly from this. Moreover, the introduction in the past few decades of plastic bags is in evidence everywhere.

The refuse problems are serious; outside the ramparts, solid refuse contributes to the pollution of the rivers; in Jugol, refuse is a feature of public space and the population are in contact with it. Thus, the rubbish is the origin of a considerable number of illnesses and, at the same time, contributes to the deterioration of public space by presenting an image of the town cluttered with rubbish and spoilt by filth.

2. Waste water

The two main categories of waste water have to be differentiated: domestic water and the liquid waste from industries in the town and from hospitals. Domestic waste water mainly comes from bathing, washing clothes and dishes and other linked activities such as house work. The waste water which comes from the town’s industries is more pernicious; it contains all sorts of chemical products, detergents, acids and heavy oils which have very harmful effects on the skin and the whole digestive tract. It is very difficult for the ground to absorb and filter this type of waste water. The poor functioning of the drainage network and the total absence of treatment has catastrophic repercussions on the environment and the population. The river which lies below Badro Bari is the first one to be affected by liquid industrial waste. The streets of Jugol suffer from a pollution caused by the poor evacuation of domestic water.

The whole principle of water drainage in Jugol seems to be based on the topographical and geographical characteristics of the town. The town tends to use the design of the streets which link the top of the town with the ramparts below. This system endeavours to evacuate liquid waste through the low walls into the river-sewers which flow to the South and the North of the town.
However, not all the waste water ends its course in these rivers because the system is ill-assorted creating multiple breaks which act as pockets where water is retained within the town. An observation of the global drainage network has enabled us to see a juxtaposition of solutions which are sometimes contradictory; they do not permit drainage to take place continuously nor can liquid waste be dealt with. At the present moment, no adequate solution has been found and the local authorities seem to hesitate between pipes underground and a system of open gutters.

The observation of the streets in Harar demonstrates the role they play in dealing with domestic waste water. They are the main carrier. Most of the time, water used for bathing, washing dishes, or clothes, and for cooking is emptied directly into the street. The fact is that the slopes of the streets in Harar form a “centrifugal drainage network”. The water is poured from the courtyard of the house through a hole in the door giving onto the street. This method of drainage depends entirely on the gradient, the design and the nature of the surface of the streets, with the whole system creating a course of waste water similar to a system of “streams” and “tributaries” which accumulate the liquid and solid refuse below the watershed toward the ramparts. The closer we get to the ramparts, the greater the amount of waste water. This system entirely loses all efficiency when the natural gradient no longer permits the water to run away or when the network of streets gets greater or purely and simply, disappears, as is the case in certain areas in the North near the ramparts. In these areas, we witness a considerable deterioration in public space, soiled by the retention of waste water.

Observations of this type bring us to associate the state of the ground with the drainage of waste water, in that the degree and the nature of deterioration in the surfaces may act as an aggravating parameter.

The nature and quality of the ground in Jugol is very heterogeneous. The tarred surface of the main roads which are accessible by car contrasts with a network of tiny streets of very sandy soil; we also find a considerable number of streets covered with flagstones in a questionable state. In all cases and whatever their nature, the quality of the surfaces plays a central role in the quality of the drainage of the water, either creating large areas where the water is retained or facilitating its drainage. Conversely, the accumulation of waste water or excessive streams of water tends to accelerate the deterioration of the surface.

When the waste water has run off uninterruptedly, it is collected in one of the gutters outside the ramparts. These peripheral gutters are used to transport the waste water from Jugol to Harari authorities and in particular the population bureau of the city of Harar are currently completing a population study for the year 2003. The figures are not yet available. We have access to those for the year 1995, according to the study carried out by the Census Report for Harari Region in 1994.

Thus in 1995, 26,328 inhabitants were counted for Jugol and 76,378 inhabitants for the Harar agglomeration. Forecasts were made for the year 2000—a figure of 34,326 inhabitants for Jugol was put forth, thus an increase of approximately 13% in five years. Population increase is foreseen for the decades to follow—the population estimate made in 1994 for the city of Harar in 2006 is that of 120,496 inhabitants.

The two rivers lying to the North and the South of the Old Town. All the springs and rivers in Harar are seriously polluted by the uncontrolled dumping of industrial and domestic refuse and by human excrement. The Ginella River which traditionally represented the town’s
primary water reservoir and which is now used and polluted by a brewery, the Harar Brewery, no longer has the slightest trace of dissolved oxygen today.

The dumping of industrial waste and waste water from Jugol in the rivers has, of course, had in the first instance dramatic consequences on public health (water pollution is the primary cause of infantile mortality), but it also threatens the survival of the immediate surroundings of Jugol. Throughout history, this area has been the scene of rich traditional practices. Today, a considerable proportion of the population who do not have access to the network of piped water, continue to take water from the river, to wash themselves and their clothes in it, thus bearing witness to the permanence of traditional practices which are compromised by pollution.

c. Natural disasters and preparedness

None.

d. Visitor/tourism pressures

None.

e. Number of inhabitants within property, buffer zone

Harari authorities and in particular the population bureau of the city of Harar are currently completing a population study for the year 2003. The figures are not yet available. We have access to those for the year 1995, according to the study carried out by the Census Report for Harari Region in 1994.

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f. Economic pressures

1. Insufficient Income for Upkeep

In 1974 all the inhabitants of Harar were expropriated from their houses at the time of the nationalization of property under the D.E.R.G. regime. Each family had the right to keep the title deed to only one house. Of the 5115 houses that the city of Harar counts today 39.8% belong to the kebele (administrative units) and 30.2% are private property. As the kebele have very little financial means and since rents collected are minute, inhabitants aren’t able to meet the required expenditures for the work necessary for the upkeep of the houses. Thus, a

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19 4.8% are rented from housing agencies and 14.0% are rented from private houses.
Certain number of traditional residences are in a critical state of conservation due to the lack of resources from rent and government properties.

Let’s take for example the terrace of houses roofed in the traditional way, each year, with a layer of *gogoba* (very clayey soil brought from riverbeds) that guarantees its being waterproof. This kind of upkeep is disappearing little by little, since due to the heavy precipitation that hits the area from April to September, *gogoba* has been abandoned from roofing. Presently a number of terraces are falling apart. Similarly, as reports F. Aalund\(^\text{20}\), 68 houses have completely collapsed and 300 others have been declared inhabitable following the rains of 1983. Such degradation has affected about 1700 people within the old city\(^\text{21}\). Following this trend, we note that houses used to be whitewashed each year, which assured a protective layer on the walls of the house, lessening the effects of erosion, wind and rain. According to the same study and following statistics obtained by the *kebele* in 1996, 75% of the houses in the city of Harar are in good shape, while 21% require undertakings for upkeep; according to this same study, 4% ought to be demolished.

Moreover the appearance on the market over the last twenty years of cheap materials such as corrugated iron, as well as the disappearance of traditional materials because of their scarcity and high cost, play a part in seriously transforming the aspect of the houses. This is especially true for sycamore (*wanza*), which was used to make doors and ceilings. Wood is now becoming a rare material in the region and a log (*kebel*) costs, at the moment, 50 Ethiopian birrs (or roughly 6 euros). The limestone which is to be found 6 kilometres from the town is not exploited for lack of means. The cost of quarrying and transporting stone is also higher and higher. Building a traditional roof terrace of about 15m\(^2\) comes to more than 4000 birrs,\(^\text{22}\) while building it with a metal structure and a sheet of corrugated iron comes to only a few hundred birrs.

### 6. Monitoring

<table>
<thead>
<tr>
<th>a. Key indicators for measuring state of conservation</th>
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In order to measure the state of conservation of Jugol in all objectivity, the Office of Sports and Culture has perfected conservation record charts with the help of the Authority for Research and Conservation of Culture in Addis Ababa. These record charts make possible the inventory of properties to be preserved and how to measure their evolution over time. The record charts are kept up to date when work is carried out, that make it possible to measure the possible changes that have transpired since the last follow-up visit. These potential evolutions can be measured on the basis of the general structure of the house as well as on the basis of the “secondary work.” The transformation of a traditional house can be judged in the first place by the replacement of a roof terrace by a roof in iron, or the addition of a separate building in the courtyard. The record charts carried out by the office of culture also enable noting the replacement or transformation of doors and elements of traditional woodwork.


\(^\text{21}\) 50% of these houses fell within the jurisdiction of private property.

\(^\text{22}\) This figure is for information only and represents the cost of labor for five days, the necessary time for five workmen to build a roof.
They are also informative about irregularities and potential alteration to the structure, basically due to the infiltration of water through the roof and to the infiltration of humidity in the foundation walls.

At the same time, an atlas of the condition of houses in Jugol was drawn up by the CIRPS (Rome) and by the DESS “Villes, Architecture et Patrimoine: Maghreb et Proche Orient” (Cities, Architecture and Heritage. Maghreb and Middle East), of the Paris-Belleville Faculty of Architecture and of the Université de Paris X Nanterre. The atlas, representing in the most detailed way the various types of houses and their present states of conservation, can be a basis for working out a means of saving them. It straight away enables taking into account the state of preservation of Jugol and how to pinpoint the most sensitive sectors, those which the city should attend to first of all.

These documents give local authorities the first keys for measuring the state of conservation of Jugol.
- In the first place, they present an exhaustive inventory of the houses in Jugol and their actual state of conservation.
- The additional work carried out by the Harar workshop in 2003 (EAPS and Université de Paris-X-Nanterre) has made possible a complete inventory of the mosques and tombs in Jugol and the demonstration of their state of conservation.

These undertakings have made possible the revelation of a number of factors that enable measuring the state of conservation of the property and following its evolution. Mosques and houses suffer first of all from the effects of water. The integrity of the structure as a whole can also be put into question by examining transformations and the addition of annexed elements in the courtyards.
- Have roofs of earth been replaced by roofs in iron?
- Have walls of stone been covered by a coating of cement?
- Have there been additions or consolidations in parpen?
- Have constructions been added in the courtyard of the traditional house or in the examined mosque?
- Are elements of the mosque, wooden doors and shutters always in place?

Table indicating the state of conservation of the mosques, tombs and traditional Harari houses.

<table>
<thead>
<tr>
<th></th>
<th>Good state</th>
<th>Average state</th>
<th>State in need of restoration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mosques</td>
<td>30. 80%</td>
<td>48.75%</td>
<td>18.75%</td>
</tr>
<tr>
<td>Tombs</td>
<td>40%</td>
<td>40%</td>
<td>20%</td>
</tr>
<tr>
<td>Traditional</td>
<td>Harari</td>
<td>39.65%</td>
<td>24.65%</td>
</tr>
<tr>
<td>houses</td>
<td></td>
<td></td>
<td>7% 19.15% have been modified</td>
</tr>
</tbody>
</table>

For your information, the cost of building a roof in earth (35m2) following traditional methods is estimated at approximately 3 650 birr.
b. Administrative arrangements for monitoring property

The administrative carving-up of Jugol into seven kebele was a master trump in creating an efficient follow-up policy for conservation. Actually, the kebele today play the role of outposts for the municipality, responsible for recording each request for works inside Jugol. Reinforcing the role of the kebele committees would make for better implementation of instructions from the Bureau de la Conservation.

Today there is an individual to be found at the heart of each kebele committee, the tenakela, who comes from the health office. He is responsible for receiving those needing healthcare in order to place them in the right city hospitals. He visits the neighborhood in order to detect those areas that require specific attention by sanitary technicians. He carries out an informative role for the inhabitants to incite them to keep the area around their houses clean. If the need arises he is authorized to levy fines.

Following the same principle a single individual tied to the Bureau de la Conservation could survey the efficient follow-up of the general conservation policy.

c. Results of previous reporting exercises

Up until now attentive monitoring by kebele committees of construction problems and transformations in the historical city has enabled the prevention of accidents and the reparation, within the means of each kebele, of designated damage. The recent establishment of the Bureau de la Conservation should certainly improve the diagnostic capabilities of thekebele, and consequently speed up administrative procedures and the necessary steps to be taken for a quick improvement of the situation.

7. Documentation

a. Photographs, slides and, where available, film/video

About 4 000 slides are located in AEPAUMED, 72 rue de Turenne, 75003 Paris. France

b. Copies of property management plans and extracts of other plans relevant to the property

These documents are located in AEPAUMED

c. Bibliography


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   - Map of Cultural Heritage of Harar, CIRPS University of Rome, “La Sapienza”.

8. Signature on behalf of the State Party
9. ANNEX

9.1. Mosques data

9.2. Tombs data

9.3. Houses data
SITE PLAN OF THE MOSQUES, TOMBS, AND THE SURVEYED HOUSES

1. The Traditional Harari House: Wober House
2. The Mixed House: Khadija Ahmed House
3. The Indian House: Ras Tafari House
A. Sayid Abraham Ahmed Mosque
B. Mahad Sai Mosque
C. Imam Ardin Mosque
   a. Aw Badi Abadir Tomb
   b. Aw Schullum Ahmed Tomb
   c. Aw Hamid Tomb

△ Nord
1/2500°
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

MOSQUES

1. FILE N° 10  
   Investigation date: August 2003  
   Author: Emma GREINER

2. FUNCTION INVENTORY

3. IDENTIFICATION
   - Name: Sayid Abraham Ahmed  
   - Address: Kebele 4 (Responsable: Ahmed Mohamed, Imam)  
   - Location: Jugol  
   - Buffer zone: Other

4. CHRONOLOGY
   - Datation by period: During the 40's, the roof was covered with sheet metal
   - Precision of datation: 1800
   - Historic of the construction: 1800/1900
   - Evolution, transformation: 1900/1974 since 1974

4. DESCRIPTION
   - Basic elements: courtyard (cemented), ablutions basin, stairs, prayer room (80m²), with mihrab, zayya
   - Remarkable elements: Garden with two trees, medicine plants, tombs of Imams' family

6. STATE OF CONSERVATION
   - State of integrity: Good
   - Nature of the upkeep: Intermediate
   - Nature of the alterations: Medium
   - Remark: With steep materials, and traditional materials when possible

7. INTEREST
   - Exceptional
   - Elevated
   - Good  
   - Intermediate  
   - Mediocre
   - Architectural: x
   - Urban: 
   - Historic: 

8. SOCIAL PRACTICES
   - One celebration by year during Safar (reading Koran)  
   - Daily prayer

9. REQUEST AND PROPOSITIONS
   - A budget would be necessary to maintain the mosque with traditional materials (khatstone)
   - The Imam would like the restoration of the "wagfa" to permit the upkeep.

10. SYNTHESIS COMMENTARY
    - A beautiful example of a sanctuary-mosque.
File n°10
Function: Inventory

Site plan, 1/500°
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

1. FILE Nº 76
   Investigation date: August 2003
   Author: Emma GREINER

2. FUNCTION INVENTORY

3. IDENTIFICATION
   - Name: Mahad Sai
   - Address: Kebele 7, in the courtyard of a house
   - Location: Jugol

4. CHRONOLOGY
   - Datation by period: Before 1800
   - Precision of datation: 1700 century
   - Historic of the construction: Mahad Sai was a kahir, he built the mosque, and was buried near the market of the mosque.
   - Evolution, transformation: no

5. DESCRIPTION
   - Basic elements: courtyard cemented, ablutions bassin, prayer room,
   - Remarkable elements: Zanaya, the tomb of Mahad Sai is on the wall of the mosque, near the mihrab.

6. STATE OF CONSERVATION
   - State of integrity: Good
   - Nature of the upkeep: with traditional materials and usages
   - Remark of the upkeep: very good upkeep

7. INTEREST
   - Exceptional
   - Elevated
   - Good
   - Intermediate
   - Mediocre

8. SOCIAL PRACTICES
   - Daily prayer

9. REQUEST AND PROPOSITIONS

10. SYNTHESIS COMMENTARY
    Typical example of harari mosque in original state. Upkeep with traditional materials, no transformations.
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

File n° 76
Function: Inventory

Site plan, 1/500°

View of the mirhab and the niche

View of the mosque, in the courtyard

Plan, 1/100°
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

MOSQUES

1. FILE NO: 45
   Investigation date: August 2003
   Author: Emma GREINER

2. FUNCTION
   INVENTORY

3. IDENTIFICATION
   - Name: Imam Ardin or Aw Muradin
   - Location: Jugol
   - Buffer zone
     Other

4. CHRONOLOGY
   - Datation by period
     Before 1800 1800-1900 1900-1974 since 1974
   - Precision of datation 12th century, one of the oldest mosque in Harar.
   - Historic of the construction Built by the Abadin's companion: Umar ad-Din
   - Evolution, transformation Zamiya was covered and transformed in tomb room for the grave of an Imam and his wife,Ѱer 400 years ago.

4. DESCRIPTION
   - Basic elements Court yard, prayer room (48m²) with 4 pillars
   - Remarkable elements Small 'qubba' on the elevation garden with Abu Bakr's tomb (Imam Ardin's descendant), two tomb rooms with tomb

6. STATE OF CONSERVATION
   - State of integrity Good
   - Nature of the upkeep Irregular upkeep with modern materials (concrete)
   - Remark Urgent need to maintain the prayer room

7. INTEREST
   - Architectural
     Exceptional
   - Urban
     Elevated
   - Historic
     Good

8. SOCIAL PRACTICES
   - Celebrations (4/year) for the tombs.
   - Daily prayer
   - Carried: 0

9. REQUEST AND PROPOSITIONS
   Request for a budget to maintain the prayer room

10. SYNTHESIS COMMENTARY
    The interest of this mosque is its evolution character, with the addition of elements and transformation of rooms usings.
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

File n°45
Function: Inventory

Site plan, 1/500

View of the ablutions

Plan, 1/200°
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

TOMBS

1. FILE N° 92
   Investigation date: August 2003
   Author: Nadia AMMI

2. FUNCTION INVENTORY

3. IDENTIFICATION
   - Name: Aw Badi Amad
   - Address: Rebelet, in an enclosure
   - Location: Najid

4. CHRONOLOGY
   - Datation by period:
     Before 1800: 13th century
     1800-1900: 19th century
     1900-1974: since 1974

5. DESCRIPTION
   - Basic elements: enclosure, gahma, niche in front of the enclosure
   - Remarkable elements: 3 trees (1 sycamore), inscription in Arabic on the enclosure

6. STATE OF CONSERVATION
   - State of integrity: Good
   - Nature of the upkeep: regular
   - Nature of the alterations:
   - Remark: problems of degradation by people

7. INTEREST
   - Architectural: Good
   - Urban: Intermediate
   - Historic: Exceptional

8. SOCIAL PRACTICES
   - Celebration: every Wednesday
   - 4 annual celebrations
   - Visits to the tomb to have good luck

9. REQUEST AND PROPOSITION
   - Request to have a budget for maintaining the place

10. SYNTHESIS COMMENTARY
    - The tomb is interesting for its historical character. The place has an excellent urban interest for its sycamore and its singularity.
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

File no 92
Function: Inventory

Site plan, 1/500

View of the galma

View of the niche, outside the enclosure

Plan of the enclosure, 1/100

Elevation of the enclosure 1/100
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

TOMB

1. FILE N° 16
   Investigation date: August 2003
   Author: Nadia A.M.H

2. FUNCTION: INVENTORY

3. IDENTIFICATION
   - Name: Ayu Schullum Ahmed (Responsible: Mohamed Aba Bahr)
   - Address: Kelele 2, in enclosure (Jegol)
   - Location: Buffer zone

4. CHRONOLOGY
   - Datation by period
     Before 1800 ×
     1800-1900
     1900-1974
     since 1974
   - Precision of datation
     14th Century
   - Historic of the construction
     the tomb was belong to "Ahmed al-Badian"
     nicknamed "Schullum"
   - Evolution, transformation
     Galma covered by sheet metal.

5. DESCRIPTION
   - Basic elements: Galma, dome, enclosure
   - Remarkable elements: One Sycamore

6. STATE OF CONSERVATION
   - State of integrity
   - Nature of the upkeep
   - Nature of the alterations
   - Remark:

7. INTEREST
   - Architectural: ×
   - Urban: ×
   - Historic: ☑

8. SOCIAL PRACTICES
   - Celebrations during 3 days after Ramadhan (for Aid)

9. REQUEST AND PROPOSITIONS
   - Repearing the door.
   - Bidget for upkeep.

10. SYNTHESIS COMMENTARY
    Only place tomb, where there is celebration after Ramadhan. Because of the name "Schullum", which means "decorated", that is characteristic for "Aid" celebration.
File nº16
Function: Inventory

Site plan, 1/500°

Inside the enclosure: view of the qubbi and the galma

Elevation of the qubbi, 1/100°

Plan of the enclosure, 1/200°

Plan of the qubbi: inside, the grave, 1/50°
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

TOMBS

1. FILE NO 85
   Investigation date: August 2003
   Author: Nadia AMMI

2. FUNCTION INVENTORY

3. IDENTIFICATION
   - Name: Aw. Hamid
   - Address: Keleti, in Emer street (Responsible: Fadka Mohamed Kiuru)
   - Location: Jugol

4. CHRONOLOGY
   - Datation by period: Before 1800
   - Precision of datation: 17th century
   - Historic of the construction: Built for the saint "Hamid"
   - Evolution, transformation: No

4. DESCRIPTION
   - Basic elements: Niche on a wall house
   - Remarkable elements: 

6. STATE OF CONSERVATION
   - State of integrity: Good
   - Nature of the upkeep: Regular upkeep with traditional materials
   - Nature of the alterations: Hashishone whitewash
   - Remark: Infiltrations

7. INTEREST
   - Architectural: Exceptional
   - Urban: Elevated
   - Historic: Good

8. SOCIAL PRACTICES
   - Celebrations: 5 celebrations by year

9. REQUEST AND PROPOSITIONS
   - Budget to maintain the niche with hashishone and whitewashed

10. SYNTHESIS COMMENTARY
    Not informations about history. The interest is the state of integrity: traditional materials (hashishone, whitewash)
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

File n° 85
Function: Inventory

Site plan, 1/500°

View of the niche, in Emir street

Elevation of the niche, 1/100°
1 THE TRADITIONAL HARARI HOUSE: WOBER HOUSE

The Ge abad

▲ Nord
LOCATION
1/500
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

1. THE TRADITIONAL HARARI HOUSE: WOBER HOUSE

TRADITIONAL ROOMS AND ELEMENTS

A Gidir Gar
B Dera
C Kirtat
D Tit Gar
E Quti qala
a Gidir nadaba
b Soutri nadaba
c Amir nadaba
d Tit nadaba
e Gebti her nadaba
f 1 Makhazu
2 Niches

3 Nadaba dera
4 Marabaraba
5 Wontafinchi
6 Hamil
7 Mandera

ADDITIONAL ROOMS

Bth Bathroom
Bdr Bedroom
K Kitchen

Nord
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

1. THE TRADITIONAL HARARI HOUSE: WOBER HOUSE

The Gidir Gar

Diagram of the Gidir Gar

LEGEND

- d Tit nadaba
- e Gehti her nadaba
- A Gidir Gar
- E Quti Qala
- a Gidir nadaba
- b Soutri nadaba
- c Amir nadaba
- 2 Niches
- 4 Marabaraba
- 7 Mandera
- 8 Aflala

Cross Section
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

HOUSES

1. FILE N° 7
   Investigation date: 10.03.05
   Author:

2. FUNCTION
   Inventory

3. IDENTIFICATION
   - Name: Hôrêr House
   - Address: Tewir Skhel
   - Location: Jugol
   Buffer zone Other

4. CHRONOLOGY
   - Datation by period
     Before 1800 1800/1900 1900/1974 since 1974
   - Precision of datation: 50 years
   - Historic of the construction
     The owner’s grand-father built it.
   - Evolution, transformation
     Added wings, 12 bathrooms, Transformation of the gihala (dormers bedroom)

4. DESCRIPTION
   - Basic elements Véna (êtrepart + hirt + gihala + Tigrar)
   - Remarkable elements Door / Decoration - Traditional Elements

6. STATE OF CONSERVATION
   - State of integrity Good Intermediate Bad In decay Restored Transformed
     Good
   - Nature of the upkeep No alterations
   - Nature of the alterations
   - Remark:

7. INTEREST
   Exceptional Elevated Good Intermediate Mediocre
   - Architectural
   - Urban
   - Historic

8. SOCIAL PRACTICES
   The family doesn’t live in the traditional house but keep it for their valuable items. The Adwa sar is a special

9. REQUEST AND PROPOSITIONS
   Room for receiving visitors.

10. SYNTHESIS COMMENTARY

134
2 THE MIXED HOUSE: KHADIJA AHMED HOUSE

\[\text{Location Map} \]
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

2. THE MIXED HOUSE: KHADIJA AHMED HOUSE

LEGEND

TRADITIONAL ROOMS AND ELEMENTS
A Gidir Gar
B Dera
C Kirtat
D Tit Gar
E Qutu qala
a Gidir nadaba
b Soutri nadaba
c Amir nadaba
d Tit nadaba
e Gebti her nadaba
1 Makhazu
2 Niches
3 Nadaba dera
4 Marabaraba
5 Wontafinch
6 Hamil
7 Mandera

ADDITIONAL ROOMS
Bth Bathroom
Bdr Bedroom
K Kitchen
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

2. THE MIXED HOUSE: KHADIJA AHMED HOUSE

LEGEND

A  Gidir Gar
2  Niches
6  Hamil
7  Mandera
a  Gidir nadaba
b  Soutri nadaba
d  Tit nadaba
9  Wooden railing
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

3 THE INDIAN HOUSE : RAS TAFARI HOUSE

![Image of the Ras Tafari House]

![Map of Harar with location marker]

▲ Nord

LOCATION
1/500
3. THE INDIAN HOUSE : RAS TAFARI HOUSE
CONSERVATION AND DEVELOPMENT OF HARAR HERITAGE

3. THE INDIAN HOUSE: RAS TAFARI HOUSE

Elevation

Section
9.4. The Argobba houses in the Harar region

The town of Harar is surrounded by villages inhabited mainly by an Oromo population. Amongst these people there are a few Argobba villages situated at very high altitudes (Kurommi, Umar Din, Umar Kuli and Atero). The harar oral tradition translates the name of this group by the term arab gaba, meaning literally, “who come from Arabia”. The Argobba have their own language which is semitic in origin and are Muslims. They are also found in the north of Ethiopia. They are cultivators (coffee, qat, mango, peanuts) and farmers. The ties uniting the harari with the argobba are close and long-standing. Thus, it is in the south-east of the town that one of the five gates, the “argoberi” gate, or, literally “argobba gate” leads to these villages. Before Harar was incorporated into Ethiopia in 1887 the town and the villages communicated through the intermediary of two tombs, that of Sofi and Abdelkader Jeillan and of the village Umar Din, located between Harar and Kurommi. The harari and the argobba maintain economic relations (sale of agricultural products, local crafts, purchase of salt, materials and oil), social relations (political and marriages) and cultural relations (harari weddings are often entertained by argobba musical groups). These relations are also expressed in the similarity between the architecture of the argobba houses and that of the traditional harari houses.

Kurommi village

The layout of the argobba houses is exactly the same as that of those in Harar: a main rectangular block with two pillars and a central beam (ahmil) and divided into three parts: nadaba, dera, kirtat. The door opening is the main source of light, with small slits in the top of the walls (tombrage) for ventilation. The W.C. is outside in the courtyard and the kitchens are sometimes inside (kirtat) or independent, in a wooden building covered with branches and waste material. A small area in the courtyard is reserved for animals at night (zebus and goats). Only a few houses have a room on the first floor (quti qala).

The dwelling plots are usually composed of two houses back to back built of wood and stone with no plaster. These dwelling plots are bounded by a small wall of stones or simply by branches of thorns. The houses are home to the members of the same family; traditionally the second house was built for the eldest son, who lived in it with his wife. The courtyard is accessed from the village streets by a few stone steps. This space is open to all during the day, and is the site of the daily domestic activities (linked to water, crushing of cereals with a big wooden pestle, milking animals …). This is a very feminine space, when the men are in the fields. As soon as night falls, (the villages have no electricity), the animals are brought inside and put into a shelter used for them in the courtyard, or in a space in the house.

Inside the houses, we find a similar structure to the traditional harari houses. The entrance (gafti) is made of wood and the frame (wari) is decorated with sculpted floral motives. Above the entrance door, wooden poles (wontafinchi) bear the carpet, or carpets, for the dowry of a daughter to be married. The use of space by the argoba is much more polyvalent as a result of the presence of animals and of the absence of any decoration. The walls and the floor are coated with ochre-colored clay.

The main room, which here is known as the nadaba, is divided into three sub-spaces. The first (the biggest) is bounded by two supporting pillars and occupied by masonry benches (nadaba) which are raised and ranked here in only two or three levels. They are covered with zebu skin which can be moved for comfort when sitting. During the day, they are home to various activities (receiving visitors, eating meals, weaving baskets …) and at night they become an exclusively masculine space. They also enable various utensils to be stocked and kept (gourds, sacks of peanut shells, pottery jars …). Several recesses are dug in the walls; a deep, rectangular recess in the wall opposite the entrance (eqed taged) and two others (kalabungar) on the inside wall of the dera are used for keeping musical instruments (drums). A small beam (miskairas) placed between the two pillars at a height of approximately two metres is used for hanging clothes and materials. The second space on the left of the entrance (dire) is kept for one or two goats at night. Above, a shelf (malabraba) is used to store various recipients (gourds) and a small beam is used for drying the intestines of animals (wecalimo). Two other recesses dug into the pillars are used for storing dishes made of pottery or plastic. We also find, as in the harari houses a hook for spears (warham moraja) on one
of the pillars (makhazu). A few wooden dishes (gabata) hanging on the wall serve as decoration.

As in the traditional harari houses, there are two other rooms, the kirtat and the dera. The kirtat is separated from the main room by a wall about 1 meter 30 high (it is this wall which is known as kirta). This is an exclusively feminine space both by day and by night in which we find the kitchen (with a hearth for fire), and various utensils (kettle, a small injera oven, gourds of different sizes …). The women sleep there with the children on benches made of wood and woven skin (dufan) (also found in some Yemenite houses). Opposite, the dera, a room with no windows, is used for storing and stocking material, wood, and sometimes cereals. This is where the animals sleep at night.

The materials used to build the houses are exactly the same as for the harari houses. In Harar, the argobba men were specialized in building houses and in sculpting wood (doors, frames, beams).

9.5. The Villa

In today’s times, a number of Harar inhabitants undertake having new houses built outside the ramparts. These houses are of a “villa” type and include two housing units on a single plot—the first in a modern style and the second of typical traditional Harar type. The new house—“modern”—is a house on one level, rectangular, most often covered by a double pitched roof and is open to the street through a veranda. It groups living rooms (on the street side) and bedrooms and service rooms (kitchen and bathroom) along a central distribution corridor. Traditional construction material is replaced by armed concrete for the weight-bearing walls and by cement par pen for the walls and partitions. It’s in this house that the family lives everyday. On the other hand festive occasions and religious ceremonies are held in a second separate house directly inspired by the traditional Harari house.

This house actually is to be found at the back of the lot, beyond the “villa” house, which always takes the front position with the façade on the street. One finds therein the traditional volumetric configuration of the typical Harari block unit as well as the system of nadaba and niches. The most notable transformations to be found are in regard to the materials themselves—those same ones that are used for the modern house. Nevertheless, the very existence of this house shows how the Harari block unit is perpetuated and continues to accommodate the former utilizations since the new gidir gar keeps its role as reception room. Moreover, it’s in the space of this second house that take place the everyday qat sessions as well as wedding ceremonies, funerals, etc….

9.6. Movable property : The baskets

There are twenty different types of baskets, derat, with different uses and whose place in the gidir gar is regulated by a specific code.

The derat has three functions in harari society: utilitarian, decorative and symbolic. When looking at a harari basket, a dish, crockery or a bowl, one notes that the attractive side of the

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24 Those concerned here are especially newlyweds that leave the family home in the old city to move into a new house outside the walls.
object – the one which is shown – is often the reverse side, that is to say the non-functional side of the object. The inside, or the functional side of the object, is often the unattractive side (the one which is not displayed). There are exceptions: the triangular shaped basket which has an inside of considerable decorative value must be shown to the visitor. The dies of the baskets are made with natural and artificial pigments. The dies which are most frequently used are red, green, yellow and black. The natural dies, are pigments which come from plants and are known collectively as ge rendi “harari colors”. The various colors are combined to form patterns and designs which are as complex as they are varied. Today, there are more than 25 sorts of designs and patterns. Some are named after a place, while others get their names from animals. The designs of the basketwork integrate geometrical motifs including triangles, rectangles and lozenges … There are also zigzag motifs which look like waves. Many women have integrated calligraphy into their models.

9.7. Movable Property: the Korans

In Harar there is a craft tradition of producing Korans. These are traditionally arranged in the recesses, known as eqed taqet, situated above the masonry benches or gidir nadaba. They are therefore the first things which the visitor sees when he or she enters the house. Their arrangement in these recesses is significant and reminds the visitors of the importance of the study of the Koran and the need to devote oneself to God. The fact that the bench above which the Korans are set out was the one used by the Sufis in religious ceremonies recalls the religious function of this bench.

Korans are also found in the recesses in the prayer rooms of mosques which are often situated on either side of the mihrab. However today very few mosques have Korans; these are predominantly in private collections. Since the death of the last book-binder, Kabir Ali Sheikh, some fifteen years ago, their restoration has been difficult.

There are three types of Koran, which correspond to three ways of dividing the Koran. Thus, the whole Koran is known as the kāïma. The Koran divided into seven chapters is called the subri: it is used for reading one chapter a day so as to finish the book in one week. Finally, the word ajiza is used for the Koran which is divided into thirty chapters, which enables the book to be read in one month if one reads one ajiza a day.

The traditional technique for the production of these elements consists in using inks made from extracts of flowers, plants and skins of fruits. Four colors are used for writing the texts (the black color is known as tiger). The text was written on horizontal lines made by soaking strands of wool in the ink and by pressing them on the paper with pieces of wood which enabled perfectly straight lines to be traced. The binding, the specificity of which was to envelope the book and close it with a clasp, was made of goat skin. The Korans were kept in a wooden box which had four feet, known as ajiza sandouq; today these are found mainly in mosques.

GLOSSARY

eqed taqet: two rectangular recesses situated above the masonry benches, or gidir nadaba.
gareqed: a dwelling room with nadaba
gidir nadaba: the name of the biggest bench
ajiza: a Koran divided into thirty books
ajiza sandouq: a wooden box used for keeping the Korans
kāïma: a whole Koran
nadaba: traditional masonry benches
9.8. Project 1: Utilization of Rain Water—fountain houses and public buildings

At the present time, the retrieval and use of rainwater remains marginal in Jugol and is limited to filling several cans or barrels when it rains. No method for collecting or storing it has been noted at the household level or on an urban level. This shortcoming can be partially explained, of course, by the lack of traditional practice in a city where water has been banned and kept outside the urban space (ge), in areas devoted to gardens, agriculture and nature (ge fage).

Nevertheless the annual pluviometry, the existence of cisterns in certain houses, the concentration of public buildings on high ground in Jugol, make possible foreseeing a global project for gathering rainwater.

Using “Fountain Houses” as a Source for Drinking Water

Certain house owners in Jugol are already used to storing a large quantity of water, that which the official network distributes. It is then sold to part of the population, that which isn’t equipped with a connection to the network or that which simply lacks a reservoir enabling the owners to withstand “dry” periods.

It hasn’t been possible to note fully the exact number of such fountain houses in Jugol. Nevertheless, of about twenty houses examined, eight owned concrete reservoirs of about 9m$^3$ in their courtyards. This relatively important proportion, along with observations made concerning practices tied to water gathering and transportation, lead to believe that it’s a widespread phenomenon in the old city. It would be interesting to make use of this information and take as models those practices that already exist for the starting point of a new system of water distribution. In this instance it would be necessary for these fountain houses to gather, use and distribute rainwater, and to transform part of it into drinking water. With this in mind all the roofs of the house should be connected to a reservoir that could gather 9m$^3$ of untreated water. During periods of heavy rain (June, July, August, September) the reservoir overflow should run into a filtering basin. Water thus recuperated would be used for drinking. The two tables below show the number of liters recuperated each month for the house and its utilization.

Use of Public Buildings

In Jugol, public buildings have the advantage of all being located in the highest part of the city. Their position on the watershed of the old city makes them a starting point for a future distribution by gravity. But it is an especially large roof surface area that would allow recuperating a great quantity of rainwater, treating it and storing it in strategic places in the city.

Liquid Waste or the Need for a Global Management that Takes into Account Jugol’s Immediate Environment

The new project for supplying water—which in the end would bring five times more water to Jugol—poses the problem of managing liquid waste in a drastic way. If the city
hasn't resolved the problem of wastewater before massive quantities of water are introduced, present problems will be accentuated dramatically.

**Jointly Managing Wastewater and Ground-Surfacing.**

The municipality carried out an experiment inkebele 02 and 03—installing a network of small central stone gutters. This would be an option to seize upon and generalize within and throughout Jugol. As proof, just count the advantages the gutters represent:

- they identify and thus offer better cleaning of dirty zones
- they are easily maintained
- they encourage the active participation of the inhabitants, who are in charge of cleaning the section adjoining their houses
- they don’t necessitate an additional connection between the house and the network
- they allow for ground surfing to be carried out simultaneously—factor that an underground network doesn’t take into account
- their installation can be carried out progressively in successive phases
- their installation makes use of local techniques and materials
- they are competitive price-wise
- the inhabitants quickly adopted the system which proves its clarity, simplicity, appropriateness to their habits.

The solution offered by open-air central gutters taking into account topography, natural slopes, local materials and savoir-faire, offers we feel a significant coherence within a technical solution, the nature of the urban landscape, and traditional habits. By making use of all the characteristics peculiar and unique to the city, the central gutters in stone take on a legitimacy that is at once technical, urban, and architectural.

**Integrating Rivers within a Preservation Policy for “Harar World Heritage”**

The close outskirts of Jugol, and above all their springs and rivers, are an integral part of the population’s inhabited space just as much as the streets, houses and mosques located inside the ramparts. These spaces are evidence—still very much alive—of a city that wove close and vital ties as an integral part of its environment. As such, and in the name of sanitary and ecological urgency, future preservation and development policies cannot overlook a situation that encompasses the springs and rivers that tightly surround the old city.

Saving these areas is above all stipulating that the problem of the wastewater management isn’t settled just because they are to be found outside the ramparts. The city will not for much longer be able to budget their competent gathering and treatment one way or another.

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25 Contrary to underground pipes, they withstand haphazard dumping of solid rubbish that sanitary teams can’t easily dispose with.

26 Taking into account the installation of the gutter and paving the street, total cost comes to 45 birrs per square meter. At the time of the first phase of the work, 7 300 m² were installed for 330 000 birrs.

27 It was one of the inhabitants who first had the idea of the stone gutter system

28 The inhabitants could continue to dump their wastewater in the courtyard of their house, from where it would naturally run under the door into the central gutter. But certain inhabitants are also known to go dump their pans and bowls directly in the gutter.
The generalization of gutters on the periphery of the city and their regular maintenance would enable avoiding use of the North River—nowadays used as a gutter—on one hand, and, on another, thanks to the topography, channeling together all liquid waste thus recuperated towards a point to the East of Jugol, near Suqatat Bari. Once concentrated in one area the polluted waters would be channeled through a brook that runs into the South River. This brook could be used as a large filtering basin, the natural linear form of which would enable progressive treatment of water up until it flows into the river. In this way, water flowing into the river would be cleared of pollution and could be used to irrigate nearby fields.

The “parasitic” connections of gutters on the periphery and South River by the intermediary of brooks would no longer need to exist and would be cut off.\textsuperscript{29}

\textbf{9.9. Project 2 : Propositions for Adequate Handling of Rubbish}

Presently, there are two ways of cleaning rubbish within the city.

The first is a daily collecting of garbage assured by a team of 8 men and 5 donkeys, in each \textit{kebele} of the city—rubbish that the inhabitants leave on the street corners. They are then emptied into containers located outside the walls, near the gates of the old city. Quite often the weight of the sacks is such that the donkey-drivers are unable to empty them in the containers. Consequently they empty a good part of their loads in the \textit{gudjufa}\textsuperscript{30} or else in the rivers near the walls.

The second is the cleaning of the public domain that is assured by about ten teams of 3 women who each morning clean the main streets of the old city as well as the market places by filling wheelbarrows with trash. The wheelbarrows are then emptied by hand into the containers outside the walls.

The containers are routed about two times a week to the Hakim Gara dump, located 4 kilometers from town, on the mountain of the same name, near the television station.

This system of handling municipal trash is faulty insofar as, upon close examination, it is estimated that nearly half the dry or hard rubbish coming from the old city is not collected by the public service let alone being carried to the municipal dump, but stagnates inside Jugol or outside the ramparts. Several reason explain why:

- Donkey-drivers don’t always pass on a regular basis—rubbish set out by the inhabitants awaiting collection is not picked up.
- The bad condition of certain streets prevents either donkey-drivers or sanitary technicians from using them.

\textsuperscript{29} As far as industrial pollutions concerned, the Harar Brewery and the Babile Water Factory should imperatively invest in a treatment system for their liquid waste. This recommendation figures for that matter already in the file of Tropics Consultant Engineers PLC, July 1998, p.33, 34.

\textsuperscript{30} Formerly, the \textit{gudjufa} corresponded to zones outside the ramparts where city inhabitants dumped their wet garbage and faeces coming from the households. Farmers would come in order to collect this garbage and use it as fertilizer for their fields. This traditional system was efficient until the nationalization of lands. Today the \textit{gudjufa} have become veritable dumps.
- The sanitary team has a tendency to dump rubbish from the old city into the rivers or *gadjufa*, contributing to the creation of unauthorized haphazard dumps several meters from the ramparts.

  The consequences of these weak points are aggravated by the fact that certain inhabitants employ private personnel to get rid of their trash in these unauthorized dumps. Furthermore a number of the inhabitants—who don’t have the financial means to pay personnel to dispose of their trash—throw it back into public areas.

  According to studies it turns out that the current system being used doesn’t correspond to the pace of trash accumulation and that it is moreover not adapted to the local habits of disposal. In order to make it so, it would suffice to make better use of and introduce more donkeys, increase the number of trash collectors and to review their equipment in order to intervene in a more efficient way in the center of the city. We thus recommend doubling all the teams and redefining their workdays. In this way each *kebele* should be cleaned at least two times a week. Adding mobile containers (on wheels)—the size of about 3 cubic meters—in different key positions in the city that are easily accessible for donkey-drivers, cleaning squad, and inhabitants, would also help alleviate the unauthorized dispersal of trash. These mobile containers would be taken each day outside the walls and emptied into permanent containers, to which could be added an access ramp to facilitate the emptying of trash.

  Such an improvement in the way rubbish is handled would be all the more operative on a municipal level if it were to be complemented by a program for the protection of waterways “forbidding” the systematic emptying of waste water into the rivers. To carry this out it would be necessary to heighten public awareness about environmental and health problems since for a number of the city’s inhabitants, the relationship between environment and health isn’t apparent.

  Population forecasts for the decades to come foresee very high urban growth. Along with this, the quantity of trash will increase and accentuate existing problems. In this perspective it is imperative to integrate rubbish within a productive and economical cycle—indeed, foreseeing its recycling and re-use.

  Among measures to be undertaken should be cited the creation of a center for sorting rubbish that could improve the production of compost, which in turn could be sold to farmers, a public always looking for this traditional fertilizer.
HARARI PEOPLE NATIONAL REGIONAL STATE
City of HARAR
ETHIOPIA

HARAR JUGOL

NOMINATION OF PROPERTIES
FOR INCLUSION ON THE WORLD HERITAGE LIST

PROPERTY MANAGEMENT PLAN
and
STATEMENT OF OBJECTIVES

January 2004

ASSOCIATION EUROPEENNE POUR LE PATRIMOINE ARCHITECTURAL
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SUMMARY

Stage 1: Project for safeguarding the cultural heritage of Harar

1. Setting up the “Heritage” Conservation Office
2. Placing the H.C.O. Within a Local Partnership
3. Creation of a Data Bank
4. Realization of the project for Safeguarding and Enhancing the Cultural Heritage of Harar

Stage 2: Preservation and enhancement strategy for the cultural heritage of the city of Harar

1. Public awareness and training
2. Construction Work
3. Tourism and Local Development
4. Experimental ventures and training worksites
5. Legal Aspect
6. System for Financing Rehabilitation

Stage 3: Adjustments

General Timetable
MANAGEMENT PLAN FOR THE PROPERTY AND SETTING FORTH OBJECTIVES.

The existing situation for the management of the property was set forth in Paragraph “e” of Chapter 3 and in all of the Paragraphs of Chapter 4 that precede the present Article 4.j. Today the good conservation of Jugol is the result of a continuous effort led by the local authorities alongside the inhabitants of Harar since the 1980s.

The proposed "management plan for the property" here aims to organize and define all the phases which should sustainably give form to an interactive dynamic, sole guarantee for the preservation and the promotion of the Harari culture for the short, medium and long terms.

We are proposing a "management plan for the property" organized in 3 stages. These stages might overlap:

Stage 1. PROJECT: Elaboration for a "project for the safeguarding and enhancement of the cultural heritage of the city of Harar".

Stage 2. STRATEGY: Defining and implementing a strategy for the preservation, the enhancement of this cultural heritage by considering this heritage also as an element of economic and social development.

Stage 3. ADJUSTMENTS: Evaluation of the receptivity of the project and measures to be taken by the institutional environment and by the actors involved. Recognition of start-up difficulties should result in readjusting to a certain extent the method and timetable.

This "management plan for the property" sets 3 objectives tied to 3 ways of looking at Harar:

- “Heritage of Harar” : It is necessary to protect the heritage passed down by history and to pass them on to future generations in its integrity and authenticity.
- “Living in Harar”: Progress must be made to better living conditions for the inhabitants of Harar.
- “Visiting Harar” : The goal is to enhance Harari culture and to promote tourism, respecting the qualities of the urban site and its rural environment.

Stage 1: Project for safeguarding and enhancing the cultural heritage of Harar.

1. Setting up the "Heritage Conservation Office" (H.C.O.)

Local authorities voted to create the H.C.O. for the old city. It is the controlling organ responsible for implementing and monitoring the conservation policy within Jugol. Three individuals make up its initial structure. Its director: Imran ABD-ALLAH was named in September 2003. He is responsible for setting up and participating in the study program and measures to be taken. He’s in charge of its coordination and proper functioning. An urban architect and someone responsible for studies are to back him up. The office is to be set up in a locale equipped with a computer including indispensable extensions such as Internet access, a digital camera and a photocopier.
2. Placing the H.C.O. Within a Local Partnership.

Rather than making the H.C.O. a heavy cumbersome structure, the solution chosen was to create a light structure, that guarantees the necessary flexibility to serve as a tie between the regional government (the Harari Counsel, issuing from the General Meeting of the Harari People National Regional State, directive organ of the Harari Region) and the representatives of the administrative and social structure in Jugol, such as the kebele and the afocha. For this to come about, the H.C.O. is directly tied to the Vice President of the Region and its President, Madame Afiza BADRI, Director of the “Urban Administrative Sector.” It should:

- Create a Steering Committee to validate the propositions made by the H.C.O. and contribute every possible means of support, including financial, to successfully implement its undertakings.

- Create a Working Committee that will contribute technical help for studies, projects and realizations undertaken.

The H.C.O. should also be reinforced, step by step, during all the 3 stages on the technical level, by help from local services and outside consultants, according to the questions taken up.

3. Creation of a Data Bank.

The task is to create a reliable inventory survey—homogeneous and evolutionary—of the materiel and immaterial heritage:

3.1 Gathering and harmonizing all existing data such as: iconographies, surveys and layouts, index or reference cards. Pinpointing the shortcomings and loopholes and implementing the means in order to bit by bit completely achieve the goals.

3.2- Identifying all the institutions and the individuals that have data and documents concerning the material and immaterial heritage of the old city of Harar.
3.4- Drawing up an inventory of all the studies, projects and undertakings that have been developed today by various forces and players in the old city and evaluating their pertinence according to the results obtained by pinpointing the difficulties encountered.

3.5- Identifying the various players (political, administrative, technical, company representatives, associations, agencies for cooperation, non-governmental or private organizations…) susceptible to take part in the project and gather their opinions, for example in regard to pilot projects proposed by AEPAU MED. Identifying the stumbling blocks in carrying out projects in legal, real estate and economic areas. Looking for and outlining ways of surmounting them.
4. Realization of the Project for Safeguarding and Enhancing the Cultural Heritage of Harar.

We believe it’s necessary to differentiate the Project for Safeguarding from the Project for Enhancement, well aware that they are complementary and that they are mutually reinforcing.

- The Project for Safeguarding is aimed at the preservation of the property against degradation mainly due to acts of man. The Project for Safeguarding set forth precise prescriptions and recommendations so that the property, passed on to us by history, might be preserved.

- The Project for Enhancement has as goal the economic and social rehabilitation of the heritage in respect to the historical legacy so as to contribute to the collective whole.

4.1 The Project for Safeguarding.

4.1.1. The State of Preservation of and Diagnosis for the Cultural Heritage of Harar.

The goal is to implement the following works:

- Validating and updating the global inventory (urban and architectural) that was carried out to a scale of 1 / 500, these past 3 years (1), a task that took into account the “art” of building buildings and the “art” of organizing the city.

- Validating and updating the detailed inventory carried out to a scale of 1 / 50 (1) that takes into account remarkable urban and architectural entities.

- Finalizing existing analysis (1) regarding architectural and urban diagnosis of public spaces, private spaces, housing, activities, holy sites and tombs (2), water, liquid and solid refuses.

- Parallel to this, the Office for Sports and Culture should finalize a systematic inventory of examples of material Harari culture such as basket weaving, Korans, etc. or immaterial culture such as music, legends, etc.

4.1.2 Plan for Safeguarding

The plan for safeguarding will include 2 maps to the scale of 1 / 500:

- The first map is to identify architectural and urban entities and to classify them according to their heritage value. It will enable pinpointing remarkable buildings and architectural entities, arranged according to their heritage quality (representative examples of an architectural typology and of a remarkable urban situation). The prescriptions for restoring these precious examples will be the subject of individual descriptive cards.

- The second map will consist of a urban planning layout for the old city. This town planning map will specify the types of recommendations in terms of de form, materials, protections, handling of outskirts, but also the town planning rules to prescribe for new building developments, views or vistas to be respected, the size of buildings, materials, etc.
This map is to be accompanied a map to the scale of 1 / 1000 of the old city within the walls and of the “buffer zone.” This map will specify all the prescriptions to preserve the immediate environment of Jugol.

4.2 The Project for Enhancement and Sustainable Development

The project for urban and sustainable development covers the city within the perimeter of the walls along with its “buffer zone.” The project for urban and sustainable development will define all of the town planning to be carried out in all urban sectors (public spaces, amenities, services and commercial premises, housing, tourism, drainage work, etc....) to fulfill the objectives for the enhancement of Harar for the short, medium and long terms that will have been validated by the steering committee. The elaboration of the project profits from the experience acquired through studies, projects and realizations for the old city over a period of more than 10 years, and that are laid out throughout the preceding chapters.

This urban and sustainable development will give rise to 3 maps:

- A map with a 1 / 500 scale will present the project with all short-term measures. They concern all the urban sectors cited above. Each of these measures will be the subject of a detailed descriptive card that in particular outlines their feasibility (description, condition or state of preservation, objectives, principles for urban development, programming, anticipated estimates and financing).

- A map to the scale of 1 / 1000 will present all medium term measures.
- A map to the scale of 1 / 1000 will present all long term measures.

These last two maps correspond to the urban development plans that will enable recreating short-term measures within the global objectives of the urban and sustainable development plan to be carried out in short and medium terms.

Among those measures to be programmed are also those that concern:

- the water supply, treatment of liquid and solid waste, decontamination of 2 rivers and some springs that characterize the “buffer zone” of Jugol.
- the gradual reduction of makeshift housing in particularly sensitive areas such as the Talweg site along with replacement by decent housing.

Stage 2: Preservation and enhancement strategy for the cultural heritage of the city of Harar

This strategy sets forth two principle objectives:

- Supervising all initiatives for the rehabilitation of the old city,
- Setting in motion the sustainable socioeconomic development of Harar.

Principle measures enabling these objectives to be carried out concern the following areas:
1. Public awareness and training.

Public awareness training of urban populations, but also rural ones (because of the close relationship that ties them together)—in particular, the 7 kebele and the afocha in Jugol, leaders in political and technical spheres, non-governmental private initiatives, etc.—in those qualities necessary for the preservation of the architectural, urban and landscape heritage of Harar, its re-appropriation and its enhancement. The H.Q.O. will organize workshops for:

- Inhabitants and associations—to help them discover their city, presentation of heritage values, making the public aware of what safeguarding means, etc.
- Officials and professionals—city councils, administrations... with training in management, in preservation and programming methodology and in how to best intervene.

It’s important to rely on existing private and public practices in order to enhance them and to furnish the necessary help. These practices cover a number of fields such as:

- In the private sector—gathering and distributing water by means of “fountain houses.” A private ethnographic museum organized in a traditional Harari house.
- In the public sector—road-surfacing in kebele 2 and 3, using a central gutter to facilitate drainage of wastewater. Inhabitants to oversee street maintenance in their neighborhoods.

It is just such practices compatible with heritage and sustainable development that are worth applying to all Jugol.

Present involvement in Jugol’s heritage rehabilitation by its inhabitants lead one to believe it would be possible to mobilize such local initiatives to create the right conditions for the city’s population taking on heritage rehabilitation itself.

2. Construction Work

Finding and setting up a local agency for overseeing construction (collaborating with the “Heritage Conservation Office”) capable of taking part in programming measures to be undertaken and carrying them out.

3. Tourism and Local Development.

Analysis of the tourist activity and its impact on local development. Drawing up a “tourism and local development” project that is adapted to Harar and capable of creating the necessary synergy to develop employment in areas such as housing, craft industry, cultural activities, etc. This project should rely on existing associations.

4. Experimental ventures and training worksites

- Programming and carrying out experimental ventures that could become driving forces according to their pertinence to the program and recognition of excellence achieved. These ventures concern private undertakings such as housing, small
businesses, bed and breakfasts, etc. and public ones such as amenities, services, public space (streets, squares, city gates...).{1

- Setting up training worksites on how to carry out certain experimental ventures. The training worksites would have a triple function—pedagogical, experimental and exemplary. These experimental worksites would train masons and craftsmen in techniques adapted to local materials and to the local economy. This experience will enable drawing up technical and methodological manuals on conservation and rehabilitation. The experimental projects and training worksites will make it possible to set up an average construction price scale for the various items.

5. Legal Aspect

The authorities will adopt the plan for safeguarding and the recommendations included therein as an official document conforming to regulations. The necessary means will be accorded to the “Heritage Preservation Office” which will be the official body for urban and heritage management but which will also assume the role of consultant and inspector for architectural and urban heritage. The office of sports and culture will take on the same duties for traditional crafts and immaterial heritage. The authorities will outline measures for protecting heritage (regulations, ways of verifying and foreseeing possible slip-ups, ways of dealing with offenders...).

It will be necessary to identify legal, land, and real estate stumbling blocks for rehabilitation and defining ways to surmount them.

Measures undertaken will give precedence to approaches that deal in consulting, dialogue, public awareness and incentives, rather than tactics of litigation, solutions that create disagreement or antagonism and that might in such a way demobilize administrative services. One should rather be looking for ways of exchange (for example of terrains...), for leasing rehabilitation, for voluntary grouping of owners within the same block backing a common project that could thus obtain more consequential aid.


Defining and preparing a financial mechanism specifically adapted to rehabilitation of traditional buildings—public as well as private.

The H.C.O. will examine the various possibilities for financing rehabilitation of public buildings (local budget, sponsorship, international solidarity...) and private buildings. For the latter, the H.C.O. will examine various possibilities for and the feasibility of creating an “aid fund for the rehabilitation of traditional housing.” In particular it will look into the following variations:

- Lines of credit for loans (micro-credits) to inhabitants—identification of the loan institution (or institutions), remuneration for the financial institution, eligibility criteria for loans, ceiling for amounts lent, interest rates, periods, required guarantees....
- Building supplies, on hire purchase or installment plan.
- Set bonuses (in cash or materials) for rehabilitation that answers set criteria.

In each case, the research department will examine and propose ways for fundraising (continuous assured resources) and the mechanism for the management and inspection of projects carried out.

**Stage 3: Adjustments**

Phases 1 and 2 are to be submitted for a supervised evaluation by the steering committee, under the authority of the President of the Region. This evaluation could also be as an outside assessment.

This evaluation concerns all elements treated in Phase 1 and Phase 2.

**Phase 1:**

- Organization and functioning of the H.C.O.
- Contribution of the task force and ability of the steering committee to assure the professional implementation of the property management plan.
- Organization of the local partnership and its impact.
- The database—its use and updating.
- The project for safeguarding, and the project of enhancement and for sustainable development—the difficulties, indeed the stumbling blocks encountered.

**Phase 2:**

- Public awareness training and its effect as a driving force in property management.
- Identification of institutional reforms that could improve the management of the cultural heritage of Harar.
- Analysis of the tourist activity and its impact on the heritage and local development. If necessary, a proposition for extending tourist activity to certain argobba villages near Harar.
- Analyzing the impact of experimental ventures and training worksites.
- Analyzing the pertinence of measures chosen in the legal domain.
- Understanding the strong and weak points of those measures selected in order to offer a system for financing rehabilitation.

This evaluation will be followed by a report that will specify necessary adjustments to remedy the principle problems and to increase the efficiency of mechanisms created locally and of the measures undertaken.
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HARAR-JUGOL

NOMINATION OF PROPERTIES FOR INCLUSION ON
THE WORLD HERITAGE LIST

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HARAR-JUGOL

NOMINATION OF PROPERTIES FOR INCLUSION ON
THE WORLD HERITAGE LIST

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Association Européenne pour le Patrimoine Architectural et Urbain du pourtour Méditerranéen
72 rue de Turenne 75003 Paris, tel: 01.48.87.72.83. 31 Janvier 2004
HARARI PEOPLE NATIONAL REGIONAL STATE

HARAR-JUGOL

NOMINATION OF PROPERTIES FOR INCLUSION ON
THE WORLD HERITAGE LIST

GRAPHIC DOCUMENTS
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HARAR-JUGOL

NOMINATION OF PROPERTIES FOR INCLUSION ON THE WORLD HERITAGE LIST

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Location
Francesco Bandarin  
Director, World Heritage Center, UNESCO  
7, place de Fontenoy  
75352 Paris 07 SP

Subject: Re demarcation of the Buffer Zone for Jugal Old Town

Dear Sir,

In its recent visit to Harar the ICOMOS evaluation mission has proposed the buffer zone for the Jugal old town is undersized and needs to be wider especially in the southeastern side of the Jugal historic town.

In response to proposal you made the regional government passed an amendment to the previous buffer zone proclamation clause no.1.1, which put the rural landscape around Jugal Old Town a protected Buffer Zone. The new demarcation basically used the centuries old valleys and Rivers as borders to the new buffer zone. Thus it gives recognition to the close ties which have always linked Jugal to its immediate natural surroundings. This is quite satisfactory when one see in areas of south eastern direction, the buffer zone limit reaches three Kilometers in contrast to the previous delineation.

The New buffer Zone is also incorporated in the preparation of a revised master plan of the whole town, which is on track.

Attached herewith, please find

- The Amendment proclamation passed by Harari National Council of the Regional Government.
- An English translation of the Harari Negari Gazette.
• A sketch showing the new office zone.

Best Regards,

Fuad Ibrahim
President, Harari P/N/Regional State

Cc:
• Jugal Heritage Conservation Office, Harar
• Authority for Research and Conservation of Cultural heritage (ARCCH), Addis Ababa
• UNESCO Cluster Office, Addis Ababa
• ICOMOS,
• Embassy of FDRE, Paris
Proclamation No. 50/1997
An Amendment for Harari People Regional State "Historic Jugal Movable and Immoveble Heritage Conservation Office Establishment proclamation no. 21/1992".

Whereas the Historic Jugal Heritage is a paramount importance at world level as a World Heritage,

Whereas Jugal is needed to be conferred with a clearly defined broader Buffer zone which is sanctioned and protected by proclamation,

Now therefore in accordance with the Harari People Regional State constitution article no. 59 sub article 1 the Harari National council hereby proclaimed the following

1. Short Title

Proclamation may be cited as an Amendment proclamation no. 50/1997 for "Historic Jugal Movable and Immoveble Heritage Conservation Office Establishment proclamation no. 21/1992".

2. Amendment

The Regional Government's Historic Jugal Movable and Immoveble Heritage Conservation Office Establishment proclamation no. 21/1992 (hereafter the proclamation) is hereby amended as follows.

The proclamation's article 2 sub article 1 is abrogated and amended as follows.

- Jugal sub Town is the historic old town which is a 485q meter wide area encircled by a 334 meter long wall, and its buffer zone will be as follows. In the north, the buffer zone includes the area south of Mesopo’s river. In the North East, it tag along the Shenkor river until it reaches Aw Ulmar confluence. In the East it follows Aw Ulmar ravine to Mawir river. In the west, near Duc Bari, the zone encompasses administrative buildings built by the Italians (between 1936 and 1943) and set off along the Aw Meskhad road (including Ay Kokehe hill) towards Jigiga Highway and take a left turn en route for Mawir River.

3. Effective date

This proclamation is effective from the date published on Harari Negar Gazeta.

Harar, March 18 2005 (Megabiti 9, 1997
Ethiopian calendar)

Fudsi Ibrahim
President, Harari People Regional State
| AFR OTE 50/1997 | HALL. FRID. BAYT 3 | STONE CLOTH | APRIL 21 | HALL: G. G. | AFR: F.G. |

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HARARI PEOPLE NATIONAL REGIONAL STATE
City of HARAR
ETHIOPIA

HARAR JUGOL

NOMINATION OF PROPERTIES
FOR INCLUSION ON THE WORLD HERITAGE LIST

COMPLEMENTARY INFORMATION AS REQUESTED BY
THE WORLD HERITAGE COMMITTEE
(Decision 29 COM 8B.21)

January 2006
The Authors:

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Nadège Bonnet-Chelhi, Anthropologist

Philippe Revault, Architect

Serge Santelli, Architect

With the Assistance of:

Jara H/Mariam, Head, Authority for Research and Conservation of Cultural Heritage, Addis Ababa

Mourad Abdulhadi, President of Harari People National Regional State Council

Yunas Beyene, Director, Department of Archaeology and Paleontology, ARCCH, Addis Ababa

Imran Abdullah, Head of JHCO, Harar

Abdulahim Abdumalik, Head of Urban Planning Office, Harar

Jean-Baptiste Chauvin, Conseiller de Coopération et d’Action culturelle, Ambassade de France, Addis Ababa
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The existing Harar Master Plan is a 1998 document which has not been revised until now. It proposed a general analysis of the city, including Jugol (chapter 5) and planning proposals for future urban land use. The historical city is not described in a very positive way and three majors problems are pointed out: lack of sanitation services, over crowdedness and lack of access roads. Concerning the historical city there are no specific regulations: Jugol is quoted as the heritage part of the city to be preserved as such, without further written comments and regulations.

The “Ring Road “ Project.

Outside the walls of Jugol, the Master Plan included few projects to be implemented (some isolated residential developments) and more critically a “ring road” project (reconstruction of Arterial Asphalt road project in Jugol) surrounding the existing historical wall in order to improve cars traffic. The idea was to cover the existing earth road with asphalt to allow a more comfortable automobile circulation around the city.
Obviously this project would have initiated questionable impacts upon the environment of this part of the city: new activities (commercial and residential) and buildings would have arose along the road, the same way they have recently developed in front of Shoa Gate for example (construction these last years of two massive housing and commercial blocks just in front of the historical gate). These new constructions would have spoiled the existing authentic natural landscape in this eastern zone of Harar in which the dense urban fabric of Jugol is clearly opposed to the natural character of the agricultural countryside surrounding it. Very much aware of the negative effects that such an asphalt road project would have provoked in terms of urban anarchical developments the local authorities decided to cancel the project in December 2005 (see annex n° 1).

The Enlargement of the Buffer Zone.

At the same time the Regional Authorities decided on July 1997 (Ethiopian calendar) to enlarge the Buffer Zone to get a better protection of the natural environment (see annex n° 2). Thus the cancellation of the ring road is a very important step towards the preservation of Jugol and its surrounding landscape. It will efficiently maintain the existing urban and landscaping characters of this part of the city (relationships between the city and the
countryside), avoiding the spontaneous blossoming of commercial or residential constructions outside the walls. Furthermore this protection will be reinforced by the regulations imposed within the Buffer Zone (no constructions allowed in the zone).

The Regional and municipal Authorities have decided that the preservation of Jugol will be the priority. Then we can assume that in the next future the beauty of the city and of its existing surrounding environment will be kept and carefully preserved (see annex 2 and 4).
The future Master Plan.

A contract was signed on December 2005 between the local authorities (the Harari National Regional Sate) and the Federal Urban Planning Institute (F.U.P.I.). This Office has 11 months to produce the Master Plan of the City, with a team composed of 49 people (mainly from Addis Abeba), coming from various disciplines, the head of which being an urban planner. The Master Plan should be ready at the end of 2006 (see annex n° 3).

Concerning the preservation of Jugol the main issue is to include in this new Master Plan significant preservation regulations for heritage buildings and urban fabric. The Master Plan Team will have to develop a specific conservation policy concerning the preservation, the revitalization and the rehabilitation processes of the old city. A policy which is quite different, in terms of scale (the scale of a Plan of Safeguard is usually 1/500), scope and issues, from the larger urban scale development of the whole city usually involved in a Master Plan (scale of a Master Plan : from 1/5000 to 1/2000).

The problem is quite critical and challenging since there are very few people within the Master Plan Team aware and concerned about Conservation and Rehabilitation of Heritage buildings and structures. In that perspective the city will develop much effort to find national and international expertise in that field in order to be helped in the definition and implementation of conservation rules and regulations. This help might come from the French Ethiopian Cooperation programme : French architects or planners coming from the Master Program “Cities, Architecture and Heritage in the Middle East” might stay three months in the J.H.C.O. (Jugol Heritage Conservation Office) for training purpose and working in the implementation of a new Jugol Preservation Policy (summer 2006). At the same time French experts in Heritage Conservation might come to Harar for one week (twice a year) in helping and advising the J.H.C.O. team in the management of such a policy.

But more urgently the J.H.C.O. will have to hire as soon as possible one Architect Conservator and one Control Inspector to reinforce the architectural efficiency of the Bureau. We have to keep in mind that it is quite difficult now in Ethiopia to find knowledgeable architects or planners concerned about Heritage practices who would accept to establish for a while in Harar. Then again a significant help might come from the French Embassy for a short period of one or two years.
b. The Four Levels of Protection for the Nominated Area.

The J.H.C.O. will have the responsibility to define the levels of protection of the Heritage buildings in Jugol. The architectural and urban data collected these last recent years in Jugol have given to the J.H.C.O. a very important and useful documentation about heritage structures (physical as well as social). From this precise data basis the Conservation Office will have to define the levels of protection of the property. The following process will then be finalized:

- Level n° 1 : The Monuments.

A short number of unique buildings should be listed as “Monuments”. The list should include exceptional buildings, not only for their architectural qualities, but also for their historical values. The Friday mosque, the Central Church, the “Egyptian” mosque, the Rimbaud House, the Italian Market, for example, should be on the list. A few houses, tombs and holy places, but also some urban spaces, such as streets or facades should also be listed. The level 1 also concerns buildings which have a great historical importance (Argoba type houses for example) for the typological understanding of the traditional structures.

The regulations applied on the Monument should be very simple and drastic: the building has to be restored according to traditional codes and techniques, respecting as much as possible the authentic and original aspect of the building. In that case one must talk about a Restoration Policy of the Monuments. The work should be managed by highly competent professionals (architects and conservators) and realized by highly qualified contractors and craftsmen used to practice traditional construction works.
- Level n° 2 : The Buildings with Outstanding Values.

The number of Monuments is rather limited to exceptional landmarks of the city. On the contrary the level n° 2 concerns all the buildings which have architectural qualities and present a significant typological value. Most of them must be preserved, from bad maintenance and modern transformations, and should be kept as much as possible, unspoiled from new constructions. The level 2 then concerns public and private buildings whose authenticity and high qualities need strong preservation regulations.

In that case the owner or the user who needs to restore their building, or who want to transform it to include new rooms or uses, would not be allowed to perform the work by himself. He should consult the J.H.C.O. for assistance and help. Then the project of restoration, enlargement or simple preservation should be managed by experimented professionals with the formal agreement of the J.H.C.O. It could also be managed completely by the Office, if necessary.

The level 2 should also concern public spaces, streets as well as squares and street facades. In that case their rehabilitation should be managed exclusively by the J.H.C.O.
Level n°3: The Ordinary and Contextual Urban Types.

The level 3 concerns the majority of the buildings and spaces which constitute the urban historical fabric of the city. The buildings can be ordinary and conventional and might not have outstanding architectural or decorative qualities. In that case their qualities are “typological”, contextual, and concern more the capacity of the building to be part of a complex, an urban context or environment. It can be assumed that the destruction of such a building might definitively spoil the homogeneity of the urban landscape in which the building gets all its meaningful significance.

For the level 3 the owner might do the work by himself if he follows the set of regulations and rules defined and imposed by the J.H.C.O. Conservation Manual. In all cases the works should be controlled by a J.C.H.O. Inspector.
- Level n° 4 : Out of Context Buildings.

Level 4 concerns all the buildings which do not have any architectural, urban or typological qualities. It concerns buildings “without interest”. Most of the time it will be very recent buildings whose structure does not fit within its existing environment and landscape, or destroys it. Or it could also concern a building whose very poor and rundown aspect really spoil the urban landscape of the street. It could also concern a traditional building completely transformed and damaged by lack of maintenance (like a ruin) or new structures and, as such, impossible to preserve or restore.

Then this type of structure can be destroyed and replaced. Its replacement and the new construction should obviously be done according to the land rules and regulations to be applied within the concerned area, and with the formal agreement of the Jugol Heritage Conservation Office.
Concerning the maintenance and preservation of the Buffer Zone the local authorities will follow three principles:

1- The exclusive maintenance of agricultural activities in the Buffer Zone. No others activities will be allowed.

2- Following this first principle there will not be any new constructions within the Buffer Zone. The only possible buildings will simple barracks realized with earth and wood for the purpose of agricultural uses. Their constructions should have a special agreement given by the J.H.C.O.

3- The Buffer Zone should remain clean. The rubbish which spoil the two existing rivers will be cleaned off and the waste disposal areas (gujuf) will be strictly controlled.

These regulations to be applied in the Buffer Zone are quite simple and should be very effective. Their application will allow the Buffer Zone to be kept untouched and unspoiled from new built developments (see annex 4).
d. Defined management system and management processes to allow the city to develop in a sustainable way with respect to its outstanding universal value.

Today the good conservation of Jugol is the result of a continuous effort led by the local authorities alongside the inhabitants of Harar since the 1980s. It is supported by European consultants:


The proposed " Property Management Plan " aims to organize and define all the phases which should sustainably give form to an interactive dynamic, which will guarantee for the preservation and the promotion of the Harari culture for the short, medium and long terms. We are proposing a “property management plan” organized in 3 phases. These phases might overlap:

**Phase 1. PROJECT:** Elaboration of a "project for the safeguarding and enhancement of the cultural heritage of the city of Harar".

**Phase 2. STRATEGY:** Defining and implementing a strategy for the preservation, the enhancement of this cultural heritage by considering this heritage also as an element of economic and social development.

**Phase 3. ADJUSTMENTS:** Continuous evaluation of the project and corrective measures to be taken by institutional environment and by the actors involved in. The acknowledgement of initial difficulties should result in readjusting to some extent the method and the timetable.

This «Property Management Plan» sets 3 objectives linked to 3 ways of considering Harar:
- **“Heritage of Harar”**: It is necessary to protect the historical heritage passed down by history and to pass it on to future generations in its integrity and authenticity.

- **“Living in Harar”**: Progress must be made for better living conditions for people of Harar.

- **“Visiting Harar”**: The goal is to enhance Harari culture and to promote tourism, in the respect of the qualities of the urban site and its rural environment.

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**Phase 1. PROJECT for safeguarding and enhancing the cultural heritage of Harar.**

**1. Setting up the "Jugol Heritage Conservation Office"(J.H.C.O.)**

Local authorities voted the decision to create the J.H.C.O. for the old city in 1992. It is the controlling organ, responsible for implementing and monitoring the conservation policy within Jugol.

The JHCO was created on September 2003. It is located in the old Palace, the “Youth, Sports and Culture building”, in which it presently occupies 3 offices. It is very close to Faras Magala, the main public square of the city. As the “Youth, sports and culture” office agreed to shift to an other building, the whole old palace should be intended to JHCO. Its digital equipment is correct: two computers and one laptop, and it has an internet connexion. The Office is now composed of six permanent employees:

- Imran ABD ALLAH, Head, Historian ¹ He is responsible for setting up and participating in the study program and measures to be taken. He is in charge of its coordination and proper functioning.
- Ibrahim ABDERHAMAN, Heritage Conservation Coordinator,
- Meftuh ZAKARIA, Heritage Advocacy and Education expert,
- Alewiya MOHAMMED, Heritage and Archaeological Studies expert,
- Ja'efer ABDALLAH, Heritage Conservation and Restoration expert,

---

¹ Bachelor of Arts in History. Graduated in the Post Graduate Program on studies Heritage management, Nairobi. Training in the Italian Institute’Roma for African and Oriental Studies.
- with Mrs BISKUT, secretary.

Vacant positions: one Heritage Architect, one Heritage Registration and Control Inspector

The Embassy of France is willing to support the J.H.C.O. by providing technical assistance of architects: In the framework of « Cities, Architecture and Heritage in the Middle East » postgraduate program, 3 architects can make their 3 months practical training in July and August 2006 in Harar. the goal is to help the J.H.C.O. to design the Jugol preservation plan and to define requirements for architectural, landscape and urban aspects.


Rather than making the J.H.C.O. a heavy structure, the solution chosen was to create a light structure, that guarantees the necessary flexibility to serve as a link between the Regional Government (the Harari Council, which emanate from the General Meeting of the Harari People National Regional State, directive organ of the Harari Region) and the representatives of administrative and social structure in Jugol, such as the kebele and the afocha.

The J.H.C.O. should:
- Create a **Steering Committee** to ratify propositions made by the J.H.C.O. and contribute by any kind of support, including financial, to successfully implement its undertakings.

- Create a **Working Committee** that will provide technical assistance for studies, projects and realizations undertaken.

The J.H.C.O. should also be reinforced, step by step, all along the 3 phases on the technical level, by assistance from local services and external consultants, according to the issues at hand.

3. Creation of a Data Bank. (see annex 5)

The task is to create a reliable inventory survey—homogeneous and evolutionary—of material and immaterial heritage:

3.1 Gathering and harmonizing all existing data such as: iconographies, surveys and layouts, index or reference cards. Pinpointing shortcomings and loopholes, and implementing means in order to achieve the goals, step by step.
3.2- Identifying all institutions and individuals that have data and documents concerning material and immaterial heritage of the old city of Harar.

3.4- Drawing up an inventory of all studies, projects and undertakings that have been developed by various stakeholders in the old city and evaluating their relevance according to the results obtained by pinpointing difficulties encountered.

3.5- Identifying various stakeholders (political, administrative, technical, company representatives, associations, agencies for cooperation, non-governmental or private organizations…) that could be involved in the project and gathering their opinions, for example on pilot projects proposed by AEPAUMED. Identifying the stumbling blocks in carrying out projects in legal, real estate and economic areas. Looking for and outlining ways of overcoming them.

46,000.00 ETB were recently released to set up this data bank in order to make out a standardized index of collections of private and public museums and buildings such as houses, tombs, mosques,… based on inventories and index done by the YSCO and the “Harar workshops” of the “Cities, Architecture and Heritage in the Middle East” post graduate program.

The ongoing study on the preservation and enhancing of Harar’s handicraft, funded by World Bank, will be very helpful to this work. This study is coordinated by M. Ahmed ZEKARIA, historian, Curator of the Museum of the Institute of Ethiopian Studies, University of Addis Ababa. (see annex n°5)

4. Implementation of the Project for Safeguarding and Enhancing the Cultural Heritage of Harar.

It was decided to differentiate the Project for Safeguarding from the Project for Enhancement, since they are complementary and mutually reinforce each other.

- The Project for Safeguarding is aimed at the preservation of the property against degradation mainly due to human acts The Project for Safeguarding sets forth precise
prescriptions and recommendations so that the property, passed on to us by history, might be preserved.

- The Project for Enhancement is the economic and social rehabilitation of the heritage in respect to historical legacy in order to contribute to the collective well being. It will include architectural and urban projects aiming at revitalizing the existing heritage, and the fabric of the city.

4.1. The Project for Safeguarding.

4.1.1. Jugo l Cultural Heritage: estimate and diagnosis

The goal is to implement the following tasks:

- Validating and updating the global inventory (urban and architectural) that was carried out to a scale of 1 / 500 in the past 3 years, a task that took into account the “art” of building and the “art” of organizing the city.

- Validating and updating the detailed inventory carried out to a scale of 1 / 50 that takes into account remarkable urban and architectural entities.

- Finalizing existing analysis regarding architectural and urban diagnosis of public spaces, private spaces, housing, activities, holy sites and tombs, water, liquid and solid waste.

In parallel, the “Youth, Sports and Culture” Office should finalize a systematic inventory of examples of material Harari culture such as basket weaving, Korans, etc. or immaterial culture such as music, legends, etc.

4.1.2 Plan for Safeguarding.

The plan for safeguarding will include 2 maps to the scale of 1 / 500:
The first map represents landscape and urban preservation. The second map represents architectural preservation. Both maps complement one another and show the heritage coherence of Harar

- 1.- Landscape and urban preservation map underlines:
  * At first, the outstanding urban and landscape entity such as public places, views, parks, urban spaces which have to be preserved.
  * Subsequently, this town planning map will specify types of recommendations in terms of form, planning, uses, materials (for public spaces), protections, handling of outskirts, but also regulations for new building developments, views or vistas to be respected, the size of buildings, materials, etc.

- 2.- Jugol architectural preservation map:
  * At first, identifies remarkable buildings, classified according to heritage quality.
  This ranking differentiates 4 categories:
    ° **Exemplary**, building which is unique such as “Rimbaud House”, some of the gates, the central church, and so on…
    ° **Remarkable**, building which is noticeable by its aesthetic, architectural and typological qualities. It indicates a specific typology, an historical period and therefore it testifies of the history of Jugol.
      These two categories compose the heritage.
    ° **Contextual**, building which takes part to the urban continuity of Jugol, mainly interesting for its façade.
    ° **Out of context**, building which spoils Jugol heritage integrity.(see paragraph b)

Subsequently, this map sets forth the rehabilitation and preservation’s requirements of these precious testimonies with adapted index for each category. The index will set up conditions for the replacement of out of context buildings and elements.
A map to the scale of 1 / 2000 of the old city and its “buffer zone” will be attached to these two maps. This map will specify all the prescriptions to preserve the immediate environment of Jugol.

### 4.2 The Project for Enhancement and Sustainable Development

The project for urban and sustainable development covers the city within the perimeter of the walls along with its “buffer zone.” The project for urban and sustainable development will define all of the town planning to be carried out in all urban sectors (public spaces, amenities, services and commercial premises, housing, tourism, drainage work, etc.….) and the timeframe to fulfill objectives for the enhancement of Harar in short, medium and long term that will have been validated by the Steering Committee. The elaboration of the project benefits from experience acquired through studies, projects and realizations done in the old city over a period of more than 10 years, and that are laid out throughout the preceding chapters.

This urban and sustainable development will precise types of measures to be taken:

- A map with a 1 / 500 scale will present the project with all short-term measures. They concern all urban sectors mentioned earlier. Each of these measures will be detailed by a descriptive card that in particular outlines their feasibility (description, condition or state of preservation, objectives, principles for urban development, planning, uses, estimated cost and funding

- A map to the scale of 1 / 1000 will present all medium term measures.

- A map to the scale of 1 / 1000 will present all long term measures.

Among those measures to be programmed are also those that concern:

- Water supply, treatment of liquid and solid waste, decontamination of 2 rivers and some springs that characterize the “buffer zone” of Jugol.
- Gradual reduction of makeshift housing; particularly, in sensitive areas such as the Talweg site (near Badro Bari) along with their replacement by decent housing.
Conservation and Preservation Projects.

The first projects to be mentioned, are the most urgent works necessary to preserve the existing traditional buildings from collapsing and being destroyed. These works are done with municipality workers using local materials (stones + earth) and are subsidized for poor citizens, when necessary. Concerning the preservation of Jugol the J.H.C.O. has listed a series of projects to be implemented in priority.

The Office has planned to work on public spaces and on private buildings.

Public Spaces.

A. The rehabilitation of Makina Girgir (short term)

Makina Girgir is the main traditional street in Jugol which connects Feras Magala to Gidir Magala (the Grand Market). As such it is the most significant street of the historical city, occupied by traditional street tailors and textiles retailers. The Office has planned to promote a Pilot Project, focused on the design of pavement and restoration of the existing façades, which still have beautiful wooden balconies.
B. The renovation of the Market (medium term)

Because of its present configuration and the presence of meat retails, the central area of the Market has a very poor and unclean aspect. Studies will have to be undertaken to improve the current situation, including the making of a new pavement and the equipping of electrical fixtures. The project will have to include all the existing temporary retails and commercial rural activities.(see annex n° 6a)

![The market](image)

C. The restoration of the City Gates and of the Wall (medium term).

The urban analysis has proved that the gates had a tremendous importance in the structure of the different neighborhoods in Jugol. They should be restored, using right materials and traditional techniques, related to the ground treatment of the surrounding roads. Each gate should be considered separately as well as the part of a continuous historical structure defining the property. In the continuity the ramparts should be enlighten.
D. The Main Street (medium term).

It is currently the axis of the city that cars use to cross the city from west to east. The street is mainly used by blue Peugeot taxis. The quality of the street landscape should be improved, not in terms of facades which are very representative of typical folk commercial urban scenery, but rather in terms of pavement and electrical public lighting.

![The main street](image)

E. The Street Façades Washing (short term).

We know that the external walls of houses had, until the end of 19th century, a brown color, due to the color of stone and earth which are used to joint them. With the arrival of Indian merchants and other foreign people at the beginning of the 20th century the trend was to white wash the walls, changing significantly the color and the aspect of the streets. Moreover the whitewashing of the wall does protect the masonry from the rain and is very helpful for a good maintenance of the traditional structure. More recently people introduced colors (green and blue) which give a very picturesque and lively aspect to the present street landscape. The will to go back to the previous aspects (the natural brown color) is theoretically appealing but appears reactionary and very controversial. It stands against the present popular trend which tends to give a quite charming and picturesque aspect to traditional streets. Of course
some streets should keep their original aspect as opposed to others streets which could be white or color washed.

New colors along the streets
F. The Café “Belvedere” (medium term).

There is, very close to Faras Magala square, along the Emir Street, a little community square which dominates the southern part of the city, and from which there is beautiful point of view. This urban space has a terrific architectural potential which, if it was developed, could give to this space an important public use and significance. It is presently dominated by a natural earth terrace which overlooks the city and a water fountain which does not work anymore.

Actually the idea is to create, with simple and economic means, a small café, the “Café Belvedere” in which it would be possible for inhabitants and potential visitors to have a drink, seated on a small terrace overlooking the beautiful urban landscape. The water fountain would be restored and would find a social extension in the presence of a café, place of social gathering.

The realization of such a café would, then, give the opportunity to rehabilitate an urban space, a public room at the crossing of two streets. It would enhance the beauty of the public urban structure of Jugol. (see annex n° 6b)
G. **The Talweg area (short and medium term).**

The *talweg* area is an urban zone on the south western part of the city, located between the densely built centre and the city rampart (Badri gate). Old photographs show that *tukuls* were located, at the end of the nineteen century, in this peripheral sloppy area. These traditional houses do not exist anymore and have been replaced by “barracks” and temporary shacks which give shelters to refugees and lower class people. The landscape of the zone has very beautiful natural landmarks, such as rocks and large trees, thus creating quite romantic urban scenery. The density is much lower than in the rest of the built city and the talweg has currently an aspect which is more natural than urban. (see annex 6c)

This area should be developed, not by constructing new houses and buildings, but rather by implementing a pattern of streets and plots which would ensure the continuity with the existing structure, keeping the natural characters of the zone. A typology of simple and economical houses should then be experimented and built, using wood, stone and earth, to welcome new families in the area. These new houses might be built, for example, for families which would be obliged to move out from the Ras Tafari house, in the case the realization of the Cultural Centre project, planned by the municipality, should be implemented at last realized.

The *talweg* area is a very delicate and beautiful suburban zone. Much care and caution should be taken not to spoil the existing natural beauty of this site.
**Private Buildings**

The Office has also some very interesting projects concerning few private buildings.

**H. The Ras Tafari House (short term).**

This beautiful “Indian” house, very close to the “Rimbaud House”, is an outstanding 19th century residential building in which used to live Haïlé Sélassié at the beginning of the 20th century. The idea is to rehabilitate it in order to create a new Cultural Center. This project is quite ancient but faced some difficulties to be implemented because of the 36 people living currently in this residential complex. It is now on the process of being realized and the municipality is planning to build low cost housing in order to accommodate the families who would be obliged to leave the rehabilitated house.

This project is quite challenging and should be reviewed within the cultural and museum context of Harar. Actually the city already possesses two museums (the exhibition gallery in the “Youth, Sports and Culture” building, and the Harari Cultural Center located next to the Great Mosque), without mentioning the very rich private collection of Abdallah Mohamed Sherif. (for which the city intends to build a new building able to accommodate his collection). The J.H.C.O. will coordinate the grouping of the existing collections and museums (public as well as private) in order to offer, as far as possible, the best building and administrative body in Jugol and to optimize the cultural opportunities of the historical city. Located next to the existing and successful “Rimbaud House”, this new Ras Tafari Cultural Centre would then reinforce the significance of the cultural pole existing in this part of the city. It would also be related with the Makina Girgir street revitalization project.
H. **The Empress Menen House (medium term).**

This house, located in front of the existing hospital, was built at the end of the 19th century and was previously an hotel in which foreign travelers used to stay when they visited Harar. The building is beautifully surrounded by wooden galleries, unfortunately not well maintained. The J.H.C.O. is willing to do the necessary urgent works and thinks of launching a Rehabilitation project which would give back its original function to the building. Located right in the center of the city, this new hotel will positively answer to the current needs of accommodations in the historical city.

Concerning tourist facilities let us notice that the beautiful Weber House in Jugol is more and more used by foreign tourists as a “guest house”. The J.H.C.O. will do its best to develop this kind of private integrated tourism.
I. **The Jugol Heritage Conservation Office building (short term)**

The building will be completely occupied by the J.H.C.O when its present users would have moved out into a new office building which is planned to be built in the next few years outside the walled city.

**Phase 2. STRATEGY: Preservation and enhancement strategy for the cultural heritage of the city of Harar**

This strategy sets forth two main objectives:
- Supervising all initiatives for the rehabilitation of the old city,
- Setting in motion the sustainable socioeconomic development of Harar.

The principle measures enabling these objectives to be carried out concern the following areas:
- Public Awareness and Training

Compared to most historical cities, inhabitants of Jugol feel, exceptionally, concerned by heritage. They are proud of their heritage which facilitates their identification. Their awareness helps JHCO efforts to implement Jugol preservation and enhancement plan such as architectural and urban regulations, urgent actions, maintenance of houses and public places/spaces...
This Public awareness training’s targets are urban populations, but also rural (because of the close relationship that links them together). In particular, the 7 kebele and the afocha in Jugol, leaders in political and technical spheres, non-governmental private initiatives, etc... In those qualities, necessary for the preservation of the architectural, urban and landscape heritage of Harar, its re-appropriation and its enhancement

The J.H.C.O, in 2005, has already organized workshops for:

- **Inhabitant and community members:** 86 participators, social organizations such as women’s associations,... 2 1/2 days workshop —to help them to discover their city, to present the heritage values, raise awareness on what safeguarding means, etc.

  Building on this success, the J.H.C.O. has decided to repeat this workshop every 2 months with associations, leaders and members of kebele and afocha.

- **Higher Officials:** city councils, administrations... one day workshop, which consisted in training in management, preservation, programming, methodology and in how to best intervene with main lectures by professionals from Addis Ababa.

Among those heritage sensitization’s initiatives, J.H.C.O leans on strong clubs existing in schools and high schools. Thus J.H.C.O created 3 “Heritage Conservation” clubs for which it elaborated books en-titled “for Heritage Education and Advocacy”. (see annex 9)

It’s important to rely on existing private and public practices in order to enhance their capacity and to provide them the necessary assistance. These practices cover a number of fields such as:

- **In the private sector**—gathering and distributing water by means of “fountain houses.” A private ethnographic museum organized in a traditional Harari house.

- **In the public sector**—road-surfacing in kebele 2 and 3, using a central gutter to facilitate drainage of wastewater. Inhabitants to oversee street maintenance in their neighborhoods.

Only practices compatible with heritage and sustainable development should be applied to all Jugol.
This involvement of inhabitants in Jugol’s heritage rehabilitation leads to the conclusion that it would be possible to mobilize such local initiatives to create the right conditions so that the city’s population takes on heritage rehabilitation itself.

2. **Construction Work**

Finding and setting up a local agency for overseeing construction (in collaboration with “Jugol Heritage Conservation Office”) able to take part in programming measures to be undertaken and carrying them out.

3. **Tourism and Local Development.**

Analysis of the tourist activity and its impact on local development.
Drawing up a “tourism and local development” project that is adapted to Harar and enabling the necessary synergies to develop employment in fields such as housing, craft industry, cultural activities, etc. This project should rely on existing associations.

The publication of 2 books about Harar:
- “Harar, Cultural Guide”, published with the support of the “Harari People National Regional State” and the Embassy of France in Addis Ababa, January 2006, translated in Amharic, English and French (see annex n° 10).
should enhance the knowledge of the exceptional value of Harar heritage

4. **Pilot Projects and Training Workshops**

- Programming and carrying out experimental ventures that could become driving forces according to their relevance to the program and to the acknowledgement of their successful achievement These ventures concern private undertakings such as housing, small
businesses, bed and breakfasts, etc. and public ones such as amenities, services, public space (streets, squares, city gates...)².

- Setting up training workshops on how to carry out some experimental ventures. The training worksites would have a triple function—pedagogical, experimental and exemplary. These experimental worksites would train masons and craftsmen in techniques adapted to local materials and to the local economy. This experience will enable drawing up technical and methodological manuals on conservation and rehabilitation. The experimental projects and training worksites will make it possible to set up an average construction price scale for the various items.

5. **Legal Aspect**

The authorities will adopt the plan for safeguarding and the recommendations included therein as an official document conforming to regulations. The necessary means will be allocated to the “Jugol Heritage Conservation Office” which will be the official body for urban and heritage management but which will also assume the role of consultant and inspector for architectural and urban heritage. The office of sports and culture will take on the same duties for traditional crafts and immaterial heritage. The authorities will outline measures for protecting heritage (regulations, means of verification and foreseeing possible slip-ups, ways of dealing with offenders…).

Measures undertaken will focus on consulting, dialogue, public awareness and incentives, rather than tactics of litigation, solutions that create disagreement or antagonism which might in such a way demobilize administrative services. One should rather be looking for ways of exchange (for example of lands…), for leasing rehabilitation, for voluntary reunion of owners within the same block backing a common project that could thus obtain more substantial aid.

To initiate the elaboration of official documents conforming to regulations, J.H.C.O wrote in March 2005 a synthesis of different experiences of preservation, found on internet.

This “Heritage Conservation and Administrative working regulations and guidelines” document was sent to the different ministries concerned by. Locally, each kebele received it.

6. **System for financing Rehabilitation.**

Defining and preparing a financial mechanism specifically adapted to rehabilitation of traditional buildings—public as well as private.

J.H.C.O. will examine the various possibilities for financing rehabilitation of public buildings (local budget, sponsorship, international solidarity…) and private buildings. For the latter, J.H.C.O. will examine the feasibility to create an “aid fund for the rehabilitation of traditional housing.” In particular it will look into the following possibilities:

- Lines of credit for loans (micro-credits) to inhabitants—identification of the loan institution (or institutions), remuneration for the financial institution, eligibility criteria for loans, ceiling for amounts lent, interest rates, periods, required guarantees….

- Building supplies, on hire purchase or instalment plan.

- Set bonuses (in cash or materials) for rehabilitation that answers set criteria.

In each case, the research department will examine and propose ways for raising resources and mechanism for the management and inspection of projects carried out.

**Phase 3: ADJUSTMENTS**

Phases 1 and 2 are to be submitted for evaluation by the steering committee, under the authority of the President of the Region. This evaluation could also be done as an external assessment.

This evaluation concerns all elements treated in Phase 1 and Phase 2.

**Stage 1:**

- Organization and functioning of the J.H.C.O.
- Contribution of the task force and ability of the steering committee to assure the professional implementation of the property management plan.
- Organization of the local partnership and its impact.
- The database—its use and updating.
- The project for safeguarding, and the project of enhancement and for sustainable development—difficulties, stumbling blocks encountered.

**Stage 2:**

- Public awareness training and its effect as a driving force in property management.
- Identification of institutional reforms that could improve the management of the cultural heritage of Harar.
- Analysis of the tourist activity and its impact on the heritage and local development. If necessary, a proposition for extending tourist activity to certain *Argobba* villages near Harar.
- Analyzing the impact of experimental ventures and training worksites.
- Analyzing the pertinence of measures chosen in the legal field.
- Understanding the strong and weak points of those measures selected in order to offer a system for financing rehabilitation.

This evaluation will be followed by a report that will specify necessary adjustments to remedy the principle problems and to increase the efficiency of mechanisms created locally and the measures undertaken.
**e. Archaeological Information on Property**

*History and state of archaeological research about Harar and its environs*

The first archaeological research in Harar area was done by Azaïs and Chambard who explored the area between 1922 and 1923. These two archaeologists were mainly interested in prehistoric sites around Harar rather than the town itself whose archaeological importance was according to them related to tombs and mosques only. Thus their research focused on the eastern part (Tchenassen, Derbiga, Nur Abdoche) and western part of Harar (Surré, Dobba, Bio) of the town. In the 1970’s, archaeologist Roger Joussaume had surveyed the area and identified megalithic monuments near Mumet Umer Bico village in the meridional part of the Harar province.

Even though no archaeological research was done in Harar town itself, the results of these missions showed that the region, plentiful of unexcavated sites, was inhabited by humans since prehistoric times. Lack of financial and technical facilities slowed down Ethiopian authorities in their investigations, even today.

Until recently, the history of the town was mainly based only on oral traditions and written documents. Archaeological survey was conducted in December 2005 in order to complete the document for the *Nomination of Properties for Inclusion on the World Heritage List* with scientific data. Discoveries and conclusions of this document, entitled “A Report on Archaeological Survey in and around the Walled city of Harar, Jugol (Ethiopia)” and written by Hailu Zeleke et Gizaw Adane, Ethiopian archaeologists from the ARCCCH, put in evidence the importance and the necessity to further continue researches.

The team identified and studied 22 sites in Jugol and its surrounding. Excavations were not done by the mission, but the adopted methodology included cross-checking of oral and

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5. See annex n° 11.

6. Authority for Research and Conservation of Cultural Heritage, Addis Ababa
Five types of sites were identified. These include: 13 tombs, a cemetery, 4 houses (Two in ruins, a cave and shrouded site), an ancient forge, two rubbish tips and a quarry.

Among the 13 tombs studied by archaeologists, 7 are plotted on the map\(^7\): 3 in Jugol and the others nearby. Eight of them have dome and one is a tumulus. They are graves of saints: Emir Nur, Sufi Yehaya, Aw Werika, Ahmed Ezin, Aw Abdal, Aw Basor Negadaras, Aw Qur Lemaye, Abadir Aba Yazid, Aw Dig Dig, Abdulqadir al Jilani or Aw Afeheziro, Abubakar Mohamed, Aw Hakim, Abultum. These people are considered to be great figures of Harari and Islamic history and they lived between the 12\(^{th}\) and the 16\(^{th}\) century. Research conducted in these sites enabled to archive data on ceramics, metallic objects and bones. These objects show the archaeological importance of the sites and the necessity to carry out scientific analysis.

Four houses were studied, two of them located in Jugol: one is a ruin which belonged to a 16\(^{th}\) century imam, Muktar Mohamed, and the other, in ruin too, from the same period belonged to Aw Matiba, who was in charge of immigrant office. The sites outside Jugol are Goda Haban prehistoric cave, decorated with rock paintings and Genda Harla site where two ceramics pots were discovered during the construction of house; they are both estimated to predate the town.

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\(^7\) See annex n°12
\(^8\) See annex n°12
Wall built with stones extracted from Iecoke quarry

Aw Bassor Nogadaras Tomb
The archaeological mission has also identified two rubbish damping sites used by the town people. They are located at Bedro (beri) and Suqutat (beri) gates. It is assumed that these places were used as rubbish dumping point since the 16th Century. Many metallic objects were found by the town’s residents. These places were located close to blacksmiths activity area.

An ancient forge, called Sani Toya, was identified thanks to metallic samples found. It is located in Jugol, near Badro (beri) gate, an area which would have been dedicated to blacksmiths until the end of the 19th century.

The Iecoke quarry, located on Aw Hakim Mountain, is the only quarry in the surroundings of Harar. This site has been used by inhabitants since the foundation of the city to build all the traditional buildings of Harar (walls, houses, mosques, tombs...).

Remains which are key for the development of the city and its actual aspect

The study of Harar remains provide information about “the way the property reached its current shape and state and the significant changes it went through” ⁹.

Eshkanti ge, Fereka ge, Harawe ge, Hassen ge, Ruhuk ge, Sammti ge, Tuhkun ge: these 7 argobba villages¹⁰, merged together between the 7th and the 9th century, would have created the city.

Nowadays, no place keeps the original name except “Hassen ge”, located in the northern part of Harar. This attests the necessity to wonder about the state of the other six buried villages.

After the foundation of a center with Argobba villages, the city would have remained a village till the 13th century¹¹, time of saint Abadir’s arrival with immigrants from the Arabic peninsula.

The actual structure of the city is the result of choices of these Argobba village’s location and then the urban plan and its evolution, established by Abadir at the moment of his arrival in this small village in the 12th century.

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⁹ UNESCO, Format pour la proposition d’inscription de biens culturels et naturels sur la Liste du patrimoine mondial, 3b.
¹¹ Azais R.P et Chambard R., op.cit, p.3.
Among remains which were the links in Harar city evolution, let us take as examples the wall and tombs like the five protector tombs of the gates and the Abadir tomb, or mosques like the ancient Faras Magala mosque and Aw Mansur, the most ancient in Harar as a model for the type of mosques which developed.

The construction of the wall started in the 13th century near the gates, but it was at the 16th century that it encircled totally the city as ordered by Amir Nur. The construction was completed around 1580. The old part (about 10%) can be identified thanks to the technique used which was different from the remaining part: with large uncut stones that were held together by a mortar of mud and reinforcements of wood incorporated at regular intervals of one meter. A small house for surveillance purpose, which was used to stock weapons too, was built close to each gate. These houses still exist in Assum Bari, Argob Bari, Suqutat Bari.

The wall and the gates acted upon the urban structure of the city by the orientation of the 5 areas which derive from directions of streets going to gates. The preservation of this structure during centuries enables to keep the traditional urban structure of the 5 quarters. This remains was an essential element of Jugol evolution and its actual state.

Mosques are a link too in the history of Harar. Between the 10th and the 13th century, 5 of them would have been built: Din Agobara, Imam Ardin, Aw Mansur, Aw Machad, Kazir Abogn. At the arrival of Abadir and his companions, each of them were assigned to found a mosque in that small town; that is the reason why they are called by the name of theirs founders.

Plan of mosques are similar and measure between 20 and 30 square feet, planned for 40 families according to Abadir’ recommendations.

In the centre of the city, the Faras Magala mosque remained one of the religious centre till 1887 when it was destroyed by Menelik II and replaced by an orthodox church Medhane Alem.

Tombs of Jugol are archaeological remains which have influenced the evolution and the culture of the city since the 12th century up to nowadays. The study made in December 2005

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12 Azais R.P et Chambard R., op.cit., p.3
shows the importance of these elements for archaeology, which are more than half of the identifies sites.

The number and the omnipresence of mosques in public, private and religious space gave indeed a holy character to the city and informs about its history. The five protector tombs\textsuperscript{15} of Jugol gates are also the vestiges of traditional Harari urban organization, planned by Abadir Umar ar-Rida in the 12\textsuperscript{th} century.

For example, Abadir tomb gives information about history of the city and the influences it faced.

This place provides data on different historical periods: epigraphs and different types of steles of the cemetery, with burials from 12\textsuperscript{th} century to the 20\textsuperscript{th} century.

\textit{Programme of the future archaeological researches}

Archaeological research is one of the priorities of the Harar Heritage Office planning programme. That is the reason why one of its six members, Alewiya Mohammed, an expert in heritage and archaeological studies, initiated the archaeological mission in December 2005. The report of the mission highlighted the archaeological importance of the sites and the necessity to continue this work. The report conclusions, reflected by the Heritage Office, have given way to the following programme:

1) Elaboration of an archaeological preventive charter. The goal will be to ensure detection, preservation or safeguard by scientific survey of the Harar archaeological heritage if and when endangered by public or private works of development. Each preventive archaeological activity will be accompanied by a report with costs and interest in regard to its heritage and science interest.

2) Program of study and research on the seven ancient \textit{Argobba} villages as well as first excavations to be done in the present \textit{Hassen ge} village and the site of \textit{Genda Harla} which would be prior to the foundation of the city. \textit{Genda Harla} site will be supported by a

\textsuperscript{14} Harar Jugol, Nomination of Properties for Inclusion on the World Heritage List, January 2004, p.19
\textsuperscript{15} Aw Ezin, Aw Abdul, Aw abadir, Aw Mujahideen, Aw Qura be Limaye
protection plan after a scientific report as recommended in point 1 about preventive archaeology.

3) Archaeological excavations of Muslim tombs such as Abadir, Aw Sofi, Aw Abdulqadir al-Jilani, Aw Hakim, Aw Emir Nur in order to get scientific data about the saint and funeral traditions. It will be organized in collaboration with religious leaders and responsibles for tombs. Fragments of bones and ceramics found in most studied graves will be analysed. A study on the palaeographical value of inscriptions on steles in Muslim cemetery, especially the one of Abadir, will enable to compare with the first research done by Azais and Chambard about steles dated up to the 11th century found in the western part of Harar region16.

4) Excavation of the ancient rubbish tips of the city, like Suqutat beri for Harari coins interest and rubbish archaeology. Excavations in the courtyards of the five oldest mosques will permit to date historically when zawiyas appeared, in order to determine whether these were present from the foundation of the first mosques or whether they appeared in the 16th century, when Harar became a religious teaching centre.

5) Excavation on the site of the former Main Mosque in Faras Megala, destroyed in 1887, that is to say around Medhane Alem Church.

6) Comparative study of the Goda Haban cave with the caves around Dire Dawa, and study of their paintings.

7) Ethno-archaeological study of Sani Toya site (due to the presence of houses, an excavation is currently impossible).

8) Archaeological study and preservation of Iecoke quarry in order to collect scientific data on the types of stones and historical information on when it was excavated.

16 Azais R.P et Chambard R., op.cit., p.283
The question of the Uniqueness of the city of Harar is quite a determinant issue and challenges the world status of the 4th Holy City of Islam. Furthermore to state without any proofs that the Harari house type is not unique and could be found in others Arab countries or in eastern Africa, is quite astonishing.

Actually most of the traditional houses located in Arab countries are courtyard houses with family rooms surrounding it. In some cases the courtyards have regular facades (North Africa) or are surrounded by a gallery (Algeria or Zanzibar). In other cases the facades are irregular (Cairo, Palestine) or asymmetrical (Damascus and Aleppo). But in all cases the rooms have identical architectural characteristics: they are oblong shape rooms and their design has a symmetrical composition. One cannot find these Arab characteristics in the Harari houses.

The Zabid house versus the Harar house

The house type which could be the closest to the Harari type is the one which can be found in the city of Zabid. Actually, from outside and considering the exterior massing, the Zabid house is composed of different rectangular blocks arranged around an outdoor common space, similar to the Harari type. Let us notice that the Zabid house has a very significant exterior decoration realized in the thickness of the masonry walls, as opposed to the exterior walls of the Harari house which are always blind and without any ornament. Furthermore when one compares the main room of the Zabid house with the one of the Harar house, one finds very little similarity between the two architectural configurations. In the first case (Zabid) the main unit room is a simple rectangular interior space surrounded by benches, open to the courtyard through a central door flanked with two symmetrical windows, with an exterior facade heavily ornamented.

In the second case (Harar) the main unit room is a complex set of interior spaces contained within a “blind” block, with a central door for access but without any windows. Ge Gar, Qch Afar, Kirtat, Dera, are all specific and unique rooms (or spaces) whose composition characterizes the uniqueness of the Harari house. Moreover the ground is covered with four or five masonry platforms (nadabas) of different heights, used for specific social and family
practices. Then the identity of the Harari house is definitively unique and cannot be found in any house type elsewhere in the Muslim world.

The Wober House, view of the courtyard

We have very good reasons to believe that this Harari spatial typology comes from the Argoba house, a house which was developed in Ethiopia, and especially in the Harar region for a very long period of time. Then the Harari house might be heavily based on this vernacular Argoba housing type, which still exists in a dozen of Argoba villages to be found all around the region of Harar (the village of Koroumi for example).
In that case we can assume that the Harari house is a very outstanding and specific architectural expression of the Harari society, deeply rooted in Africa and more specifically in this southern part of Ethiopia. It appears that it is not a simple product exported into East Africa through the expansion of the Arab culture, as it is often stated, but rather a true and authentic indigenous Ethiopian artifact.
f. Justification of the possible application of criterion (ii)

Located half-way between the Red Sea and the rest of the country, Harar has always been under trade dynamics: from its creation, it has traded with the coasts of the Gulf of Aden, opened towards Arabia, India… Its foundation is marked by the union of seven villages then, because of the coming of a saint from Saudi Arabia, it becomes a religious center. An important bridge between Africa and the East, Harar became the first urban center of Ethiopia. As A.J. Toynbee underlines, "before the rise of Addis Ababa and Nairobi, Harar was the only city worth of this name".

Even if Harar has lost this economical hegemony which made of it a unique city, it remains today a center of exchanges, at the middle of a complex cultural network in constant redefinition. Today, as one of the nine states of the federal Ethiopia, Harar preserves despite all its features of "a first city".

Harar, first urban center and sphere of influences

Coffee

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

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17 Arnold J. Toynbee (1965), p 41, in Zekaria, "Harar, the pearl of the eastern of Ethiopia.

18 A. Zekaria, in "Harar, the pearl of the Ethiopian East".
Khat

Coffee consumption was certainly linked to that of khat: in the 15th century, Harari people used to prepare decoctions from leaves of khat as well as decoctions from coffee tree berries. The stimulating effects of these drinks were extremely appreciated, in particular by the Moslem mystics who intended to remain awake and alert during their religious practices.

Even today, coffee and khat are part of commensality and celebration rituals: the coffee ceremony, far from being obsolete, remains part and parcel of the welcome of a stranger; khat continues accompanying all religious ceremonies.

More than trade exchange, the exchange of these products is also a way of expression of a culture, of a region. The fact that Harar was and still is among the cities at the center of this trade, with agricultural goods such as khat or coffee, shows its considerable symbolic place. If khat is not internationally used, it is not the case for coffee, of which use has introduced so many representations and practices, and modes of sociability throughout the world. On its own way, Harar carries, both geographically and culturally, the essence of this big expansion of the goods, essential to human beings, receptacle, support and expression of human diversity at the same time.
Harar, "the fourth holy city" of Islam

The city, by definition, stands at the center of reciprocal dynamic exchanges, of multiple nature and types. Stimulating the world through the dissemination of coffee, Harar owes its religious foundation to a dissemination of faith coming from the East: Harar owes its birth to a holy missionary (who came from the Arabic Peninsula) accompanied by sheikhs. According to numerous accounts, the city quickly became a major center for Islamic study. People came from all the Arabic world: scholars arrived from Morocco, from Mauritania or Mali to learn the fikh (case law) and conversely, Harari people were going to other Moslem countries for studies. It didn’t take long for Harar to be called "the fourth holy city of Islam".

By its foundation itself, the city is considered as holy. Chosen by God, it was long coveted by other people (Amhara, Oromo…). Its isolation, created by the walls but also by a Moslem sultanate in a Christian context from the 16th to the 19th centuries, has also laid the ground to the development of the idea of a holy city. Moreover, the number of mosques, of zawiyas and of tombs, their presence in the urban space and in the story of the foundation of the city, contribute to the construction of this identity and this reputation.

Nowadays, few mosques are still centers of study but the presence of the zawiyas, small room intended to receive Moslem foreigners, shows to what extent Harar was an important religious center from which Islam could spread in the Horn of Africa. The presence, even today, of numerous manuscripts, Koran and other priceless writings also attest it. According to some oral sources, in the 18th century, the Moslems of Africa traveled to Saint Abadir tomb, on their way to Mecca.

More recently, it is thanks to travelers writers, poets and other artists that Harar is regarded as the 4th holy place of Islam: be it through songs or drawings, the city retains its mystical aura. This vision is also present in the minds of its own inhabitants who are numerous to claim this title for their city, although the holy scripture states just Mecca, Medina and Jerusalem.

But, such is the symbolic imaginary, shared and once again conveyed through myths, trade, writings, both in Harar and elsewhere… That from its foundation until today, people still
assert the veracity of the holy character of the city, constitutes a non verifiable proof of a city first in Ethiopian land and fourth in Islam land.

Images and forms of the city, mirror of exchanges

Being built religiously and culturally along with its urban constructions and reciprocally, Harar is also the result of a double dynamics: an internal dynamic which gradually takes its shape in multiple local sources, and an external dynamic through the contribution of each of the various socio-economic and religious groups which in their own way imprinted their characteristics.

The architecture and the urban structure of the city vividly show the cultural influences coming from different origins and mixed for centuries:

One can notice the external influences through contributions linked to the historical exchanges, made up through the establishment of protectorates and of trade networks as from the 19th century: it was successively the case of Egyptians, Indians, Italians, who by their presence, more or less long, introduced durable changes. A considerable number of buildings remind even today their presence. For example, the Indian influence is particularly noticeable in Harar through the houses with galleries: some of these houses are among the most beautiful heritage of the city today. Examples are numerous and varied, be them creations of new architectural series or of religious centers, or be them architectural additions on primary constructions of the city: "Houses and churches were decorated by Indian carpenters and sculptors: the Medhani-Alem Ethiopian church, the church of the catholic mission, in particular. The palace of Ras Makonnen, in its old form, was decorated with Indian frescos (…) 19n.

These external and contextual features are supplemented by the interaction of internal dynamics which, if not expressed in the same ostentatious way because not explicitly visible,

nevertheless are part of the vision of a city subject to various influences. The denomination of the doors of the city illustrates. The city of Harar comprises 6 doors, which were successively named after each community which used them. The terms commonly used to name them, are rich of information: they are the first testimony of the ownership of a city by various social groups. Today, each door counts at least 4 or 5 denominations. Bedro Beri's door is also called Bab El Hakim for the Arabs, Bab Bida for the Somalis, Kharra Budawa for the Oromos, Buda Ber in Amharic language.... Others carry the history of the city in their name: thus Argob Beri indicates in Ge sinan, (harari language) the importance of this community, which commonly uses this door leading to their village to sell their products.

Today Harar, in its dynamics, does not contradict this past of exchanges of influences; the city has always shown its capacity to incorporate the ethnic diversities which surround it. Harari, Amhara, Somali, Guraghe, Oromos, Pakistanis, Egyptians, Argobba, have all contributed to the existence of a unique culture, a local urbanization where Islam has developed by associating local, regional and Ethiopian traditions.

Diverse city, melting pot

Harar is a diverse city. A melting pot city which bears witness of a social cohesion which is rarely seen in today's world. Place of various confessions and social practices, the city preserves its religious and cultural intimacies while appearing as a genuine public space.

Without denying the changes which have always affected the city, even at its time of isolation, Harar was able to preserve permanent features which can be seen in its spatial organization as well as in its socio-religious and cultural forms of expression. The identity cohesion which prevailed centuries ago remains present: the culture of Ge usu remains dynamic and perennial at the same time; the term Ge limaad, literally "learning the city " is one of its original expressions. Far from being a social enclave closed on itself, the town of Harar is a cultural melting pot, as indicates the Peace Price which was awarded in 2002-2003 by UNESCO, “The Unesco Cities for Peace prize 2002-2003 for Africa” in recognition of its outstanding contribution of the values of Peace, Tolerance, and Solidarity in every day life qui lui a été attribué le 6 septembre 2004 à Barcelone (see annex 13).
The term of Ge usu is not a closed ethnic category, but rather a social and cultural category welcoming whoever wishes to espouse the culture of the city, through the adoption of its multiple socio-cultural mechanisms. And it is maybe thanks to this permeability, this power of being at the same time in the impulse of the influence, but also of that of receiving, that such an identity, historically built on an ancestral site, remains as alive and expressive today as before.

### f. Justification of the possible application of criterion (v)

Oral tradition brings up the creation of the city 1200 years ago. Seven villages, corresponding to seven clans, are at the root of the Harar foundation: they decided to establish their centre in Harar, between the seventh and the ninth century A.D., in order to organize oneself in a common defensive system and to enroll oneself under the obedience of Islam through the saint Aw Abadir. These seven villages bore all in their denomination their future urban identity: Esshkanti Ge, Fereka gau, Harawe Ge, Hassen Ge, Ruhuk Ge, Sammti Ge and Tukkun Ge, Ge meaning "city" or "village.

Harar thus developed on the top of a hill delimited in the north and in the south by two rivers, one of which takes its source in the south-west of the city, the other in the north-east. Thanks to its fertile soil and thanks to its abundant water, the site of Harar made it possible to establish a viable agricultural system while giving a healthier, because high, place, to the people of these villages, in adequacy with its environment, and to gradually build a city with a space structure and a specific social organization.

As the historical events went by, the city circumscribes itself inside its ramparts, while maintaining with its close environment capital relations. This fusion of villages in a place where gradually urbanity developed, in parallel with a space and social organization related to the first permanent structures, worship places, dwellings, religious and commercial poles, is itself strengthened by the building of an enclosing wall. These first constructions, most of it still in state today, are still structuring elements for harari social life as for harari urban organization. The intervention of historical elements pushes the city to protect itself and to close up again on itself and therefore to develop an isolate which allows the rise and the conservation of a strong and welded social structure. From 1647 to 1887, that is to say over a
period covering more than two centuries, Harar is an independent emirate. This period of isolation will be replaced by a historical time of protectorates, (Italian first, then Egyptian), and to a new "independence" under Menelik II which will open the city towards the outside, placing it under the crossed signs of the games of the influences and of the trade, until becoming the city of the 21st century such as it is known today. Thus, from its origins and up to now, Harar keeps building, on the place of its very foundation and in connection with its close territory, its urbanity and through it, its identity.

See the city in the speech of its inhabitants…

Within this given space entity that forms the city encircled with its walls, specific language and culture has developed: the city is meant lexically and the Harari representations modes are expressed, among others, through "the language of the city", revealing an urban identity strongly related to its environment and to the in-house universe in which its inhabitants evolve and where this culture was built. Ge usu, literally the "people of the city", is the term by which the Harari call themselves; Ge sinan, "language of the city" the only language that they speak, mixture of Couchitic and Semitic languages; Ge abad, "house of the city", the residence which shelters them. This social system which takes shape through linguistics is controlled by Ge Ada Harar culture. The label of the city, hala mahal, forms a binding framework which encourages urban culture. As a matter of fact, it was within the city that the population of Harar historically defined itself, building through the centuries a strong referent of identity that continued to be etched in the structure of the city and its surrounding – a social organization, religious practices, holidays, architecture and ways of living but also by means of music, craftsmanship, ways of dressing or eating.

Socio-spatial organization and "culture of the city"

Harari culture and urban identity are strongly tied. The first permanent structures of the city, present since its creation, and which have even become symbolic for being at the source of its foundation, such as certain places of worship, constitute architectural forms on which the harari identity could polarize.

The mosques and the tombs, the oldest ones of which even go back to the establishment of the city between the 10th and the 11th centuries, bear the names of the historical characters (real or mythical) which took part in the foundation of the city, thus telling the history of the
city. They reveal by their situation in the city its old urban organization. Therefore it is possible to recognize through an architectural reading of each place of worship the characteristics of the tradition and the emergence of the harari society which gives the city its specific and original nature. Historical referents intrinsically related to the history of the city, they became real places of memory, still live and subjects of sometimes unchanged rituals, showing thereby the real linearity of the city and of its inhabitants, of their common origin.

Parallel to this space organization of which is only given here a short outline, a particular social organization and original culture have developed. During its extension, Harar saw the evolution of its unique social organization based on the relationship (ahli), male (merignet) or female (ghelnet) friendship, and the community association (afocha). This last form of social organization reveals a society which, while preserving a traditional structure, reorganizes itself and modulates over the years, ensuring thereby a contemporary everlastingness.

The traditional associations called afocha are neighborhood communities that run the daily life of Harar citizens, particularly in regard to the rites of passage such as weddings and funerals. The term afocha means "neighbor". Each married adult is expected to belong to an afocha, that he joins because of physical proximity and that he adopts through a hereditary transmission process. In this way certain individuals represent their families for more than six generations in the same afocha, which goes to explain today how one might live in a neighborhood other than that where the association is to be found.

The afocha is an old social system of mutual aid cross networks relying on solidarity between persons taking part of the same neighborhood which constituted itself in parallel to the development of the city. The afochas are named according to the function of the leading person, or refers to its geographical location: thus a considerable number of afochas bear either the name of one of the five gates or the name of a saint having his tomb in the city. They are one of the methods of expressions of town solidarity: their role is dynamic at two levels. Today, afochas are increasingly concerned in administrative business of protection of the inheritance of the city. They form themselves as relays of the authorities, even having certain autonomy of control, and even of sanction. Moreover, as a free associative structure, the afochas also are a privileged method of integration of the new migrants in an urban environment. All the family meetings of friends and of afocha take place in the Ge abad
houses as do the various rites and ceremonies, which allow the individuals, foreigners or not, to fit Ge ada, literally "the culture of the city"…

The city and its environment: the example of the "circles"

Harar constitutes a city which, while developing, built its own and unique culture, which, to be done, relied from its foundation on its close environment: until the second half of the 20th century, Harar had created close ties with its immediate surroundings. Both urban and agricultural areas were independent and formed a coherent whole. The environment of the Harari people could be broken down schematically into a group of concentric rings forming a vast agricultural area centered on Jugol.

The old city organized itself in the beginning according to territorial and symbolic cutting in five sectors, each one corresponding to a gate, hence the word harari Bari which means at the same time gate and sector. The structure of the city and its surroundings met, and still meets, circular dynamics drawn at the same time by the ramparts and by the circular “terracing” of the agricultural crops. Inside the city itself, inhabitants traditionally distinguish seven rings: the network of the streets can be read according to a circular form in relation to the space situation of the saints and of their graves inside the city. These rings or circles, limit the surfaces "controlled" by the communities of saints of the city, awlia, who have the responsibility for watching over the city. But although the identity of the inhabitants and of the city is strongly urban, connection with the "world" beyond the ramparts was conspicuous as shown by the two external rings: traditionally the wealth of the city relied above all on its agricultural assets.

Thus Jugol takes shape in the social imaginary like a circle, in the centre of a second circle, itself encircled. The first ring, core of the old city thus spread its virtual radiation over a distance, which is real, and even physical. The principle is based on the presence of three areas which can be represented in a schematic way by three concentric rings: the Ge, the Ge fagay and the Gaffa.

The internal ring Ge: this circle represents the city itself, called Harar Ge or simply Ge by the original inhabitants, harari people, or Ge usu, literally "the people of the city". This ring is structured in terms of limits by the walls; it corresponds in fact to the urban form of the old city, the wall defines the space in which the Harari defined themselves historically; the internal ring Ge is a spatial but also identity referent.
The intermediate ring or Ge fagey, expands from the ramparts on a few kilometers, forming a belt around it. Named also Ge – harsac, or "gardens/farms of the city", it shelters orchards, gardens and crops of qat and of coffee. These "gardens of the city", are, according to A., Mr Ahmed (1990: 325), divided into five areas, like the city itself. Each one of these five areas bears the name of the district which is close to it, and bears the general name of harshi, which means "garden". Surrounding the old city, this intermediate ring is nevertheless a very strong constituent and, although ramparts are raised as a border, the link established by the five gates, inserts it in the urban universe. The old city, although closed on itself, opens in all directions, towards the rural world.

Named gaffa, the external ring corresponds to this most distant area, and is also considered the “wildest”, and means "fallow land". It is the area of cereal crops and bukhra land (where water is only conveyed partially). Beyond this ring, the land is considered virgin, belonging to a very remote world, populated by the pastor-peasants Oromo.

A road in the Buffer zone

Living practices and environment

This interaction of the city, of its inhabitants with this environment, through the agricultural
system, is recurring in the illustration given by the reading of the practices related to the
treatment of water and waste. At each gate of the city was a spring that offered the
inhabitants of the five neighborhoods the possibility for washing themselves and for stocking
up the drinking water. Moreover, not far from these same sites were the places where
inhabitants transferred their organic waste: genuine composting areas, one here recovered the
natural fertilizers for the crops which would supply the city at the time of the harvests. By
deleagating its functions related to the water practice and to the discharge of waste, in a total
ecological balance, it thus wove with its immediate environment relations essential to its
dynamics.

These interactions however did not completely disappear. Even if one has been witnessing
for a few decades a development in practices which stray from the "traditional" gestures,
these places of supplies or of deposit remain registered in mental topography like belonging
intrinsically to the territorial impression of the city and of its inhabitants: if certain uses were
transformed, places fall under the duration by preserving functions closely related to their
original ones. Thus the markets, where this strong city/campaign link is found, constitute the
major elements of the urban structure, and in particular those located at each gate.

The link maintained with the animal world also illustrates, inside the city this time, the
permanence of a very strong urban ecosystem: waste collection is performed by donkeys and
according to a practice based on the totemic association and symbiosis with hyenas. The
latter, carrion eaters belonging to the wild and uncivilized world of the bush in the popular
imaginary, were the guarantors for the cleanliness of the city: the waraba nudule or "holes of
hyenas" which still pierce the city walls today allowed them to penetrate certain sewer-lanes,
the sheruga, at night, and to cleanse them while wallowing in the waste found there. If this
"cleaning" method is no longer as regular as previously, these animals continue entering the
city, at night, and maintaining with certain people, who feed them, specific relations.

Thus the link of the city with its environment remains still very perceptible and reflects an
occupation of the territory which was done gradually by including a whole set of
representations and social codes specific to Harari culture, still readable today in its
architecture, its urban form and its social regroupings.

But this ecosystem is ineluctably threatened by the spectrum of the waste water and of the
waste which fits increasingly deeply into the space of the city and of its surroundings:
awkward management currently reserved for the treatment of water and waste has direct
implications at the same time on housing, economic and urban development, health and the
environment. It is desirable that in the near future the city finds the means of implementing technical solutions, which, not calling into question its urban, cultural and environmental inheritance, could on the contrary accompany its development.

A disposal area in the southern part of the city

View of a sheruga in Jugol
The city has three important infrastructure projects: the first one is to revise completely the sewage system; the second one is to bring water into the city, the third one concerns the rubbish disposal and the cleaning of the city. These three projects will give the opportunity to the municipality to recover an efficient and new public infrastructure pattern.

1. The Sewage Management Project.

The first important project of the city is the renewal of all the sewage system within Jugol. The project will be paid by the Regional Government (4 millions Ethiopian Birrs). All the houses should be connected to the sewer pipes which will be underground, the existing ones being completely revised. The chosen Chinese contractor has already started the works and should finish on July 2007.

The experimental outdoor water canals which had been constructed by the municipality for draining spoiled waters will still be used, but only for collecting rain water.

In a second phase one Treatment Plant will be built, but has not been budgeted yet.

A public Water Tank
2. The Jugol Water Supply Project.

The city does have any water any more. So there is a very big project to get water from Dire Jara for which it is necessary to build a water pipe line of 75 kms long !!! The project is financially founded by an African Development Bank’s loan of 300 millions Ethiopian Birrs. Three big reservoirs will be built in Jugol and each house will be connected to the water pipes. The project started on November 2005 and should end up in about two years.

When theses two majors projects are finished the municipal corporation will realized the final stone pavement under the J.H.C.O. supervision.

The J.H.C.O. will coordinate the works and the necessary relationships between the different technical administrations and suppliers (electricity, telephone, TV),

A new water tank in the central market
3. The Solid Waste Project

In Harar and especially in Jugol, the solid waste management system proved to be inadequate and is a major problem for its development and protection. Inquiries about the solid and liquid waste (composition and quantity, management, legislation, problems) have been conducted by local administrations between 1998 and 2003, in order to handle this situation that congests more and more the city and its close surroundings.

The actual bad management of the waste contributes to the degradation of the environment and seriously harms the health of local inhabitants and various animals, in addition to disturbing the urban heritage.

Several measures will be taken by the concerned administrations in order to definitively reduce the negative impact of solid waste through management systems which will allow to:

1. Reinforce the existing institutional management of solid waste by connecting it to the informal processing realized by the inhabitants.
2. Improve, by optimizing the waste collection and the processing, the city’s an inhabitants’ environment, by reducing the harms caused by the high waste density.
3. Accompany the inhabitants by the less coercive way, using local practices and leading with them, through *afochas*, a common reflection: that is to say create an exchange dynamic between local people, mediators and institutional administrations, by favoring the rise conditions of local experiences and alternatives.
4. Introduce a waste recovering dynamic in order to reduce waste within a sustainable development frame.

Leaning on these evaluations, the city has designed an action plan that defines a sustainable waste policy: before all reinforce and support the existing systems and introduce new practices which will not oppose the existing ones, most of them following from the Harar traditional waste management system.

**Recommended plans and processing systems:**
- Increase the donkeys transport capacity and strengthen the technician teams
- Redefine a regular plan for the waste recovery that covers the whole city
- Organize a containers system more accessible to inhabitants and waste technicians
- Reinforce laws, especially for factories that unload their waste without care of processing.
- Unload in chosen and specially designed sites
- Make compost (support inhabitants wishing to make compost inside the family home and give them support to transport it to the cultivated lands)
- Sort out the waste (organic, plastic, industrial and institutional, broken glass)

Concerning the global cleaning of the city and its surroundings, it is about:
- Organizing a cleaning plan for city’s areas by the inhabitants and the institutions with the help of the afochas.
- Cleaning the rivers – except gudjuf—

All the waste have to be unloaded outside the city in an appropriate site, out of the buffer zone.

This action plan concerning the solid waste in Harar, still not budgeted for, is being elaborated and should enter in force in parallel with the renewal of the sewage system.
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Mr. Jara H/Mariam
Head, Authority for Research &
Conservation of Cultural Heritage
Addis Ababa

Dear Mr. Jara

It is to be remembered that the government of Ethiopia, presented a nomination file of Harar to be included in the WORLD HERITAGE LIST as it is holding a unique place in the history of mankind.

Mr. Aalund Flemming visited the historic town of Harar from Nov.3-Nov.7 as part of an ICOMOS evaluation mission. His visit was conducted at a time of intense heritage development activities in Harar and his expertise advice was so crucial and useful.

Based on his valuable comments, the regional Government is envisaging to undertake the following actions in line with the ongoing activities for protection and the preservation of cultural heritage in the region:

- The Buffer Zone for the Old Town Harar will have to be re-delineated with the active participation of Heritage Conservation professionals from the federal ARCCH and Regional offices for Heritage Conservation.
• The Asphalt Ring Road Project around Jugal wall will be revised by Cultural Heritage experts. The experts will be invited to meet in the coming month to discuss the building of old type stone pavement road instead.

• The upcoming project of underground Sewerage System Installation for Old Town-Jugol will be meticulously handled with the close supervision of Archeologists and Architect Conservators in case there is a need for Rescue Conservation.

• Codes and Regulations for Buildings in the Old Town Jugol are being finalized.

• The Harari Draft Proclamation for the Preservation and Conservation of Cultural Heritage will be revised and submitted to ARCCCH for comments and suggestions before its submission for endorsement by the regional state parliament.

• I will ensure that the Jugal Heritage Conservation office & the Harari Culture Bureau will continue to closely work with the ARCCCH (Authority for Research and Conservation for Cultural Heritage) for the promotion of activities linked to the Conservation of Heritage.

On behalf of the Regional government I would like to express my deepest gratitude for the continuous help you are extending.

Best Regard,

[Signature]

C.C. President

ICOMOS, Mr. F.Bandarin, ETC
Mr. M. Bouchenaki, ADG/CLT, Mr. A. Elhassan, DIR/ADI
Harar City Municipality
Work & Urban Development Sector
Youth, Culture & Sport Sector
Jugal Heritage Conservation Office
ANNEX 2

Subject: Re demarcation of the Buffer Zone for Jugol Old Town

Dear Sir,

In its recent visit to Harar the ICOMOS evaluation mission has proposed the buffer zone for the Jugol old town is undersized and needs to be wider especially in the southeastern side of the Jugol historic town.

In response to proposal you made the regional government passed an amendment to the previous buffer zone proclamation clause no.1.1, which put the rural landscape around Jugol Old Town a protected Buffer Zone. The new demarcation basically used the centuries old valleys and Rivers as borders to the new buffer zone. Thus it gives recognition to the close ties which have always linked Jugol to its immediate natural surroundings. This is quite satisfactory when one see in areas of south eastern direction, the buffer zone limit reaches three Kilometers in contrast to the previous delineation.

The New buffer Zone is also incorporated in the preparation of a revised master plan of the whole town, which is on track.

Attached herewith, please find

- The Amendment proclamation passed by Harari National Council of the Regional Government.
- An English translation of the Harari Negari Gazette.
Proclamation No. 50/1997
An Amendment for Harari People Regional State "Historic Jugal Moveable and Immoveable Heritage Conservation Office Establishment proclamation no. 21/1992".

Whereas the Historic Jugal Heritage is a paramount importance at world level as a World Heritage,

Whereas Jugal is needed to be conferred with a clearly defined broader buffer zone which is sanctioned and protected by proclamation,

Now therefore in accordance with the Harari People Regional state constitution article no. 59 sub article 1 the Harari National council hereby proclaimed the following

1. **Short Title**
   Proclamation may be cited as an Amendment proclamation no. 50/1997 for "Historic Jugal Moveable and Immoveable Heritage Conservation Office Establishment proclamation no. 21/1992".

2. **Amendment**
   The Regional Government's Historic Jugal Moveable and Immoveable Heritage Conservation Office Establishment proclamation no. 21/1992 (hereafter the proclamation) is hereby amended as follows.

The proclamation's article 2 sub article 1 is abrogated and amended as follows.

1. Jugal sub Town is the historic old town which is a 480m wide area enclosed by a 3342 meter long wall, and its buffer zone will be as follows. In the north, the buffer zone includes the area south of Mequna's river. In the North East, it lag along the Shenker river until it reaches Aw Umur confluence. In the East it follows Aw Umur ravine to Juger river. In the west, near Doct Bir, the zone encompasses administrative buildings built by the Italians between 1936 and 1943 and set off along the Aw Methesh road (including Ay Kekehe Hill) towards Juger Highway and take a left turn on route for Mequna River.

3. **Effective date**
   This proclamation is effective from the date published on Harari Negari Gazette.

Harar, March 18 2005 (Megabiti 9, 1997
Ethiopian calendar)

Fund Ibrahim
President, Harari People Regional State
• A sketch shows the area under zone.

Best Regards,

Fuad Ibrahim
President, Harari P/N/Regional State

Cc:
• Jugal Heritage Conservation Office, Harar
• Authority for Research and Conservation of Cultural heritage (ARCCCH), Addis Ababa
• UNESCO Cluster Office, Addis Ababa
• ICOMOS,
• Embassy of FDRE, Paris
AGREEMENT BETWEEN
HARARI PEOPLE NATIONAL REGIONAL
STATE /HPNRS/

INDUSTRY, TRADE AND URBAN
DEVELOPMENT BUREAU /ITUDB/

AND

FEDERAL URBAN PLANNING INSTITUTE
/FUPI/

FOR PREPARING AN INTEGRATED
DEVELOPMENT PLAN /IDP/ OF
HARAR TOWN

NOVEMBER 2005
HARAR
AGREEMENT BETWEEN CLIENT AND CONSULTANT FOR PREPARING AN
INTEGRATED DEVELOPMENT PLAN OF HARAR TOWN

This agreement is made on 28th day of November 2005 between:
Industry Trade and Urban Development Bureau on behalf of The
Harari National Regional State- P.O Box 123 or 586 Tel. 0256660110/
0256660985 Harar, Ethiopia, hereafter called “The Client” and,

The Federal Urban Planning Institute- P.O Box 2405, Tel. 01115531688, Addis
Ababa Ethiopia, hereafter called “The Consultant”.
Whereas the Client is desirous that consulting service is rendered for the preparation of
an integrated Development Plan of Harar Town;

Now this agreement witness as follows:
The Client hereby appoints the consultant and the consultant accepts the
appointment on the conditions as laid down in this agreement and as per the
memorandum of understanding signed on Tir 05, 1997E.C. which is considered part of
this agreement.

IN WITNESS WHEREOF THE PARTIES SIGN

For The Client

Date of Signature

DEC. 21, 2005

WITNESSES

1. Name:  Ayoob Abdullah
   Signature:  
   Date:  27/11/98

2. Name:  Fetsum Haile
   Signature:  
   Date:  03/06/05

3. Name:  Fuad Abdullah
   Signature:  
   Date:  23/11/98

4. Name:  Adugna Girma
   Signature:  
   Date:  02/12/05
Terms of Payment

The sum payable to The Consultant as per the memorandum of understanding signed on Tir 05, 1997 E.C. shall be paid by The Client to The Consultant on bank account of the consultant. However, the 10% shown in the memorandum of agreement will be arranged for additional services rendered by the consultant and/or for unforeseen items.

The following three types of levels of payments shown in the table below shall be affected:

<table>
<thead>
<tr>
<th>Ser. No.</th>
<th>Status of the work</th>
<th>Payable Bill to the Consultant</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Upon signing of the contract (advance payment)</td>
<td>555,561.90</td>
<td>30%</td>
</tr>
<tr>
<td>2</td>
<td>Upon completion of the conceptual framework (i.e after the end of the strategy phase)</td>
<td>925,936.50</td>
<td>50%</td>
</tr>
<tr>
<td>3</td>
<td>Upon completion and submission of the IDP document including the final design drawings</td>
<td>370,374.60</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1,851,873</td>
<td>100%</td>
</tr>
</tbody>
</table>

Head to Services

- Additional payments will be managed within 10% of the total payment, shown in above table. In line with the above mentioned memorandum of understanding, the detailed work of Jegol historical site, which may necessitate a detailed work activities and expertise with high level of specialization, requires a separate terms of reference.
- The duty of the regional team will be elaborated in the terms of reference mentioned above.
- Stake holders of the project will be identified.
- All reports will be in English except for IDP document and Proclamations will be both in English and Amharic.

Agreement enforcement

The agreement shall come into effect immediately after all the necessary signatures as stipulated in the agreement have been appended.

Commencement Date

The preparation of Integrated Development Planning of Harar shall be commenced immediately after the first disbursement of the money to the Consultant.

Completion Date

The Integrated Development Planning work shall be completed after eleven months of the commencement of the project.
Alterations
If circumstances arise which calls for modification of the agreement, mutual
consent of both parties is required in written form. In this respect, one party shall be
given due consideration by the other party.

Obligations of the Consultant
The Consultant shall:
• The consultant shall exercise all responsible skill. Care and Diligence in the
  performance of the service under the agreement and shall carry out all his
  responsibilities in accordance with recognized professional standards.
• The consultant shall submit monthly progress reports to the client on the
  execution of his service under this agreement.
• The consultant will provide all the expert advice and trainings as skill transfer.
• Prepare the Integrated Development Planning of Harar;
• Give adequate heed to the active participation of stakeholders and local capacity
  building in the handing of its tasks.

Obligation of the Client
The Client shall:
• Provide payment as required by the Consultant without overdue;
• Provide office facilities in Harar town;
• Provide counter part team; and,
• The Client shall provide pertinent data and information available to him and shall
  give such assistance as shall reasonably be required by the Consultant for carrying
  out its duties under this agreement.
ANNEX 5 a.

CULTURAL HERITAGE INVENTORY OF ETHIOPIA

IMMOVABLE HERITAGES

1-0 IDENTIFICATION
1-1 Inventory Number

1-2 Inventory date

6/09/91

Date of image (Eth.cal.)

Film No.

Neg. Film

A
Archaeological

B
Building

Memorial
Monument
Palace

C
Ancient town

Burial Place

D
Religious place

E
Others

Specify

1-4 Name (local language) AMIR KHELEF MOSQUE

(Amharic)

(English) AMIR KHELEF MOSQUE

2-0 Location

Address: Region HARAR

Wolda Kebele 01

Place

76
Map reference E N Altitude

GPS X.Y. Z. yes no

3.0 USE

3-1 Original use residential religious public commercial industrial other

3-2 Present use

Specify

4.0 OWNERSHIP

4-1 Name of owner / Responsible Institute

Public Religious Private other

5.0 DESCRIPTION

5-1 Physical characteristics

The mosque is built with a hash stone and mud. The doors are made with old timber wood. The floor is made of cement, and the roof is covered with zinc metal sheet and metal doors.

5-2 Surrounding and connected structures

6.0 DIMENSIONS

height width depth

7.0 Date

7-1 Precise date

7-2 Period

7-3 Evolution / Changes

8.0 Condition

good fair bad

8-1 Present condition

8-2 Conservation / restoration work done

Specify

9.0 DOCUMENTATION

9-1 Selected references

book photographs maps files other

9-2 Traditional Information

Specify
10-0 Registration

10-1 Recorder's name: Mohamed Bekri Yusuf

Function and institution: Professional

Photographer's name: Mohammed Pakal
Remarks: .................................................................

.................................................................

.................................................................

3-0 Institution/ ±ꝏ°°
3-1 Name of owner/institution: ..... H A R A R I C U L T U R A L C E N T E R

.................................................................

.................................................................

.................................................................

3-2 permanent location of the object .................................................................

.................................................................

.................................................................

Address: Region H A R A R I Zone — wereda —

.................................................................

.................................................................

Kebele: Q 1 Specification name —

.................................................................

.................................................................

3-3 Previous registration number (if any): —

.................................................................

.................................................................

4.0 Description: — (መለከተል)

4-1 Physical condition of the object — good fair damaged incomplete changes other

.................................................................

.................................................................

4-2 Physical Characteristics of the object — A. Manuscript, Hard Bound

.................................................................

.................................................................

4-3 Size: height 21 cm, width ...... m, depth: 3.5 cm,

.................................................................

.................................................................

diameter: ...... m, weight: 2.5 kg

.................................................................

.................................................................

5-0 Material/ መ_HANDLE/

5-1 Material or support: X L thread clay/ትስ እ/ metal/ሬ እ/ stone/ጆጏ እ/ wood/ሹ እ/ textiles/ ለ/ እ/ —

.................................................................

.................................................................

5-2 Remarks: —

.................................................................

.................................................................

6-0 Dating (+/−)

6-1 Date (Eth. Cal.): Second half of 19th c.

.................................................................

.................................................................

6-2 Period — 19th c.

.................................................................

.................................................................

6-3 How is this date established? — The study of the Binding & Calligraphy Style plus Oral Traditions
7-0 Documentation (†††††††† ††††††††) book photographs maps file other
7-1 Selected references
†††††††† ††††††††
specify: ..........................................................................................
†††††††† ††††††††
..........................................................................................

8-0 Registration (††††††††)
8-1 Recorder's name, function and institution
†††††††† †††††††† †††††††† †††††††† †††††††† ††††††††
..........................................................................................
8-2 Photographer's name : .................................................................
ANNEX 5 c.

TOMBEAU numéro 10

1) IDENTIFICATION
   - Nom: Amir Nur ibn al-Mujahidin
   - Localisation: Dans un enclos, situé sur une rue principale de la ville, kéréié 1.
   - Historique: * Date: 16ème siècle
   - Identité du saint: * Sexe: masculin
     - Nom: Amir Nur ibn al-Mujahidin
     - Statut: Amir, disciple d'Imam Gran, il épousa sa veuve.
   - Localisation: Dans un enclos, situé dans une rue principale de la ville

2) DESCRIPTION
   - Evolution: Une porte en fer ferme l'ancienne porte en bois.
   - Eléments singuliers: Côté cour de la mosquée avec pierres et porte en bois, dix tombes autour.
   - Espace d'architecture: Espace de prière ouvert "galma", enclos, mosquée avec "zawiyya" rattachée
   - Généalogie: Disciple d'Imam Gran, il épousa sa veuve. Il fut amir
     - Présence de Coran: Oui.
     - Décoration: Peinture verte

3) DESCRIPTION
   - Mosquée Amir Nur
     - Présence de Coran: Oui.
     - Décoration: Peinture verte

4) ÉTAT DE CONSERVATION
   - État général: TRÈS BON
     - Présence de Coran: Oui.
     - État d'entretien: Bon
     - État de la porte: Bon
     - État du sol: Bon

5) DEMANDES ET PROPOSITIONS
   - Proposition de financement pour réhabiliter la tombe de Cheikh Safar et la mosquée associée.

6) REMARQUES
   - Un relevé a été effectué par l'atelier Harar 2002.
Exemple de fiche

1. Identification
   Nom : Aw ansar           Kébéhé 01
   Localisation : Dans une rue pavée descendante du marché et qui pénètre dans le Kébéhé 03

2. Historique :
   Datation : Construction de l'édifice à l'époque de domination égyptienne (milieu du XIXème siècle).
   Histoire relative à la mosquée : L'homme qui l'a construit était un imam égyptien qui s'appelait Ansar. Il a fait des miracles, il est devenu wali (saint), on l'a appelé Aw Ansar. Cette mosquée est également connue sous le nom de la « mosquée des Égyptiens ».
   Évolution, transformation : salle de prière : toiture en taule, plafond traditionnel remplacé par contre plaqué, couverture de la cour.

3. Description :
   Éléments de base :
   Cour et seuil : présence. On entre dans la mosquée par une porte en bois, on franchit le seuil en passant par dessus un petit muret en ciment.
   Ablutions : bassin entouré d'un banc en ciment pour s'asseoir
   Escalier : couvert sur toute sa partie, se termine par un abris de taule.
   Zawiya : oui. L'I mam dort dedans.
   Salle de prière : voir le relevé, rectangulaire, dimension 4 mètre de largeur (est-ouest), 7 mètres de longueur (nord-sud), mihrab voir photos : décoration époque du XIXème siècle. Sol : ciment que recouvre les tapis. Trois ouvertures sur la façade nord, deux fenêtres sur la façade est, une sur la façade ouest (voir le relevé).

   Autres éléments :
   Minaret : présences de petits minarets sur les quatre côtés, voir photos.
   Espace de prière par femmes : non.
   Tombe ou tombeau : oui, présence de la tombe du fondateur de la mosquée, homme saint, dans la zawiya.
   Fonction d'enseignement : oui, l'imam donne des cours de Coran sous la cour couverte.

4. État de conservation :
  État du bâtiment : moyen, la toiture de la cour est en mauvaise état, voir photos.
   Fonctionnement des ablutions : bon fonctionnement, l'eau est acheté à la municipalité et apporté via les tuyaux.
   Entretien du lieu : Comment la mosquée se maintient financièrement : par un voisin, mais actuellement ce dernier n'a plus de moyen.
   - Qui l'entretient quotidiennement : l'imam qui y vit.

5. Pratiques sociales :
   Activités autres que la prière : les hommes mènent du quart et lisent le Coran dans la cour pour la célébration chaque année pour l'anniversaire de la fondation de la mosquée. Quotidiennement, l'imam lit le Coran, discute avec des fidèles assis dans la cour ou dans la zawiya.
   Rayon d'influence : cette mosquée semble importante dans le quartier parce qu'elle est très connue mais elle n'a d'autres fonctions qui la place à un niveau plus important qu'une autre.

6. Demandes et propositions :
   L'imam pense que pour régler les problèmes d'entretien, il suffit d'organiser une collecte dans le quartier auprès des plus riches.
Location of the Projects

ANNEX 6

1. The Italian Market
2. Belveder Cafe Project
3. Talweg Site
The Italian Market
The Belvedere Cafe Project. January 2006

ANNEX 6 b.

Scale 1 / 100
Talweg Site

Housing Typology

Housing in Talweg site
Subject: Support for the revised nomination dossier on Harar Jugol, the fortified historical town, Ethiopia for the inscription on the World Heritage List

Dear Mr. Bandarin,

I would like to express my support and endorsement, on behalf of the Authority for Research and Conservation of Cultural Heritage, for the supplementary information to the nomination dossier on Harar, Jugol, the fortified historical town, Ethiopia.

This document was prepared in response to the Decision of the World Heritage Committee at its 29th session in July 2005 (Durban, South Africa), which referred the examination of the above-mentioned nomination to allow the Ethiopian authorities to supply further information on seven points as indicated in Decision 29COM 8B.21.

Furthermore, I wish to take this opportunity to thank the French Embassy in Ethiopia for their financial assistance and the team of French experts led by Mr. Serge Santelli and Mr. Philippe Revault from the “Association Europeene Pour le Patrimoine Architectural et Urbain du Pourtour Mediterranee” for preparing the dossier.

Yours sincerely,

Haile MARIAM
General Director
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ANNEX 9

A Muslim City of Ethiopia

Harar

Une cité musulmane d’Éthiopie

Sous la direction de

Philippe Revault & Serge Santelli

Editors

MAISONNEUVE & LAROSE
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   Mayor of Charleville-Mézières

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... en tous les cas, même si la Cey alex, ainsi que nous l'avons vu, est devenue un phénomène essentiellement chaud, les Harar gardent la nostalgie de temps où ils étaient fermiers et regaillaient le jugol après leur journée de travail. Et dans la ville même les jardins expriment ce sentiment quand un peu, un peu près de la maison un mangui, un caféier et un quin. Sans oublier le basilic (rayyan), dont la ville était jadis, dit-on, toute parfumée...
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A Report on
Archaeological Survey in and around
the Walled City of Harar, Jugol
(Ethiopia)

Prepared by:
Hailu zeleke and Gizaw Adane

Submitted to
Harari People Regional State culture and Social
Affaire Bureau

Harar, December 2005
Acknowledgements

We would like to extend our sincere gratitude to all staff members of the Harari people Regional state culture and Social Affaire Bureau. Above all, we would like to express our heartfelt gratitude to Ato Imran Abdullah, head of the office of Heritage Conservation to his kind collaboration and support throughout the survey period. We would also like to thank all informants for their invaluable information.
**Introduction**

In line with the agreement reached with the Harari people Regional state culture and social Affaire Bureau, archeological survey has been conducted in and around the walled city of Harar, Jugol from December 1 to 15, 2005.

The archaeological survey was carried out to complete the UNESCO nomination dossier on Harar, Jugol, the fortified historic town of Harar, Jugol, the fortified historic town of Ethiopia. The world Heritage committee, in its 29th session of July 2005, examined the afore-mentioned dossier on Harar and decided to refer back to the Government of Ethiopia in order to supply further information indicated in Decision 29 com 8B21. Among seven points that the world Heritage Committee was referred back for detailed information, this report covers "the archeological context of the property" which is indicated in alphabet 'e' of the nomination of Harar in the world Heritage Letter 18 September 2005.

The team of the archeological survey was composed of the following professionals and supported personals:

1. Hailu Zeleke (Historical Archeologists at ARCCH-Authority for Research and Conservation of Cultural Heritage)
2. Gizaw Adane (An MA student in Archeology at Addis Ababa University, AAU)
3. Ato Ibrahim Sheriff (a team leader at the Office of Heritage conservation of cultural Heritage, Harari Regional state)
4. Ato Jafar Abdullah (a Conservation expert at the office of Heritage Conservation)
5. Ato Elias Mohammed (Driver)

Head of the Department of Archeology and Paleontology at the ARCCCH, Yonas Beyene (DR), critically supervised the archeological survey.
Objectives of the study

The main objective of this archeological survey was to identify, document and map the potential archeological sites in and around Jugol that may have chronological relationship within the property or that may have contributed to the development of town of Harar. Besides, the study also tried to establishing a preliminary plan for future archeological research based on the survey results.

Significance of the study

Although the walled city of Harar has a told history since the 8th century onwards (e.g. Trimingham 195; Abbas, 1992; Imran Abdullah, 2004), no systematic archeological survey have been yet conducted to identify and document the possible archeological sites that may be yielded evidence about the social, economic and cultural history and development of the city. This survey, first and for most, identified, documented and located the potential archeological sites that have relations to the history and development of Jugol, Harar. This provides data to revise the UNESCO nomination file on the city. In addition, it provides a written document and geographic coordinates (that show the distributions of the archeological sites) to policy makers/the Bureau/, which may use as guidelines to protect, conserve and manage the archeological sites. Moreover, the survey shall serve as baseline to further archeological studies.

Methodology

Oral history: oral history collected from Harari elders, religious fathers (Hajji), from people who have local knowledge about the history and culture of the city of Harar, and educated persons. Based on oral history, the location, history and culture of the possible sites were identified and documented.
**Pedestrian survey**: extensive pedestrian reconnaissance survey carried out in each identified sites. This provides data about the type of the site, the cultural remains, the topography and vegetation of the areas.

**Locate the site with GPS**: the geographic locations and elevations of each site were taken by using GPS /Geographic position system/ tool. This provides data to locate the sites on topographic map.

**Tape measurement**: the dimension of each site was taken by using tape measurement, which provides the size of the sites or localities. The dimension of the cultural remains of each site such as, cemeteries (tombs), ruined structure, caves were also taken to provide data about type and characterizations of the material remains.

**Sample collection**: samples were taken from available sites for future analysis

**Photograph**: recording of pictures of each site, the cultural remains and the surrounding landscapes were taken for description and analysis purposes.

**Data Analysis**

The data was analyzed qualitatively. The oral history analyzed scientifically and re-checked with written historic sources. The sites and the cultural remains, on the other hand analyzed qualitatively, by description in line with archaeological theory and thought.

**Limitations**

This archeological survey was conducted mainly based on oral information and observation. No modern scientific surveying methods used to identify the sites. As a result, some significant sites may have missed during surveying. Although the informants identified some sites as potential archeological sites because they are found outside the Harari Regional state, they did not include in the survey. This was because the task of the mission limited in Harar and its environs within the Harari People Regional State, lack of money and logistics.
The scope

The survey covered all major potential archeological sites that are sited in and outside Jugol within the Harari people Regional State.

II. The Results

As results of more than ten days extensive survey, twenty-three sites/localities/ that have direct and indirect relationship with the origin and development of Jugol have identified and documented as archeological sites. The types of these sites comprise of burial sites, Quarry sites, manufacturing sites, settlement (residential) sites and trash (garbage) sites.

2.1. The Burial Sites

The burial sites of Harar and its environs have common features. The city inhabitants consider all sites holy. More than 100 sites are believed to be the resting places of the holy men and their followers. They are called awach. The burial markers appear in variety forms. In most sites, natural elements and constructed form appear together. In all surveyed burial sites, natural elements in the monuments and cemeteries take in the form of trees, rocs or boulders. The tombs of the saints usually distinguish with domes varying from small to large. A local stone, hashi nora and pieces of wood darbi inci use melodiously to construct the tombs of the saints. In Harari language, the toms and the cemetery together are called Qabri. As observed, cemeteries typically present in rectangular form, which are located on only few centimeters above the surface. A standing stone of less than fifty centimeters in height usually stand in the east direction of the grave. The dimension of the cemeteries varies from 1.5cm to 2m in length and 50 to 80cm in width. The cemeteries mostly curved with rough crude stone. Few are, however, polished and whitewashed. Most cemeteries with rough and crude texture look dark in color and partly broken down. Some graves differ from the majority by the occurrence a small standing stone in the center.
In almost all burial sites, a dome appears with circular base running from three to six meters in height, which is called *Qubbi*. These monuments have the characteristics of having a narrow and low small door about a meter high. Beneath these domes, a body of a saint is rested. On top of the tombs, there is always a bed-like wooden material covered with green mattress.

As observed today, the burial sites are serving as ritual and social gathering. Therefore, fragments of ceramic use for incense burning, iron and other materials are observed on the surface. These may give clue about the cultural and technological development of the town.

**Site HA-001-98**

Location: site HA-001/98 is located in the centre of Jugol at the latitude of 09 18 40 N and 042 08 16 East of longitude. The topography of the site is hill slope, which is scraped. No vegetation cover, except buildings in side the compound of the site.

The dimension of the site is 23 m in length and 20 m in width. The associated features include the dome, the cemeteries, the prayer house, the *meqamiya* and small mosque. On the surface organic remains, such as charcoal and ash are observed.

The tomb that is found at this site believed to be Amir Nur who was the nephew of Imam Ibn Ibrahim al-Gazi (Ahmed Gran). Amir Nur was built the wall of Jugol in the 16th century. He built the walls of Jugol for the protection of his people from outside invaders.

The cemeteries, which are found in this site is more than 20. According to informants, the orientation of the dead body has to be towards the east. His face is oriented to the North direction. This type of burial tradition is most common to all Islamic societies.
Site HA-002-98

Site HA-002-98 is located five km south of Jugol, at exactly 09 16 12 N of latitude and 42 08 47 east of longitude. It is placed on the foot of the hill where the topography of site is scraped. Only few trees and Buses are observed in the site. The soil type of the site is brown clay soil. A permanent stream is situated only 300 away from the site. The dimension of the site is 20 meter in length and 30 meter in width. The site is surrounded by farming fields.

The main cultural features of the sit are cemeteries, a dome and a prayer house. More than five cemeteries have a small sanding stone in the middle of the graves. Unknown ceramics observed here and there. Organic deposits, like charcoal and ash are observed on the surface.

According to oral information, the tomb of this site is belong to Aw Sufi Yehaya, who was one of the disciples of Aw Abadir from Arabia in the 12th century. Aw Sufi was and is popular by the Harari with its Islamic education, particularly with the teachings of a Sufi order.

Site HA - 004/98

It is located east of the wall of Jugol. It is exactly placed at 09 18 44 N of latitude and 042 08 27 east of longitude.

The topography of the site is hill slope and its elevation is 1826 m above sea level. The land of the site is scraped where observe only few trees here and thee. Sand soil covers the surface of the site. There is a permanent stream 200meter away from the site. The site encloses with residential houses.

The dimension of the site is 30 cm in length and 20 m in width. Within the site features like a dome, rectangular graves and a separate gathering room are observed. Nevertheless, most cemeteries are in danger by human interventions. A tome of the dome belong to Aw Arika, who was one of the delegates of the Somali during a “peace conference” held around Harar,
chaired by Aw Abadir in he 12th century. On the surface, ash and charcoal are observed with small quantity.

**HA 005 /98**

The site is found outside Jugol to North. It is exactly located at 09 18 49 N of latitude and 042 08 09 East of longitude.

The topography of the site is hill top and its elevation is 1844 m above sea level. The land of the site is scraped. The soil type of the site is sandy soil. The cultural deposited, such as cemeteries and a dome are observed on the surface. The tomb is dedicated to Ahmed Ezin, who was a son of Shake Hussein of Bale.

The distance to nearest water source is 150m. The size of the site is 150 m by 60 meters, which is surrounded by villagers.

**Site HA-006/98**

Site HA-006-98 is placed East of Jugol at exactly 0918 33 N of latitude and 042 08 38 East of longitude. The topography of the site is hill top and its elevation is 1810m above sea level. The site is scraped. On the surface, a number of cemeteries are observed. The modern land use around the site is modern burial site to the town inhabitants. Approximately five hundred meter away from the site, there is a permanent stream.

The dimension of the site is 24m in length and 25 meter in width. Charcoal and ash is observed on the surface.

The burial site is dedicated to Aw Abedal, who is considered one of the followers of Abadir from Arabia. At Abedal site, modern and old cemeteries observe together.

**Site HA-007/98**

The site is located within Jugol at exactly 09 18 32 N of latitude and 042 08 05 E of longitude.
The topography of the site is hill slope and scraped. No vegetation observes in and around the site, except one big *shola* tree. The soil type is sand soil. Most cemeteries are found beneath the earth. The length of the site is 15m and its width is 9m. The site is placed within the village, and thus it is surrounded by houses. Unknown ceramics, ash and charcoal are observed on the surface.

As observed, the site is unprotected, thus it is threaten by human impact. According to the informants, the age of a tomb of Aw Sour Negadras and other few cemeteries are more than 400 years.

**Site HA-008/98**

Site HA-008 is located west of Jugol at the exactly 09 18 36N of latitude and 042 07 49 East of longitude.

The topography of the site is hill top, and its elevation is 1878m above sea level. The land of the site is scraped and no vegetation coverage. The soil texture of the site is sand. The cemeteries are found on the very level of the surface.

The nearest water source, Berhi is far 400m away from the site. The land around the site is a market place. The dimension of the site length is 7m and its width 2.50m. Unknown ceramics are observed in the surface.

A tomb that is rested under a dome id dedicated to Aw-Qur Lemaye, who was a Harare saint lived more than 500 years ago. There are more than 15 rectangular cemeteries around a dome, which are disturbed by human wastes.

**HA-009/98**

The site is located in the heart of Jugol at exactly 09 18 34 N and 042 08 00 E of longitude.

The topography of the site is hill slope covered with grasses. The earth covers most of the tombs. The modern land use around the site is village.
The nearest water source is found approximately 200 meter away from the site. The dimension of the site is 8.7m in length and 7:30 meter in width. Only a couple of cemeteries are observed clearly above the earth. Like other burial sites, ash, charcoal and unknown ceramics are also observed. The burial site is dedicated to Abadir Aba Yezidi, who came to Harar with the legendary Abadhir, a founder of Harar town.

**Site HA-010/98**

The site is located outside north of Jugol at precisely 9 18 55 N of latitude and 042 07 56 East of longitude. Its elevation is 1873m above sea level. The topography of the area is scraped, except few trees. The soil of the site is a mixture of sand and gray clay.

As observed, there are a more than twenty cemeteries on the surface. Fragments of bone, ceramics are observed within 50 by 36 m square of land.

**HA-014/98**

The site is located east of Jugol at precisely at 09 16 49 N and 042 09 47 E of longitude.

The topography of the area is hill top and is scraped. The soil type is sand. Most cemeteries are found on the surface.

The modern land use is village. The site length is 50m and 60m in width.

A burial site id dedicated to Aw-Dig-Dig, who was one of the delegates came from Yemen with Abadir in the 12thc to preach and spread Islamic teachings.

A dome is still kept its original feature. The cemeteries are however, disturbed by human intervention. This is because a school compound encompasses the site.

**HA-015/98**

The site is located south of Jugol at exactly 09 14 29 N of latitude and 042 09 01 East of longitude.
The site topography is scraped and found on hill slope. Only few trees are observed around the site. The soil type of the site is sand. The modern land use of the site area is farming. The site length is 75m and 53m in width. The associated features include the dome, cemeteries and the gelma, pray house. Unknown ceramics, ash and charcoal are also seen.

A tome that rested under a dome is believed to be Afeheziro, who was the representative of the Argoba people in the 12th century. However, the site is known as by the inhabitants of Harar as Abdulqadir Djlani, who came to Harar from Baghdad around the 17th century for the spread Islam teachings.

HA-016/98

The site is located north-west of Jugol at precisely 09 19 42 N of latitude and 042 06 35 East of longitude.

The topography is hill top, its elevation is 2000m above sea level, and the site topography is scraped. However, few tress and bushes are observed. The site is an abandoned site, no village and water source observe around the site. The length of the site is 42m and its width is 30m.

Unknown ceramics, charcoal and ash are also observed around the tombs.

A site is dedicated to Abubeker Mohammed who was lived in the 16th century during the reign of Amir Nur Mujhid. Abubeker was a kind of ‘police office’ who checked the peace and security of the town.

HA-023/98

The site is located out of south west of Jugol at the latitude of 09 17 21 N and 042 07 27 East of longitude.

The topography of the site is hill top and scraped. There are observed few trees and bushes here and there. The soil type of the area is sand soil. The cultural remains, like the cemeteries are found on the very level of the
surface. The modern land use around the site is village. There are unknown ceramics on the surface, which look recent.

According to oral history, the dome, *Qubbi* was erected to the memory of Aw- Hakim who came from Yemen with Abadir in the 12th century and served as chief judge.

The door of the doom was constructed by hard wood (possibly *tid* tree) and limestone. The dimension of the door is 90 cm width and 16 cm in height. The general size of the doom is 620 cm in height and 460 cm in width. Near the tomb there are a mosque and a house of pray, *galma*.

The average dimensions of the rectangular cemeteries are 150 cm in height and 55 cm in width.

**Site HA- 011-98**

This site is located about nine kilometers south of the city of Harar. Its exact location is 09 14 11N of latitude and 042 08 36’ E of longitude.

The topography of the site is hill slope and scarped. The soil type is gray clay. There are observable cultural deposits on the surface. There is a seasonal stream near the site, which is dry during the survey period.

The villagers of the area call the site Abultum. The burial marker in this site is different from the other sites mentioned above. It is located in the deserted field. No other features are observed around the site, such as a dome or rectangular cemeteries. The local people do not consider the site holy either.

In the site, there is a tumulus with the size of about 2m in height and 2m in width. The wall of the tumulus is well preserved. However, the roof cover is missed. We observed fragments of bone inside the tumulus, but no discovered artifacts.
2.2. Settlement Sites

**HA-012/98**

This site is located inside Jugol at the latitude of 09 18 32N and 042 08 01 East of longitude.

The topography of the site is hill slope and its elevation is in 1840m above sea level. The land of the site is scraped and no vegetation coverage. The soil type of the area is sand stone. A permanent stream found 200 meter away from the site.

The main cultural remain of the site is ruined structure with 6m in length and 14 m in width. Unknown ceramics, charcoal, and ash were also observed.

The ruined structure is believed to the house of Muktar Mohammed who was one of the Imams of the 16th century.

**HA-017/98**

Site HA-0017-98 is located within the Jugol wall. It is exactly sited 09 18 38N of latitude and 042 08 27E of longitude.

The topography of the site is hilltop and its elevation is 1842m above sea level. The land of the site is scraped. There is no vegetation cover. The soil type in and around the site is white sand soil.

In the site, old ruined house is observed. The face of the ruined house is towards the west direction. The northern and southern walls of the house are partially standing. Half of the ruined of the eastern or the back wall is also seen. The front wall and the cover however, totally collapsed. The basement structure of the remains is intact.

The site is located around the Argob beri, one of the five gates of the wall. Permanent stream flows 400 meter further west of the site. The site is surrounded by residential houses, and thus no special natural resources are observed.
Aw-Matiba was a migration counselor who was responsible for checking immigrants during in and out from wall city. According to oral information, the ruined house was his residence and office in the 16th century and it had been provided the same function until it collapsed.

The length of the ruined house is about 12 meter and its width is about 14m. The height of the walls is about 4m. Ruined stones and mud cover the surface of the site. The type of the stone that used for the building of the walls /house/ is hashi stones. Few fragments of pottery are seen here and there on the surface. Organic materials like bone, charcoal and plant remains are also observed. However, the observed non-organic and organic materials seem recent.

**Site HA 012-98**

The site is located 6 km south of Jugol, at precisely 09 14 05 N of latitude and 042 08 35 East of longitude.

The topography the area is hill top and the site topography is mostly bush land and no vegetation coverage.

The soil color is gray clay and the cultural deposit is observed on the surface. The site is a cave site. There is observed a limestone cave with 20m in length and 11m in width. On the wall of the Rock Art is observed. Down the hill, there is permanent stream. In side the cave, few charcoal and fragments of pottery are observed.

The rock arts of the cave include bovid, U and v-shape figurines. According to oral informant, the Harla people drew the Arts. The local people call the cave Goda Haban.

**HA- 022/98**

The site is located east of Harar city. The exact location of the site is 09 15 22 N of latitude and 042 12 53 East of longitude.
The topography of the site is hill slope and its elevation is 1498 m above sea level. The land of the site is scrapped and no visible vegetation, except the bushes. The soil texture of area is sand soil.

The local people discovered the site during house construction. During digging the earth, they discovered two pots. The sizes of the pots differ. The height of big pot is reached 30cm. Unknown ceramic fragments also discovered in the site. The size of the general site length is 7.20m and its width is 3.50m.

2.3 Trash Sites

Site HA-020-98

The site is located south of Jugol in front of Senga gate (Surgutat bari), at exactly 09 18 26 N of latitude and 042 08 34 East of longitude.

The topography of the site is hill top and its elevation is 1797 m above sea level. The land is scraped. According to the informant, the site was a trash area since the 16th century. Thus, the Soil type is Midden waste (mixed). Down the hill of the trash, there is a gorge and small stream. Approximately the hill that formed by the garbage has 20meter length and 35 meters in width. On the surface, unknown ceramics, metals, bones, charcoal, ashes and plant remains are observed.

According to the informants, it is the main sources of coins of all kind, from Axumite to the Emperor Haile Selassie periods, from Egyptian to Italians.

HA-021-98

It is located outside the wall, Jugol, in front of gate of Buda (Bedro Barî). It is exactly sited at 09 18 27 N of latitude and 042 08 08 East of longitude.

The topography of the site is hilltop, which is scraped. Few trees and bushes surround the site. The soil is a middle waste (soil). The garbage deposits of the more than 500 years have formed a small hill. A small steam is placed
at the bottom of this hilly feature. On the surface, unknown ceramics, bones, metal, plastics bags and other trash materials are observed.

The area of the site is called *Bedero Beri gudjuf*, which has been a dumping site since the 16th century. As the gudjuf is paced in front of Badro beri (the gate of artisan), it is a possibility to discover remains of artisans like iron slag, tuyers, coins and other artifacts on the site.

### 2.4. Manufacturing Site

**Site HA-019-98**

It is located within Jugol at exactly 09 18 33N of latitude and 042 08 05 East of longitude.

The topography of the site is scarped and no vegetation covers. The type of soil of the site is sand ash. Water source is placed 200m far away from the site.

Observable cultural deposit found on surface of the site is iron slag, which is good source of iron smelting. However, most deposits of the slag are covered by residential houses. Some slag even used for house construction.

Oral history, however, supported that the site, Sani Toya, was a center of iron smelters until the coming of the Egyptians in the 19th century. In addition to slag, cemeteries are observed in the site, which is identified by the local people as burials for the artisans. The site is located in the gate of Buda, which means in Amharic evil eye. This demonstrates that the site was an artisan-manufacturing site until and after the coming of Emperor Menelik’s forces from Shoa to Harar in first half the 19th century.

### 2.5. A Quarry site

**HA-003-98**

The site is located 800 m south-west of Jugol, at exactly 09 18 07 north of latitude and 042 08 08 east of longitude.
The topography of the site is foot of hill, and its elevation is 1821m above sea level. The land is scraped and no vegetation covers. The soil types of the area are gray clay and lime.

The cultural remains of the site is natural concentration of hashi stones or calcareous tuff, which is believed to be the source of construction stones that used to built the walls of Jugol and traditional Harari houses. The height of the calcareous tuff deposit approximately reaches more than 30 meters. As observed the process of quarrying formed a cave like structure, where according to the informants people resided at different periods. The roof of the cave becomes dark as the result of firing.

III. Discussion

Burial Sites and their Archeological significances

The inhabitants of the town of Harar consider more than 100 burial sites holy. These burial sites, Awach have become integral parts of the identity and culture of the city, by means of the rituals and practices that they nurtured. They are also the very sources of the accounts narrated about the history of the city, its saints and Harar culture (See also Abdurrahman 1953; Braukaemper, 1984; Foucher 1994; Gibb 1996; Ahmed Zechariah, 1997; Nadia Amin 2004). Of these burial sites that are found in and around Jugol, fourteen sites identified and documented by their archeological significance. All sites encompass the tombs of sheiks, Sayids, Imams or Emirs, who have lived as back as the 12thc.

Typology of the Burial Markers

The burial markers appear in variety forms. In most sites, natural elements and constructed form appear together. The burial markers that are found with in the wall, like Aw-Abadir and Aw Nur make up the integral part of the singularly and beauty of the urban landscape by fitting into all spheres of the area, public, private and religious. In all surveyed burial sites, natural elements in the monuments and cemeteries take in trees, rocks or boulders.
Braukaemper (1984) argues that activities held on these burial sites are pre-Islamic origin. Later with the arrival of the religion of Islam between the 9th and 11th centuries, a synthesis of existing practice with the new would have been established. The tree or the rock would have been reused for the tomb of a Muslim saint. Except Aw-Abdal, the tombs of the saints distinguish with domes varying from small to large.

A local stone hashi / calcareous tuff, of lime white wash, nora and piece of wood darbi inci use harmoniously to construct the tombs of the saints. In Harari language, the toms and the cemetery together are called Qabri. Cemeteries usually present in rectangular form, which are located on the very level of the floor. A stеле of less than fifty centimeters in height mark the orientation of the head of the deceased towards the East, so that his face facing the Qibla (north). As mentioned, the size of the cemeteries varies from 1.5cm to 2m in length and 50 to 80cm in width. Most of them are made up of tough unpolished stone, probably ignimbrite (welded tuff) or of carved stones. Some of which are white washed. Informants identified those made with unpolished hashi-like stone as old.

As observed, those cemeteries identified as old appear dark and many of them cracked down partially. Future archeological research shall be focused on these cemeteries looked old. The graves of women, though very much in the minority, can be identified by a stone of about twenty-five centimeters in height in the middle of the cemetery. According to the informants, a woman breast is represented. However, as observed, most look phallic. This may symbolize fertility; though detail research is necessary to reveal the actual meaning of the symbol.

As stated above, the dome is an element with circular base running from three to six meters in height, which is called Qubbi. These monuments have the characteristics of having a narrow and low small door about a meter high. Beneath these domes, according to the informants, there is always a tomb of a saint oriented west to east. Occasionally a wooded catafalque
place, in the case of Aw-Sufi, Aw-Nur, above, which is symbolizing the bed of the deceased, according to the informants. The size is approximately one meter fifty and it is usually covered with standard and green cloth. Jehel and Racint (1996) argue that these forms taken their inspiration from edification of Muslim tombs in other countries. In fact, it was the beginning with the 10th century that the cult of the dead took on more importance in Islamic countries, after the construction of the large mausoleum in the honor of the Prophet Mohammed’s family. This style of the Qubbi was probably brought in to Harar from Arabia with legendary Aw Abadir and his disciples in the 12thc.

According to the informants, religious ceremonies have been held in each burial site since their foundation. Important religious persons particularly the administration of the Awach (the shrine and tomb) and their families have been buried in these sites at different period at different time. Therefore, old and new cemeteries are observed in each burial site. Because the sites have been serving ceremonial and social gathering since their foundation, fragments of ceramic, iron and other materials are observed on the surface. These may give clue about the cultural and technological development of the town.

**Tumuli**

Grave surrounded by stone structure with human bones discovered at the place called Abuletum. The structure of the walls is well preserved. However, on the top it is open. The tabular stone cover was missed. Villagers might transport the stone cover. The informants identified the structure as burial site for Harla people. Similar stone structure with out tabular cover also observed around Genda Harla site. As legend and informants stated that, the ancestor of the Harari people was the Harla people who were good builders of stone house. Although historical sources mentioned the name Harla after the 14th c, the people of Harla was inhabited the area present day Harar and its environs as early as the 12thc
and who might be the original inhabitants of the region (Braukaemper, 1984; Huntingford, 1965). Therefore, the remains of the tumuli are probably the burial site of the Harla people. Elsewhere archaeological research revealed that the origin of tumuli is goes back to the pre-historic time, which preceded steals and rectangular cemeteries (Joussaume 1995). Thus, the burial markers of Abuletum and Genda Harla are significant to study the origin of the town of Harar and its inhabitants.

**Settlement sites and their Archeological significance**

According to oral history, before the emergency of Harar as a city-state in the 12th century, Harla people were lived in seven different villages. By saying so the Harari claim their decent from the Harla people. Written historical sources, however mentioned the name Harla first in the 14th century AD. The chronicle of Amde Tsion (r1314-1344) mentioned the people of Harla fought against the soldiers of king. Harari tradition stated that strong and hung men who were famous for fighting and for building stone houses inhabited the Harar region.

Tradition attributes ruined village that found from Dire-Dawa to Jijiga for Harla people (Huntingford, 1965). The ruined Building structure at Genda Harla was probably one of the villages of Harla people. The huge ruined structure of Genda Harla demonstrates the building tradition of the people. The discovery of core stones, like Quartzite, Chert, and other stones that are alien to the area probability indicate the antiquity of the site. The ancient inhabitants of the site probably transported these stones for manufacturing tools. The discovery of a cave few kilometers from the site might be support the hypothesis that the area has been a settlement site since the pre-historic times. In addition, the presence of tumuli-like structure around the site probably indicated that the village was a predecessor of Harar town in pre Islamic past.

In Qille Gona or Genda Amete though there are no observable ruins and structures, the village inhabitants discovered two pieces of pottery by...
accident during house construction. The type of the pottery is unique compared to the pots use to day around the area. The pots were made of a mixture of clay and sand soil. The village inhabitants claimed that the Harla people made the pots. As observed, there are no potters around the village today. There is no the type of clay that may use for pottery making in the area today. The vegetation and the topography of the area are also not support such activity. However, the informants claimed that the area was fertile and covered by vegetation. We observed fragments of ceramics around the site. Based on the above evidence, it is possible to say that Qille Gona was one of the villages or manufacturing sites of the people of Harla or other related people.

Pre-historic settlement site, Goda Haban cave, and its Archaeological Significance

In Harar and its environs, Paleolithic site are represented by limestone caves. Limestone caves that are found around Dire-Dawa, 55km north of Harar such as Laga Oda, and Pork epic are examples of such kind of caves (Clark and williams, 1978; Brandt, 1984). Goda Haban is also another example of cave formed by the process of dissolution of limestone over the course of many years. The topography of Goda Haban is highly influenced by the Antalo limestone sedimentation.

There is no concrete evidence when the cave was discovered and by whom. The local people told that there are similar caves around the area, but only Goda Haban has paintings, which represent bovid and u-and v-shape figurines. However, it is difficult to establish the meanings of these symbols. The paintings depicted in red color. The material used to make the drawing color was most probably oxidized sand stone. We found piece of red colored stone around the site, which the local people believed that the drawings of the cave was drawn.
The occurrence of Rock Arts in the cave indicated that the cave used as shelter in the past. However, it is difficult to estimate the age of the cave. Nevertheless, the informants associated the cave with the Harla people. As Rock Arts are mostly associated with pre-historic culture, Goda Haban was probably the settlement area of the pre-Harla people. The study of this cave may help to reconstruct the pre-history of Harar and us environs.

**Ruins of Buildings and their Archeological significance**

The ruins of the two residential or office buildings, found inside the wall, Aw-Matiba and the house of Muktar Mohammed are important archeological sites to study the style, the technology and the raw materials of traditional Harari house. The Houses may have built at different periods since the foundation of the town. This will help archeologists who are interested in to study the process of change in style in Harari houses. From the ruined structure, it is also possible to study the process of decaying the house. In this ruined houses, important personalities might be resided. According to the local information, Aw-Matiba was used as office and residence for an immigration officer who was responsible for checking people in and out the fortified town. Therefore, beneath the ruined structure important archeological evidence, such as coins, fragments of pottery and other metal or stone made materials might be buried. These materials can be used to reconstruct the social, economic and cultural history of the town.

**The Archaeological Significance of Iecoke, a Quarry site**

A Quarry site, Iecoke is located only 800m south of the Jugol. According to the informants, it was the main source of the construction stones of Jugol, the wall and the traditional Harari houses, *derbi gar*. As observed, the stone type of Iecoke and the type of stones that used for the construction of the wall and the houses are quite alike. The stone is locally known as *Hashi* stone (*calcareous tuff*). At this time, apart from Iecoke, similar stone type is found far from the town of Harar, around Dire-Dawa. It is thus, fair to believe that stones built the wall of Jugol brought from Iecoke, which is
placed near the wall. The builders of the wall could be transported the stones easily with the help of animals. Therefore, the site is significant archeologically to study the process of quarrying, shaping, and transporting the stones 500 years ago.

The process of quarrying at different periods forms a cave at Iecoke. People have used as temporary shelter at different times. Informants claimed that the cave used as hiding place during the Italio-Ethiopian war (1935-41). As observed, because of firing, the inner roof of the cave has become dark. This probably demonstrates the cave has served as dwelling since its formation. However, the age of the occupation periods can be reveal after the radiocarbon dating of the charcoal evidence that collected from the cave. Therefore, Iecoke is important archaeological site both as quarry and settlement area.

**Trash (Midden) Sites and their Archaeological Significance**

According to the informants, the Gudjuf have been dumping grounds since the foundation of the Harar, as the town. In the past, at each city gate there was a corresponding Gudjuf. This means that the number of the Gudjuf were five as the gates themselves. Among the five trash areas (Gudjuf), Gudjuf that are located in front of the gates of Senga gate (*Sugutat beri*) and Buda gate (*Bedro beri*) have formed garbage hills. The different layers deposition is particularly evident at Gudjuf of *sugutat beri*. According to the informants, this Gudjuf has used as dumping site at least since the 16th century. Nowadays, these trash sites become the main sources of the Harari and other coins for ancient coin collectors like Abdullah Sheriff. As observed, Abdullah sheriff collected more than 2000 Harari, Indian, Egyptian, Arabian and above all, Axumite coins. The date of the Harari coins goes back to the 12th century AD. This are probably strong evidence for the minting of coins in Harar as back as the 12 the century. Although the date of the Axumite coins is unclear, historical sources indicate that the Axumite civilization had started to decline since the 8th century A.D (Sergaw H.
Sellassie, 1972, Taddese Tamerat, 1977). The discovery of Axumite coins in Harar may indicate not only Harar’s close link with the Axumite state but also push back time of the origin of Harar. Further study in coins that found in Harar is necessary to establish the origin of Harar and its interaction with the neighboring states. Therefore, the Gudjuf are important sites to investigate the history and development of the town of Harar. They are also to be good sources to the economic history of the town and its inhabitants.

**Iron smelting site, Sani Toya and its Archeological significance**

The discovery of iron slag, inside the Jugol, is of course one important indication of the smelting of iron in Harar in recent past. However, iron slag is not the only evidence for iron smelting. Furnace and tuyers are another important archaeological evidence for the smelting of iron. According to the informants, Sani Toya was the main village of the artisan since the foundation of the town of Harar. They believed that iron smelting had been carried out in the site. Some residents of the site even claimed that their grandfathers’ were participated in the smelting process. They identified some metal tools made in Harar. The oral history and the slag demonstrate that iron smelting most probably carried out within Jugol. However, it is difficult to identify the exact manufacturing site. This is because residential houses cover up the site. As observed, even the Iron slag use for construction of houses as stones. Nevertheless, extensive surveying in Sani Toya and around the gate of Buda (Buda=artisan) are important to identify the exact smelting sites and additional evidence for the smelting of iron. Although the local people argue that the coming of the Egyptians in the mid 19th century killed local manufacturing of iron, it is important to study systematically the iron smelting tradition of Harar and search when and how the smelting ceased to practice.
IV. Recommendations for future Archaeological Studies

Based on the above discussions, the following recommendations are suggested for future archeological study:

1. Future archeological study should be focused on burial sites that are considered older and undisturbed. Such kind of sites includes Aw-Sufi, Aw-Abdir, Aw Abdelqadir Djilan, Aw-Hakim, and Aw-Amir Nur. Here, we recommend archaeological study including excavation of the cemeteries to disclose the orientations of the body and to search artifacts that may have buried with the deceased. This will help to reconstruct the age, the burial culture, tradition, diet, and causes of the death and so on. Nevertheless, because all burial sites are Muslim holy place at the same time, future archaeological research shall be conducted with special care and with the consultation of religious leaders and head of the Shrines.

2. The settlement site of Genda Harla urgently needs the attentions of the Culture and Social Affaire Bureau, stakeholders and researchers. The Bureau and the stakeholders should protect the site with dry or live fence and guardians immediately. They should also prepare a management plan to protect, conserve and manage the site based on the results a scientific research. The concerned bodies should also encourage local and foreign researchers who are interested to study the early history and culture of Harar and its people. Above all, we recommend that local researchers should conduct archaeological inventory research in and around Gerla Harla site immediately. The inventory research shall be encompassed mapping of the ruined structures and test excavation. 3. It is also recommended that future archaeological research shall be centered on the trash sites, the Gudjuf. We are particularly suggested trench excavation for the trash site of Surgutat beri. It is especially important site for those interested in trash (garbage) archaeology, and Harari coins. However, the
archeological investigation should include all River channels and gorges that are found around the Gudjuf.

4. We are also suggested Ethnoarcheological study for the Iron Age site, Sani Toya. This is because house constructions disturbed the site and thus, it is hard to find the smelting site and other evidence. Ethnoarchaeological study, bases on the local knowledge, shall be vital to reconstruct the process of smelting, the technology, symbolizations and related beliefs and taboos in Harar and its surroundings.

5. The cave of Goda Haban shall be studied in connection with other lime stone caves that are found in the environs of Dire-Dawa. We suggest a comparative study with well-studied caves of the region, Ethiopia, Arabia or the Sudan. The concerned bodies, particularly, the Culture and Social Affaire Bureau of the Region should protect the site from man made and natural threats.

Finally, we are recommended that Iecoke quarry site should be preserved to interested researchers who have curiosity to study the stone type and the process of quarrying. The preservation of the quarry site is also important to acquire raw materials for the conservation of Jugol, the wall and the traditional houses of Harar, within few 100 meters.
THE UNESCO CITIES FOR PEACE PRIZE
2002-2003
FOR AFRICA

HAS BEEN AWARDED JOINTLY TO

The City of Harar
(Ethiopia)

IN RECOGNITION OF
ITS OUTSTANDING CONTRIBUTION
TO THE PROMOTION OF THE VALUES OF
PEACE, TOLERANCE AND SOLIDARITY
IN EVERYDAY LIFE

BARCELONA, 6 SEPTEMBER 2004
KOICHIRO MATSUURA
DIRECTOR-GENERAL

Harar
Harar Jugol (Ethiopia)

No 1189

1. BASIC DATA

State Party: Ethiopia

Name of property: Harar Jugol, the Fortified Historical Town

Location: Harari Region

Date received: 29 January 2004

Category of property:

In terms of the categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a group of buildings. In terms of the paragraph 29 of the Operational Guidelines for the implementation of the World Heritage Convention, this is a historic town which has evolved along characteristic lines and has preserved, sometimes in the midst of exceptional natural surroundings, spatial arrangements and structures that are typical of the successive stages in their history.

Brief description:

Located in the eastern part of the country on a hilltop at the height of 1885m, the fortified historic town of Harar Jugol is the capital city of the administrative region of Harari in Ethiopia. There are deep gorges on this plateau of a mountain chain surrounded by deserts and savannah. The nominated core zone consists of the entire fortified historic town. The area is a rounded area elongated towards the west. The maximum east-west dimension reaches over 1 km, and in the north-south dimension ca. 700m. The buffer zone surrounds the core zone to a variable extent. In modern times, the town has developed especially towards the east from the walled city.

2. THE PROPERTY

Description

Harar Jugol is the fourth of the sacred towns of Islam, and it is the center of an Islamic region within the otherwise Christian Ethiopia. The Harari people speak a Semitic language related to Arabic. Harar Jugol has also been a powerful trading center. The historic town consists of a traditionally functioning community, forming a complex social-environmental whole, where each element has its symbolic and/or practical significance. The town is the centre of an agricultural area, and has been interdependent with it until recently. The name 'Jugol' refers to the defense wall as well as to the fortified town area. The inhabitants also refer to the town as 'ge'. The surrounding agricultural area is called 'ge-fage', and the fallow land outside is 'gaffid', where there are a series of small villages.

The social organization of the town is managed using two separate traditional systems which are complementary:

a) The afacha are neighborhood associations formed by men and women separately, each with its organizational structure, which are involved in social activities, such as weddings and funerals,

b) Furthermore, the jugol is divided into seven kebele divisions responsible for all administrative functions.

The historic city is surrounded by a fortification wall, which has six gates, including the recent Harar gate, from where the main streets lead to the centre. The principal public functions are concentrated in the central public area, which forms a triangle. The main street from the west, Amir Urga, enlarged by the Italian administration in 1936, leads to F Perez Magala (Horse Market) with the Municipal Hall and Orthodox Church. To the south-east of this square there is Gider Magala (central market), and to the east the main mosque (Mosque Jamia), forming the three points of the triangle.

According to some historical accounts, the city walls, Jugol in Harari language, are supposed to have been built in the 13th century. Other sources date the walls to the time of Emir Nur ibn al-Majid (1551-68), who wanted to protect the city against the Christian threat. The walls were built according to the topography, enclosing also water sources. The five historic gates corresponded to the main roads to the town. Originally, the city was also divided into five neighborhoods corresponding to the gates, but this division is not functional anymore.

Commercial facilities were essential to the functioning and survival of the town. Most of the shops are grouped along the main street from the west to the centre and in relation to the market areas: Andinnya manget, Amir Urga Street, Faras Magala and Gidir Magala. The south-west gate opens to two large market areas outside the city wall. Harar Jugol, having an important spiritual significance has a large number of religious buildings. There are currently 82 mosques and 102 shrines, which are distributed in all parts of the old town. The oldest mosques date from the 10th century. The traditional Harari mosque is a building.

With simple forms, one can distinguish three types: the basic traditional type (consisting of a prayer room and courtyard), the five old grand mosques (which are very similar, but with twice as many pillars), and the sanctuary mosques (with some tombs). There are also a number of tombs of saints, either consisting of natural elements or being manmade.

There are three types of houses in Harar Jugol. The most common is the traditional townhouse. One such unit is called ge gar, which consists of three rooms on the ground floor with service areas in the courtyard. A group of several units is called ge abad. Traditionally, such compounds were used by members of the same family. Today people of different origins may share them. The second type is called the Indian House, built by Indian merchants who came to Harar after 1887. Most of these houses are built on the highest point of the city. They are
simple rectangular buildings with two stories. The first floor veranda of the main façade overlooks the street or the courtyard. They are covered with a roof and are higher than the average. There are about a dozen of the most important of these merchant houses in the centre. The third type is called the combined or mixed type, which brings together elements from the other two.

**History**

The origins of Harar are obscure, and the main source of information is oral tradition. There is a myth, according to which, in July 1256, there arrived from the Arab Peninsula 405 sheikhs who chose this site to found the city. Some sources indicate that Harar came into being around the 10th century or even earlier. Islam was introduced to Ethiopia in the 9th century. Three mosques of Harar have been dated to the 10th century (Aw Mansur and Garad Muhammad Abogh in Jugol, and Aw Machad Mosque outside). Between 1277 and 1285, a neighboring lord created a coalition of five Muslim principalities. From that time on, the trade was in the hands of the Muslims, and Harar became a principal trading post.

In the 16th century, Harar was established in its present urban form and from 1520 to 1568 it was the capital of the Harari Kingdom. From the second half of the 16th century until the 19th century, Harar was noted as a centre of trade and Islamic learning in the Horn of Africa. In the 17th century it became an independent emirate. Nevertheless, this was also a period of decline, and the population fell from some 50,000 to ca. 12,000.

Due to its fame, Harar attracted the interest of the Egyptians, who occupied it from 1875 to 1885. Following this, in 1887, Harar was conquered by Menelik, the king of Asmaadin and later Emperor of Ethiopia. At this time, the Great Mosque at Faras Magala was destroyed and replaced by an octagonal Orthodox church. Menelik also opened the sixth gate and cut through a new street in the east-west direction. At the end of the 19th century, there was immigration of Indian merchants, who introduced the Indian house type and the combined version.

From 1938 to 1942, Ethiopia was occupied by the Italians. In the subsequent period, due to various problems, Ethiopia and with it also Harar have been subject to famine, civil war, and economic decline, including for example land reform, which in reality decreased productivity of agriculture. After the end of the dictatorship in 1991, there was a slight improvement until the war with Eritrea. At the moment, Harar Jugol needs to rebuild its economy on the basis of sustainable development.

**Management regime**

**Legal provision:**

In 1974, the DERG (The coordinating Committee of the armed forces) undertook to nationalize the land. This led to a new administrative division of the town and the region and to a change in the property law concerning land and dwelling places. The agricultural area surrounding Jugol as well as a large number of traditional houses came under the authority of the federal State. In 1994, almost 40% of the houses were the property of the State.


**Management structure:**

The general management control and authority to ratify decrees and laws is with the Harari Council. The Centre for Research and Conservation of Cultural Heritage (ARCCCH) was established in 1976. It is responsible for the inventory, the definition of conservation policies, support for restoration work, and decisions about grants and permits. The local authority and the Kebele act as administrative offices in the process.

A Master Plan for the Preservation and Presentation of Cultural Heritage in Ethiopia (UNESCO, F. Aalund, 1985) provided an outline of preservation needs in Harar.

**Resources:**

The main source of funding comes from the government. However, there has been cooperation between the local authority, the Urban Development Support Service, and the German Technical Organization, which is aiming at improving the financial base. These funds are expected to be used for the improvement of the facilities of the new Heritage Conservation Office.

In recent years, there has been collaboration with French universities to carry out an inventory of Harar involving local architects in the conservation work. In 2003, the first architect settled in Harar to open a practice there.

**Justification by the State Party (summary)**

The property is nominated on the basis of criteria ii, iii, iv and v.

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

The city offers a very good and complete example of a traditional human settlement which illustrates a significant Islamic culture in Ethiopian history. The structure of the city, with its central core occupied with commercial and religious buildings, refers to the traditional Islamic urban structure and presents, with its original housing typology, a very significant cultural artifact. It is an outstanding example of a human settlement whose occupancy in the territory represents a specific culture, now vulnerable in view of contemporary demographic changes.
Harar is said to be the fourth holy city of Islam, partly based on the fact that the Ethiopian kingdom welcomed the Prophet's followers when they had to escape from Arabia in the beginning of the 7th century. The great number of religious buildings within the historic town demonstrates this.

The city developed as a major centre of commercial products which were transported from and to Ethiopia via the port of Zeila by camel caravans.

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

The most spectacular part of the cultural Heritage is certainly the traditional Harari house, whose architectural form is typical, specific and original, different from the domestic layout usually known in Muslim countries, although reminiscent of the coastal Arab architecture. Their style is unique in Ethiopia and their interior design quite exceptional. When Harari people mention the "Harari culture" they actually refer to the beauty of their houses, which they are very proud of. At the end of the 19th century Indian merchants built new houses whose wooden verandas defined a different urban landscape and influenced the construction of Indian/Harari houses. Their architectural and ornamental qualities are now part of the Harari cultural heritage. The city is very well preserved, and few modern buildings have damaged the traditional architectural typologies.

3. ICOMOS EVALUATION

**Action by ICOMOS**


ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages.

The State Party was contacted for further information on the Buffer zone and the commitment of the Ethiopian authorities for the protection of Harar Jugol (especially the revision of the Harari Proclamation for the Preservation and Conservation of Cultural Heritage). The State Party responded with some additional information on an enlarged Buffer Zone.

**Conservation**

**Conservation history**:

In recent decades, the historic town of Harar Jugol has been subject to a problematic period marked by wars and famine, poverty, nationalization of private property during the dictatorship (the DERG regime), and growing popular pressure. As a result of this, the state of conservation of the buildings has suffered.

**State of conservation**:

The ICOMOS expert has indicated that there are gradual changes that are affecting the authenticity of the historic fabric, such as plastering the houses and changing doors from wood to metal.

The environmental context of Jugol has been retained particularly on the eastern side of the fortified city. There are however problems in the surrounding area, where the riverbanks are currently used as public dumping grounds.

**Management**:

Harar Jugol Conservation Office was established in 2003, based on the proclamation of 1992. An Advisory Council has now also been established and the head of the Office appointed. There is still need to develop and improve the implementation of their responsibilities particularly in the consultation process concerning the management of the entire cultural landscape of Harar.

A systematic survey of the old town has been completed by two independent initiatives:

a) an EU-funded project by the Inter-University Research Centre for Sustainable Development, including GIS mapping, though the data have not yet been supplied to Harar,

b) a study by a French university identifying the physical characteristics of the old town (as well as preparing the document for World Heritage nomination).

The current master plan originated in the 1960s, and has since been revised four times at 10-year intervals; the latest revision was in 1999. It is expected that a further revision of this plan will include development proposals for rural areas located to the North and East of Harar Jugol in order to instill a new vitality into the old town. Although well intended, this prospect may counteract the creation of buffer zone, meant to preserve the intimate relations between Jugol and the rural areas.

There are currently three major initiatives to improve the infrastructure: water supply by piping water from Dira Dawa (297 million Birr); waste collection and disposal (25 million Birr), and the construction of an arterial asphalt road (4 million Birr).

The first two projects are very important and would meet an urgent need. The last project is related to the proposed new development on the east side of the historic town. This project risks interrupting the traditional integrity of the cultural landscape. It is thus vital to prepare an impact study before any decisions are made. It is also essential for the proper management of the town that a land register be completed and a long-term housing and re-settlement policy be adopted by the Municipality. Issuing certificates of registration to owners of heritage properties is another priority, along with the formulation of guidelines for preservation and the adoption of a preservation plan.

The core zone is clearly limited by the walls of Jugol. However, the buffer zone is comparatively small and does not seem to be sufficient to protect the cultural landscape. It also appears that there is no formal legal protection for
the proposed buffer zone. The buffer zone should thus be revised so as to include a larger rural landscape as far as the Ay Kokehe Hills in the south. The exact delineation should be based on a thorough assessment of the cultural, architectural and landscape values of Harar. This should form the basis for the future conservation policy and management strategy.

Risk analysis:

While the historic town of Harar Jugol is relatively well preserved, it has various problems related to lack of maintenance and repair. The ICOMOS expert has observed various risks regarding the gradual alteration of the building fabric of Harar Jugol, e.g. plastering of external walls that used to be bare, replacing original wooden doors in metal, building in nontraditional materials, introduction of TV aerials, dumping waste in river beds, etc.

The development of the Harar region has been modest in recent decades due to a number of reasons. However, new perspectives are now being presented, and it is vital to anticipate any decisions so as to avoid any negative impact on the cultural landscape of Harar. It is necessary to examine the impact of proposed development on the traditional way of life and the traditional environment. The challenge is to provide a quality of life to the inhabitants that respects traditional values without sacrificing the essentials of modern facilities.

Authenticity and integrity

Harar Jugol is a rare example of a relatively well-preserved historic town which has also retained its traditions till the present day. It is one of the holy towns of Islam in Africa, as well as the capital of a minority region within the otherwise Christian Ethiopia.

The traditional integrity of the urban and rural areas is an important part of its significance and traditional value. While there has been some modern development towards the west and the north, the essential relationship has remained intact on the eastern and south-eastern sides.

Except for the changes which took place in the late 19th and early 20th centuries in the walled city, such as the replacement of the principal mosque with an Orthodox church and the enlargement of the main street leading to the west gate, the area of Jugol has kept its traditional housing reasonably intact. There are however indications of emerging trends for alteration in the traditional buildings, which need careful monitoring; there is also a need for awareness raising, and the development of pro-preservation attitudes amongst the population.

Comparative evaluation

Most of the old Islamic towns of East Africa are located on the coast line. In this regard Harar is an exception. It has been considered the only inland city worthy of the title in East Africa between the Ethiopian city of Gondar North of Lake Tana and the Arab city of Zanzibar on the East African coast before the rise of Addis Ababa and Nairobi.

At any rate, contemporary urban settlements along the coast were dependent on harbor facilities and it may be safe to argue that Harar Jugol represents an inland urban settlement with a distinct architectural character and social organization, which cannot be compared to any other town in East Africa. As the commercial centre of trade with the interior, as well as a centre for the propagation of Islam, the town has exercised tremendous historic influence and represents - together with Axum, Gondar and Lalibella - the main stages in Ethiopia's history.

Outstanding universal value

General statement:

Harar Jugol developed as a trading post between the coast and the interior highland as well as serving as a commercial centre for the surrounding sedentary agricultural populations. The town also relied on farming, which gave rise to close urban-rural linkages. The trade connections and migrating groups have contributed to the multiethnic composition of the population through a complex network of cultural interchange by such ethnic groups as the Oromo, Amhara, Argobbe, Hamarri, Gourage and Somali. The Harari domestic house type and the numerous Islamic shrines, tombs and mosques give the immediate impression of an Islamic town characterized by a maze of narrow alleyways and the forbidding external appearance of the houses. Of particular significance are two issues:

a) the social organization of the communities through the Afocha and the Kebele administration,

b) the close urban-rural linkages, which are also significant in the Harari language by the reference to ge-usu and gaffa (meaning 'people of the town', 'gardens of the town people' and 'fallow land further away from town').

Evaluation of criteria:

Harar Jugol expresses the continuing influence of an original Islamic culture on the urban morphology and its evolution. It offers an outstanding example of a traditional human settlement which illustrates a significant culture which is still alive. Its structure, with religious and commercial buildings as well as original housing types, refers also to the Islamic culture.

Last but not least, as the fourth holy city of Islam, Harar Jugol is very well preserved, despite the contemporary demographical changes. This property is nominated by the State Party on the basis of criteria ii, iii, iv and v.

However, the criteria iii and iv are not persuasive for Harar Jugol.

Certainly, this historic town, corresponding to the category which is described in the paragraph 29 of the Operational Guidelines for the implementation of the World Heritage Convention, bears an eminent testimony to a cultural tradition, i.e. the Islamic culture. But it is not an unique or an exceptional testimony in comparison with the historic town of Zabid – in Yemen (inscribed on the World Heritage List in 1993, on the basis of criteria ii, iv, and vi), and with Lamu Old Town – in Kenya – (inscribed on the
Although the spatial organization of Harar Jugol with an outstanding type of buildings is characteristic of important periods of human history, it is very difficult to argue that it meets criterion iv. In fact the same type of buildings may be found in several other historical towns and settlements in Eastern Africa as well as in Arab regions.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Considering that the buffer zone does not cover the area on the east side of the core zone, it is recommended that it should be extended to afford greater protection.

The State Party provided additional information on an enlarged Buffer Zone to the east of the town to provide greater protection but did not provide a detailed map or set out how the buffer zone might be used to protect the nominated area.

There remains a need to review the Master Plan in order that a short and medium term plan is agreed for the way the city might develop while respecting the need for heritage conservation and preservation.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to supply further details on:
   - The Revision of the Master Plan to include consideration of the proposed ring road and the development of new housing in order to ensure that conservation and preservation are fully integrated into town planning;
   - Levels of protection for the nominated area;
   - Controls, levels of protection and zoning for the proposed enlarged buffer zone;
   - A defined management system or management processes to allow the city to develop in a sustainable way with respect to its outstanding universal value.

ICOMOS, April 2005
Revised Map showing the boundaries of the nominated property
Harar Jugol (Éthiopie)
No 1189

1- IDENTIFICATION

État partie : Éthiopie
Bien proposé : Harar Jugol, la ville historique fortifiée
Lieu : Région de Harari
Date de réception : 29 janvier 2004
Catégorie de bien :

En termes de catégories de biens culturels, telles qu’elles sont définies à l’article premier de la Convention du Patrimoine mondial de 1972, il s’agit d’un ensemble. Aux termes des Orientations devant guider la mise en œuvre de la Convention sur le patrimoine mondial, paragraphe 29, il s’agit d’une ville historique à caractère évolutif exemplaire ayant conservé, parfois dans le cadre d’un site naturel exceptionnel, une organisation de l’espace et des structures caractéristiques des phases successives de son histoire.

Brève description :

Située à l’est du pays, au sommet d’une colline de 1185 m d’altitude, la ville historique fortifiée de Harar Jugol est la capitale de la région administrative de Harari, en Éthiopie. On trouve sur ce plateau de chaîne montagneuse, encerclé par le désert et la savane, de profondes gorges. La zone proposée pour inscription se compose de l’ensemble de la ville historique fortifiée. La zone est de forme arrondie, s’allongeant vers l’ouest. L’axe est-ouest, à sa longueur maximum, fait plus de 1 km, et l’axe nord-sud 700 m environ. La zone tampon entoure la zone proposée pour inscription, avec un rayon variable. Dans les temps modernes, la ville s’est plus particulièrement développée vers l’est depuis la ville fortifiée.

2. LE BIEN

Description

Harar Jugol est la quatrième des villes saintes de l’Islam, et constitue le centre d’une région islamique, au sein d’une Éthiopie par ailleurs chrétienne. Les Harari parlent une langue sémitique apparentée à l’arabe. Harar Jugol a également été un puissant centre marchand. La ville historique comprend une communauté traditionnelle vivante, formant un ensemble socio-environnemental complexe, où chaque élément a sa signification symbolique et/ou pratique. La ville est au cœur d’une zone agricole, avec laquelle elle entretient jusqu’à il y a peu des relations d’interdépendance. Le nom Jugol fait référence au mur de défense, ainsi qu’à la zone de la ville fortifiée. Les habitants appellent également la ville « ge ». La zone agricole avoisinante est appelée « ge-fage », et les terres en jachère alentours « gaffa » ; plusieurs petits villages y sont installés.

L’organisation sociale de la ville est gérée par deux systèmes traditionnels, distincts mais complémentaires.

a) Les afocha sont des associations de quartier, formées d’hommes et de femmes, en comités séparés dotés chacun de leur propre structure et de leur propre organisation, et qui prennent part aux activités sociales comme les mariages et les funérailles.

b) En outre, le jugol se divise en sept divisions kebele responsables de toutes les fonctions administratives.

La ville historique est entourée de remparts dotés de six portes, dont la récente porte de Harar. De ces portes partent les rues principales qui conduisent jusqu’au centre. Les principales fonctions publiques sont concentrées dans la zone publique centrale, qui forme un triangle. La rue principale venue de l’ouest, Amir Urga, élargie par l’administration italienne en 1936, conduit à Ferez Magala (le marché aux chevaux), à la salle municipale et à l’église orthodoxe. Au sud-est de cette place se trouve Gider Magala (le marché central), et à l’est la mosquée principale (Mosque Jamia), formant les trois pointes du triangle.

Selon certains comptes-rendus historiques, les remparts de la ville, Jugol en harari, sont censés avoir été édifiés au XIIe siècle. Selon d’autres sources, ils remonteraient à l’époque d’Emir Nur ibn al-Majid (1551-1568), désireux de protéger la ville contre la menace chrétienne. Les murs ont été construits suivant la topographie, enfermant également les sources d’eau. Les cinq portes historiques correspondaient aux routes principales vers la ville. À l’origine, cette dernière était elle-même divisée en cinq quartiers correspondant aux portes, mais cette division n’est plus en fonction.

Les installations commerciales étaient essentielles au fonctionnement et à la survie de la ville. La plupart des échoppes sont regroupées le long de la grand-rue de l’ouest au centre et dans les zones de marché : Andinnya mangel, la rue Amir Urga, Faras Magala et Gidir Magala. La porte du sud-ouest donne sur deux grandes zones de marché à l’extérieur de l’enceinte de la ville.

Harar Jugol, dotée d’une grande importance spirituelle, possède quantité d’édifices religieux. On y trouve actuellement 82 mosquées et 102 sanctuaires, répartis partout dans la vieille ville. Les plus anciennes mosquées remontent au Xe siècle. La mosquée harari traditionnelle est un bâtiment aux formes simples. On peut en distinguer trois types : le type traditionnel simple (une salle de prière et une cour), les cinq grandes mosquées (très similaires, mais avec deux fois plus de piliers) et les mosquées sanitaires (abritant quelques tombes). On trouve également plusieurs tombeaux de saints, constitués d’éléments naturels ou construits de la main de l’homme.

Harar Jugol compte trois types de maisons, dont la plus courante est la maison de ville traditionnelle. Une unité est appelée ge gar : elle se compose de trois salles au rez-de-chaussée, avec des aires de service dans la cour. Un groupe de plusieurs unités est appelé ge abud. Traditionnellement, ces ensembles servaient aux membres d’une même famille.
Aujourd'hui, des gens d'origine différente peuvent les partager. Le second type se nomme la maison indienne, construite par des marchands indiens qui s'installèrent à Harar après 1887. La plupart de ces maisons sont bâties dans la partie la plus élevée de la ville. Il s'agit de bâtiments rectangulaires simples, à deux étages. La véranda du premier, sur la façade avant, surplombe la rue ou la cour. Elles sont couvertes d'un toit et sont plus élevées que la moyenne. Une douzaine des plus importantes de ces maisons de marchands se trouvent au centre. Le troisième type, dit combiné ou mixte, regroupe des éléments des deux autres.

Histoire


Du fait de sa réputation, Harar attira l’intérêt des Égyptiens, qui l’occupèrent de 1875 à 1885. Après cela, en 1887, Harar fut conquis par Ménélik, roi d’Asmaadin et plus tard emprunter d’Éthiopie. À cette époque, la Grande Mosquée de Faras Magala fut détruite et remplacée par une église orthodoxe octogonale. Ménélik ouvrit également dans les remparts la sixième porte et créa une nouvelle rue, sur l’axe est-ouest. À la fin du XIXe siècle, un flux de marchands indiens s’installa, introduisant le type de la maison indienne et la version mixte de celle-ci.

De 1938 à 1942, l’Éthiopie fut occupée par les Italiens. Par la suite, du fait de divers problèmes dont une réforme agraire qui fit en fait diminuer la productivité de l’agriculture, l’Éthiopie et Harar avec elle connurent famine, guerre civile et déclin économique. Après la fin de la dictature en 1991, on constata une légère amélioration, jusqu’à la guerre avec l’Érythrée. Pour l’instant, Harar Jugol doit reconstruire son économie sur la base d’un développement durable.

Politique de gestion

Dispositions légales :

En 1974, le DERG (comité de coordination des forces armées) entreprit de nationaliser la terre, ce qui entraîna une nouvelle division administrative de la ville et de la région, et une modification du droit foncier applicable aux terres et aux lieux d’habitation. La zone agricole entourant Jugol et bon nombre de maisons traditionnelles tombèrent sous l’autorité de l’État fédéral. En 1994, presque 40 % des maisons étaient la propriété de l’État.


Structure de la gestion :


Un plan directeur de préservation et de présentation du patrimoine culturel en Éthiopie (UNESCO, F. Aalund, 1985) a défini dans les grandes lignes les besoins en conservation de Harar.

Ressources :

En termes de financement, les fonds sont essentiellement d’origine publique. Toutefois, il y a eu coopération entre les autorités locales, le Service de soutien du développement urbain et l’Organisation technique allemande, qui vise à améliorer la base financière. Ces fonds doivent être utilisés pour l’amélioration des installations du nouveau bureau de conservation du patrimoine.

Ces dernières années ont vu la mise en place d’une collaboration avec des universités françaises, pour réaliser un inventaire de Harar, en impliquant des architectes locaux dans les travaux de conservation. En 2003, le premier architecte s’est installé à Harar pour y ouvrir un cabinet.

Justification émanant de l’État partie (résumé)

Le site est proposé pour inscription sur la base des critères ii, iii, iv et v :

Harar exprime la durable influence d’une culture islamique originale dans le développement d’une ville et de son urbanisme typique. La création de bâtiments religieux, de mosquées et de tombeaux, ainsi que de maisons originales particulières à Harar, prouve une tradition culturelle harari toujours bien vivante, pratiquée et bien préservée par les habitants.

La ville offre un excellent exemple, très complet, de peuplement humain traditionnel illustrant une culture
islamique qui a joué un grand rôle dans l’histoire éthiopienne. La structure de la ville, avec son noyau central occupé par des édifices commerciaux et religieux, fait référence à la structure urbaine islamique traditionnelle et représente, avec la typologie particulière de ses demeures, un objet culturel d’une grande importance. C’est un exemple remarquable de peuplement humain où l’occupation du territoire constitue une culture à part entière, aujourd’hui vulnérable aux mutations démographiques contemporaines.

On dit de Harar qu’elle est la quatrième ville sainte de l’Islam, en partie parce que le royaume d’Éthiopie accueillit les adeptes du Prophète lorsqu’ils durent fuir l’Arabie, au début du VIIe siècle. Le grand nombre d’édifices religieux au sein de la ville historique en témoigne.

La ville se développa grâce aux échanges commerciaux, avec des produits transitant par le port de Zeila et transportés par des caravanes de chameaux.

Les Harari sont connus pour la qualité de leur artisanat : tissage, vannerie et reliure. Harar produisait des Corans manuscrits qui étaient ensuite diffusés dans les régions alentours.

Mais l’aspect le plus spectaculaire du patrimoine culturel réside très certainement dans la maison harari traditionnelle, dont la forme architecturale est typique, caractéristique et originale, différente de la disposition domestique que l’on trouve généralement dans les pays musulmans, quoiqu’elle rappelle l’architecture arabe de la côte. Leur style est unique en Éthiopie, et leur conception intérieure absolument exceptionnelle. Quand les Harari parlent de la « culture harari », ils font d’ailleurs référence à la beauté de leurs maisons, dont ils sont extrêmement fiers. À la fin du XIXe siècle, des marchands indiens construisirent de nouvelles demeures, dont les vérandas en bois définirent un autre paysage urbain et influencèrent la construction des maisons indiennes / harari. Leurs qualités architecturales et ornementales font désormais partie du patrimoine culturel harari. La ville est très bien préservée, et les bâtiments modernes venant endommager les typologies architecturales traditionnelles sont rares.

3. ÉVALUATION DE L’ICOMOS

Actions de l’ICOMOS


L’ICOMOS a également consulté son Comité scientifique international sur les villes et villages historiques.

L’État partie a été contacté pour obtenir de plus amples informations sur la zone tampon et l’engagement des autorités éthiopiennes vis-à-vis de la protection de Harar Jugol (tout particulièrement en ce qui concerne la révision de la Proclamation harari pour la préservation et la conservation du patrimoine culturel). L’État partie a répondu en envoyant des informations supplémentaires sur l’élargissement de la zone tampon.

Conservation

Historique de la conservation :

Ces dernières décennies, la ville historique de Harar Jugol a connu une période difficile, marquée par des guerres et la famine, la pauvreté, la nationalisation de propriétés privées sous la dictature (le régime du DERG) et une pression démographique croissante. L’état de conservation des édifices en a donc pâti.

État de conservation :

L’expert de l’ICOMOS a fait observer l’existence de changements progressifs affectant l’authenticité du tissu historique : les murs extérieurs des maisons sont enduits et les portes en bois sont remplacées par des portes en métal.

En revanche, le contexte environnemental de Jugol a été conservé, particulièrement à l’est de la ville fortifiée. On note cependant des problèmes alentours, les rives du fleuve servent actuellement de décharge publique.

Gestion :


Une étude systématique de la vieille ville a été réalisée, dans le cadre de deux initiatives indépendantes :

a) un projet subventionné par l’Union Européenne du Centre de recherche inter-universitaire pour le développement durable, l’établissement de cartes par GIS, quoique les données doivent toujours être transmises à Harar,

b) une étude d’une université française identifiant les caractéristiques physiques de la vieille ville (tout en préparant le dossier de proposition d’inscription pour la Liste du patrimoine mondial).

Le plan directeur actuel a été élaboré dans les années 1960, et il a depuis été révisé quatre fois à intervalles de 10 ans, la dernière fois en 1999. On prévoit qu’une révision future de ce plan englobe des propositions de développement pour les zones rurales situées au nord et à l’est de Harar Jugol, afin d’insuffler une vitalité nouvelle à la vieille ville. En dépit de ses bonnes intentions, ce projet pourrait aller à l’encontre de la création d’une zone tampon visant à préserver les relations étroites entre Jugol et les zones rurales.

On compte également trois grandes initiatives d’amélioration de l’infrastructure : alimentation en eau en canalisant de l’eau de Dirra Diwa (297 millions de birr), collecte et traitement des déchets (25 millions de birr) et construction d’une route en asphalté (4 millions de birr).

Les deux premiers projets sont très importants et répondraient à un besoin urgent. Le dernier projet concerne le nouveau développement envisagé à l’est de la ville.
historique. Celui-ci risque de briser l’intégrité traditionnelle du paysage culturel. Il est donc vital de préparer une étude d’impact avant toute décision. Il est également essentiel, pour la bonne gestion de la ville, de compléter un cadastre et de faire adopter par la municipalité une politique de logement et de repeuplement à long terme. La délivrance de certificats d’enregistrement aux propriétaires des maisons appartenant au patrimoine est une autre priorité, parallèlement à la formulation de directives de préservation et à l’adoption d’un plan de préservation.

La zone proposée pour inscription est clairement limitée par les remparts de Jugol. Cependant, la zone tampon est relativement petite en comparaison et ne semble pas suffisante pour protéger le paysage culturel. Il semble également qu’il n’existe pas de protection juridique formelle pour la zone tampon envisagée. La zone tampon devrait donc être révisée de façon à inclure un paysage rural plus vaste, allant jusqu’aux monts Ay Kokehe au sud. Les délimitations exactes devraient reposer sur une évaluation exhaustive des valeurs culturelles, architecturales et paysagères de Harar. Elles devraient former la base de la future politique de conservation et de la stratégie de gestion.

Analyse des risques :

Si la ville historique de Harar Jugol est relativement bien préservée, elle connaît certains problèmes liés au manque d’entretien et de réparation. L’expert de l’ICOMOS a observé divers risques concernant l’altération progressive du tissu de Harar Jugol, par exemple l’application d’un enduit sur des murs extérieurs jadis nus, le remplacement des portes d’origine, en bois, par d’autres en métal, la construction en matériaux non traditionnels, l’introduction des portes d’origine, en bois, par d’autres en métal, la construction en matériaux non traditionnels, l’introduction d’antennes de télévision, l’utilisation des lits des rivières comme décharges publiques, etc.

La région de Harar n’a connu que des développements relativement modestes ces dernières décennies, pour plusieurs raisons. Toutefois, de nouvelles perspectives font aujourd’hui leur apparition, et il est vital de réfléchir préalablement aux décisions à prendre, afin d’éviter l’altération du paysage culturel de Harar. Il est nécessaire d’examiner l’impact du développement proposé sur le mode de vie et l’environnement traditionnels. L’enjeu est d’assurer la qualité de vie des habitants, en respectant les valeurs traditionnelles sans pour autant sacrifier les installations modernes essentielles.

Authenticité et intégrité

Harar Jugol est un exemple rare de ville historique relativement bien préservée, qui a su aussi conserver ses traditions à ce jour. C’est l’une des villes saintes de l’Islam en Afrique, et la capitale d’une région minoritaire au cœur d’une Éthiopie par ailleurs chrétienne.

L’intégrité traditionnelle des zones urbaines et rurales explique en grande partie son importance et sa valeur traditionnelle. S’il y a eu quelques développements modernes vers l’ouest et le nord, la relation reste fondamentalement intacte des côtés est et sud-est.

Exception faite des changements survenus à la fin du XIXe siècle et au début du XXe siècle dans la ville fortifiée, comme le remplacement de la mosquée principale par une église orthodoxe et l’élargissement de la grand-rue menant à la porte ouest, la zone de Jugol a conservé ses demeures traditionnelles relativement intactes. On observe cependant des indications marquant l’apparition de certaines tendances qui altèrent les édifices traditionnels, tendances nécessitant un suivi attentif mais aussi la sensibilisation et la modification des comportements de la population.

Évaluation comparative


Les peuplements urbains contemporains le long de la côte dépendaient des installations portuaires et on peut dire sans risque de se tromper que Harar Jugol représente un peuplement urbain à l’intérieur des terres doté d’un caractère architectural et d’une organisation sociale qui lui sont propres, et que l’on ne peut comparer à aucune autre ville d’Afrique de l’Est. En tant que centre de commerce avec l’intérieur, ainsi que de centre de diffusion de l’Islam, la ville a exercé une influence historique très importante et représente, avec Axoum, Gondar et Lalibela, les principales étapes de l’histoire éthiopienne.

Valeur universelle exceptionnelle

Déclaration générale :

Harar Jugol s’est développé en tant que centre marchand entre la côte et les plateaux intérieurs, tout en servant de centre commercial pour les agriculteurs sédentaires alentours. La ville s’appuyait également sur l’agriculture, ce qui a donné naissance à d’étroits liens urbains-ruraux. Les connexions marchandes et les groupes de migrants ont contribué à la composition pluriethnique de la population, par le biais d’un réseau complexe d’échanges culturels entre des groupes ethniques comme les Oromo, les Amhara, les Argobbe, les Hamrari, les Gourage et les Somali. Le type de maison domestique harari et les nombreux sanctuaires, tombeaux et mosquées islamiques, donnent l’impression immédiate d’une ville islamique, caractérisée par un labyrinthe de ruelles étroites et l’aspect extérieur imposant des maisons. Deux questions sont d’une importance toute particulière :

a) l’organisation sociale des communautés par l’administration Afocha et Kebele ;

b) les étroits liens urbains-ruraux, qui sont également significatifs dans la langue harari, par la référence aux gæau et aux gaffa (signifiant « gens de la ville », « jardins des gens de la ville » et « terres en jachère en dehors de la ville »).
Évaluation des critères :

Harar Jugol exprime l’influence durable d’une culture islamique originale sur la morphologie urbaine et son évolution. C’est un exemple exceptionnel de peuplement urbain traditionnel illustrant une culture significative et toujours vivante. Sa structure, avec ses bâtiments religieux et commerciaux et la typologie originale de ses demeures, renvoie aussi à la culture islamique.

Enfin, Harar Jugol, quatrième ville sainte de l’Islam, est très bien préservée, en dépit des mutations démographiques contemporaines. Le bien est proposé pour inscription par l’État partie sur la base des critères ii, iii, iv et v.

Toutefois, les critères iii et iv ne sont pas convaincants pour Harar Jugol.

Très certainement, cette ville historique, correspondant à la catégorie décrite au paragraphe 29 des Orientations devant guider la mise en œuvre de la Convention sur le patrimoine mondial, est un éminent témoignage d’une tradition culturelle, dans le cas présent la culture islamique. Mais elle n’est pas un témoignage unique ou exceptionnel par rapport à la ville historique de Zabid, au Yémen (inscrite sur la Liste du patrimoine mondial en 1993, sur la base des critères ii, iv et vi) et à la vieille ville de Lamu, au Kenya (inscrite sur la Liste du patrimoine mondial en 2001, sur la base des critères ii, iv et vi).

Quoique l’organisation spatiale de Harar Jugol, avec ses types remarquables de demeures, soit caractéristique d’importantes périodes de l’histoire de l’humanité, il est très difficile d’argumenter le critère iv. En fait, on peut trouver ce même type de bâtiment dans plusieurs autres villes et peuplements historiques d’Afrique de l’Est, ainsi que dans les régions arabes.

4. RECOMMANDATIONS DE L’ICOMOS

Recommandations pour le futur

Considérant que la zone tampon ne couvre pas la zone du côté est du cœur de la zone, on recommande de l’étendre pour une meilleure protection.

L’État partie a fourni des informations complémentaires sur l’élargissement de la zone tampon à l’est de la ville afin de garantir une plus grande protection mais il n’a pas fourni de plan détaillé et n’a pas expliqué comment la zone tampon serait utilisée pour protéger la zone proposée pour inscription.

Il subsiste la nécessité de réviser le plan directeur afin qu’un plan à court et moyen termes soit adopté sur la façon dont la ville pourrait se développer tout en respectant la nécessité de conserver et de préserver le patrimoine.

Recommandation concernant l’inscription

L’ICOMOS recommande que le Comité du patrimoine mondial adopte le projet de décision suivant :

Le Comité du patrimoine mondial,

1. Ayant examiné le document WHC-05/29.COM/8B,

2. Diffère l’examen de la proposition d’inscription sur la Liste du patrimoine mondial afin de permettre à l’État partie de fournir des informations supplémentaires sur :

- La révision du plan directeur qui devrait prendre en compte le projet de construction de la route et le développement de nouveaux logements afin de s’assurer que la conservation et la préservation sont complètement intégrées à l’urbanisme ;

- Les niveaux de protection de la zone proposée pour inscription ;

- Les contrôles, les niveaux de protection et la délimitation de la zone tampon élargie proposée.

- Un système de gestion défini ou des mécanismes de gestion qui permettent à la ville de se développer de façon durable tout en respectant sa valeur universelle exceptionnelle.

ICOMOS, avril 2005
Plan révisé indiquant la délimitation du bien proposé pour inscription
Tombeau de l'Emir Nur

Maison Indienne
Harar Jugol (Ethiopia)

No 1189 rev

1. BASIC DATA

State Party: Ethiopia

Name of property: Harar Jugol, the Fortified Historical Town

Location: Harari Region

Date received by the World Heritage Centre: 29 January 2004

Included in the Tentative List: 25 April 2001

International Assistance from the World Heritage Fund for preparing the nomination: 14 August 2003 (for the preparation of the original nomination document). Further assistance was provided by the French Authorities for the preparation of the revised nomination document.

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a group of buildings. In terms of the Annex 3 (15, ii, b) of the Operational Guidelines for the implementation of the World Heritage Convention (2 February 2005), this is a historic town which has evolved along characteristic lines and has preserved, sometimes in the midst of exceptional natural surroundings, spatial arrangements and structures that are typical of the successive stages in their history.

Brief description:

Located in the eastern part of the country on a hilltop at the height of 1885m, the fortified historic town of Harar Jugol is the capital city of the administrative region of Harari in Ethiopia. There are deep gorges on this plateau of a mountain chain surrounded by deserts and savannah. The nominated core zone consists of the entire fortified historic town. The area is a rounded area elongated towards the west. The maximum east-west dimension reaches over 1km, and in the north-south dimension ca. 700m. The buffer zone surrounds the core zone to a variable extent. In modern times, the town has developed especially towards the east from the walled city.

2. ACTIONS

Background:

At the 29th session the World Heritage Committee (Decision 29 COM 8B.21) referred back to the State Party of Ethiopia the examination of the nomination of Harar Jugol to the World Heritage List on the basis of cultural values ii, iv and v to allow the State Party to supply further detailed information on:

a) the Revision of the Master Plan to include consideration of the proposed ring road and the development of new housing in order to ensure that conservation and preservation are fully integrated into town planning;

b) the levels of protection for the nominated area;

c) the controls, levels of protection and zoning for the proposed enlarged buffer zone;

d) a defined management system or management processes to allow the city to develop in a sustainable way with respect to its outstanding universal value;

e) the archaeological context of the property;

f) the justification of the possible application of criterion iv [in order to further demonstrate the uniqueness of the Harari house type] as well as ii and v; and

g) the impact study of the infrastructure projects;

The State Party submitted complementary information on 30 January 2006.

Date of the Technical Evaluation Mission: 1-8 November 2004

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Towns and Villages and on Vernacular Architecture.


Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The historic town of Harar Jugol is located in the southern part of Ethiopia at the extreme North of the basin of the river Wabi Shebele. The core zone (48ha) of the nominated property consists of the entire historic walled city of Jugol. The buffer zone forms a protection zone extending ca 800m to the south and 1700m to the east, while on the west side it is narrow being confined with the new town of Harar.

Harar Jugol is the fourth of the sacred towns of Islam, and it is the center of an Islamic region within the otherwise Christian Ethiopia. The Harari people speak a Semitic language related to Arabic. Harar Jugol has also been a powerful trading center. The historic town consists of a traditionally functioning community, forming a complex social-environmental whole, where each element has its symbolic and/or practical significance. The town is the center of an agricultural area, and has been interdependent with it until recently. The name ‘Jugol’ refers to the defense wall as well as to the fortified town area. The inhabitants also refer to the town as ‘ge’. The surrounding agricultural area is called ‘ge-fage’, and the fallow land outside is ‘gaffa’, where there are a series of small villages.

The social organization of the town is managed using two separate traditional systems which are complementary:

a) The afocha are neighborhood associations formed by men and women separately, each with its organizational
structure, which are involved in social activities, such as weddings and funerals,
b) Furthermore, the jugol is divided into seven kebele divisions responsible for all administrative functions.
The historic city is surrounded by a fortification wall, which has six gates, including the recent Harar gate, from where the main streets lead to the centre. The principal public functions are concentrated in the central public area, which forms a triangle. The main street from the west, Amir Urga, enlarged by the Italian administration in 1936, leads to Ferez Magala (Horse Market) with the Municipal Hall and Orthodox Church. To the south-east of this square there is Gider Magala (central market), and to the east the main mosque (Mosque Jamia), forming the three points of the triangle.

According to some historical accounts, the city walls, Jugol in Harari language, are supposed to have been built in the 13th century. Other sources date the walls to the time of Emir Nur ibn al-Majid (1551-68), who wanted to protect the city against the Christian threat. The walls were built according to the topography, enclosing also water sources. The five historic gates corresponded to the main roads to the town. Originally, the city was also divided into five neighborhoods corresponding to the gates, but this division is not functional anymore.

Commercial facilities were essential to the functioning and survival of the town. Most of the shops are grouped along the main street from the west to the centre and in relation to the market areas: Andimmaya manget, Amir Urga Street, Faras Magala and Gidir Magala. The south-west gate opens to two large market areas outside the city wall.

Harar Jugol, having an important spiritual significance has a large number of religious buildings. There are currently 82 mosques and 102 shrines, which are distributed in all parts of the old town. The oldest mosques date from the 10th century. The traditional Harari mosque is a building. With simple forms, one can distinguish three types: the basic traditional type (consisting of a prayer room and courtyard), the five old grand mosques (which are very similar, but with twice as many pillars), and the sanctuary mosques (with some tombs). There are also a number of tombs of saints, either consisting of natural elements or being manmade.

There are three types of houses in Harar Jugol. The most common is the traditional townhouse. One such unit is called ge gar, which consists of three rooms on the ground floor with service areas in the courtyard. A group of several units is called ge abad. Traditionally, such compounds were used by members of the same family. Today people of different origins may share them. The second type is called the Indian House, built by Indian merchants who came to Harar after 1887. Most of these houses are built on the highest point of the city. They are simple rectangular buildings with two stories. The first floor veranda of the main façade overlooks the street or the courtyard. They are covered with a roof and are higher than the average. There are about a dozen of the most important of these merchant houses in the centre. The third type is called the combined or mixed type, which brings together elements from the other two.

History

The origins of Harar are obscure, and the main source of information is oral tradition. There is a myth, according to which, in July 1256, there arrived from the Arab Peninsula 405 sheikhs who chose this site to found the city. Some sources indicate that Harar came into being around the 10th century or even earlier. Islam was introduced to Ethiopia in the 9th century. Three mosques of Harar have been dated to the 10th century (Aw Mansur and Garad Muhammad Abogh in Jugol, and Aw Machad Mosque outside). Between 1277 and 1285, a neighboring lord created a coalition of five Muslim principalities. From that time on, the trade was in the hands of the Muslims, and Harar became a principal trading post.

In the 16th century, Harar was established in its present urban form and from 1520 to 1568 it was the capital of the Harari Kingdom. From the second half of the 16th century until the 19th century, Harar was noted as a centre of trade and Islamic learning in the Horn of Africa. In the 17th century it became an independent emirate. Nevertheless, this was also a period of decline, and the population fell from some 50,000 to ca. 12,000.

Due to its fame, Harar attracted the interest of the Egyptians, who occupied it from 1875 to 1885. Following this, in 1887, Harar was conquered by Menelik, the king of Asmaadin and later Emperor of Ethiopia. At this time, the Great Mosque at Faras Magala was destroyed and replaced by an octagonal Orthodox church. Menelik also opened the sixth gate and cut through a new street in the east-west direction. At the end of the 19th century, there was immigration of Indian merchants, who introduced the Indian house type and the combined version.

From 1938 to 1942, Ethiopia was occupied by the Italians. In the subsequent period, due to various problems, Ethiopia and with it also Harar have been subject to famine, civil war, and economic decline, including for example land reform, which in the long term decreased productivity of agriculture. After the end of the dictatorship in 1991, there was a slight improvement until the war with Eritrea. At the moment, Harar Jugol needs to rebuild its economy on the basis of sustainable development.

Protection and Management

Legal provision:

In 1974, the DERG (The coordinating Committee of the armed forces) undertook to nationalize the land. This led to a new administrative division of the town and the region and to a change in the property law concerning land and dwelling places. The agricultural area surrounding Jugol as well as a large number of traditional houses came under the authority of the federal State. In 1994, almost 40% of the houses were the property of the State.

Harar has been officially registered as an Ethiopian national heritage since 1974. The legal instruments which protect Jugol include: “Heritage Conservation Draft Proclamation of Harari People National Regional State” (January 2000), "The Establishment of Harar Heritage Conservation Office", (proclamation No 21/1992), and
"Research and Conservation of Cultural Heritage" (proclamation No 209/2000).

Management structure:

The general management control and authority to ratify decrees and laws is with the Harari Council. The Centre for Research and Conservation of Cultural Heritage (ARCCH) was established in 1976. It is responsible for the inventory, the definition of conservation policies, support for restoration work, and decisions about grants and permits. The local authority and the Kebele act as administrative offices in the process.

A Master Plan for the Preservation and Presentation of Cultural Heritage in Ethiopia (UNESCO, F. Aalund, 1985) provided an outline of preservation needs in Harar. This is integrated by a restoration and training project prepared the Authority for Research and Conservation of Cultural Heritage, Addis Ababa (2001), and the support of AEPAUMED, Paris 2003-2006.

Following the recommendation of the World Heritage Committee in 2005, the State Party has taken the following actions:

A contract was signed in December 2005 between the local authorities (Harari National Regional State) and the Federal Urban Planning Institute (FUPI) for the preparation of the revised urban master plan to be completed within 2006. The work is expected to be carried out in collaboration with the French Ethiopian Cooperation Programme and the Jugol Heritage Conservation Office (J.H.C.O.).

The project for an asphalted ring road around the old town has been cancelled in December 2005. At the same time, the buffer zone has been extended to cover the landscape area on the east side of the historic town. In the buffer zone, only agricultural activities will be allowed. New constructions can only consist of simple barracks in earth and wood for agricultural use. All waste will be removed from this area, and waste disposal areas will be strictly controlled.

J.H.C.O. will identify four levels of protection: principal monuments, important historic buildings, contextual urban fabric, and ‘out-of-context buildings’. The last category contains buildings of no architectural, urban or typological interest; these can be replaced in agreement with J.H.C.O. This office will work as a flexible link between the Regional Government and the representatives of the administrative and social structure of Jugol.

The office will be responsible for the elaboration of a project for the safeguarding of the cultural heritage and a project for the enhancement and sustainable development of the city of Harar. These two projects will run parallel and mutually reinforce each other.

A new archaeological survey of Harar was conducted in December 2005.

Resources:

The main source of funding comes from the government. However, there has been cooperation between the local authority, the Urban Development Support Service, and the German Technical Organization, which is aiming at improving the financial base. These funds are expected to be used for the improvement of the facilities of the new Heritage Conservation Office.

In recent years, there has been collaboration with French universities to carry out an inventory of Harar involving local architects in the conservation work. In 2003, the first architect settled in Harar to open a practice there.

Justification of the Outstanding Universal Value by the State Party (summary)

The property is nominated on the basis of criteria ii, iii, iv and v.

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

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

Harar is said to be the fourth holy city of Islam, partly based on the fact that the Ethiopian kingdom welcomed the Prophet’s followers when they had to escape from Arabia in the beginning of the 7th century. The great number of religious buildings within the historic town demonstrates this.

The city developed as a major centre of commercial products which were transported from and to Ethiopia via the port of Zeila by camel caravans.

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

The most spectacular part of the cultural Heritage is certainly the traditional Harari house, whose architectural form is typical, specific and original, different from the domestic layout usually known in Muslim countries, although reminiscent of the coastal Arab architecture. Their style is unique in Ethiopia and their interior design quite exceptional. When Harari people mention the “Harari culture” they actually refer to the beauty of their houses, which they are very proud of. At the end of the 19th century Indian merchants built new houses whose wooden verandas defined a different urban landscape and influenced the construction of Indian/Harari houses. Their architectural and ornamental qualities are now part of the Harari cultural heritage. The city is very well preserved, and few modern buildings have damaged the traditional architectural typologies.
4. EVALUATION

Conservation

Conservation history:

In recent decades, the historic town of Harar Jugol has been subject to a problematic period marked by wars and famine, poverty, nationalization of private property during the dictatorship (the DERG regime), and growing popular pressure. As a result of this, the state of conservation of the buildings has suffered.

State of conservation:

The ICOMOS expert has indicated that there are gradual changes that are affecting the authenticity of the historic fabric, such as plastering the houses and changing doors from wood to metal.

The environmental context of Jugol has been retained particularly on the eastern side of the fortified city. There are however problems in the surrounding area, where the riverbanks are currently used as public dumping grounds.

Protection and Management:

Following the recommendation by the World Heritage Committee at its 29th session in 2005, the State Party has responded actively involving a team of French experts. A contract has been signed for the revision of the urban Master Plan taking into account the protection and conservation of the historic town with its surroundings, to be completed by the end of 2006. The duly protected buffer zone has been extended to include the whole agricultural landscape to the east of the walled city. The earlier ring road project has been abolished. It is noted that the new town developed on the west side in the 1930s. Here the buffer zone is relatively narrow, but this part of the territory is however under planning control based on the urban Master Plan, which can be taken as a reasonable guarantee for the protection.

The Jugol Heritage Conservation Office (JHCO), established in 2003, has been allocated the coordinating role in the management system involving relevant local authorities and central government offices. An action plan has been prepared for the conservation management of the historic town. An archaeological survey of the context of the historic town has been carried out in 2005. There are three infrastructure projects related to renovation of the sewage system (to be completed in 2007), a new water supply requiring a pipeline of 75km, and the establishment of an appropriate solid waste management system. The projects will be managed in coordination with JHCO.

Risk analysis:

While the historic town of Harar Jugol is relatively well preserved, it has various problems related to lack of maintenance and repair. The ICOMOS expert has observed various risks regarding the gradual alteration of the building fabric of Harar Jugol, e.g. plastering of external walls that used to be bare, replacing original wooden doors in metal, building in nontraditional materials, introduction of TV aerials, dumping waste in river beds, etc.

The development of the Harar region has been modest in recent decades due to a number of reasons. However, new perspectives are now being presented, and it is vital to anticipate any decisions so as to avoid any negative impact on the cultural landscape of Harar. It is necessary to examine the impact of proposed development on the traditional way of life and the traditional environment. The challenge is to provide a quality of life to the inhabitants that respects traditional values without sacrificing the essentials of modern facilities.

The strategic decisions taken by the authority Harari authorities in 2005, however, are expected to contribute to counteract and mitigate the above problems over the coming years.

ICOMOS considers that the actions taken by the State Party have adequately responded to the recommendations by the World Heritage Committee, and are expected to contribute to the sustainability of the conservation and development of the historic town.

Authenticity and integrity

Authenticity:

Harar Jugol is a rare example of a relatively well-preserved historic town which has also retained its traditions till the present day. It is one of the holy towns of Islam in Africa, as well as the capital of a minority region within the otherwise Christian Ethiopia.

Integrity:

The traditional integrity of the urban and rural areas is an important part of its significance and traditional value. While there has been some modern development towards the west and the north, the essential relationship has remained intact on the eastern and south-eastern sides.

Except for the changes which took place in the late 19th and early 20th centuries in the walled city, such as the replacement of the principal mosque with an Orthodox church and the enlargement of the main street leading to the west gate, the area of Jugol has kept its traditional housing reasonably intact. There are however indications of emerging trends for alteration in the traditional buildings, which need careful monitoring; there is also a need for awareness raising, and the development of pro-preservation attitudes amongst the population.

Comparative evaluation

Most of the old Islamic towns of East Africa are located on the coast line. In this regard Harar is an exception. It has been considered the only inland city worthy of the title in East Africa between the Ethiopian city of Gondar North of Lake Tana and the Arab city of Zanzibar on the East African coast before the rise of Addis Ababa and Nairobi.

Referring to the new information provided by the revised nomination and taking into account that contemporary urban settlements along the coast were dependent on harbor facilities, ICOMOS considers that Harar Jugol represents an inland urban settlement with a distinct architectural character and social organization, which cannot be compared to any other town in East Africa. As the commercial centre of trade with the interior, as well as a centre for the propagation of Islam, the town has exercised tremendous historic influence and represents -
the comparative study provided by the revised nomination stresses the specificity of the Harar Jugol house, demonstrating that it differs from the general Arab typology that can be found in cities in North Africa or on the eastern coast. The Harari type has similarities with the typology found in the city of Zabid, Yemen. Nevertheless, the Harari house is considered to have developed from Argoba house, which developed distinguished by the complex set of spaces (namely: Ge Gar, Qeh Aftar, Kirtat, Dera) and mosaic platforms, representing specific social and family functions, which make Harari unique. In fact, the comparative study demonstrates that the Harari house type is deeply rooted in Africa and developed especially in southern Ethiopia. ICOMOS considers that this interpretation is valid, and that it does provide a specific quality to Harar Jugol, which justifies the inscription on the basis of criterion iv.

**Outstanding universal value**

**General statement:**

Harar Jugol developed as a trading post between the coast and the interior highland as well as serving as a commercial centre for the surrounding sedentary agricultural populations. The town also relied on farming, which gave rise to close urban-rural linkages. The trade connections and migrating groups have contributed to the multiethnic composition of the population through a complex network of cultural interchange by such ethnic groups as the Oromo, Amhara, Argobbe, Hamarri, Gourage and Somali. The Harari domestic house type and the numerous Islamic shrines, tombs and mosques give the immediate impression of an Islamic town characterized by a maze of narrow alleyways and the forbidding external appearance of the houses. Of particular significance are two issues:

a) the social organization of the communities through the Afocha and the Kebele administration,

b) the close urban-rural linkages, which are also significant in the Harari language by the reference to ge-usu and gaffa (meaning 'people of the town', 'gardens of the town people' and 'fallow land further away from town').

Harar Jugol is considered to be of outstanding universal value having also exceptionally well preserved its social and physical inheritance.

**Evaluation of criteria:**

The property is nominated on the basis of criteria ii, iii, iv and v. Complementary information has been provided by the State Party in January 2006 for the justification.

**Criterion ii:** Harar Jugol exhibits an important interchange of values of original Islamic culture. Such influences have continued from the Middle Ages till today, and are expressed in the social and cultural development of the city enclosed within the otherwise Christian region. Such influences have been merged with traditions that relate to the inland of Africa and particularly to southern Ethiopia, giving a particular characteristic form to its architecture and urban plan. ICOMOS considers that the property meets this criterion.

**Criterion iii:** Harar Jugol bears exceptional testimony to cultural traditions related to Islamic and African roots. It is considered “the fourth holy city” of Islam, having been founded by a holy missionary from the Arabic Peninsula. Though a trading place and thus a melting pot of various influences, Harar has been in relative isolation in its region, contributing to a cultural specificity, expressed in its characteristic community structure and traditions, which are still alive. ICOMOS considers that the property meets this criterion.

**Criterion iv:** Harar Jugol is an outstanding example of a type of architectural and urban ensemble which illustrates the impact of African and Islamic traditions on the development of specific building types. The building types and the entire urban layout reflect these traditions, which give a particular character and even uniqueness to Harar Jugol. ICOMOS considers that the property meets this criterion.

**Criterion v:** Harar Jugol with its surrounding landscape is an outstanding example of a traditional human settlement, representative of cultural interaction with the environment. The town developed from the 8th century, first as a group of villages, forming a common defensive system under obedience to the saint Aw Abadir. Due to the fertile soil and abundant water, and through the fusion of the villages, Harar Jugol gradually developed into a city, which was fortified. The social and spatial structure (afocha) and the language of the people all reflect a particular and even unique relationship that there developed with the environment. The territory was articulated into five sectors, reflected in circular dynamics in the urban structure and its relationship with the surrounding landscape. The innermost circle is at the centre of the city. Even though the city has been subject to modern development towards the west, the eastern part of the surrounding landscape has retained its integrity. The cultural and physical relationships with the territory have thus survived till today, but they have become vulnerable to irreversible change under the impact of modern globalizing world. ICOMOS considers that the property meets this criterion.

**5. RECOMMENDATIONS**

**Recommendation with respect to inscription**

ICOMOS recommends that Harar Jugol, the Fortified Historical Town, Ethiopia, be inscribed on the World Heritage List on the basis of criteria ii, iii, iv and v.

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

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

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

Criterion v: Harar Jugol with its surrounding landscape is an outstanding example of a traditional human settlement, representative of cultural interaction with the environment. The social and spatial structure (afocha) and the language of the people all reflect a particular and even unique relationship that there developed with the environment. The cultural and physical relationships with the territory have survived till today, but they are also vulnerable to irreversible change under the impact of modern globalizing world.

ICOMOS recommends that the name of the nominated property be changed into: “Harar Jugol, the fortified historic town”.

ICOMOS also requests the State Party to inform the World Heritage Committee at its next session on the completion of the Urban Master Plan revision.
Map showing the revised boundaries of the nominated property
1. IDENTIFICATION

État partie : Éthiopie
Bien proposé : Harar Jugol, la ville historique fortifiée
Lieu : Région de Harari
Date de réception par le Centre du patrimoine mondial : 29 janvier 2004
Inclus dans la liste indicative : 25 avril 2001


Catégorie de bien :

En termes de catégories de biens culturels, telles qu’elles sont définies à l’article premier de la Convention du Patrimoine mondial de 1972, il s’agit d’un ensemble. Aux termes des Orientations devant guider la mise en œuvre de la Convention sur le patrimoine mondial (2 février 2005), Annexe 3 (15, ii, b), il s’agit d’une ville historique à caractère évolutif exemplaire ayant conservé, parfois dans le cadre d’un site naturel exceptionnel, une organisation de l’espace et des structures caractéristiques des phases successives de son histoire.

Brève description :

Située à l’est du pays, au sommet d’une colline de 1885 m d’altitude, la ville historique fortifiée de Harar Jugol est la capitale de la région administrative de Harari, en Éthiopie. On trouve sur ce plateau de chaîne montagneuse, encerclé par le désert et la savane, de profondes gorges. La zone proposée pour inscription se compose de l’ensemble de la ville historique fortifiée. La zone est de forme arrondie, s’allongeant vers l’ouest. L’axe est-ouest, à sa longueur maximum, fait plus de 1 km, et l’axe nord-sud 700 m environ. La zone tampon entoure la zone proposée pour inscription, avec un rayon variable. Dans les temps modernes, la ville s’est plus particulièrement développée vers l’est depuis la ville fortifiée.

2. ACTIONS

Antécédents : À sa 29e session, le Comité du patrimoine mondial (Décision 29 COM 8B.21) a décidé de renvoyer à l’État partie l’examen de la proposition d’inscription de Harar Jugol sur la Liste du patrimoine mondial sur la base des critères culturels ii, iv et v afin de lui permettre de fournir des informations complémentaires détaillées sur :

a) la révision du plan directeur qui devrait prendre en compte le projet de construction de la route et le développement de nouveaux logements afin de s’assurer que la conservation et la préservation sont complètement intégrées à l’urbanisme ;

b) les niveaux de protection de la zone proposée pour inscription ;

c) les contrôles, les niveaux de protection et la délimitation de la zone tampon élargie proposée ;

d) un système de gestion défini ou des mécanismes de gestion qui permettent à la ville de se développer de façon durable tout en respectant sa valeur universelle exceptionnelle ;

e) des informations archéologiques sur le bien ;

f) la justification d’une éventuelle application des critères iv (afin de mieux illustrer le caractère unique du type de maison Harari) et v ; et

g) l’étude d’impact des projets d’infrastructure ;

L’État partie a envoyé des informations complémentaires le 30 janvier 2006.

Date de la mission d’évaluation technique : 1-8 novembre 2004

Dates de demande d’information complémentaire et d’envoi par l’État partie : Aucune

Consultations : L’ICOMOS a consulté ses Comités scientifiques internationaux sur les villes et villages historiques et sur l’architecture vernaculaire.


Date d’approbation de l’évaluation par l’ICOMOS : 10 avril 2006

3. LE BIEN

Description

La ville historique de Harar Jugol est située dans la partie sud de l’Éthiopie, à l’extrême nord du bassin de la rivière Wabi Shebele. La zone principale (48 ha) du bien proposé pour inscription comprend la totalité de la ville fortifiée de Jugol. La zone tampon constitue une zone de protection s’étendant sur environ 800 m au sud et 1700 m à l’est tandis qu’à l’ouest cette zone de protection est réduite à une bande étroite limitée par la nouvelle ville de Harar.

Harar Jugol est la quatrième des villes saintes de l’Islam, et constitue le centre d’une région islamique, au sein d’une
Éthiopie par ailleurs chrétienne. Les Harar parlent une langue sémitique apparentée à l’arabe. Harar Jugol a également été un puissant centre marchand. La ville historique comprend une communauté traditionnelle vivante, formant un ensemble socio-environnemental complexe, où chaque élément a sa signification symbolique et/ou pratique. La ville est au cœur d’une zone agricole, avec laquelle elle entretient jusqu’à il y a peu des relations d’interdépendance. Le nom Jugol fait référence au mur de défense, ainsi qu’à la zone de la ville agricole. Les habitants appellent également la ville « ge ». La zone agricole avoisinante est appelée « ge-fage », et les terres en jachère alentours « gaffa » ; plusieurs petits villages y sont installés.

L’organisation sociale de la ville est gérée par deux systèmes traditionnels, distincts mais complémentaires :

a) Les *afocha* sont des associations de quartier, formées d’hommes et de femmes, en comités séparés dotés chacun de leur propre structure et de leur propre organisation, et qui prennent part aux activités sociales comme les mariages et les funérailles.

b) En outre, le *jugol* se divise en sept divisions *kebele* responsables de toutes les fonctions administratives.

La ville historique est entourée de remparts dotés de six portes, dont la récente porte de Harar. De ces portes partent les rues principales qui conduisent jusqu’au centre. Les principales fonctions publiques sont concentrées dans la zone publique centrale, qui forme un triangle. La rue principale venue de l’ouest, *Amir Urga*, élargie par l’administration italienne en 1936, conduit à *Ferez Magala* (le marché aux chevaux), à la salle municipale et à l’église orthodoxe. Au sud-est de cette place se trouve *Gider Magala* (le marché central), et à l’est la mosquée principale (*Mosque Jamia*), formant les trois pointes du triangle.


Du fait de sa réputation, Harar attira l’intérêt des Égyptiens, qui l’occupèrent de 1875 à 1885. Après cela, en 1887, Harar fut conquis par Ménélik, roi d’Asmaad et plus tard empereur d’Éthiopie. À cette époque, la Grande Mosquée de Faras Magala fut détruite et remplacée par une église orthodoxe octogonale. Ménélik ouvrit également dans les remparts la sixième porte et créa une nouvelle rue, sur l’axe est-ouest. À la fin du XIXe siècle, un flux de marchands indiens s’installa, introduisant le type de la maison indienne et la version mixte de celle-ci.

De 1938 à 1942, l’Éthiopie fut occupée par les Italiens. Par la suite, du fait de divers problèmes dont une réforme agraire qui fit en fait diminuer la productivité de l’agriculture, l’Éthiopie et Harar avec elle connurent famine, guerre civile et déclin économique. Après la fin de la dictature en 1991, on constata une légère amélioration, jusqu’à la guerre avec l’Érythrée. Pour l’instant, Harar...
Jugol doit reconstruire son économie sur la base d’un développement durable.

**Protection et gestion**

**Dispositions légales :**

En 1974, le DERG (comité de coordination des forces armées) entreprit de nationaliser la terre, ce qui entraîna une nouvelle division administrative de la ville et de la région, et une modification du droit foncier applicable aux terres et aux lieux d’habitation. La zone agricole entourant Jugol et bon nombre de maisons traditionnelles tombèrent sous l’autorité de l’État fédéral. En 1994, presque 40 % des maisons étaient la propriété de l’État.


**Structure de la gestion :**


Suivant les recommandations du Comité du patrimoine mondial en 2005, l’État partie a pris les mesures suivantes :

Un contrat a été signé en décembre 2005 entre les autorités locales (gouvernement régional national Harari) et l’Institut fédéral d’urbanisme (FUPI) pour la préparation du plan directeur d’urbanisme révisé qui doit être achevé en 2006. Les travaux doivent être menés en collaboration avec le Programme de coopération franco-éthiopien et le bureau de conservation du patrimoine de Jugol (JHCO).

Le projet de construction de la route en asphalté autour de la vieille ville a été abandonné en décembre 2005. Simultanément, la zone tampon a été étendue pour inclure la zone paysagère située à l’est de la ville historique. Dans la zone tampon, seules les activités agricoles seront autorisées. Les nouvelles constructions ne pourront être que de petits édifices en bois ou en terre à usage agricole.

La zone sera nettoyée de tous les détritus et les décharges seront strictement contrôlées.

Le bureau de conservation du patrimoine (JHCO) contrôlera quatre niveaux de protection : les monuments principaux, les bâtiments historiques importants, le tissu urbain contextuel et les « bâtiments hors contexte ». Les bâtiments de cette dernière catégorie ne présentent aucun intérêt architectural, urbain ou typologique et peuvent donc être remplacés avec l’accord du bureau de conservation du patrimoine.

Ce bureau fonctionnera en lien avec le gouvernement régional et les représentants de l’administration et de la structure sociale de Jugol.

Ce bureau sera responsable de l’élaboration d’un projet pour la sauvegarde du patrimoine culturel et d’un autre projet pour la mise en valeur et le développement durable de la ville de Harar. Ces deux projets seront menés conjointement et se renforceront l’un l’autre.

Une nouvelle étude archéologique de Harar a été menée en décembre 2005.

**Ressources :**

En termes de financement, les fonds sont essentiellement d’origine publique. Toutefois, il y a eu coopération entre les autorités locales, le Service de soutien du développement urbain et l’Organisation technique allemande, qui vise à améliorer la base financière. Ces fonds doivent être utilisés pour l’amélioration des installations du nouveau bureau de conservation du patrimoine.

Ces dernières années ont vu la mise en place d’une collaboration avec des universités françaises, pour réaliser un inventaire de Harar, en impliquant des architectes locaux dans les travaux de conservation. En 2003, le premier architecte s’est installé à Harar pour y ouvrir un cabinet.

**Justification de la valeur universelle émanant de l’État partie (résumé)**

Le site est proposé pour inscription sur la base des critères ii, iii, iv et v :

Harar exprime la durable influence d’une culture islamique originale dans le développement d’une ville et de son urbanisme typique. La création de bâtiments religieux, de mosquées et de tombeaux, ainsi que de maisons originales particulières à Harar, prouve une tradition culturelle harari toujours bien vivante, pratiquée et bien préservée par les habitants.

La ville offre un excellent exemple, très complet, de peuplement humain traditionnel illustrant une culture islamique qui a joué un grand rôle dans l’histoire éthiopienne. La structure de la ville, avec son noyau central occupé par des édifices commerciaux et religieux, fait référence à la structure urbaine islamique traditionnelle et représente, avec la typologie particulière de ses demeures, un objet culturel d’une grande importance. C’est un exemple remarquable de peuplement humain où
l’occupation du territoire constitue une culture à part entière, aujourd’hui vulnérable aux mutations démographiques contemporaines.

On dit de Harar qu’elle est la quatrième ville sainte de l’Islam, en partie parce que le royaume d’Éthiopie accueillit les adeptes du Prophète lorsqu’ils durent fuir l’Arabie, au début du VIIe siècle. Le grand nombre d’édifices religieux au sein de la ville historique en témoigne.

La ville se développa grâce aux échanges commerciaux, avec des produits transitant par le port de Zeila et transportés par des caravanes de chameaux.

Les Harari sont connus pour la qualité de leur artisanat : tissage, vannerie et reliure. Harar produisait des Corans manuscrits qui étaient ensuite diffusés dans les régions alentours.

Mais l’aspect le plus spectaculaire du patrimoine culturel réside très certainement dans la maison harari traditionnelle, dont la forme architecturale est typique, caractéristique et originale, différente de la disposition domestique que l’on trouve généralement dans les pays musulmans, quoiqu’elle rappelle l’architecture arabe de la côte. Leur style est unique en Éthiopie, et leur conception intérieure absolument exceptionnelle. Quand les Harari parlent de la « culture harari », ils font d’ailleurs référence à la beauté de leurs maisons, dont ils sont extrêmement fiers. À la fin du XIXe siècle, des marchands indiens construisirent de nouvelles demeures, dont les vérandas en bois définirent un autre paysage urbain et influencèrent la construction des maisons indiennes / harari. Leurs qualités architecturales et ornementales font désormais partie du patrimoine culturel harari. La ville est très bien préservée, et les bâtiments modernes venant endommager les typologies architecturales traditionnelles sont rares.

4. ÉVALUATION

Conservation

Historique de la conservation :

Ces dernières décennies, la ville historique de Harar Jugol a connu une période difficile, marquée par des guerres et la famine, la pauvreté, la nationalisation de propriétés privées sous la dictature (le régime du DERG) et une pression démographique croissante. L’état de conservation des édifices en a donc pâti.

État de conservation :

L’expert de l’ICOMOS a fait observer l’existence de changements progressifs affectant l’authenticité du tissu historique : les murs extérieurs des maisons sont enduits et les portes en bois sont remplacées par des portes en métal.

En revanche, le contexte environnemental de Jugol a été conservé, particulièrement à l’est de la ville fortifiée. On note cependant des problèmes alentours, les rives du fleuve servent actuellement de décharge publique.

Protection et gestion :

À la suite des recommandations du Comité du patrimoine mondial à sa 29e session en 2005, l’État partie a répondu en associant activement une équipe d’experts français. Un contrat a été signé pour la révision du plan directeur d’urbanisme, qui doit être achevé d’ici la fin de l’année 2006, afin qu’il tienne compte de la protection et de la conservation de la ville historique et de ses abords. La zone tampon dûment protégée a été étendue pour inclure la totalité du paysage agricole à l’est des murs de la ville. Le projet de construction d’une route a été annulé. À noter que la nouvelle ville s’est développée à l’ouest de la ville historique dans les années 1930. À cet endroit, la zone tampon est relativement étroite, mais cette partie du territoire est placée sous le contrôle du plan directeur d’urbanisme qui apporte une garantie raisonnable de protection.


Il y a trois projets d’infrastructures relatifs à : la rénovation du réseau d’assainissement (qui doit être achevé en 2007) ; un nouveau réseau d’alimentation en eau requérant la construction d’un aqueduc de 75 km de long ; la mise en place d’un système de collecte et de traitement des déchets approprié. Ces projets seront gérés en coordination avec le bureau de conservation du patrimoine de Jugol.

Analyse des risques :

Si la ville historique de Harar Jugol est relativement bien préservée, elle connaît certains problèmes liés au manque d’entretien et de réparation. L’expert de l’ICOMOS a observé divers risques concernant l’altération progressive du tissu de Harar Jugol, par exemple l’application d’un enduit sur des murs extérieurs jadis nus, le remplacement des portes d’origine, en bois, par d’autres en métal, la construction en matériaux non traditionnels, l’introduction d’antennes de télévision, l’utilisation des lits des rivières comme décharges publiques, etc.

La région de Harar n’a connu que des développements relativement modestes ces dernières décennies, pour plusieurs raisons. Toutefois, de nouvelles perspectives font aujourd’hui leur apparition, et il est vital de réfléchir préalablement aux décisions à prendre, afin d’éviter l’altération du paysage culturel de Harar. Il est nécessaire d’examiner l’impact du développement proposé sur le mode de vie et l’environnement traditionnels. L’enjeu est d’assurer la qualité de vie des habitants, en respectant les valeurs traditionnelles sans pour autant sacrifier les installations modernes essentielles.

Les décisions stratégiques prises par les autorités harari en 2005 devraient toutefois contribuer à combattre et réduire les problèmes exposés ci-dessus dans les années à venir.

L’ICOMOS considère que les actions entreprises par l’État partie répondent aux recommandations du Comité du patrimoine mondial et devraient contribuer à la
conservation et au développement durable de la ville historique.

**Authenticité et intégrité**

**Authenticité :**

Harar Jugol est un exemple rare de ville historique relativement bien préservée, qui a su aussi conserver ses traditions à ce jour. C’est l’une des villes saintes de l’Islam en Afrique, et la capitale d’une région minoritaire au cœur d’une Éthiopie par ailleurs chrétienne.

**Intégrité :**

L’intégrité traditionnelle des zones urbaines et rurales explique en grande partie son importance et sa valeur traditionnelle. S’il y eu quelques développements modernes vers l’ouest et le nord, la relation reste fondamentalement intacte des côtés est et sud-est.

Exception faite des changements survenus à la fin du XIXe siècle et au début du XXe siècle dans la ville fortifiée, comme le remplacement de la mosquée principale par une église orthodoxe et l’élargissement de la grand-rue menant à la porte ouest, la zone de Jugol a conservé ses demeures traditionnelles relativement intactes. On observe cependant des indications marquant l’apparition de certaines tendances qui altèrent les édifices traditionnels, tendances nécessitant un suivi attentif mais aussi la sensibilisation et la modification des comportements de la population.

**Évaluation comparative**


En se référant aux nouvelles informations fournies par la proposition d’inscription révisée et en tenant compte du fait que les peuplements urbains contemporains le long de la côte dépendaient des installations portuaires, l’ICOMOS considère que Harar Jugol représente un peuplement urbain à l’intérieur des terres doté d’un caractère architectural et d’une organisation sociale qui lui sont propres, et que l’on ne peut comparer à aucune autre ville d’Afrique de l’Est.

En tant que centre de commerce avec l’intérieur, ainsi que de centre de diffusion de l’Islam, la ville a exercé une influence historique très importante et représente, avec Axoum, Gondar et Lalibela, les principales étapes de l’histoire éthiopienne.

L’étude comparative fournie par la proposition d’inscription révisée insiste sur la spécificité de la maison de Harar Jugol, démontrant son originalité par rapport à la typologie générale arabe que l’on trouve dans les villes d’Afrique du Nord et sur la côte Est. Le type harari présente des similitudes avec la typologie des maisons de la ville de Zabid au Yemen. Néanmoins, la maison harari puise ses origines dans la maison argoba caractérisée par un ensemble d’espaces complexes (à savoir : Ge Gar, Qeh Afar, Kirtat, Dera), de plateformes et terrasses en maçonnerie assumant des fonctions sociales et familiales qui font de la maison harari une maison unique. L’étude comparative démontre que la maison harari est une expression profonde de l’Afrique et qu’elle s’est développée en particulier dans le sud de l’Éthiopie.

L’ICOMOS considère que cette interprétation est valable et qu’elle confère une qualité spécifique à Harar Jugol, ce qui justifie son inscription sur la base du critère iv.

**Valeur universelle exceptionnelle**

**Déclaration générale :**

Harar Jugol s’est développé en tant que centre marchand entre la côte et les plateaux intérieurs, tout en servant de centre commercial pour les agriculteurs sédentaires alentours. La ville s’appuyait également sur l’agriculture, ce qui a donné naissance à d’étroits liens urbains-ruraux. Les connexions marchandes et les groupes de migrants ont contribué à la composition pluriethnique de la population, par le biais d’un réseau complexe d’échanges culturels entre des groupes ethniques comme les Oromo, les Amhara, les Argobbe, les Hamarra, les Gourage et les Somali. Le type de maison domestique harari et les nombreux sanctuaires, tombeaux et mosquées islamiques, donnent l’impression immédiate d’une ville islamique, caractérisée par un labyrinthe de ruelles étroites et l’aspect extérieur imposant des maisons. Deux questions sont d’une importance toute particulière :

a) l’organisation sociale des communautés par l’administration Afocha et Kebele ;

b) les étroits liens urbains-ruraux, qui sont également significatifs dans la langue harari, par la référence aux geusu et aux gaffa (signifiant « gens de la ville », « jardins des gens de la ville » et « terres en jachère en dehors de la ville »).

Harar Jugol est considérée comme ayant une valeur universelle exceptionnelle et un patrimoine physique et social exceptionnellement bien préservé.

**Évaluation des critères :**

Le bien est proposé sur la base des critères ii, iii, iv et v. Des informations complémentaires ont été fournies par l’État partie en janvier 2006 pour cette justification.

**Critère ii :** Harar Jugol présente un important échange de valeurs de la culture originaire islamique. Ces influences se sont poursuivies du Moyen-Âge à nos jours et s’expriment dans le développement social et culturel de la ville située au cœur d’une région par ailleurs chrétienne. Ces influences se sont mêlées avec des traditions originaires du continent africain, en particulier de l’Éthiopie du Sud, donnant à son architecture et son urbanisme un aspect caractéristique particulier. L’ICOMOS considère que le bien répond à ce critère.

**Critère iii :** Harar Jugol porte un témoignage exceptionnel sur des traditions culturelles qui puissent leurs racines dans l’Islam et l’Afrique. Elle est considérée comme « la quatrième ville sainte » de l’Islam, ayant été fondée par un
saint missionnaire venant de la péninsule arabique. Bien que place marchande et par conséquent creuset culturel recevant diverses influences, Harar s’est trouvée relativement isolée dans sa région, ce qui a contribué à sa spécificité culturelle qui s’exprime dans la structure et les traditions communautaires caractéristiques et toujours vivantes. L'ICOMOS considère que le bien répond à ce critère.

**Critère iv :** Harar Jugol est un exemple exceptionnel d’un type d’ensemble architectural et urbain qui illustre l’impact des traditions africaines et islamiques sur le développement de types spécifiques de bâtiments. Les bâtiments et le schéma urbain dans son ensemble reflètent ces traditions qui donnent un caractère particulier, voire même unique, à Harar Jugol. L'ICOMOS considère que le bien répond à ce critère.

**Critère v :** Harar Jugol et son paysage environnant est un exemple remarquable d’un peuplement humain traditionnel, représentatif des interactions culturelles avec son environnement. La ville s’est développée dès VIIe siècle à partir d’un groupe de villages formant un système de défense commun sous l’obéissance du saint homme Aw Abadir. En raison de la fertilité du sol et de l’abondance de l’eau, et à la faveur de la fusion des villages, Harar Jugol se développa progressivement en une ville qui fut fortifiée. La structure sociale, l’organisation spatiale (afocha) et la langue de la population dénotent une relation particulière, voire unique, qui s’est développée avec l’environnement. La relation culturelle et physique avec le territoire a donc été préservée jusqu’à aujourd’hui, bien que fragilisée par des modifications irréversibles sous l’effet de la mondialisation. L'ICOMOS considère que le bien répond à ce critère.

**5. RECOMMANDATIONS**

**Recommandation concernant l’inscription**

L’ICOMOS recommande que Harar Jugol, la ville historique fortifiée, Éthiopie, soit inscrite sur la Liste du patrimoine mondial sur la base des critères ii, iii, iv et v :

**Critère ii :** La ville historique de Harar Jugol présente un important échange de valeurs de la culture originale islamique qui s'expriment dans le développement social et culturel de la ville située au cœur d’une région par ailleurs chrétienne. Ces influences se sont mélangées aux traditions originaires du continent africain, en particulier de l’Éthiopie du Sud, donnant à son architecture et son urbanisme une forme caractéristique particulière.

**Critère iii :** Harar Jugol porte un témoignage exceptionnel sur des traditions culturelles qui puissent leurs racines dans l’Islam et l’Afrique. Elle est considérée comme « la quatrième ville sainte » de l’Islam, ayant été fondée par un saint missionnaire venant de la péninsule arabique. Bien que place marchande et par conséquent creuset culturel recevant diverses influences, Harar s’est trouvée relativement isolée dans sa région, ce qui a contribué à sa spécificité culturelle qui s’exprime dans la structure et les traditions communautaires caractéristiques et toujours vivantes.

**Critère iv :** Harar Jugol est un exemple exceptionnel d’un type d’ensemble architectural et urbain qui illustre l’impact des traditions africaines et islamiques sur le développement de types spécifiques de bâtiments. Les bâtiments et le schéma urbain dans son ensemble reflètent ces traditions qui donnent un caractère particulier, voire même unique, à Harar Jugol.

**Critère v :** Harar Jugol et son paysage environnant est un exemple remarquable d’un peuplement humain traditionnel, représentatif des interactions culturelles avec son environnement. La structure sociale, l’organisation spatiale (afocha) et la langue de la population dénotent une relation particulière, voire unique, qui s’est développée avec l’environnement. La relation culturelle et physique avec le territoire a donc été préservée jusqu’à aujourd’hui, bien que fragilisée par des modifications irréversibles sous l’effet de la mondialisation.

L'ICOMOS recommande que la version en anglais du nom du bien proposé pour inscription soit changée pour : « Harar Jugol, the fortified historic town ». 

L'ICOMOS demande aussi que l’État partie informe le Comité du patrimoine mondial à sa prochaine session de l’achèvement de la révision du plan directeur d’urbanisme.

ICOMOS, avril 2006
Plan indiquant les délimitations révisées du bien proposé pour inscription
Tombeau de l’Emir Nur

Maison Indienne