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Addis Ababa University  
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## **Urban Conservation of Cultural Heritage in the Old Town of Adwa:**

Freweini Kifle

Advisor:

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Co-Advisor:

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Masters Science in Conservation of Urban and Architectural Heritage

Addis Ababa University, Ethiopian Institute of Architecture, Building Construction and  
City development (EiABC)

February, 2024

Addis Ababa, Ethiopia



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A thesis Submitted to the Post Graduate Program of Addis Ababa University, Ethiopian  
Institute of Architecture Building Construction and City Development (EiABC) in  
fulfillment of the requirements for the degree of Master's in Conservation of Urban and  
Architectural Heritage

February, 2024  
Addis Ababa, Ethiopia

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## Board of Examiners

As a member of the team of examiners for Freweini Kifle final master's thesis formal defense, we have studied and assessed Freweini Kifle final master's thesis, Titled as "Urban Conservation of Cultural Heritage in the Old Town of Adwa" Additionally mentioned that the Ethiopian Institute of Architecture, Building Construction, and City Development, located at Addis Ababa University, approve the thesis that meets the requirements for the award of a master's degree in Conservation of Urban and Architectural Heritage.

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## **Abstract:**

*This study is concerned with the urban conservation of the old historic town of Adwa. The overall objective of this study is to identify urban characteristics and the potentials of the old town that makes it endogenous, to study the causes of challenges in urban conservation practices integrating with modern planning, and finally to propose approaches that help to safeguard. The study focuses on the documentation of urban cultural heritage of the old town of Adwa. Study focuses on distinctive cultural heritage of the old town which encompasses layers of histories that require further detailed investigation. Moreover, the study purposes to conserve the old town that allows to create historic continuity to the next generation. The study used the case study method to meet the aim of the research. direct observation, questionnaires, interviews, and focus group discussions were organized to collect the necessary data. Various documentations as secondary data used to study and analysis the old town. The International literature focusing urban cultural heritage were reviewed. Contextual review of the old town is part of the study. As a conclusion The old town of Adwa incorporates a lot of layers of history and evidence of the past indigenous achievements towards town development. It is concluded that the current fast urban growth continues the old town will lost completely. Thus, urban conservation should be applied to safeguard inheritance. It is recommended that the historic town of Adwa distinctive cultural heritages which encompasses layers of histories require further detailed documentation, investigation that allows to safeguard from deterioration.*

*Key Words: Urban Conservation, Heritage, old town, Historic town, Adwa, Urban characteristics.*

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## Local terminologies

**Abba:** Father

**Abune:** our Father

**Ayte:** Mr.

**Bilata:** Name of the position given for a governmental 'Higher official' for of Ethiopian Emperor system.

**Debre/Debir:** The word 'Debir' is driven from the Geez Language widely used in Tigrigna And Amharic of the sematic languages. the literal is Mountain, used to give for a place hierarchy that is to be head or top of all.

**Degazmach:** Name of the position given for a governmental 'Higher official' for of Ethiopian Emperor system.

**Edaga Kedam:** Saturday market

**Enda:** house of a person or a group

**Enda-Gebriel:** House of Saint Gebriel

**Enda-Medhanialem:** House of Holy Savior

**Enda-Michael:** House of Saint Michael

**Enda-Selassie:** House of Holy Trinity

**Enda-Tsion:** House of Zion

**Geza:** Home

**Grazmach:** Name of the position given for a governmental 'Higher official' for of Ethiopian Emperor system.

**Guhaf:** Trash

**Gumruk:** Customer office of trade of import and export

**Hidmo:** vernacular house of Tigray

**Kebele:** Small administration part of Ethiopian Cities

**Kera:** Slaughter area

**Ketsela:** a locally available thin layer of stone

**Leul:** prince

**Mariam Tsion:** Marry of Zion

**May:** water

**Meliake-Selam:** one of the positions of Ethiopian Orthodox Tewahido Church given for religious leaders.

**Menehariya:** Bus station

**Mesgid:** Mosque

**Nebar:** Former

**Ras:** Head (higher position of leaders from a royal family of Ethiopian traditional royal governance.)

**Shambel:** Captain

**Tabia:**

**Tes'atu kidusan:** The Nine Saints

**Warka:** Indigenous big tree

**Washa:** Cave

**Weyzoro:** Mrs.

## Acronyms

**AAU:** Addis Ababa University

**AD:** Anno Domini (After the Birth of Christ)

**ARCCH:** The Authority for Research and Conservation of Cultural Heritage

**BC:** Before Christ

**CIS:** Corrugated Iron Sheet

**CSA:** Central Statics Agency

Cultural Property

**EIA:** Environmental Impact Assessment

**EiABC:** Ethiopian Institute of Architecture Building construction and City development

**EMA:** Ethiopian Mapping Agency

**EOTC:** Ethiopian Orthodox Tewahido Church

**GIS:** Geographic Information System

**HUL:** Historic Urban Landscape

**ICCROM:** International Centre for the Study of the Preservation and Restoration of

**ICOMOS:** International Council on Monuments and Sites

**IDP:** Integrated Development Plan

**II WW:** Second World War

**LDP:** Local Development Plan

**MoCT:** Ministry of Culture and Tourism

**NDP:** Neighborhood Plan

**NGO:** Non-Governmental Organization

**OUV:** Outstanding Universal Value

**Sq.km:** Square Kilometer

**St.:** Saint

**UN:** United Nation

**UNESCO:** United Nations Educational Scientific and Cultural Organization

## General Notes

- Pictures, maps, sketches, and graphs are taken or prepared by the researcher except for the specified sources.
- All calendar is based on Gregorian unless stated as Ethiopian Calendar (EC).
- According to the Ethiopian naming system for Ethiopians, first names are given in the citations of the text, while first names followed by the father's name are given in the reference.

## **Chapter One:**

### **Introduction**

#### **1.1 Background of the study**

This study research focuses on the urban conservation of the old historic town of Adwa. This old town has indigenous significant characteristics of spatial development. The settlement is characterized by a group of vernacular buildings, unique block patterns and town silhouette, homegrown usage of open space, in the general human-scaled and contextual settlement that respects the environment in multi-dimension. From among the potentials of the old town, the distinct characteristics of the cultural settlement of the town of the society in respecting the natural landscape in the heart of the city creates unique value that deserves to be kept safe from being lost. In addition, it is a physical book of the city that contains a multi-layer history of the city development that is evidence of the past which the current and the future generation deserves to keep and use in contemporary life.

The old and historic town of Adwa has never been documented. This study intends to be one source of documentation as well as an initial study for urban conservation practices. This study is concerned with the historic old town of Adwa on its specific unique characteristics and its values. Causes of the deterioration and problems with the physical urban characteristics, and the challenges of the urban conservation practices discussed. Urban conservation approaches to safeguard the town are recommended at last.

#### **1.2 Old Town of Adwa:**

The old town of Adwa holds significant historical and cultural importance as it is the original settlement of the city. It serves as the foundation from which the city gradually expanded over time. The old town is a treasure trove of cultural heritage, showcasing the rich traditions and history of the society. One of the notable features of the old town is the presence of local Hidmo houses, which are traditional gathering places for the community. These houses play a vital role in preserving and promoting local customs and traditions. Overall, the old town of Adwa is a place where the past meets the present, offering the vibrant history and culture of the city. The recognition of the old town of Adwa as the old quarter of the city by the city mayor is a significant acknowledgment of its cultural heritage and historical importance. This designation highlights the value placed on preserving and promoting the unique traditions and heritage of the area.

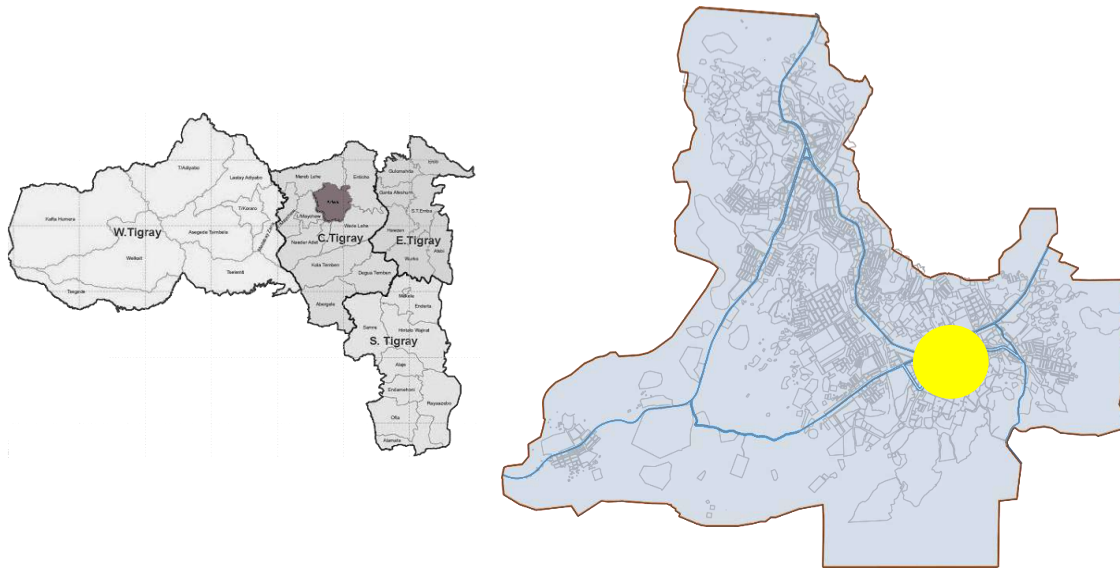


Figure 2: Location Map of Adwa

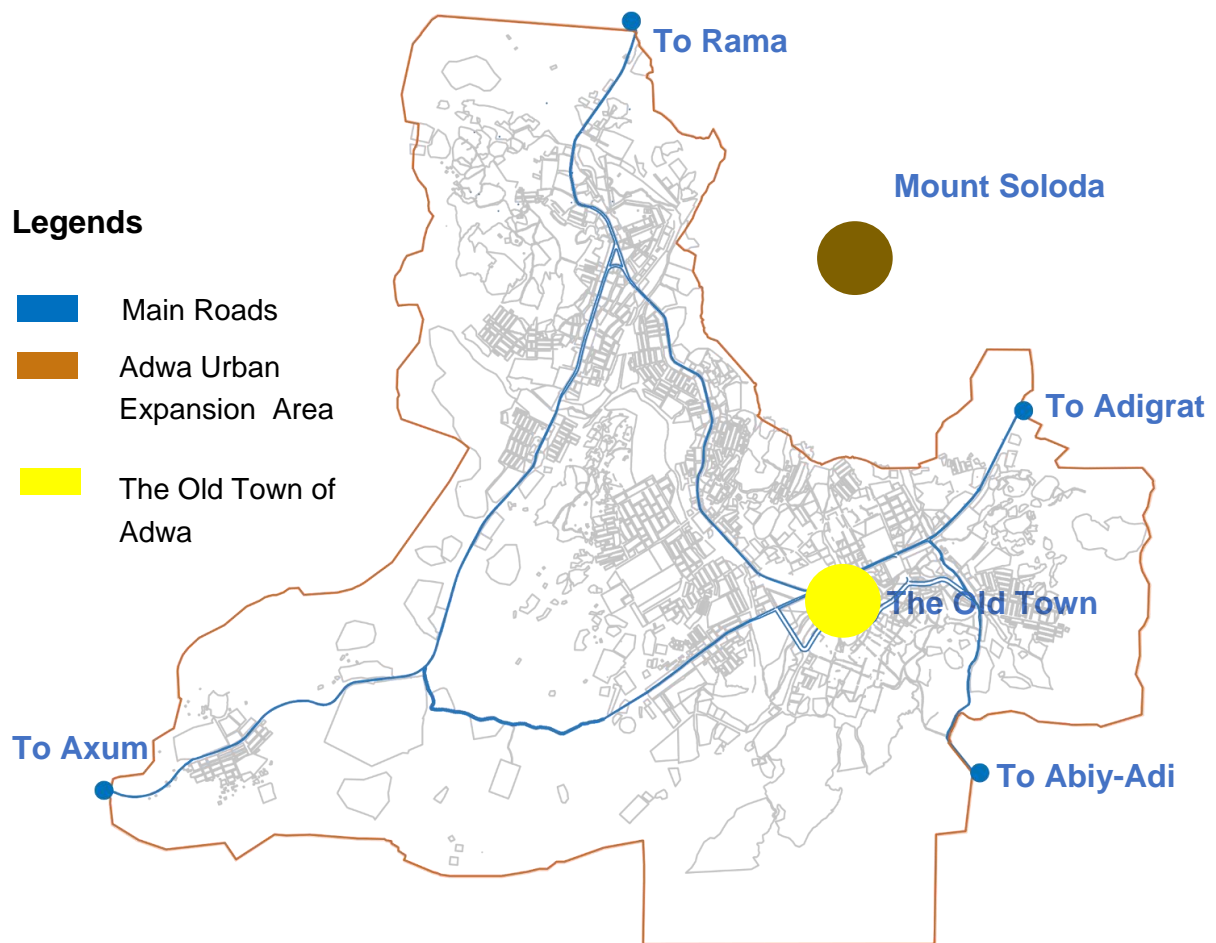


Figure 2: Map showing linkage of City of Adwa to neighboring cities.

### 1.3 Problem Statement

The historic town that existed in the inner city of Adwa, is the oldest place and the first establishment of the town. The urbanization of the town resulted from a gradual process of decades that holds a great deal of architectural and urban settlement history. The magnificent roles of the past achievements and potentials of the natural landscape with its unconceivable attachment to the cultural settlement of society are the main source of attraction and significance for all. However, the concerned bodies, as well as institutions in the urban development trend of the current city, does not consider the historic urban spaces, consequently, it causes the deterioration of this magnificent old town. According to the researchers this historic town has never been documented, there has never study attended regards to its urban historic achievements and values, and proper urban conservation was never conducted. This is resulting gap in the historic continuity of the spatial urban character consequently.



*Figure 3: Partial view of the old town of Adwa to Enda-Selassie and its surroundings.*

Therefore, this study focused on the urban conservation approaches of the historic old town of Adwa to keep from loss and to use its values from it in contemporary life. It also concerns conducting inventory and documentation as one asset of the society which requires conservation.

#### **1.4 Research questions**

1. What are the distinct urban characteristics and the significant potentials of the historic quarter?
2. What are the current spatial problems of the urban spaces in the historic quarter?
3. What are the challenges for practicing urban conservation in the historic quarter?
4. How can urban conservation approaches be applied to safeguard the historic quarter?

#### **1.5 Objective**

##### **1.5.1 General Objective**

The study the characteristics and identify the potentials of the historic town of Adwa, Identify the existing problems in ongoing urban development, Preserve the town from loss and Establish the town's inheritances as a continuum of spatial heritages.

##### **1.5.2 Specific Objective**

1. To study and document the distinct urban characteristics, to identify the potential of the settlement of the historic quarter.
2. To survey the current problems that deteriorate the spatial qualities of the historic quarter.
3. To identify and evaluate the challenges for practicing urban conservation occurring in the historic town.
4. To reduce the existing problems by providing appropriate approaches to urban conservation practice.

## **1.6 Scope of the Study**

### **1.6.1 Thematic Scope:**

The thematic scope of this research focuses on the characteristics of old quarters, identifying challenges present in historic towns that impact their authenticity, understanding the causes contributing to their disappearance of the old town, and discussing approaches to safeguard these historic areas. The study primarily addresses urban conservation in conjunction with modern urban planning and practices, emphasizing the importance of preserving history and passing down heritage to future generations.

### **1.6.2 Spatial scope:**

This study covers the old historic town of Adwa and its physical urban-built area<sup>1</sup>. Specifically, it covers urban landscapes with their settlement and urban spaces with their physical characteristics. It goes to survey the landscapes and natural features of the historic town. The study covers urban settlement in general up to compound settlement characters in detail.

## **1.7 Limitations of the study**

The distance of the historic city from the central capital city and financial constraints were the major limitations of the study. At hand, it was not suitable to easily access during the research period. It is two days' travel from Addis Ababa to Adwa using a bus, moreover, it is beyond the capacity of the researcher to cover flight tickets for the transportation budget to access the site easily and continuously.

The second limitation was secondary data or related research on the site. Although, the historic area is recognized as a local heritage site, there is a constraint of documentation, old photographs, maps, sketches, and recorded audio and video documents that can easily describe the spatial development process, this makes it difficult to the researcher to produce a comparative analysis of the old settlement with the current settlement as much as desired.

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*1 On this study the term fabric used based on Burra charter of The Australia ICOMOS Charter for Places of Cultural Significance of the 1999 the term, it means all the physical material of the place including components, fixtures, contents, and objects. It defines spaces and these may be important elements of the significance of the place. For further information. [www.icomos.org/australia](http://www.icomos.org/australia)*

The third limitation was the current unstable political situation affects the researcher in data collection through a questionnaire. Some of the informants were not able to easily communicate because of fear. It takes excessive discussion to create an understanding of the purpose of filling out the questionnaire.

## **1.8 Significance of the Thesis**

Safeguarding this Historically magnificent old town urban formation will help to keep the city growing and witness where the city was established. It supports society in creating awareness about urban conservation and its values. For the government sectors, it will guide to focus on urban conservation in preparation of policy making and regulation preparation, the final outputs of the proposal, guidelines, and regulations, as well as recommendations of this paper, will help as an initial guideline in practical works of this old quarter such as in the implementation of Local Development Plans (LDP) as well as Integrated Development Plans (IDP).

It will serve as a case study for other local historic towns on how to manage the challenges of the influence of modernization as well as to apply the approach to protection. It will also have importance in giving a lesson to related towns which have similar urban formations besides for the upcoming city design and planning practices. Additionally, the study will serve as one resource of documentation of the old quarter of Adwa. For the upcoming researchers, it will help as a secondary data resource.

## **1.9 Organization of the paper**

Chapter one deals with introduction that covers research problem, research questions, objectives, scope of the study, limitations, and rationale as well as the significance of the study. Chapter Two discusses and reviews of related literature and case study that is relevant to urban conservation. Chapter Three describes the methodology for undertaking the research questions. Chapter Four contains a Contextual review of Tigray, Adwa, and the old town correspondingly. Historic background and description of the historic town of Adwa, a discussion of the urban characteristics is the main body of this chapter. Chapter Five includes a case study and analysis of the old town settlement and the town's evolution. In this part, the existing spatial deteriorations, challenges of safeguarding, and the causes of the disappearance of the old town of Adwa are presented in detail. Chapter Six includes findings, summary, conservation proposal, conclusion, and recommendation.

## **Chapter Two**

### **Research method**

#### **2.1 Introduction**

The major purpose of the research is to study the urban characteristics to document, to study the challenges of the historic urban quarter, and to keep it from loss by safeguarding the specified old town of Adwa. To fulfill this purpose, this chapter contains the necessary steps of the research method. Type of research method selected for the study, selection criteria for the case, type of data used, Purpose of data collection, the source of data, data collection techniques used, data analysis techniques and research design, the validity of data, and reflections given on the method incorporated under this chapter.

#### **2.2 Research design**

##### **2.2.1 Selection of case and sampling**

Case selection criteria was to address the research questions to fulfill the objectives listed in this specific study, the old town of Adwa was never documented before, and there is not any former recorded data of the spatial heritage, proper documentation is required. The third reason was the availability of data to work on the historic town, previously the researcher had the chance of a class project on the specific site under the course of 'Urban Conservation' a year ago before attending this study. It was an opportunity to meet discussion with the city mayor, higher officials, professionals of the city municipal, community elders, and residents of the city. This was a great chance to easily access the data from city municipals, to prepare interviews with the higher officials, it reduces the waste of time to meet and discuss with the administrative bodies of the city as well as the town. On the other hand, the previous meeting with the community elders and residents enables us to discuss freely, and the overall collection of the data becomes suitable for this research, in general for the reasons listed in above the case of the historic quarter of Adwa selected.

The selected historic quarter is a small connected 'mender' (small quarters) of the old town listed based on the elder's information recorded from data collection settlement of the old town of Adwa categorized into six parts. These are: - Enda-Tsion, Enda Medhanialem, Enda Selassie, Enda Gebriel, and Enda-Michael including the current municipality of Adwa and its surrounding, Piazza, old Kera. From among the listed, all do not situate as the original settlement. Criteria were designated to address the research questions. were selected to address the research questions. The selection of case and sampling conducted was prepared under the current situation of the

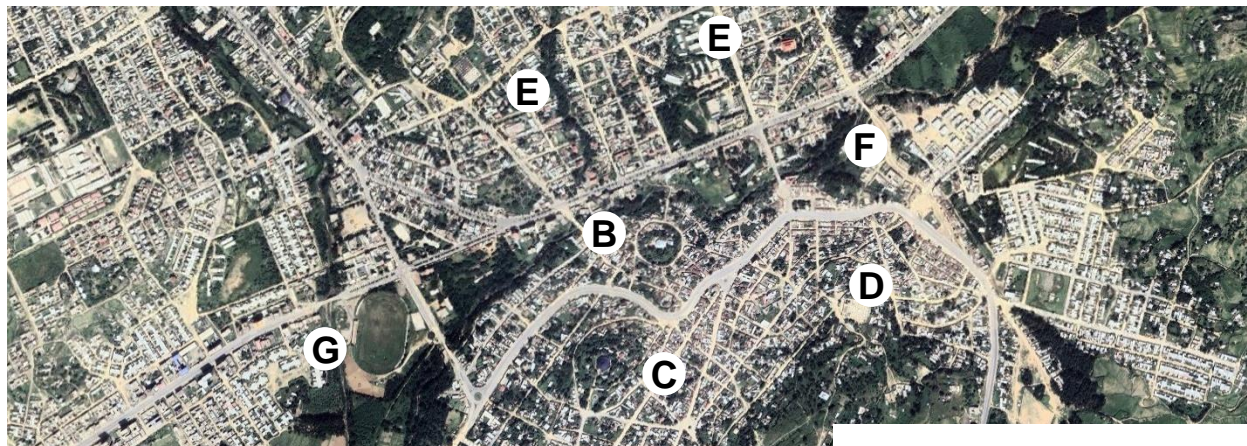
settlements that fit this study based on the below table as criteria. Subsequently, the appropriate parts involved, and the inappropriate sections of the historic quarter are not included in this study.

### A. Selection criteria

Selection criteria				
SN	Districts	The concentration of vernacular house blocks	The authenticity of urban characteristics	Current situation On the settlement
1.	Enda-Tsion	High	Some changes in the character occurred.	The original settlement partially exists some of the parts were replaced by modern ones.
2.	Enda-Medhanialem	High	Some changes in the character occurred.	Exist as the original settlement, Partially, deteriorated and partially demolished.
3.	Enda-Selassie	High	Entirely the endogenous character except some	Entirely exist as the original except some parts of the place deteriorated.
4.	Enda-Gabriel	High	Partially influenced by modernity	Exist as the original settlement, Partially, deteriorated and partially demolished.
5.	Enda-Michael	Low	Almost converted into modern	Partially exist, partially replaced by modern
6.	Piazza	Medium	Mixed with modern	Still surviving as the old parts were demolished.
7.	Nebar Kera	Low	Disappear	Disappear

Table 1: Case selection criteria

### B. Current Map of the old historic quarter



#### Legend

- A. Enda Tsion
- B. Enda Medhanialem
- C. Enda Selassie

- D. Enda Gabriel
- E. Enda Michael
- F. Piazza

According to the above table criteria, the selected places meet the objective of this research using a pilot survey of five connected places selected for study. These are Enda Tsion, Enda Selassie, Enda Medhanialem, and Part of Enda Gebriel, as well as Part of Piazza. The reason behind the study of part Piazza, and Enda Gebriel are partly are fully replaced by modern settlements are not relevant to this study. Finally, Intentional sampling is designated to study because the nature of the study is deliberately based on the criteria of the originality and completeness of the historic characteristics that require to cover in this research.

## **2.3 Type of research**

The research type of this study is descriptive, It describes in-depth the urban characteristics of the old historic town of Adwa.

### **2.3.1 Types of Data**

The type of data used for this study according to the research questions are qualitative data. The qualitative method is used to manage non-numeric which are descriptive to study the town establishment and development progress, urban characteristics the quality of the old town. The quantitative method helps to manage numeric data to encounter the problems and challenges that occurred in the heritage quarter.

## **2.4 Sources of data**

Primary and secondary types of data are used to collect information.

### **The sources of the primary data are: -**

The sources of primary data gathered from the researcher through direct observation, from various administrative bodies of the city such as the city mayor of Adwa, the office of culture and tourism of Adwa, the Municipality of Adwa, the road authority and construction office of Adwa, both eyewitness and oral histories from the community elders and religious leaders, religious institutions, local professionals, community committee members, residents. Key informants<sup>2</sup> were the essential source for the collection of the primary data.

### **Sources of the Secondary data are: -**

The source of secondary data is from the Ethiopian Mapping Agency for satellite Images, previous EiABC students' inventory of the historic town, from Municipal of the City of Adwa, and previous research which is obtainable documents gathered dedicated to the historic town. Additionally, books, documented photographs, International charters, journals, magazines, articles, Maps,

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<sup>2</sup> List of the key informants registered in [Appendix 4](#)

research papers, and literature reviews particularly prepared in this specific area are the sources of the secondary data.

## **2.5 Techniques of Data Collection**

### **Survey study:**

The first investigation of this study was a survey developed to get the most relevant researchable place. The main source of the survey was gathered from a previous tour of the researcher to the old historic town of Adwa to collect necessary data for two-class project works, which are urban conservation and heritage and tourism courses of the master's class. The survey was prepared before the main fieldwork of data collection for this study, using previous data such as photographs, LDP, and Maps from municipals, a survey was conducted and evaluated with the aid of informal interviews with the community residents using the previous approach. Phone calls

### **2.5.1 Primary Data Collection**

Primary data of this study was obtained by the researcher directly from first-hand sources through surveys, observation, and other methods listed below.

#### **A. Direct Observation**

Direct observation is an essential thing that the researcher should conduct during data collection. It is the first grand primary source that can be the researcher's authentic data. Observational evidence is often useful in providing additional information about the topic to be studied especially the spatial aspect. (Yin R. K., 2009) Direct observation through the researcher was the first investigation during the study, since the nature of this study focuses mainly on qualitative data direct observation was the initial data collection method used.

The researcher stays in a cultural guest house located in the middle of the historic quarter during the entire study period to know and understand the daily life of the dwellers. furthermore, to feel and recognize as well as to evaluate the spirit of the place. Spend time with the residents, walking for a longer time in the historic quarter, drinking coffee in the selected places where the daily activity of the study duration. The direct observation enables the researcher to categorize and record the characteristics of the historic quarter and the revolution of the ingenious settlement into a modern urban settlement.

## **B. Questionnaires**

The questionnaires were prepared and distributed to collect data from the sample informants the residents. and professionals. Both open-ended and close-ended questions were prepared according to the research questions. Open-ended questions are prepared to get detailed data information from the sample respondents so that the researcher can get all the necessary qualitative data required. close-ended based questions prepared to get the quantitative data required.

The questionnaires contain 1. yes or no questions that help the participant allows in terms of making definite answers, 2. Multiple-choice questions, and 3. Checklists questions. Questionnaires were developed in two specific categories to collect data from a variety of groups of respondents to address the questions properly. one is for the community dwellers, the second is for the professionals of the city municipals.

## **C. Focused Group Discussion**

Focused Group Discussion held with the elders of the community around Enda Medhanialem of five participants, the second focused group was held in the compound of the historic church of Enda Medhanialem with the Ethiopian Orthodox Tewahido religious leaders and with committee member of the neighbor of four participants. The third was in the residence house of 'Meliakeselam' Mekonen Asfaw involves five participants. The significant purpose of FDG in this study explores to recognize and establish perspectives on a research topic and to gain an understanding of the subjects' perspective directly from the participant (Hennink, 2014). Additionally, it allows sufficient time to discuss each issue in detail between the participants.

## **D. Formal and informal Interviews**

In-depth interviewing (Unstructured interview) was used to collect data from the community elders to collect the qualitative data, the interviews were focused and designed in two types based on the focus groups, are - 1. for the community elders and religious leaders that have a lifetime experience of the old town spatial heritage 2. For the Governmental Administrative Bodies. The Interviews were conducted with the city mayor, the office of culture and tourism, the office of road construction and authority, to the city municipality. *Stratified sampling* were used to address all the issues. By classifying based on the small kebeles of the spatial heritage quarter into groups, all groups (age, gender, and status) the residents' data collected using randomly but proportionally.

## Primary data Collection Tools

### A. photograph documentation

For this study purpose, two years of photograph record was collected, which narrates the investigation simply and clearly. Through this, the change that occurred in the urban settlement was recorded and evaluated.

### B. Mapping

The land use map and base map collected from the city of administration are previous recorded from this study period, there are changes in the shape and block pattern of the current setting due to urban evolution occurred. To examine the changes rough onsite mapping charted on top of the existing google earth map and base map. Mapping of compound settlement with the relationship of the whole urban block conducted. These mappings support this study's analysis of the latest urban character with the previously recorded maps that shows change over time.

### C. Sketches and measurements

Rough sketches were part of the firsthand data collection. building block organizations, pedestrian paths, the town silhouette, relationship between buildings and open spaces are roughly sketched. Actual measurements using both a manual meter and laser meter were recorded to know the actual width of the local pedestrian paths. Moreover, the human physical scale was used to evaluate the street width and height with the relationship of human and animal scale since the physical settlement is human-scaled. This helps to evaluate the space usage as well as the walking experience of the dwellers and their animals.



Figure 5: human scale measurement used to compare the scale of the urban quarter with human proportion.

## 2.5.2 Secondary Data Collection

Secondary data for this research various relevant materials and documents were assembled, referred to, and used. these are: - municipal plans (land use map, structural map, base map, road network map, utility map), LDP, and IDP. The maps used as secondary data of this study are

existing and proposed maps. Satellite images (Aerial map, google earth map), documented photographs, Books, Journal Articles, various international as well as national charters, published research documents, and guidelines were used.

### **2.5.3 Data Analysis Methods**

A descriptive (qualitative) data analysis technique through narration is used to evaluate the collected data. In this research data organized, the collected bulky data was reduced and summarized, and categorized using the following techniques: -

#### **A. Photographs**

Photographs take the largest place in the data analysis of this study, only rare previous photos were collected due to a lack of documentation. Thus, current photographs of the researcher credits are used to analyze previous written narrated documents of the spatial setting.

#### **B. Satellite images and GIS**

Google earth maps and Aerial photos were used to study and evaluate the evolution of the historic town's development progress and expansion. Mappings of Geographic Information system (GIS) used for the comparative evaluation of the settlement and development progress of the old quarter of Adwa, specifically were used for the topographical analysis. Both existing and proposed base maps, structural maps, land use maps, and road maps collected from the municipals are used to evaluate the existing situation and the future proposed plans.

#### **C. Tables, Diagrams and Time diary**

Tables and diagrams were also used for the descriptive analysis of this study. the descriptive data are presented in tables. The analysis of the data presentation formed for this study is graphically illustrative (Adobe Illustrator, Photoshop, InDesign), and three-dimensional drawings (using Soft To record the function of the public spaces and land usages of the historic quarter-time diary used recorded in two ways. The first one is from early in the morning to the night activity. The second one is weekly space usage of public spaces, local open-air markets, pedestrian paths, and streets. To record the weekly activities time diaries are applied and finally, the data is evaluated by descriptive analysis since it depends on direct observation, mapping, and photographs also used to record the urban public space function.

## Chapter Three

### Review of Related Literature

#### 3.1 Introduction

This chapter part one focuses on a review of related literature on urban conservation definitions discussed. In this part, a complete overview of theories on previous publications including recent research on related topics is conducted. Part Two discusses the formation of the historic town in specific, this part covers a detailed description of the old quarter. The old town formation and naming of the small quarters in the old town are included in this chapter.

#### Part One

#### 3.2 Urban Conservation General Definition

As the United Nations Educational Scientific and Cultural Organization (UNESCO) from the 19<sup>th</sup> General Conference advice regarding the 'Safeguarding and contemporary function of historical areas' the conservation of urban areas and historical towns method, the important producers took the protection, conservation, and restoration of such towns and regions further to their development and harmonious or appropriate model to trendy existence (UNESCO, 1976).

*"Urban conservation isn't always constrained to the protection of single buildings. Its perspective structure is but one element of the general city putting, making it a complex and multifaceted subject. Then, urban conservation lies at the very coronary heart of urban planning."* (UNESCO, 2011)

##### 3.2.1 Historic Quarter, town, and Sites

As per UNESCO's international recommendation concerning the safeguarding and contemporary role of historic areas, the definition given to historic areas in article one is as follows: -

*"Historic and architectural (including vernacular) areas: shall be taken to mean any groups of buildings, structures, and open spaces including archaeological and paleontological sites, constituting human settlements in an urban or rural environment, the cohesion and value of which from the architectural, prehistoric, historic, archaeological, aesthetic or sociocultural point of view are recognized. of view are recognized"* (UNESCO, 1976).

The international charter of Venice for the conservation and restoration of monuments and sites describes the idea of a historic site embraces not only a single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant

development, or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance over time (ICOMOS, The Venice Charter, 1964). The city is a layering of significance, originating both from natural and man-made features (Bandarin, Francesco; Oers, Ron van, 2012). As a result, the historic quarter of the city encompasses architectural, social, urban, and environmental expressions which are recognized as relevant, and which express the social and cultural life of a community.

“Historic cities and urban regions are made up of tangible and intangible factors. The tangible factors encompass, in addition to the city structure, architectural elements, the landscapes within and across the town, archaeological stays, panoramas, skylines, view traces, and landmark sites. Intangible elements include activities, symbolic and historical capabilities, cultural practices, traditions, memories, and cultural references that represent the substance of their historical value.” (ICOMOS The Valletta Principles, 2010)

According to the 1976 UNESCO recommendation, every historic area (quarter) and its surroundings should be considered entirely coherent whose balance and specific nature depend on the fusion of the parts of which it is composed, which include human activities as much as the buildings, the spatial organization as well as the surroundings. All valid elements, including human activities, however modest, thus have a significance with the whole that must not be disregarded. From an urban point of view, a historic center or district is the oldest center of a city which has evolved over centuries and holds the best examples of the most precious historical, urban, and architectural monuments of the city (UNESCO, 1976).

As XI’AN declared the setting of a heritage structure (historical area), site, or place is described as its significance and distinct individual that is beyond the physical and visual elements, the placing consists of interaction with the natural surroundings. (ICOMOS XI’AN Declaration, 2005) (The “environment” particularly the “historic area” approach to be both the natural or man-made setting which is directly connected to them in the area or through social, economic, or cultural bonds. (UNESCO 1976)

*“Heritage structures, sites or areas include individual buildings or designed spaces, historic cities or urban landscapes, landscapes, seascapes, cultural routes, and archaeological sites, derive their significance and distinctive character from their perceived social and spiritual, historic, artistic, aesthetic, natural, scientific, or other cultural values. They also derive their significance and distinctive character from their meaningful relationships with their physical, visual, spiritual and other cultural context and settings.”* (ICOMOS XI’AN Declaration, 2005)

Urban heritage the life of its contemporary resident community, as an interpretation of history by a wide range of users its value unlike the other forms of heritage (Orbasli, 2000). Considering that urban areas are the result of long processes, often responding to changing situations over time, historic urban areas reflect the cultural specificities and diversities of the people who have built them and who have lived in them (Jokilehto, 2007).

### **3.2.2. Historic Urban Landscape**

#### **Bottom-Up Approach to Urban Conservation**

UNESCO recommendation of 2011 states in article eight that the meaning of Historic Urban Landscape (HUL) is the urban area understood as the outcome of a historic layering of cultural and natural values and characteristics, extending beyond the notion of 'historic center' or 'collective' to include the broader urban context and its geographical setting.' (UNESCO, 2011) The definition given to the HUL by experts gathered in UNESCO in 2008 was found more encompassing and highly inclusive, the key that makes all the difference is the acceptance of changes in an inherent quarter or portion of the urban condition (UNESCO, Managing Historic Cities , 2010).

*'Historic urban landscape is a mindset, an understanding of the city, or parts of the city, as an outcome of natural, cultural, and socio-economic processes that construct it spatially, temporally, and experientially. It is as much about buildings and spaces, as about rituals and values that people bring into the city. This concept encompasses layers of symbolic significance, intangible heritage, perception of values, and interconnections between the composite elements of the historic urban landscape, as well as local knowledge including building practices and management of natural resources.'* (UNESCO, 2011)

HUL is the approach that aims to protect the quality of the human spatial environment (Martini, 2013). It is also a setting providing a guideline for urban development for all cities with heritage, not essentially completely to those including World Heritage properties (Loes & Roders, 2013). HUL's approach reflects the wider heritage and cultural policy ideas that have taken root in the past three decades, in part spearheaded by the international cultural policies promoted by UNESCO (Springer, 2019). Almost all cities are the result of complex processes of layering through time. the concept of HUL seeks to recognize the layering of values present in any historic city. (reconnecting the city) the landscape-based approach is the expected future path. Vienna Memorandum, Xi'an Declaration , and Valletta principles are among the significant and defining strategies of HUL.

The specificity of the new UNESCO recommendation for the historic city landscape is to combine complementary principles, concepts, approaches, and scopes that had been already addressed one by one and adopted in preceding European and international guidelines and charters. The HUL is not trying to replace present recommendations and regulations; rather, it offers a toolkit for the implementation of an integrated value-based landscape technique for the management of cultural heritage (UNESCO, 2011). The HUL “is envisaged as a tool to mix regulations and practices of conservation of the built surroundings” HUL is a cautious approach that gives complicated town areas. This sort of region can be understood as formed by way of town elements that, amongst themselves, have massive relationships, are composed of overlapped significance layers in area and time, are related to a massive extensive type of participants, and are trouble to strong pressures for transformation (Martini, 2013).

### **3.2.3 Urban Characteristics**

Washington's charter of 'The Conservation of historic towns and urban areas' stated urban characteristics that ought to be preserved within the historic character of the city or urban regions, the characteristics of the urban region or historic area referred to are: - 1. urban patterns are defined through masses and streets, 2. the connection among buildings and green open areas, 3. the physical appearance of both outdoors and indoors of buildings which is described through scale, size, style, production, shade, materials, and ornament, 4. The numerous functions that the urban place or the town has obtained via time, five. the connection between the town or urban area and its surrounding places both natural and man-made (ICOMOS, 1987).

### **3.3 Development of Urban Conservation**

The emergence of the Industrial revolution nodded several changes in cities People started migrating from rural areas to cities in search of jobs, consequently, spatial problems occurred. The transition from a traditional agricultural and rural economy to an urban and industrial economy and the changes from the invention of new technologies and production processes created dramatic changes in cities (Caves , 2005). The main concern of the engineers was to demolish large parts of the historic city to create better housing. In the 1950s, there were various initiatives at the national level for the protection of historic urban areas (Jokilehto, 2007) within the 2<sup>nd</sup> half of the twentieth century did the conservation of ancient towns turn out to be a subject for planners and designers, first in Europe, and later in exceptional areas, therefore the development of city planning as an impartial field furnished the foundation of the modern-day-day approach to urban conservation (Bandarin, Francesco; Oers, Ron van, 2012). however before, the conservation of heritages turned into maximum efficiency centered on individual monuments of the past. the

attention to protection has changed from being devoted to individual homes to site-based general protection.

As described by Francesco Bandarin, historic city was theoretically erased from the urban planning scene, except for the memory value of a limited number of monuments. As a response to this method, an architectural and urban conservation movement came to the forefront, (Bandarin & Oers, 2015). The purpose of conserving the historic town becomes not only to protect groups of buildings and the surrounding landscape as material objects, but to attempt to reconstruct the relationships between the daily life of the residents, the houses, and the surrounding settings. Urban Conservation approaches integrated with HUL announced by the Vienna Memorandum that the evolving notion of cultural heritage requires updated integrative approaches and methodologies for urban conservation and development in a territorial context that could respond to local cultural contexts and value systems (UNESCO, 2011).

The Vienna Memorandum emphasizes the relationship between the conservation and development of the city, it defines the HUL as the object of conservation policy, the requirement to consider contemporary architecture from a perspective of historical continuity in the urban historic field (Martini, 2013). Susan Macdonald argues that considering historical quarters commonly exhibit various historical values, the great latest insertions in historical quarters are vital. whilst she explains her reasons that, trade is inevitable. buildings, streetscapes, and urban areas developed and converted because of the need of the inhabitants. (MACDONALD, 2011).

### **3.4 Urban Conservation challenges, deteriorations**

Urban conservation practices are affected by many causes. This leads to the gradual deterioration of the quality of the spatial character and the livability of the historic areas.

#### **3.4.1 Rapid Urbanization and Land Value**

An increasing number of urban populations have significantly related to increasing the number of megacities, and rapid development that emerged in the world. This caused high dynamic changes in land use, changed from small remote population centers to large, unified economic, physical, and environmental features in most cities. The rapid urbanization creates massive demolition of historic centers and quarters at the same time appears with immediate reconstruction on the western countries that lies traditional towns in danger (UNESCO, 1974). The phenomena of rapid

urbanization and the transformation of existing cities have put the conservation of heritage areas at the center of urban development. (Bandarin, Francesco; Oers, Ron van, 2012). The rapid transformation of the urban or rural landscapes, the ways of life, the economies, or the natural environment can substantially or irretrievably affect the authentic contribution that the setting makes to the significance of a heritage structure, site, or area (ICOMOS XI'AN Declaration, 2005).

### **3.5 urban conservation approaches**

Nowadays, Modern urban conservation policies, as reflected in existing international Recommendations and Charters, have established the platform for the conservation of historic urban areas. Policies for urban heritage conservation should be integrated within a broader urban context, and historic forms and practices should inform maintainable contemporary development. Conservation of the historical location is based on admiration for the prevailing material, use, associations, and meanings. (Burra Charter, 1999). Historic areas and their surroundings should be observed as founding an irreplaceable universal heritage (UNESCO, 1976). as a result, Urban heritage areas often demand higher management, because of stricter regulations controlling and monitoring the built environment.

#### **3.5.1 Urban Conservation: Identity, culture, and the contextual approach**

The adaptive reuse of built cultural heritage is an efficient response that simultaneously permits the safeguarding of cultural heritage and ensures the continuity of a community's history and identity (Vera, 2016).

*'Urban areas must be 'rehumanized', both in terms of scale and in enhancing a sense of belonging. Systematic, comprehensive, and culturally sensitive urban development models are required to promote inclusive processes that facilitate access, representation, and participation in culture.'* (UNESCO, Culture Urban Future, 2016) ]

#### **3.5.2 Urban Conservation for contemporary use**

Urban heritage conservation is a fundamental component of a development agenda that endorses inclusive, safe, resilient, and sustainable cities. As a result, Adaptive reintegration of urban heritage for contemporary uses is an effective safeguarding approach, contingent on inclusive, multi-stakeholder governance and underpinned by respect for socio-cultural values (UNESCO, Culture Urban Future, 2016). The UNESCO recommendation from the global report on *culture urban future* enhancing the liveability of cities and safeguarding urban cultural heritage in their identities is one recommendation forwarded that allows people-centered cities as a result to create culture-centered spaces. (UNESCO, Culture Urban Future, 2016).

## Part Two

### 3.6 Contextual Review

#### 3.6.1 Physical setting of the old Town:

The Adwa city land covers a total area of 2728 ha (27.3 square kilometers). (Regional plan and finance bureau, 2005 EFY). In its current five administrative 'kebeles' or 'tabia' Abinet covers the largest area of 7.07 sq. km (Square kilometer), next Tabiya Hayelom covers 6.71km<sup>2</sup>, Tabiya Miebale is in the third of land coverage of 4.24 sq. km, Debrichi covers 2.85 sq. km, the smallest coverage is Alula which is 2.15 sq. km.

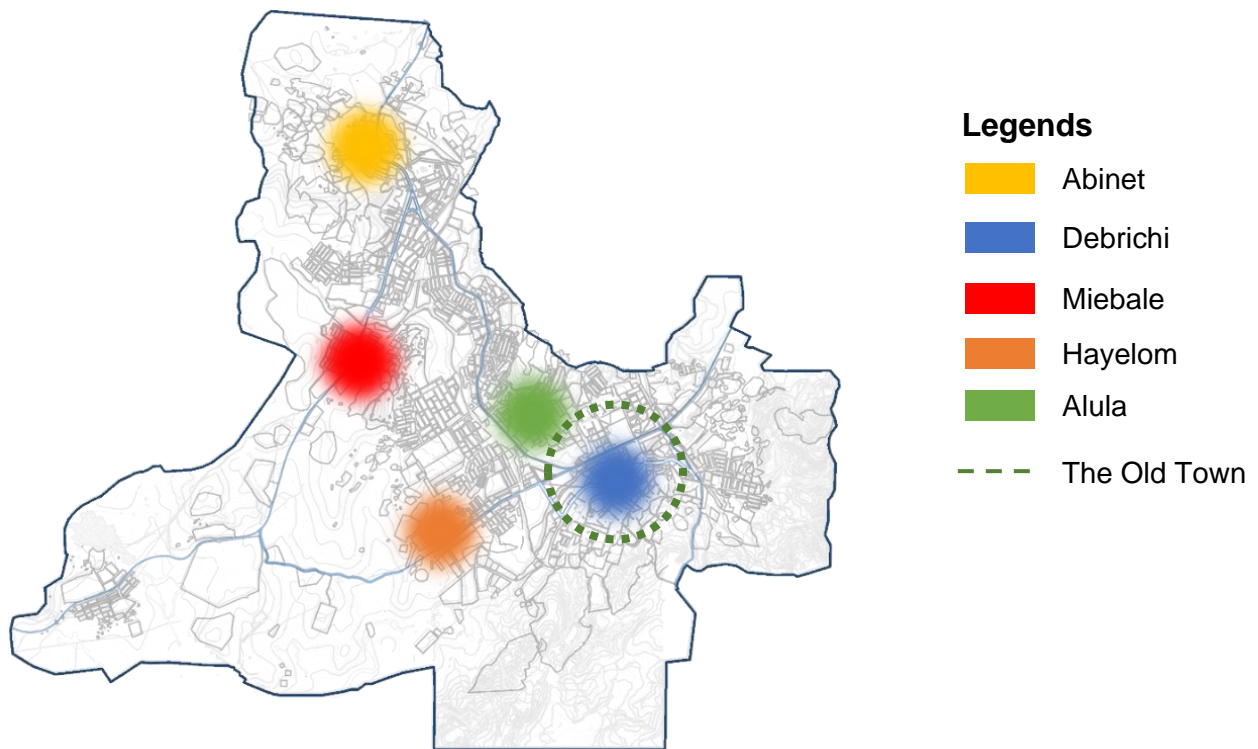


Figure 6: Locations of the Tabiy's of Adwa.

#### 3.6.2 Urban formation of the old Town

The location of Adwa that is along with the major caravan route was one of the main factors in the establishment of the town. (Huntingford) According to Captain Bashay Alene<sup>3</sup>, the first establishment of the town starts in Enda-Tsion. Later, expands to Enda-Medhanialem. Following

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<sup>3</sup> Shambel Bashay Alene Zelek key informant of this study is one of the former Soldier and police members of Ethiopia as well as Tigray respectively, aged 85 currently retired. He is one of the elder communities born, raised in living till up to date in vernacular house of his parent inherited which is situated in the middle of the old town.

the town expands to 'Selange'. According to Dr. Meried Weldearegay, the origin of the old town is Enda-Medhanialem specifically in a quarter locally known as the slange or Islange area which means the Muslim quarter is probably the oldest (Waldearagay, 1988). The expansion continues to the other part of the old town.

As Richard Pankhurst describes, The market of Adwa has become one of the largest trade centers of the region, particularly since the 17<sup>th</sup> century. The extent of trade that was transacted in the market of Adwa was very great by the end of the 17<sup>th</sup> century. (Pankhurst R. , 1964) Adwa for many years was by far the most important commercial town of Ethiopia which was visited by many merchants from all parts of the country for the exchange of goods from beyond the sea (Sylvia, 1955). Wylde also describes its weekly market as largely attended by locals and beyond the sea, natives from Soudan and Arabia constantly observed the town (Augustus and B. Wylde, 1901).

The urban formation town of Adwa the first time was mentioned in mid of 17<sup>th</sup> century by Abba Grigorious and written by the German scholar Hiob Ludolf on his map (Woldegiorgis, 1986) . According to a visit of Adwa by Alvarez in the 1520s, Adwa the town was mentioned as “the House of St. Michael” (Pankhurst R. , History of Ethiopian towns From the middle ages to the early nineteenth century, 1982). The town of Adwa was excessively significant in the 17<sup>th</sup> century when it became the capital of Tigray. It came to the front of Ethiopian history with the dominance of the power of Sihul Michael in the late 1760s (Woldegiorgis, 1986). The town assumed strong political importance particularly since the 17<sup>th</sup> century as it became the capital of the Tigre (Tigray) province. According to the chronicle of Emperor Yohannes I, in 1680 the town was the seat of Dejazmach Ze-Mariam the governor of the province.

In the early 18<sup>th</sup> century Poncet, a French traveler visited Adwa and noted the political significance of the town by saying that the governor of "Adwa was one of the seven prime ministers of the empire." (Pankhurst,). In this century based on a report from members of French scientist's mission attained from among the eighteen mentioned markets as significant Adwa was listed in the top five of the most significant in trade and market. the scientists stated that in its weekly market from five thousand-six thousand traders attend (Woldegiorgis, 1986). The inhabitants of Adwa were traders for several centuries.

Double concentric circular wall of Medhanialem



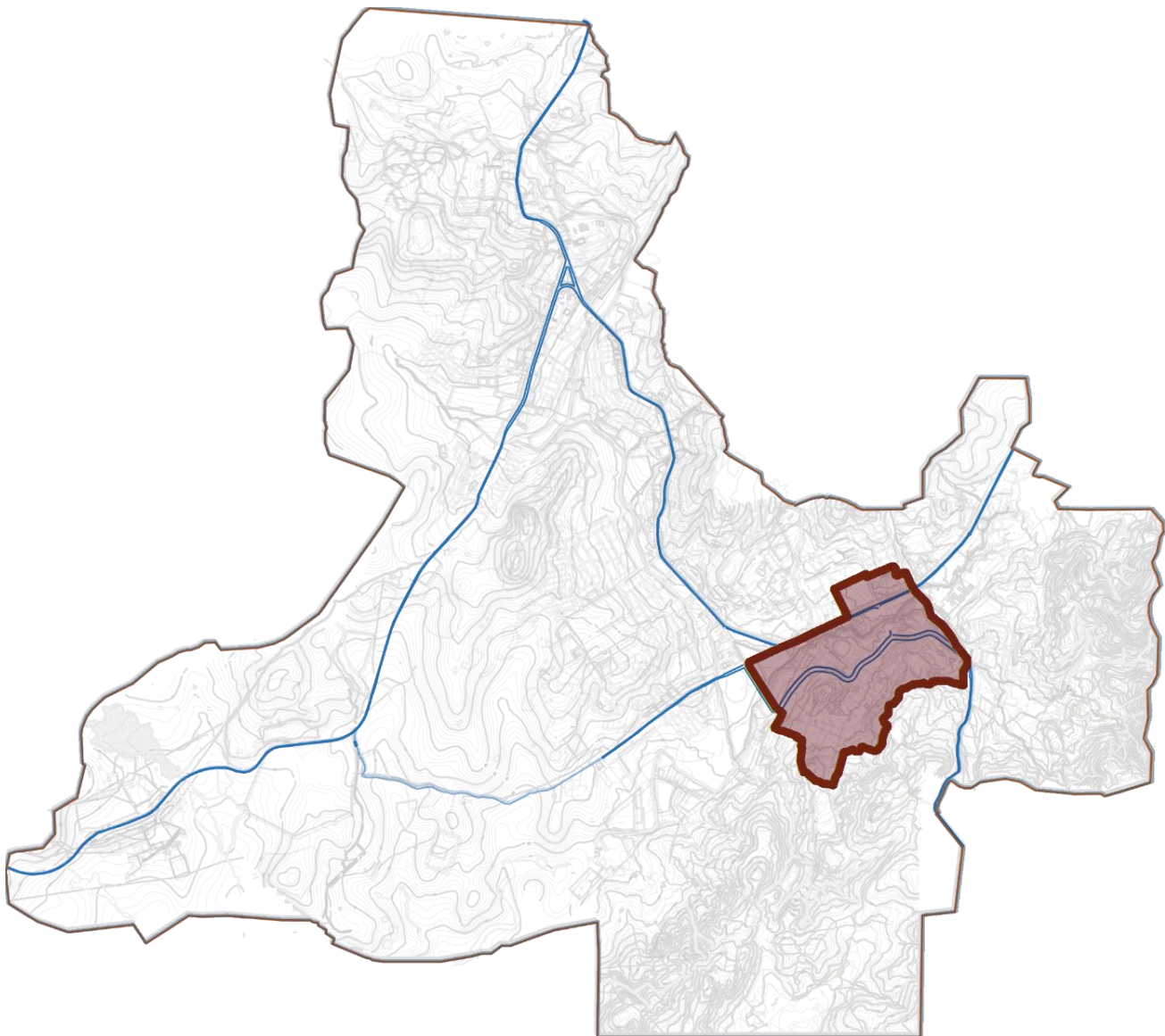
Figure 7: Town of Adwa in 1935. Source *Ethiopia Photographed* (Richard Pankhurst and Denis Gerard, 1996)

In the 19<sup>th</sup> century The market of Adwa in the old town was one of the most significant in Abyssinia (Ethiopia) and was held every Saturday. Richard Pankhurst explains, Adwa remained a great trading center throughout the 19<sup>th</sup> century, on fair days the roads leading to the town would be crowded by public gatherings for the market exchange, and the town handled the major import and export trade (Pankhurst 1982). Wylde also noted that the market of Adwa abundant items was transacted that were brought both from nearby as well as distant places (Wylde, Augustus, B, 1988) Based on two French travelers of the 1840s (Ferret and Galinier), the weekly market of Adwa was one of the largest markets in the country which was attended by some 5000 to 6000 marketers. The other traveler, Dimotheos who visited Adwa in the 1860s, witnessed the availability of a variety of import and export merchandise in that market (Pankhurst, 1982).

Salt noted that Adwa is possibly considered a town of great importance situated in part on the side, and partly at the bottom of a hill, a circumstance (Salt H., 1967). Adwa during the Italian invasion of 1935 was one of the largest Ethiopian cities (Pankhurst, 1982). In the late 19<sup>th</sup> and

early 20<sup>th</sup> centuries, the town for many years was by far the most important commercial town of former Ethiopia (Abyssinia), and it used to be visited by many merchants from all parts of Abyssinia, who here exchanged natural products of the country for goods from beyond the seas (Augustus and B. Wylde, 1901).

### 3.6.3 Location Map of the old town



*Figure 8: Location Map of the old historic town of Adwa.*

As Mr. Kiros <sup>4</sup>describes the first establishment of the the old town was by higher officials. Ten houses were in the establishment of the city. The houses are 'Hidmo' which is a vernacular type of building. The town formation of Adwa gradually develops from single buildings to the settlement of the old town. the current urban morphology is a result of decades of development. The first known higher officials were the places that start to recognize by names. Most of the neighborhoods named by influential persons were raised in that local area.



*Figure 9: Aerial Photograph of the old town from November 23/94, Source Ethiopian Mapping Agency.*

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<sup>4</sup> Mr. Kiros one of the key informants is senior resident of the historic town; he has been living more than 60 years from his childhood up to date. His residence inherited from his father situated in the heart of the old town. He is one of the local community committee members.

Bilata Berhe Hadgu stated that the old town of Adwa is known as the upper Assem and the lower Assem identified by the Assem river is located between two places. The formation and naming of the town depended on the churches that existed in the town. Before the linkage of the upper Assem and the lower Assem by a bridge that is built on two edges of the river, there was the only footpath that connects the old town.

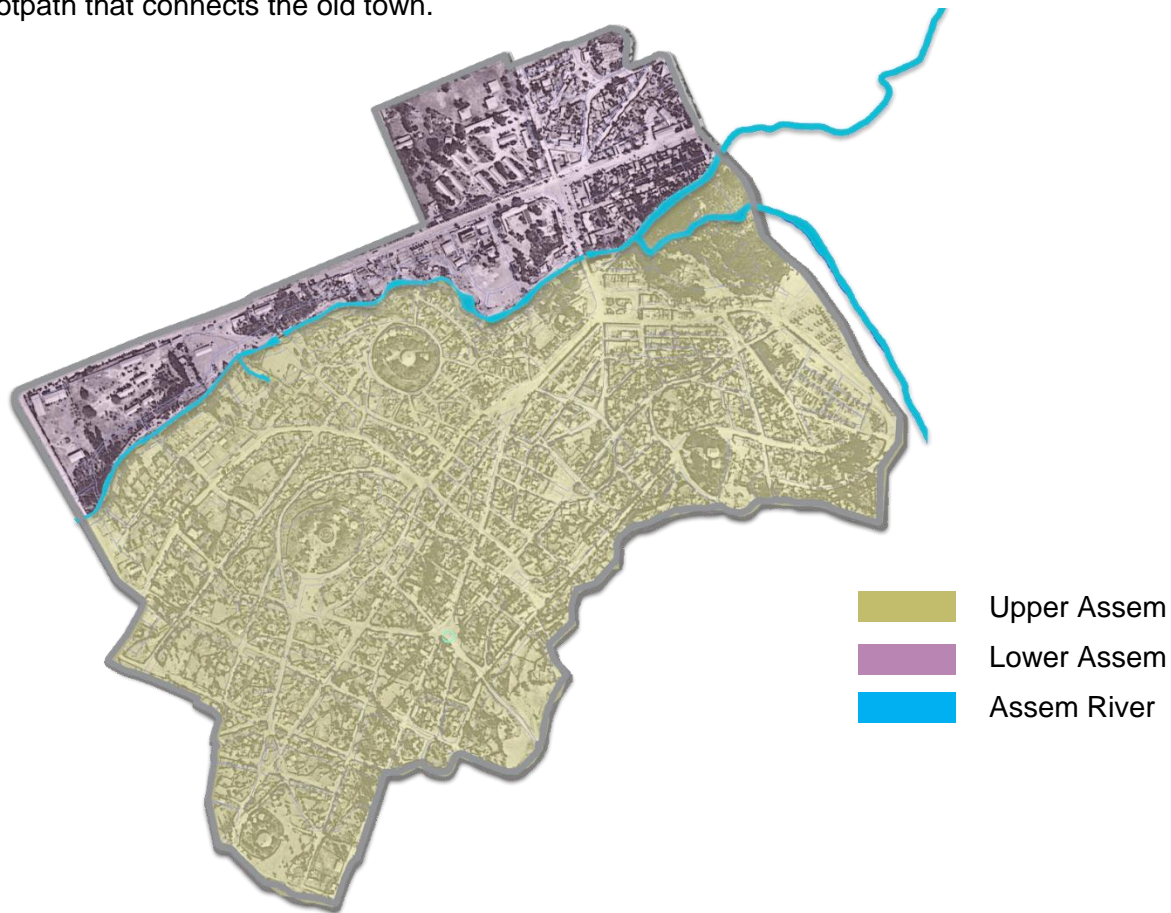


Figure 10: Map shows upper Assem and lower Assem.

### 3.6.4 Churches and Mosque in the old town

The churches of Adwa existed in the old town, built in the earlier period, are the center of the town's life and are still dominant up to date. According to Bent (Bent, 1896) (Bent 1893), the life of the town of Adwa would be nothing without the existence of the churches, the presence of the hierarchy of the physical setting of the churches takes supremacy. Based on Augustus and B. Wylde's observation Adwa's churches are larger than any of the Abyssinia towns, and the Holy Trinity is one of the largest. (*Augustus and B. Wylde*).

Record from the comb and Tamiseir Adwa graced 3 churches within the early nineteenth century, St. Mariam, St. Michael Church, and St. Gabriel church. Comb and Tamiseir notice, the most

impressive of the locations of worship become St. Mikael, adorned with giant murals surrounded by trees in particular, cedars, and olives at some stage in the compound (Pankhurst, 1982). currently, St. Mikael church is demolished and replaced by using a new church structure. The trees partially cowl the church structure. The trees that partially cover the church within and outside the compound still survive.

By the beginning of the 20<sup>th</sup> century except for the five significant churches of Our Savior (St.



Figure 11: Church of Medhanialem, 1906, Source Ethiopia Photographed (Richard Pankhurst and Denis Gerard, 1996

Medhani-Alem), the Holy Trinity (Silassie), The Virgin Mary (Tsion Mariam) Saint Michael (Michael), and Saint George (Giorghis), and some few houses, the place appeared to be a group of ruins and broken-down enclosures (Augustus and B. Wylde, 1901). Richard noted the city remained to be a key religious center. With a large ecclesiastical population. According to Harrison Smith the church of Silassie, nearly 370 priests attend. Rosen said priests attend in Medhani-Alem church more than Silassie church (Pankhurst, 1982).

Masjid Jamie situated in the middle of Enda-Medhanialem built in a similar year as saint Mariam church stated as the oldest and biggest Mosque built in 1913-1917 (Woldegiorgis, 1986).

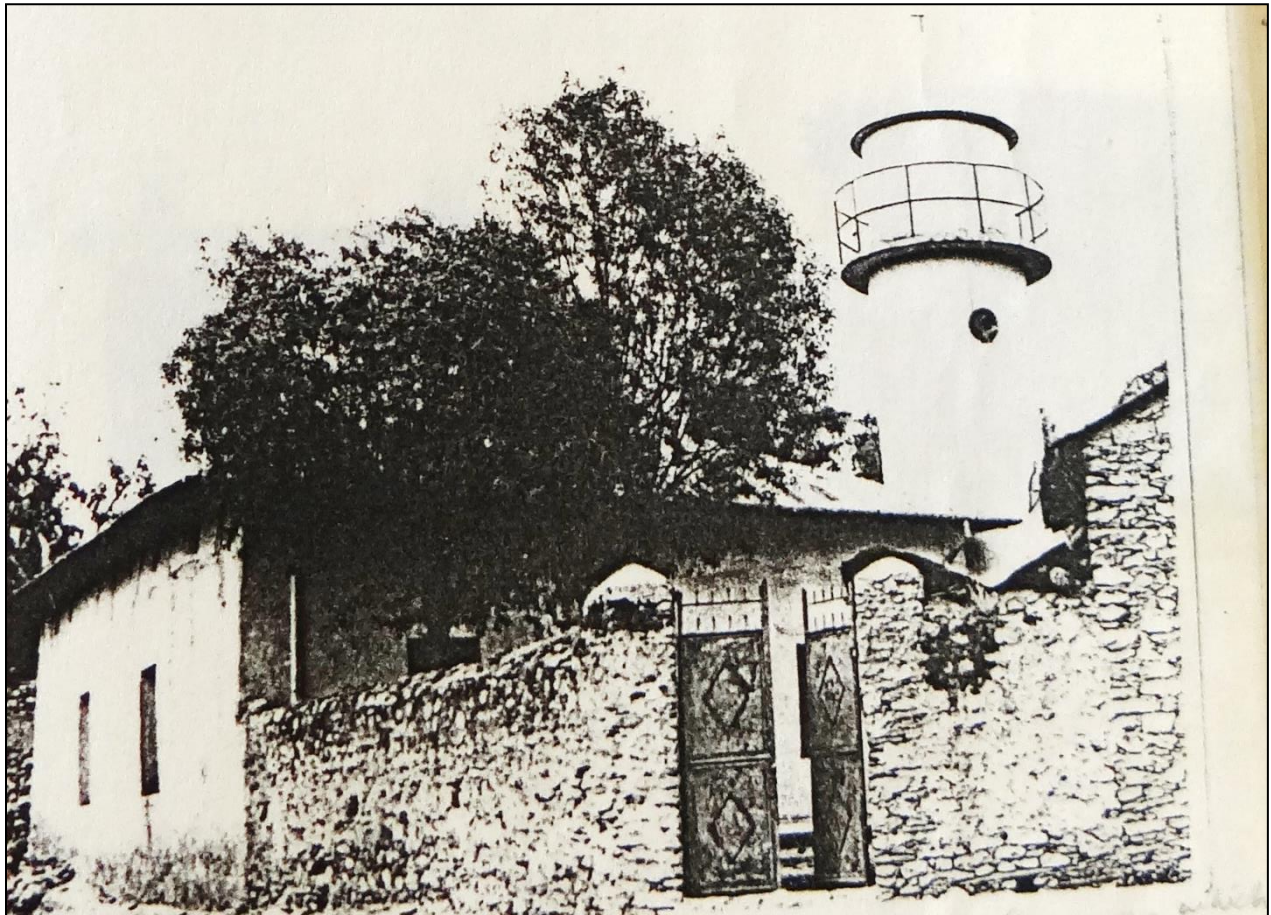


Figure 12: 'MesJid Jamie' (Source Ephrem Weldegiorgis 1986)

The groupings of the old quarter were influenced by the church's name. The early first names of the old houses divided into five quarters are: -

1. **Enda-Tsion** (House of St. Zion)
2. **Enda-Medhanialem** (House of Holy Savior)
3. **Enda-Selassie** (House of Holy Trinity)
4. **Enda-Gebriel** (House of St. Gebriel)
5. **Enda-Michael** (House of St. Michael)

stated to be the old quarters of the historic town.

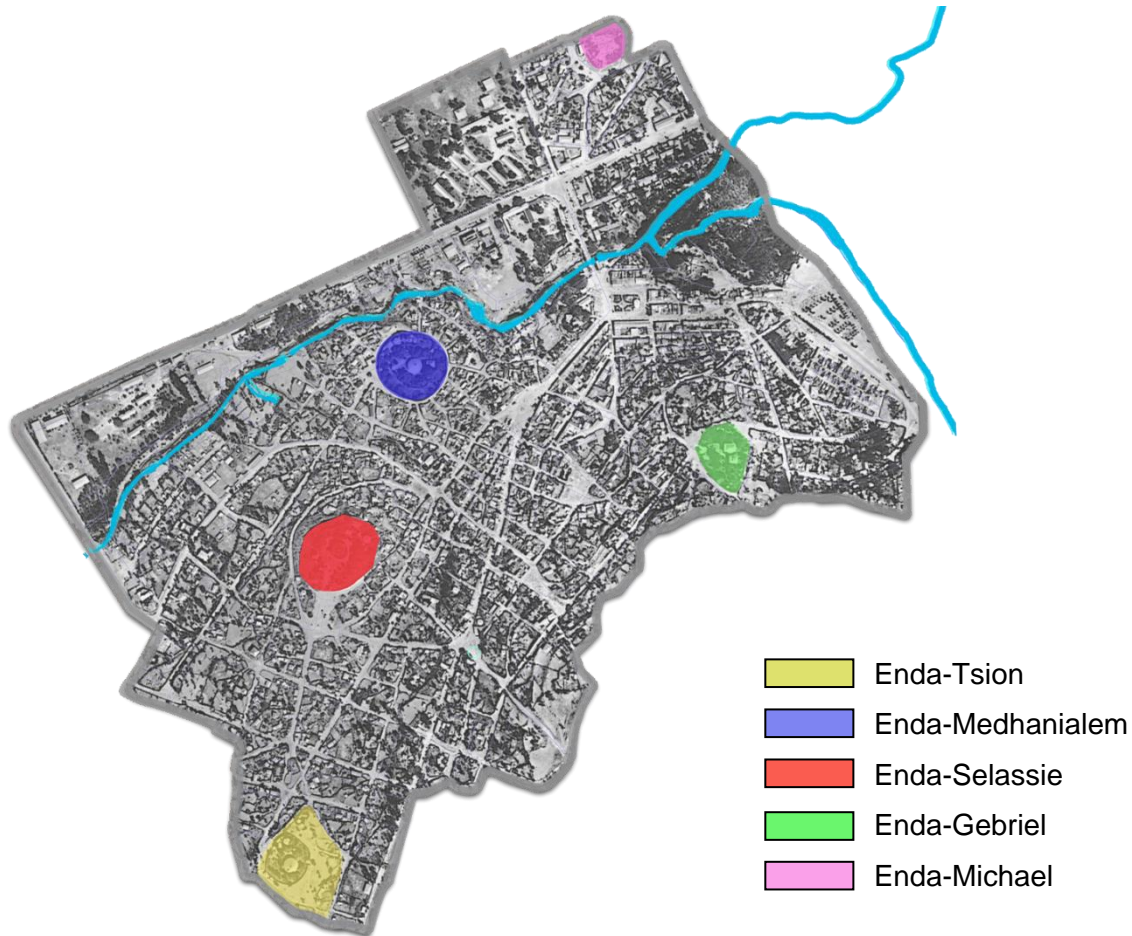


Figure 13: Map shows the churches located in the old town.

Similar to the old Ethiopian Town characters the church of Maryam, Mikael, Gebriel, and Medhani-Alem formed the center of the town's social life, for the population was clustered around them. (PAN I)

### 3.6.5 Namings of quarters in the Old Town

Besides the major five namings of the neighborhood, which were recognized, the old naming of the small quarters of the old town which is located under the five locally known neighbors are as follows: -

- Enda-Janhoy
- Geza-Weremay
- Enda-Guhaf
- May-Guade
- Enda- Menatu
- Piazza
- Sewhi May-Tsadik
- Nebar Menehariya
- Selange

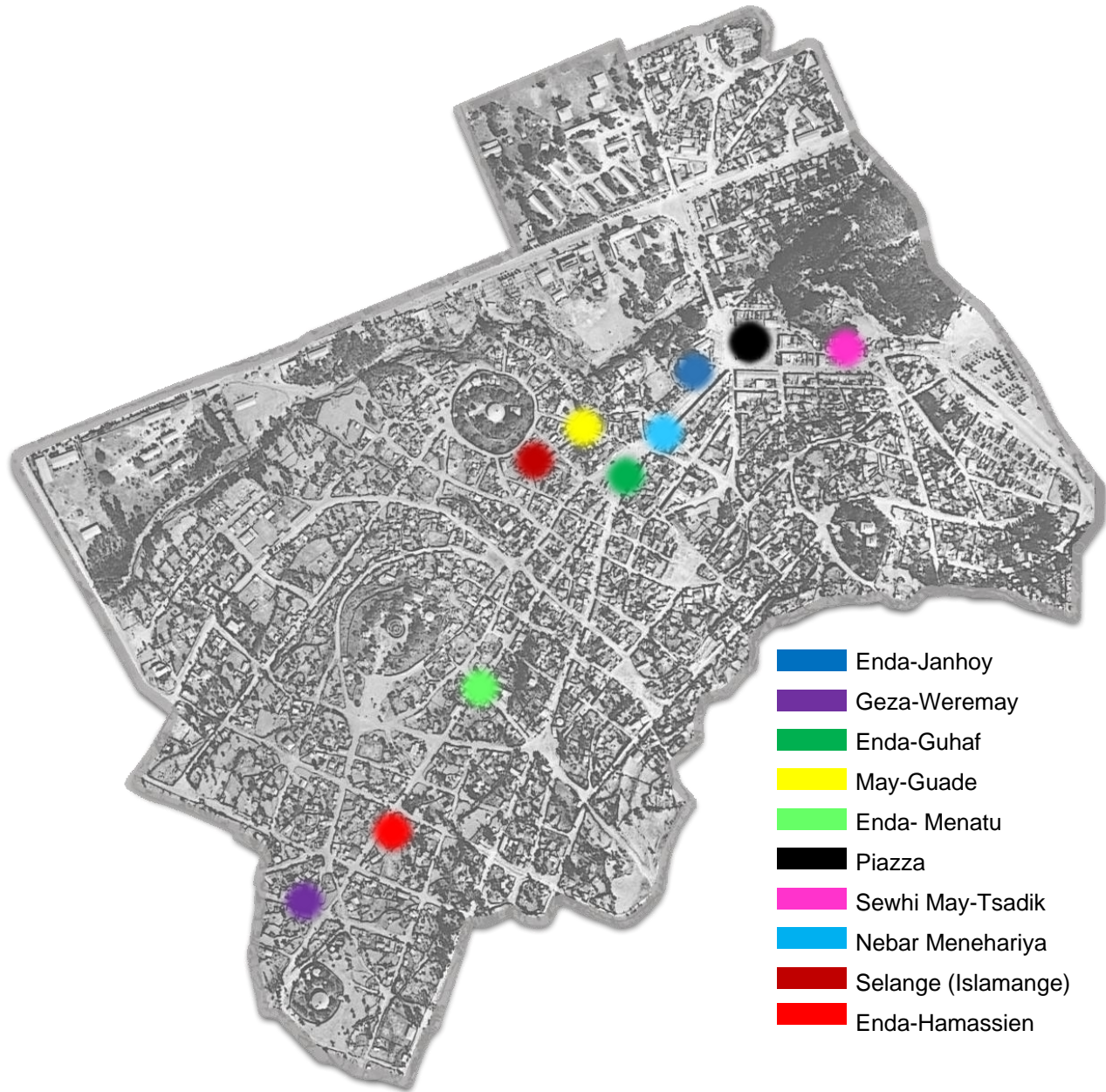


Figure 14: Naming of small quarters in the old town.

**Enda- Menatu**

Is named after the local pedestrian of the area character of crossed twin path, located near Mekelle Alebergo. Mekelle Alebergo is the first recognized Hotel and guest house in the early Adwa.



**Enda-Janhoy:**

Enda Janhoy previously was a place the royal family of Emperor Haile Selassie (Janhoy) and Emperor Yohannes IV line residence houses located near to piazza. consequently, the naming of the area is after the Emperor Halesilassie relatives of Janhoy settled in which means 'house of Janhoy'.

**Geza-Weremay:**

located in Enda-Tsion. Two perspectives of the name of Geza-weroma were raised by the key informants' elders of the community. Geza-Weremay which was a trade center, the name is driven from the word 'Roma' the reason that Italians settled and started to live market exchange in that area. In addition, the area resembles the building character of Italians. The development by itself was by the Italians during their five years occupation in Adwa. In between the residence of Princess Welete- Israel and Piazza bridge and 10 m collector road existed. This road was constructed during the administrative period of 'Ras' Mengesha Seyoum brother of Princess Welete- Israel and constructed by Italian Engineer Maskaro and Ethiopian Engineer Asuli. This bridge passes over the Assem river. A similar bridge and road existed in the northwest direction of the river created to fully access the gorge.

Due to the potential of trade connections and vibrant activities all over the town, people from different places settle to work. Selange is also one of the known places in the historic town which was a residence for the Armenians. The other famous place on the historic site is Enda Hamasen. May-Guade is also within the circumstance of Enda-Medhanialem. It was traditional alcohol which is called the 'Siwa' selling place, it was a gathering place of all for entertainment. May-Guade, which means Guade means 'Gaud' which means Friend, 'May' means water, friend, or friend who drinks with.

**Enda-Hamassien**

It was a place of mainly Eritrean settled that comes for trade. Hamassien<sup>5</sup> is the name locally known to call the Eritrean people. It was the jail of Italian during the occupation period. Usually, Eritrean is recognized around the northern part of Ethiopia (Tigray) by the name of 'Hamasen. Society from Eritrea collected to work in this place and the place named after them.

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<sup>5</sup> Hamassien is originally a place located in Eritrea, in old quarter of Adwa some portion of Enda-Selassie settlement called after the mass settlement of Eritrean merchants that come for trade purpose.

### **Enda-Guhaf and ‘Nebar Menehariya’**

‘It was previously a trash gathering area which is the reason it gets the name ‘Enda-Guhaf’ which means *place of trash* where wastes were disposed of. Then after the rearrangement of the place, it becomes a high court area of the community, and after it becomes a bus station that travels to Eritrea and other destinations of the country. Currently, the place is called Enda-Guhaf or ‘Nebar Menehariya’ which means ‘Former bus Station’ since the station is no longer situated. It was also an open-air market area of the community that provides products for exchange. People buy timber, and coal, traditional open-air hairdressing areas existed in the middle of the dramatic outside environment, daily laborers also existed in this place, and traditional items such as ‘Kebero’ were displayed for sale. Currently, is an abandoned place, there were one and two-story Hidmo houses, previously demolished for the Gas station but it does not implement. This place was earlier called “Addis-Alem” and named by Leul Ras Mengesha Seyoum but the name is not well recognized by the community and the famous name of the place is Enda-Guhaf which is the earliest one.

‘Menehariya’ is a place located near Piazza. The meaning of “Menehariya” is a bus station. It was the former bus station of the City in the heart of the old town. Enda-janhoy is a residence and its surroundings are recognized as the house of the princess and higher officials. This area serves as a landfill for the residents’ solid and liquid wastes.

### **Sewhi May-Tsadik and Piazza**

The place existed near the distance to the old piazza, it was a grassy area with water. Through the collaboration of Leul Ras Mengesha Seyoum and Adrames Sahile (the governor of Adwa at that time), the place was filled and compacted by soil, then converted into the open-air market of the local community as well as it links in a market with the neighbor Wereda and rural area. Trees were planted purposely to get shelter from the sun. The market day is Saturday or locally known as ‘Edaga-Kedam’. The open-air market relocated into ‘May-Garma’ currently due to the expansion of the urban population and the need for market area expansion both places serve as Saturday markets.

### **'May-Guade':**

'Guade' means kitchen and 'May' means water. This place is known for its traditional alcohol service center. During the study time, the researcher observed the place still survives as a residence and as a traditional alcohol bar which is locally known as 'Siwa'.

### **Assem River and small rivers**

The first clean water to drink was provided to the old quarter of Adwa by the order of Leul Ras Mengesha Seyoum. The portable water is installed and distributed from 10 km far from the heart of Adwa on the roadway to Asmara in Adi-Abun's largest river which is called May-Shana 110 meters above the sea level of Adwa. Still, up to date the old town, as well as the new expansion of source of clean water, is from May-Shana. In his book 'Yetiwilid Adera 2010 E.C' Ras Mengesha explained, the society used to drink and daily accommodation of water from small rivers called May-Shum, may-Guagua, and may-Tem.

### **Significance of Assem River**

The uncleaned water affected the society's health, he requested the health care of the country to study the reason for the pollution of the small rivers. Doctor Aklilu Lemma with the aid of two health professionals studied and found microbes called Bilharzia locally known as 'Arenay'. Doctor Aklilu Lemma studied for a longer period in the rivers the reason the microbes exist and not. He asked the society, why this thing occurred and the society that used the rivers replied in the rivers where the users used to wash clothes using 'endod' the microbes do not exist, whereas in the rivers where 'endod' is not used the microbes exist. Accordingly, the experiments using this herb for the first time in the rivers of Adwa. As Mr. Kiros described during the data collection, Dr. Aklilu's first trail of cleaning the river starting from the Assem river exists the heart of the old quarter was successfully achieved.

### **3.6.6 Housing Character of old Adwa**

Richard Pankhurst stated, Adwa looks like a rural character in the 19<sup>th</sup> century (Pankhurst, 1982). Later on Pankhurst in notes, the settlement seems to have changed little over the years, The town in the late nineteenth and early 20<sup>th</sup> century was still large (Pankhurst R. , History of Ethiopian towns from the mid - nineteenth century to 1935, 1985).

The group of Architecture of the time was conical form. Based on Salt's observation in the early period of his visit, the place presented crowd trees which are called 'Wanza' thickly planted

surrounding the houses (Salt H. , 1814). (SALT) in addition Salt notes, the houses are attractive and repeatedly disposed into streets or associated sprinkled with Wanza trees (Salt H. , 1814). On the other hand Mansfield parkyns, in the 1840s the collection of the house were dispersed or scattered and the settlement was no more than a large sprawling village of sheds (Mansfield, 1966).

The character variety of the form of the house represents the wealth and class differences of the society. Mansfield parkyns describes the roundhouses with a conical roof thatched with straw belonging to the poor classes. On the other hand, the square and flat-roofed houses locally known as 'Hidmo' represented the wealthy class (Pankhurst, 1982). Ferret and Galinier observed that most of the houses in the city were built in stone (Pankhurst, 1982). In general, the whole building materials of all classes were rough stones, lay with mud quite similar houses existed. The town is supplied by three water streams that receive their course through the valley below. (SALT) *'These gardens seem later to have deteriorated'* (Pankhurst, 1982). Additionally, Salt explains small gardens existed cultivated with substantial upkeeps (Salt H. , 1814).

As Maydon "The dwellings were for the most part were round, made of stone, thatched, and in many cases enclosed in 'small stone-walled courtyards. The settlement as a whole seemed "overcrowded and jumbled with many houses and sheds crowded together "higgledy-piggledy' (Pankhurst, 1985).

In this century roads of Adwa, and towns were narrow, not more than the coarsest tracks (Pankhurst, 1982). Ferret and Glinier record the road of Adwa as 'narrow, irregular, obstructed with stones and dung' (Pankhurst, 1982). During the rainy season, the roads are filled with mud. Mansfield parkyns who travel during the rainy season the more than two or three streets records, filled with green mud nearly a foot deep, and hardly wide enough to allow a man to pass mounted (Pankhurst, 1982). Later on, Ruppell, Katte and Combs, and Tamisier mentioned the character of the houses was rectangular edifices with flat roofs whereas; some of the houses include two stories (Pankhurst, 1982).

### **3.6.7 Urban Expansion of the Current Adwa:**

Adwa's classification into two districts, the old town and the new modern expansion, reflects its historical evolution and urban development over time. The old town of Adwa represents the original core where the city's establishment flourished. This area typically encapsulates the historical essence of Adwa, showcasing traditional architecture, cultural landmarks, and a sense

of heritage. Visitors to the old town can often experience the charm of ancient Adwa, with its narrow winding streets, historic buildings, and cultural sites that narrate the town's past.

On the other hand, the new modern expansion of Adwa signifies the city's growth and contemporary development. This district portrays the urban sprawl and progress of Adwa towards the western direction, potentially on the route to Axum. Modern infrastructure, newer residential areas, commercial centers, and facilities that cater to the evolving needs of the city's populace.



Figure 15: The new city expansion of Adwa towards south east into Axum way.

### **3.6.8 Significance and values of the old historic town of Adwa**

Adwa the city in general has great significance in the history of Ethiopia. The layers of history in different periods make to increase the value. the unforgettable and the past generation's achievements are in the print of the city's face. Historic value, Political value, Natural and Cultural value, Socio-Economic value, Spiritual value as well as Educational and Scientific value are among many.

#### **3.6.8.1 Natural and cultural Value**

##### **The natural landscape**

The major significant part of Old Adwa is the natural topography. The built environment on the top of the mountain is the unique feature of the old settlement. Historic Mountains of Adwa, Natural Landscape can be cultural Heritage but not indorsed, Historic but not recognized, Unique Characteristics and Landmark which have the potential of economic but not addressed. Their built

environment lied on the challenging landscape with respecting the value the nature. like the Konso natural and cultural landscape heritages Adwa mountains have the value of being one of natural heritage according to their spectacular nature and Cultural and historical value according to its cultural settlement of the society on top of the hilly mountains.



Figure 16: Enda-Selassie, neighborhood in quarter of Adwa.

The selection of Adwa by the Italians as the diplomatic seat of their occupation during the Italian occupation period marks a significant change in the town's character. The establishment of the



Figure 17: The first consular office of Italy in Ethiopia located at Adwa.

first consular office in Ethiopia in Adwa by the Italians underscores the town's strategic importance and their intent to solidify their presence in the region.

Piazza is the central trade area of Adwa. The economic value of the historic town is essential to the city's development. As a national pride, the value of Adwa is magnificent. In general, Adwa is the potential development of tourism and heritage. There are numerous heritage buildings of legacies from the past generation. Adwa incorporates a lot of history and evidence of the past indigenous achievement's urban settlements. According to this full of potential numerous business opportunities are waiting. Nationwide, it has the value of history and heritage in city-wide, numerous values have a magnificent role.

### 3.6.8.2 Spiritual Value:



Figure 18: Piazza, central market area of Adwa in the historic quarter

In the mid of 16<sup>th</sup>-century Catholic missionaries arrived at Adwa. They arrived with Portuguese soldiers that were standing against 'Ahmed Gragn' with the guidance of Emperor Gelawdewos. The missionaries located their place in the highest peak mount of Adwa which is known as 'Fremona'. In the historic town also the first modern catholic St. merry church existed (Woldegiorgis, 1986). According to an interview with Mr. Kiros, and Mr. Ephrem in history, Swedish Protestant missionaries accessed Ethiopia through the red sea line in the early 20<sup>th</sup> century in the 1900s. Adwa was the first place for the missionaries. The first protestants were in Adwa the so-called 'Kenishan' by the society (Woldegiorgis, 1986) Gradually the missionaries leave the northern part of Ethiopia and spread out through the southern part of the country.

### 3.6.8.3 Scientific values and Educational Values:

Related to the value of history in the field of history, Architecture, Urban planning, and Archaeology, in the field of art Adwa has an important place. Adwa's development regarding urbanization and architecture indigenous. this is visible in the earlier surviving buildings and urban settlements of the town. The buildings and urban settlements existing from the earlier times of the



*Figure 19: Nigiste Saba Elementary and Secondary Schools respectively.*

Adwa is the main source of attractions. As one of the most important past achievements of the country, in the education of history, Adwa took place. Similarly, in the field of Art, the history of Adwa is an inspiration to drive artistic value and production. Adwa is a home of influential people. Philosophers, leaders, artists, scientists, and Engineers of Ethiopia were born and grew up in Adwa. It is believed that Atse Zerayakob ancient philosopher of Ethiopia lives in Adwa. He runs away from Axum to Adwa when the king of that period does not accept his philosophical ideas. Nigiste Saba elementary and high school built during Emperor Haile Selassie's period is the first academic school in Tigray that contributes to training the human resources of today's Ethiopia. The school is in the historic quarter of the city. a lot of current and former scientists, leaders, and Engineers studied, Former prime Minister of Ethiopia Meles Zenawi, Sibhat-Leab Gebregziabher a writer and philosopher who was an influential artist, grew up and learned in this historic school. The elementary school is established in 1933 and started work in 1936, and The Secondary It is built in 1948. Indigenous urban settlement respects the natural landscape, Vernacular Architecture and unique characteristics of buildings, Local Pedestrian design for humans and animals only, and Local construction materials (Masonry stone, and local woods widely used) which are identical.

#### 3.6.8.4 Architectural Value: (Group of buildings)

The Architectural style that existed in the historic town is categorized as one type of vernacular architecture of the northern part of Ethiopia which is called 'Hidmo'. Local indigenous vernacular Hidmo houses are quite common in this quarter. All the houses are contextual and environmentally friendly. All the construction materials are local except for some interventions in roof covers in a few houses. The solid void ratio of the openings considered the existing semi-Arid environment. The value of Architecture has significant value in environmental protection, the influence of the current Architectural practice, historic preservation, academics, and in related fields.



*Figure 20: Local Buildings Located in the old Town.*

## **Chapter Four Analysis**

### **4.1 Introduction**

This chapter comprises the analysis part of the study. It discusses a detailed description of the old quarter. The old town's spatial characteristics are recorded in-depth in this part. The challenges that occurred in the old town are also described. Finally, the Analysis part is included in this chapter.

#### **4.1.1 The town characteristics**

The first establishment of Adwa has characteristics of indigenous patterns. The urban formation has an asymmetrical pattern. Rectangular patterns of road layouts are not common in this area. Buildings, pavements, sitting areas in general most of the physical coverage of the site built using local masonry stone. As a result, the whole town can be categorized as a stone town.

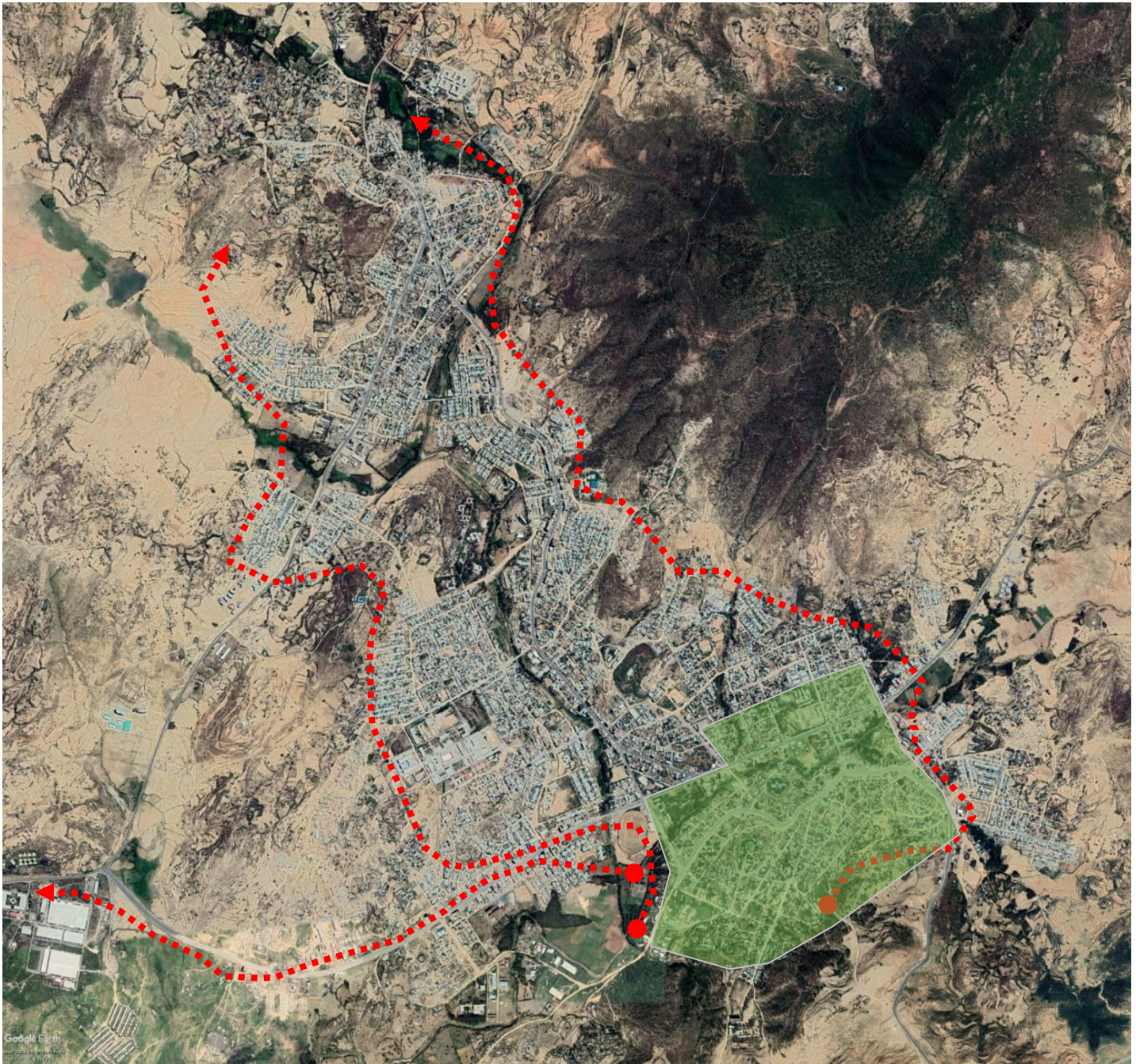
The Indigenous urban character respects the natural landscape, Vernacular Architecture, and unique characteristics of buildings, Local Pedestrian design for humans and animals only, and Local construction materials (Masonry stone, and local woods widely used) which are identical. It is suitable for the daily activity of the community.

#### **4.1.2 The old urban fabric:**

The current Adwa surrounded by mountains sectioned into two parts, the old town and the new under-development quarter that expands in the flat areas on the way to Axum. Whereas the old town location follows the natural topography of the land. Each built-up individual compound follows the natural topography. the early urban development settled down in the hills up to the bottom of the mounts in front of 'Soloda' mountain. Every single building follows the hierarchy of levels. the whole building as one urban block has its rhythm in respecting the town silhouette.

The old town as a unique character is the contextual urban fabric. Looking into the early development from any corner is the optimum quality of the neighborhood. Natural landscape spatial setting in composition with the cultural landscape setting of the houses of the society is the distinct character of the old town.

The block organization of the old quarter is asymmetrical shape. Angular edge and curved compounds in composition with roads existed. The town formation follows the gradual settlement of the former residents.



**Legend**

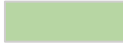

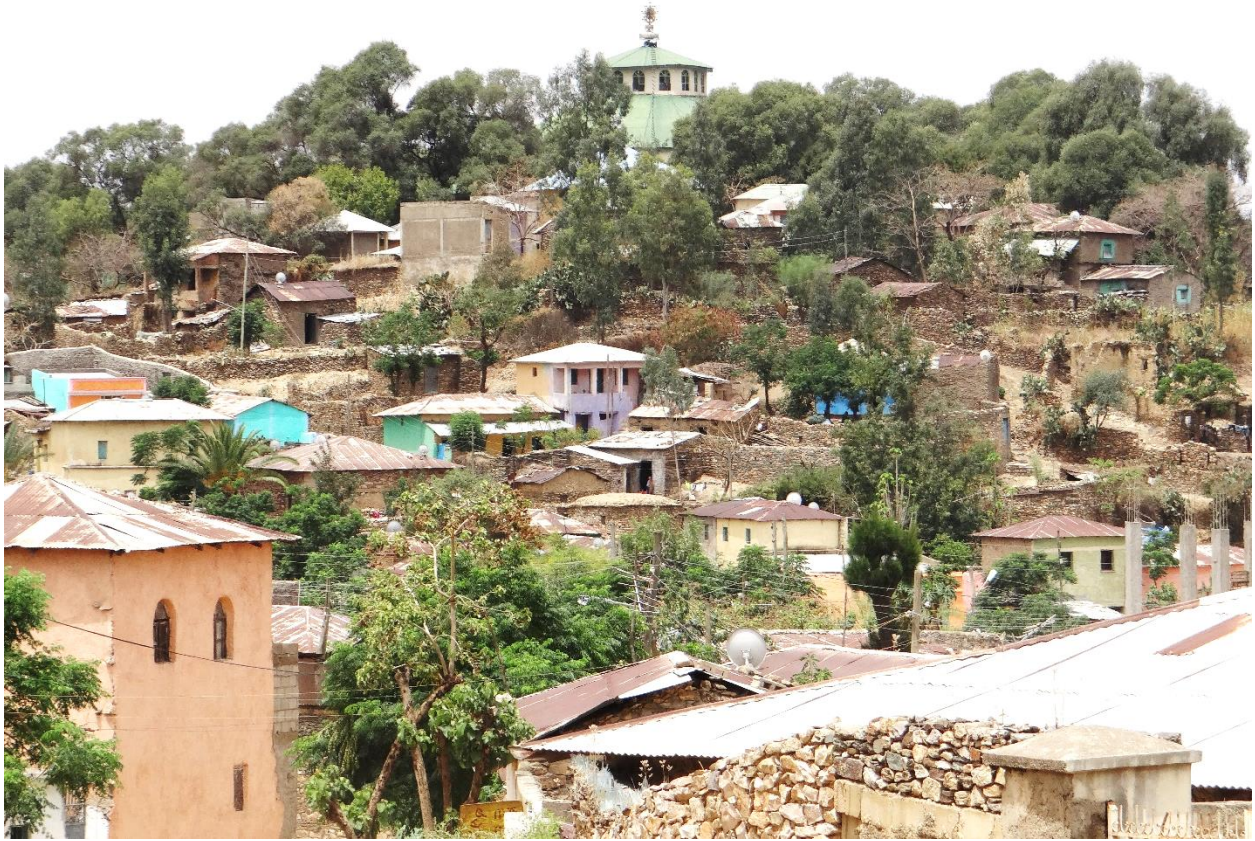
-  Old Town of Adwa
-  Expansion of Adwa

Figure 21: Current Satellite photo of Adwa.  
(Source: google earth 2022)



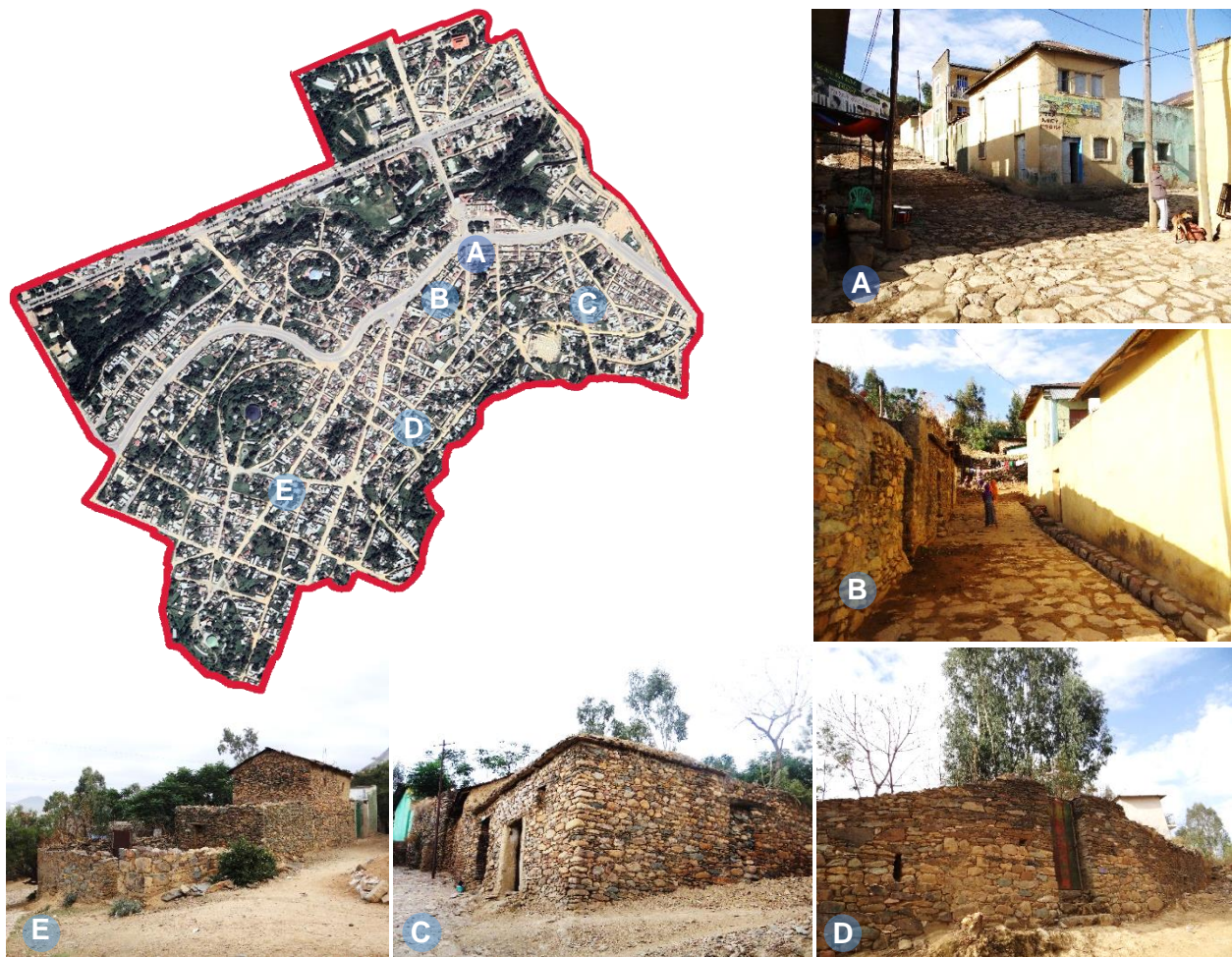
*Figure 22: View from the middle of the old town to Sillassie (Holy Trinity) church.*

Mainly the overall urban morphology can be categorized into three sections. The first is the indigenous quarter, the second is the Italian quarter, and the third is the middle place is a mixed type of both the indigenous and the Italian characteristics situated. The indigenous quarter covers the largest area. around Medhanialem, and Selassie as well as a portion of St. Gebriel church the indigenous quarter existed. Piazza and the surrounding area the Italian quarter. but currently, it is hard to find places with a single character. in the middle of the inner quarter specifically near the open-air market mixed types existed between the Italian and the indigenous places.

The urban morphology of Adwa, is divided into three distinctive sections that reflect the town's historical development and cultural influences. These sections, namely the indigenous quarter, the Italian quarter, and the mixed area, each contribute to the unique character and layout of the old Adwa's urban heritage.

The indigenous quarter of Adwa, covering a substantial area around Medhanialem, Selassie, and parts of St. Gebriel church, represents the traditional and native elements of the town. This area

preserves the original architectural style, cultural shades, and historical significance that are intrinsic to Adwa's indigenous heritage. The Italian quarter, centered around Piazza and its surrounding areas, signifies the impact and imprint of Italian presence on Adwa's urban fabric. This section is characterized by architecture, layout, and infrastructure influenced by Italian design and planning principles. The middle section of Adwa, particularly near the open-air market, serves as a blend of both indigenous and Italian characteristics. A fusion of architectural styles, cultural elements, and urban design features that reflect a mix of the town's historical layers and influences. The coexistence of these three distinct sections within Adwa highlights the old town's diverse cultural heritage and historical evolution.



**Legend**

1. **(A)** Mixed Quarter:
2. **(B)** Italian Quarter:
3. **(E,C,D)** Indigenous Quarter:

Figure 23: Types of quarters in the old town.  
 42 | Urban Conservation of Cultural Heritage in the Old Town of Adwa

The indigenous place building blocks and the setting pattern are irregular, the majority of the block organization includes angular and rounded compounds at the edge. In the Italian quarter, the setting patterns and building are grid road layout, whereas the compound shape and forms character rectangular and circular in front facades.

#### 4.1.3 Visual Connection of the old town dominant structures:

The main impression of the town formation characteristics is the religious zones. The peak points of the topography are occupied by Orthodox churches. The dominant spaces that define the character of the town are Medhaniale and Selassie church. Every road led to those churches. The hill part of the quarter is occupied by the churches. thus, it is visible from all directions of the local pedestrian walkways and major roads.






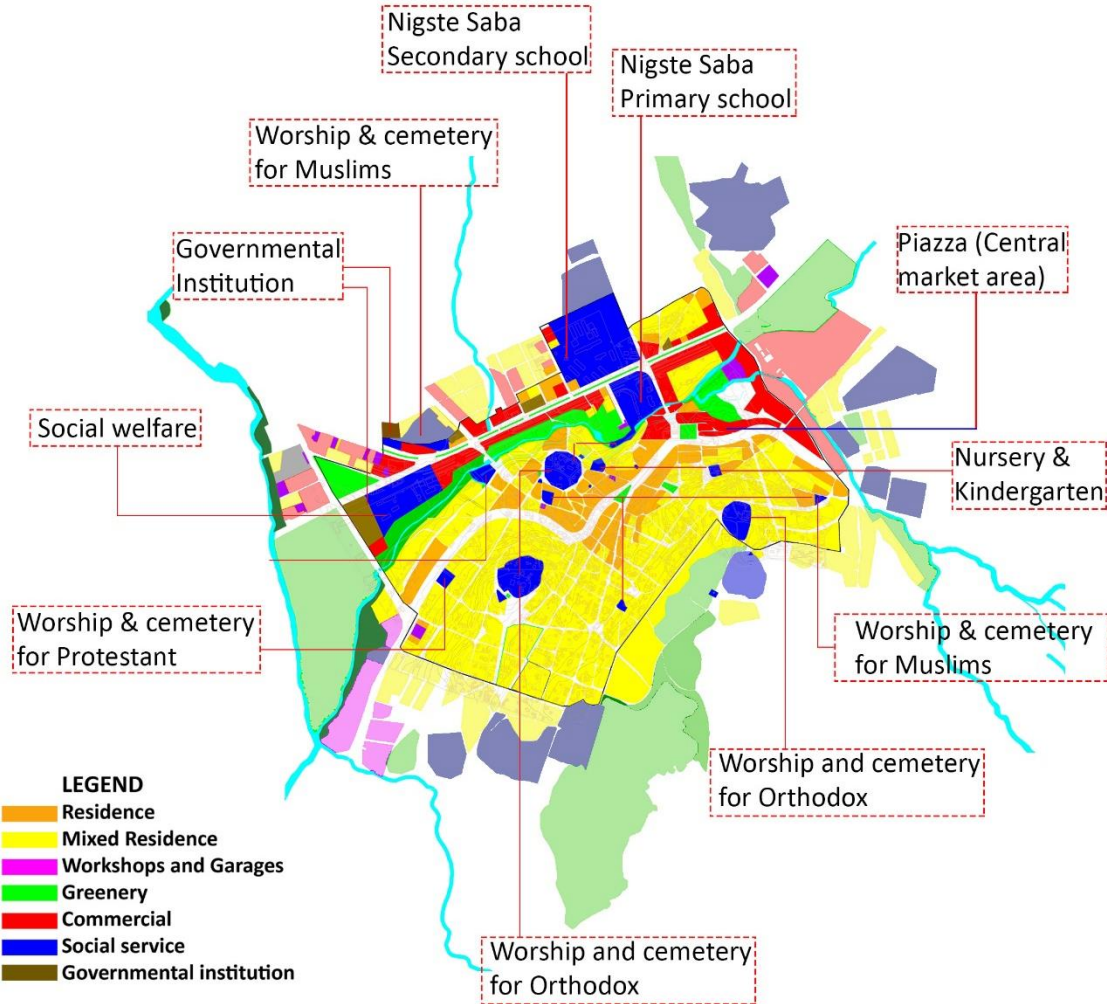
Legend	
A. Enda Tsion	 Local paths and roads that directly connected to the church.
B. Enda Selassie	
C. Enda Medhaniale	
D. Enda Gebriel	
E. Enda Michael	
	 Visual continuity of the church structures to each other.
	 Visual continuity of the church

Figure 24: Visual connection of the churches with the roads and with in the churches each other. Map of the old quarter (Google earth Map, 2022)

#### 4.1.4 Current Land Use:

The majority of the existing land use zone of the historic quarter is mixed residence. Pure residences and Social services take the next place in land use coverage. 51% of the land is residence, 35% of the land is a mixed residence and 14% of the land is a commercial area. 6



#### Mixed Residence (MR)

Residence +  
 Small shops  
 Bakery  
 Music shops  
 SME (wood and metal workshops)  
 Tella Bet 'Local Alcohol drinking houses'

#### Commercial

Piazza (Central market area)  
 Bank  
 Hotel Bars and restaurants

Figure 25: Current Land Use of the Old town.

6 Data source from previous study of Fasil Giorghis consulting architects and engineers.

## A. Base Map

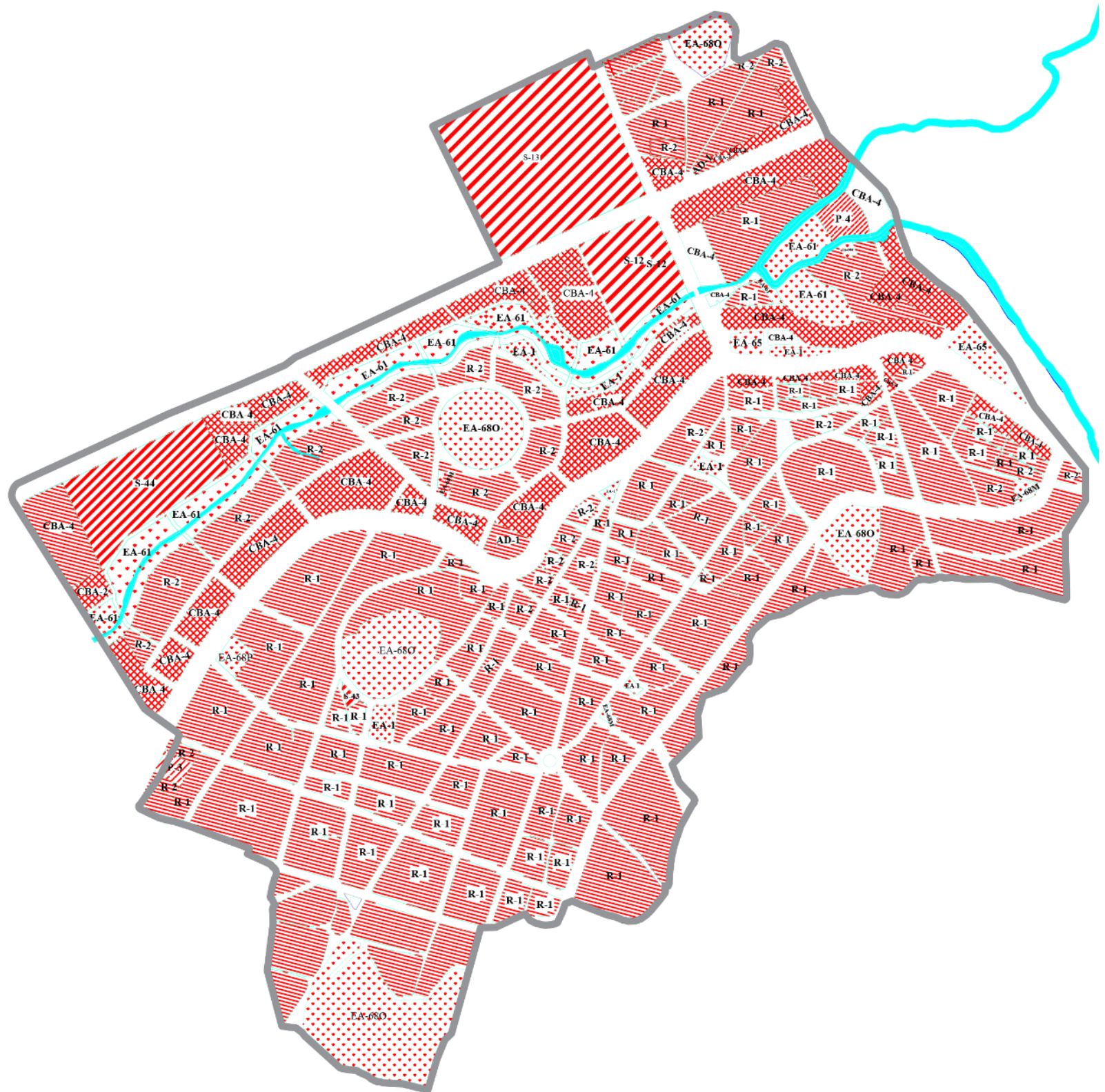


Figure 26: Existing Base map of the old town.








Land Use Classification	Code	
Existing Housing	<b>R-1</b>	
Proposed Housing	<b>R-2</b>	
Density Areas	<b>R-3</b>	
Special Housing	<b>R-4</b>	
Hotels, Bars, Restaurants	<b>CBA-2</b>	
Business	<b>CBA-4</b>	
Markets	<b>CBA-5</b>	
Open Spaces	<b>EA-1</b>	
Urban Agriculture	<b>EA-2</b>	
Solid Waste	<b>EA-4</b>	
Nursery	<b>EA-63</b>	
Park	<b>EA-65</b>	
Sport & Recreation	<b>EA-8</b>	
Worship & Cemetery	<b>EA-68</b>	
Public Festivity	<b>EA-69</b>	
Nursery & Kindergarten	<b>S-11</b>	
Primary School	<b>S-12</b>	
Secondary School	<b>S-13</b>	
Special School	<b>S-14</b>	
Technical & Vocational School	<b>S-15</b>	
College	<b>S-16</b>	
Adult Training Center	<b>S-19</b>	
Health Post	<b>S-21</b>	
Health Centre	<b>S-22</b>	
District Hospital	<b>S-23</b>	
Children & Youth Center	<b>S-34</b>	
Public Toilet & Shower	<b>S-43</b>	
Eco-Tourism	<b>S-52</b>	
Special Functions	<b>S-5</b>	
Governmental Institution	<b>AD-1</b>	
Industry And Manufacturing	<b>P-1</b>	
Workshops	<b>P-3</b>	
Micro & Small Enterprises	<b>P-4</b>	
Fuel Station	<b>P-5</b>	
Electric Lines & Station	<b>RTU-4</b>	
Bus Terminal	<b>RTU-24</b>	
Freight Terminal	<b>RTU-25</b>	

Figure 27: Base map legend of the old town.

#### 4.1.5 Slope Analysis

The pickest point of the old town is 6319 ft (1926.031 meters) above sea level around Enda-Tsion where the church is located. and the lowest part is Enda-Michael 6270 ft (1911.096 meters) above sea level the difference between a one-kilometer radius of the old town (Google Earth 2022).

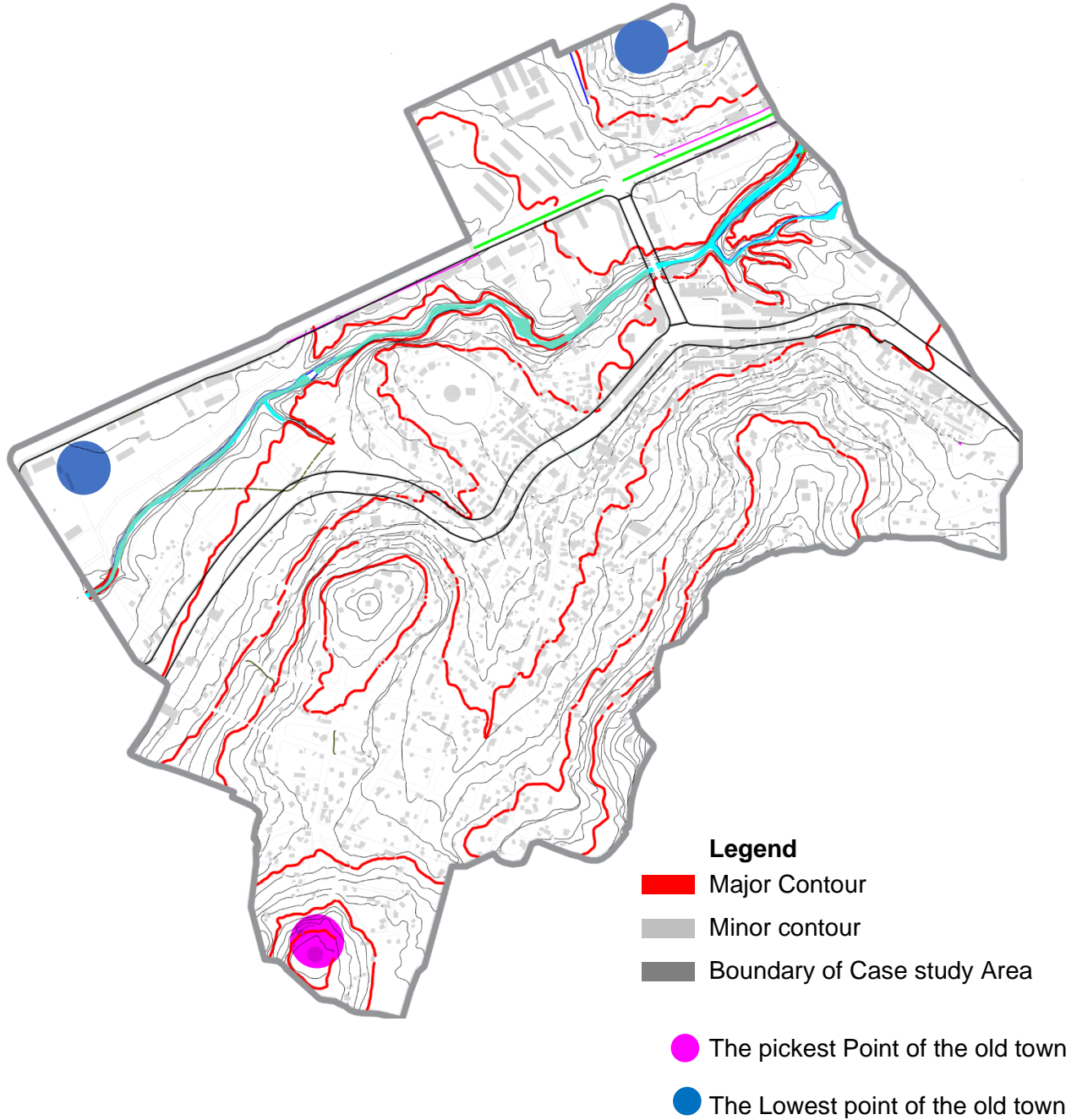


Figure 28: Contour map of the old town.

#### 4.1.6 Road Networks

The existing road types are categorized into three types in terms of size and material. Major streets, secondary roads, and indigenous pathways.



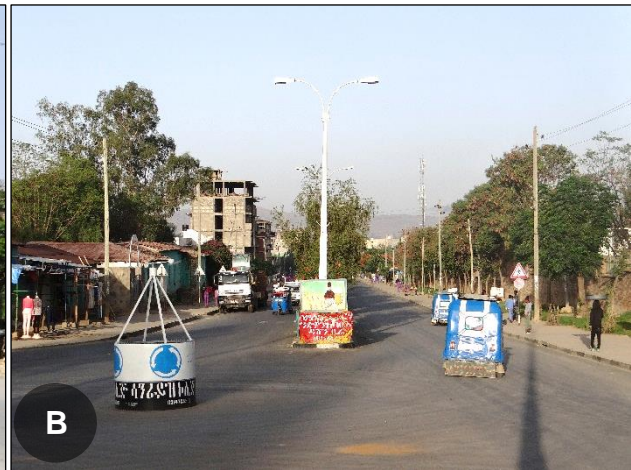
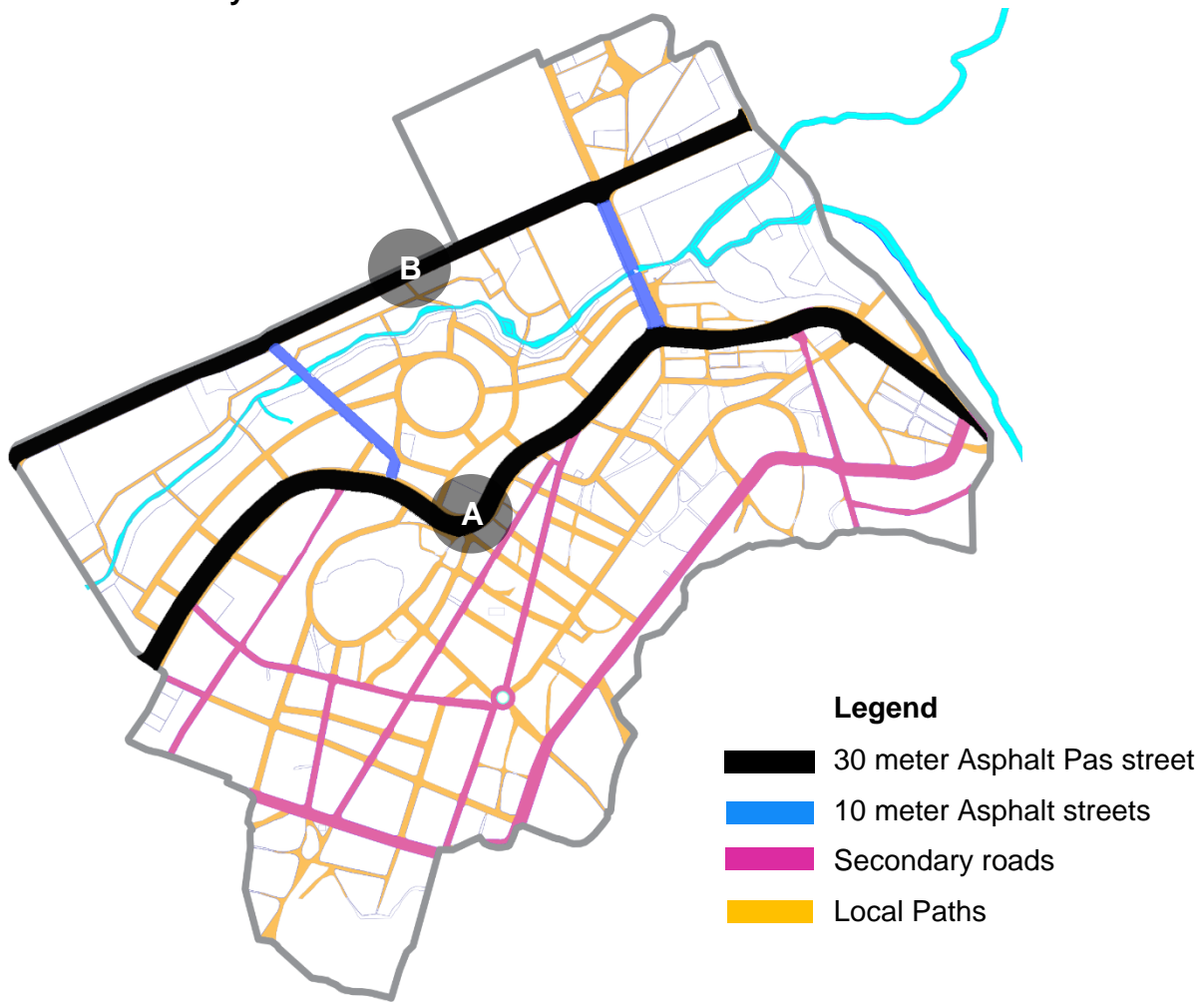
*Figure 29: Road layout proportion of the old town.*

#### Major and Secondary Roads

The major streets are asphalt streets with a 30-meter maximum width and 10-meter width asphalt roads. The secondary roads' width is 8-10 meters of cobble stone, some of the secondary roads are undressed roads.

The current streets and block arrangements are the results of Ras Leul Mengesha Seyoum. The wide streets of the historic area were implemented by Ras Leul Mengesha as the development of infrastructure in the town.

## Road hierarchy



A. Street that segregates the old town in to two part.

B. Street that connects the old town with the expansion of the rest urban area.

Figure 30: Road hierarchy map.

## **Pedestrian pathways**

Pedestrian walkways and local roads of the historic sites are designed for human activities. In addition to humans, pedestrians welcome animals. Purely contextual size of local paths. The smallest size of local paths existing in between compounds is not more than one meter and thirty centimeters. The widest path sizes are not exceeded four meters in the oldest settlements that are not changed due to intervention and road expansion. But later, during Ras Mengesha Seyoum in 1980s some of the roads widened but keeps the existing condition.

The size of the roads has influenced in cooling of the neighborhood, Adwa is a dry hot place, and in the winter season, it is difficult to walk. As the observation during the investigation time, it was difficult to walk around the newly developed streets from 11:00 - 4:00 AM. Most of the community spends their time in the shelter and compounds and houses. People start to move in the afternoon. Whereas in the historic place, the narrow roads with the composition of indigenous trees cooled the environment, and easy to freely walk without the suffocation of the hot air.

The roads are acute and rounded corners with local masonry stone. The stones are originally readily available in the surrounding of the historic quarter. With indigenous characteristics. Both in the indigenous quarter and the Italian quarter the pathways have similar characteristics. Except in the Italian quarter, the sizes of the pedestrians broaden.

One of the attractive things about the local paths is the settlement condition. all paths follow the natural landscapes similar to the settlement of each building and compound. the routes build layer by layer on the topography. Small arrangement and stability of the topography were conducted for the suitability of the paths, lastly, the dressed local stone covered the path. Each tread in the well-constructed local pathways is suitable for all types of ages.

The other impressive quality of the path is the number of paths. The blocks are not long, in the majority of the blocks approximately in each 15-20-meter gap, in the paths is located. Due to this, the historic quarter is suitable to easily move from one place to another, similarly, it is suitable to access the blocks and building compounds. connection of the paths is the other character of the historic town.

#### 4.1.7 Figure Ground

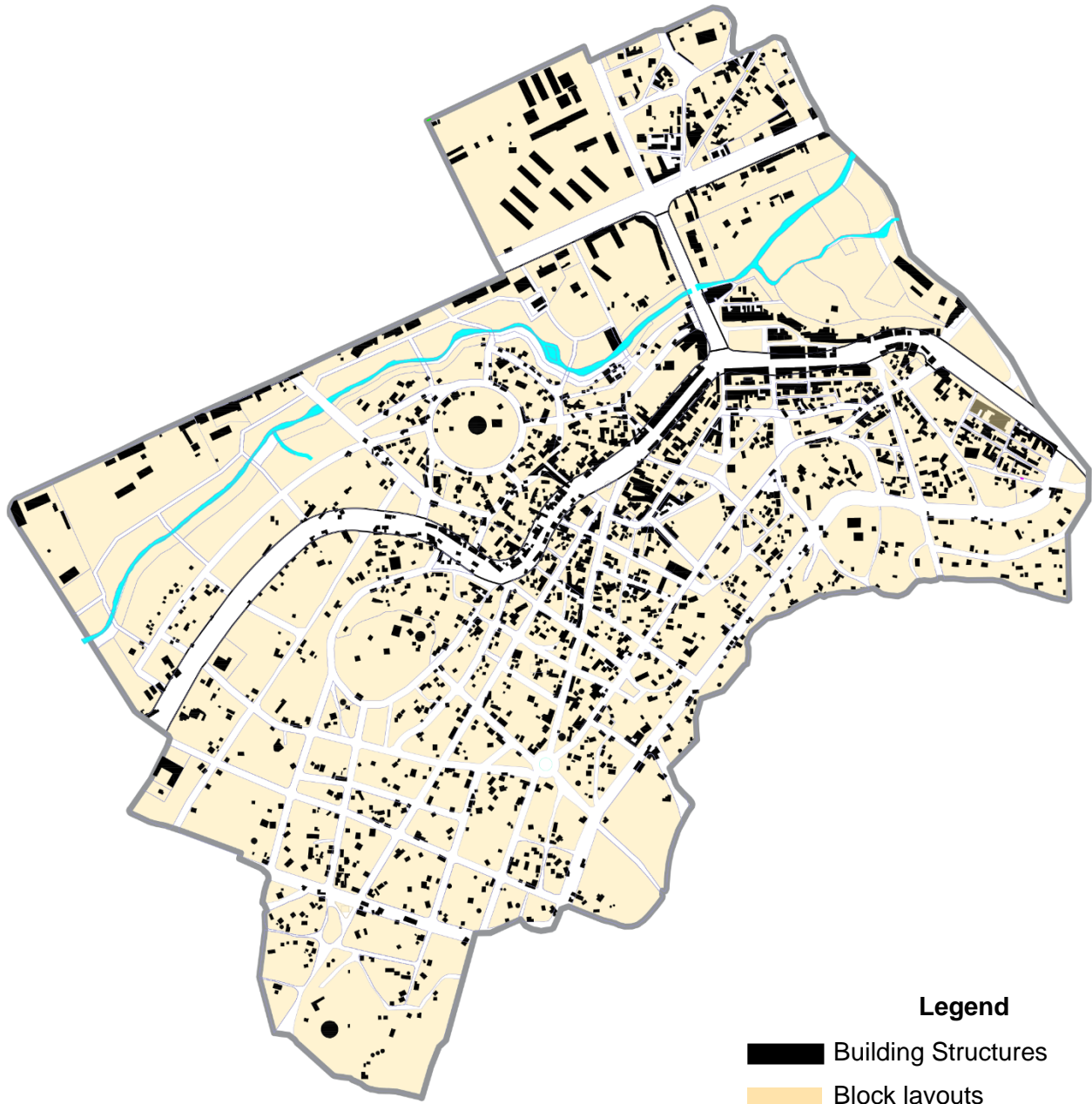
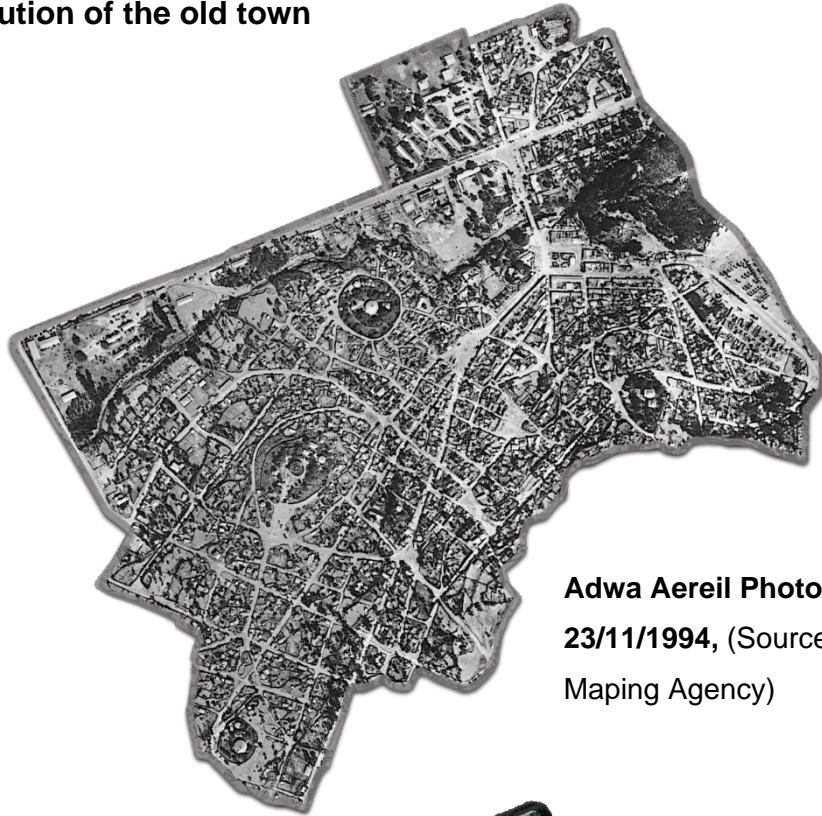
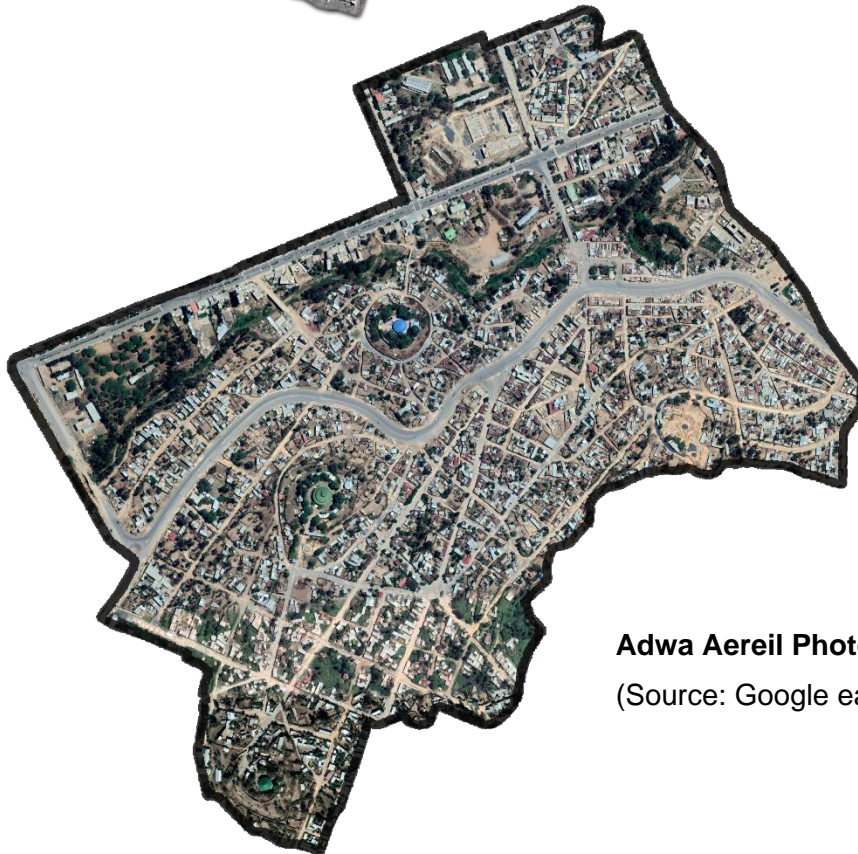


Figure 31: Figure Ground Map of the built-up area and urban blocks.

#### 4.1.8 Evolution of the old town



**Adwa Aereil Photograph  
23/11/1994,** (Source: Ethiopian  
Mapping Agency)



**Adwa Aereil Photograph 2022,**  
(Source: Google earth)

*Figure 32: Evolution map of forty years of old town.*

#### 4.1.9 Blocks and Building Structure Characteristics of the town

The block organization of the town is identical and indigenous which formed gradually following the residents' settlement development. The layout, size, and area coverage of the block varied from one quarter to another. Accordingly, the road layout of the town follows the block organization.



Figure 33: Block organization layout of the town.

##### A. Hidmo houses of the old quarter

Local indigenous house locally known as 'Hidmo' is widely observed in the old town. The houses are classified into two types. One is a single story and the other is a double story. Most of the existing building shapes are rectangular, and randomly round hidmo house also exists.

## **Building Material**

Locally available stone materials are the identity of hidmo houses. As an urban character, the uniformity of the materials used for the construction is the major character of the town.

## **Compounds**

Almost every block of the old quarter defines its character of shape and volume, which makes it identical and unique. The compound layouts the houses as a group and creates an indigenous cluster. The size, shape, and forms are quite different from one to the other compound, but similar in construction techniques and building material type which makes the block together to be uniform and harmonious.

## **Dege Selam (ደግ ሰላም):**

Main Entrance locally known as 'Dege Selam' is characterized by a defined rectangular space, which is covered. The entrance by itself emphasizes a two-story level including windows. Usually, these kinds of gates are used for higher officials; showing their rank of position and respect.

## **Openings**

Windows usually are rectangular and arched. In some Hidmo houses, they used Axumite stelae-shaped openings. The material of the Window frame and panel is wood. Door both rectangular and arched doors are widely used. As for the style of the window, the most adaptive material of the door frame and the panel is wood.

## **Roofs**

Roof Usually the traditional and indigenous type of roof was built by grass roof covered with wooden trusses. Due to the maintenance and availability, it is now replaced by Corrugated Iron Sheet (CIS). The traditional technique of construction is lost, the second reason is grass needs maintenance every time and the third reason is CIS is the most simple and light material to use to get and install it.

## **B. Italian Houses**

Both Single and Double stories were practiced. Since most of the buildings in the town are built elevated from the ground level the majority of the buildings have stairs. This makes stairs an

important aspect of Adwa town buildings. The riser and tread dimensions made the slope of the stair either extremely pitched or extremely gentle.

Windows and Doors are square and Arch depending on the building. Most of the windows and doors are a combination of wood and metal. Specifically, the combination of the wood is a wooden frame; iron grill, and iron mesh net. A hipped roof was introduced during this time. Except for the churches, all the rest buildings had similar types of Hidmo roofing.

### C. Mixed Houses

The mixed type of house endows character from both the indigenous and the Italian types.

Types of Materials used in the old town.

Building Part	Hidmo	Italian
Floor	Earth and stone	Cement Floor Finish and terrazzo tile.
Wall	Traditionally constructed stone walls.	Painted and Plastered stone or brick walls.
Roof type	Both Hipped and flat	Hipped
Roof Material	Originally thatched roof cover	Galvanized iron sheet.
Plaster	The majority have no plastering.	Cement and Sand
Slab	Wood	Wood
Column	Stone and wood	Reinforced concrete
Beam	Wood and flat stone (Ketsela).	Reinforced concrete
Door	Wooden panels	Wooden panels
Windows	Wooden panels	Wooden and glass panels

### Housing Ages

The survey result discloses that as some as 67 percent of the houses in the 'Debrichi' LDP site are older than 20 years, whereas 42 percent of houses are more than 30 years age. If considering the excepted useful life of houses to be 30 years, Furthermore, the assessment shows that more than one-fourth of housing units are above 40 year's old which, furthermore, indicates there are a significant number of houses that are as old as 50 and 60 years and even more (Development, 2015).

## 4.2 Enda-Tsion and Enda Silassie

### 4.2.1 Background of Enda-Tsion and Enda Silassie

#### Enda-Tsion

The first establishment of the area started from Enda-Tsion. As Shambel Bashay Alene described Dejazmach Amde-haymanot settled around Enda-Tsion with his army in the hilly part of the old town. There were no urban settlers before except the farmers situated at a far distance. He built the church of St. Mariam Tsion before the 1760s on top of the hill called St. Tsion church (Woldegiorgis, 1986). The name of the place is given after the church was established. Enda-Tsion was established by Ra-esi Amde-Haymanot, (son of sehul-Michael)<sup>7</sup> Richard also noted similar information that Ras Made-Haymanot, one of the founders of the town-built St. Mariam Tsion church (Pankhurst, 1982). There is also evidence from the community elders that the church is believed to be the first church in the old town.

Enda-Tsion is the first settlement of the old quarter. The place was a trade center and a modern area of the period. During the Italian occupation, the Italians come around Enda-Tsion and after observing the magnificent settlement with a group of vernacular houses which is locally known as 'Hidmo' built in local stone and wood, with one and two-story Hidmo houses, they said, *'what is the name of this place?'* the people are modern and high socially attached, even the settlement is modern, it looks like Rome forward from the Italians in appreciation of the physical setting. And after the place of the name which is previously Enda Tsion got a second name which is called 'Geza-weroma' that is means "House of the Romans".<sup>8</sup>

#### Enda Silassie

A quarter of Enda-Selassie is named after the Orthodox church built and submitted to the public by Emperor Yohannes IV King of kings of Ethiopia. According to the chronicler of Emperor Yohannes IV this church was built at a place where the house of his forefather originally stood. the church is named after the emperor called "Debre-Birhan Selassie", the name of the church is driven from the earlier built church of "Debre-Birhan Selassie" located in the Debre-Birhan brand.

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<sup>7</sup> Informant: Shambel Bashay Alene, Ephrem Weldearegay.

<sup>8</sup> Informant: Shambel Bashay Alene, one of the key informants from the community elders.

The surrounding of Enda-Selassie was the inheritance of the royal family of Emperor Yohannes IV<sup>9</sup>.

According to Bilata Enda-Selassie established by Azazi Zeya'ekob father of Sehul Micheal of the royal family, the surrounding was their possessions. Around this church, they built houses and settled on the upper part of the mountain and their soldiers in the lower part of the mountain in the hierarchy. They used to control all the surroundings, this is before the church's existence.

Holly Trinity church's combined wall is well built about twelve feet high, and the length of the rectangular space is about two hundred and fifty feet by about one hundred and twenty (Augustus and B. Wylde, 1901).

### A. Location Map

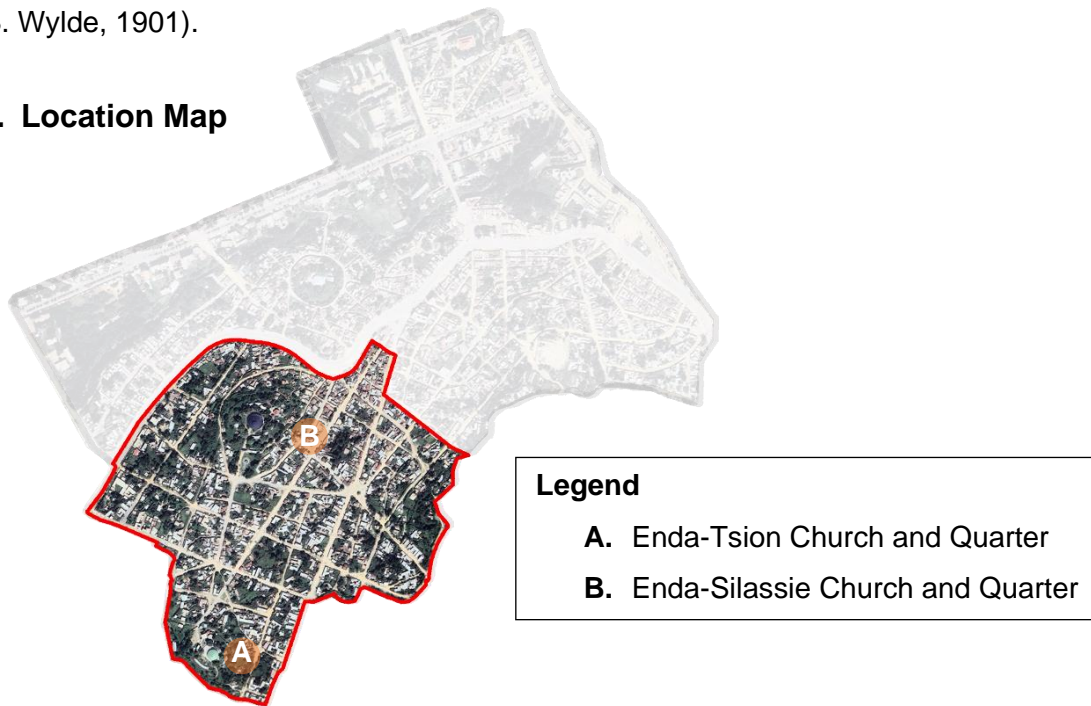


Figure 34: Enda Silassie church and quarter and quarter approximate boundary respectively.

<sup>9</sup> Family of Emperor Yohannes originated from Tembien, of around Hagera-Selam but as a royal family, they have land property which they own in different part of the region as well as the country. Adwa Enda-Selassie is one of them.

## 4.2.2 Characteristics of the EndaTSION and Enda Silassie quarter

### A. Block Character of Enda-Tsion and Enda-Silassie

Different unique block sizes and shapes occurred within the quarters.

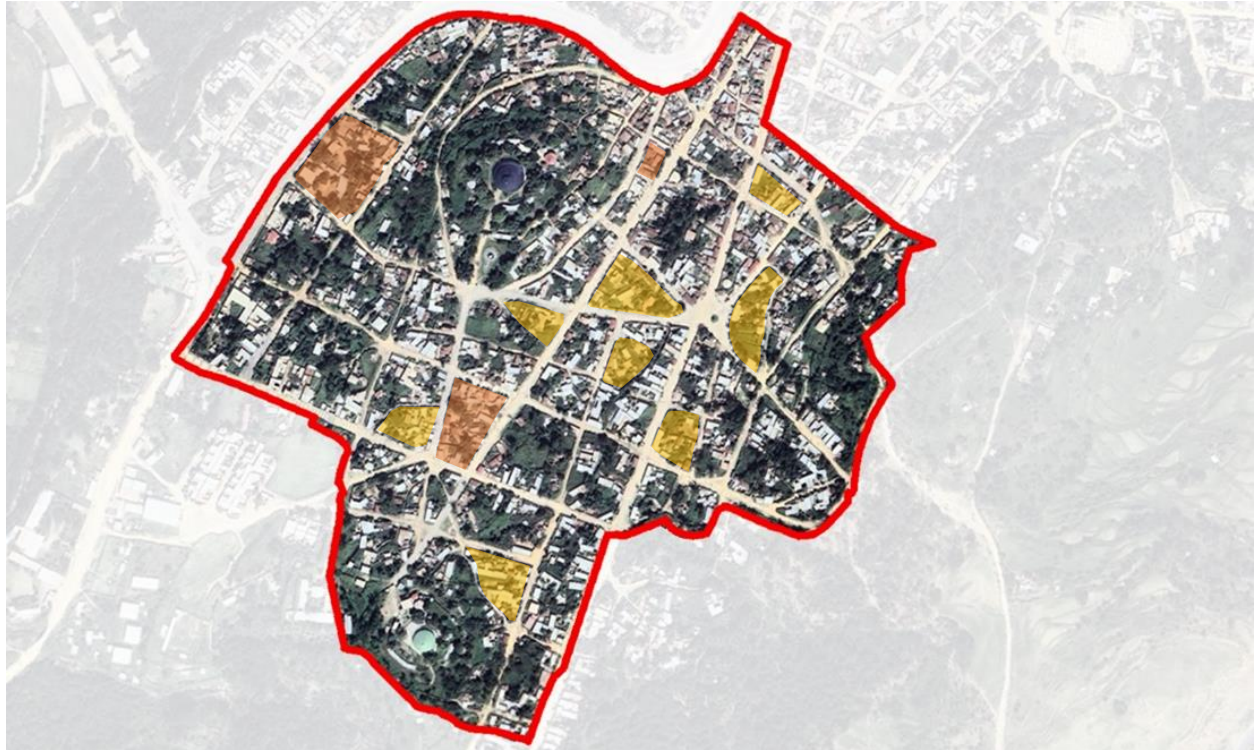


Figure 35: Building characters of Enda-Tsion and Enda-Silassie.

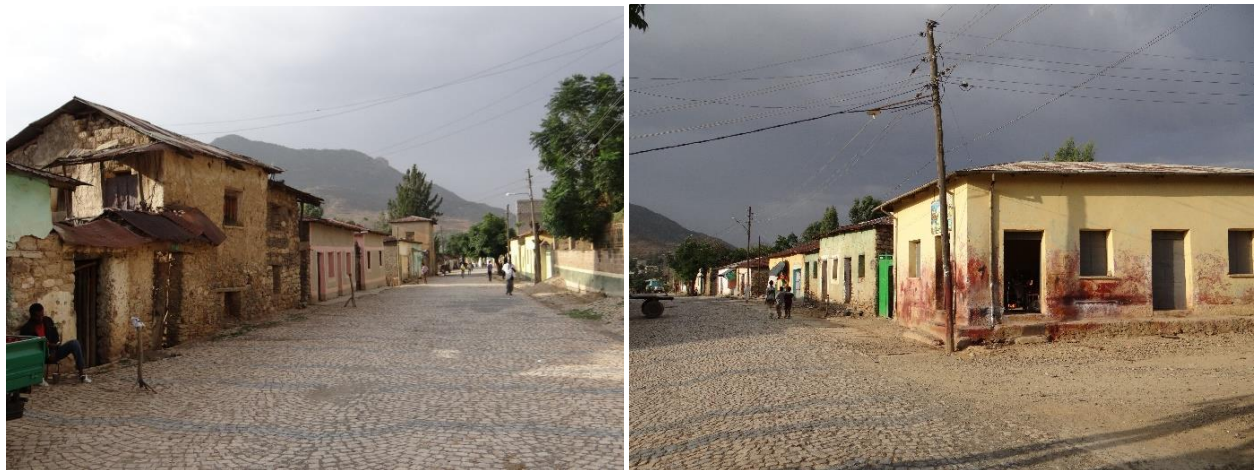


Figure 36: Mixed type of indigenous and Italian character of Enda-Silassie building blocks.

## B. Road lay outs of Enda-Tsion and Enda-Silassie

Secondary roads with 10-15 meter widths and local pedestrian paths are the major access both for pedestrians and for transportation purposes.



Figure 37: Local pedestrian pathes of Enda-Silassie.

## C. Public Open spaces

Public open space around churches exists outside compounds of the church of Enda-Silassie, where people gather and use it for multi-purposes.



Figure 38: Open Space outside compound of Enda-Silassie.

#### D. Silhouette and Elevation characteristics

Enda-Tsion and Enda-Silassie are situated in the most picked and sloppy area of the old town. Thus the houses were built in respect of the natural topography.



Figure 39: Silhouette of Enda-Silassie.

#### E. Building Character

Buildings of Enda-Tsion and Enda-Silassie mainly are with local hidmo and stone houses with one story and two stories.

#### F. Local House 'Hidmo' types of EndaTsion and Enda Silassie

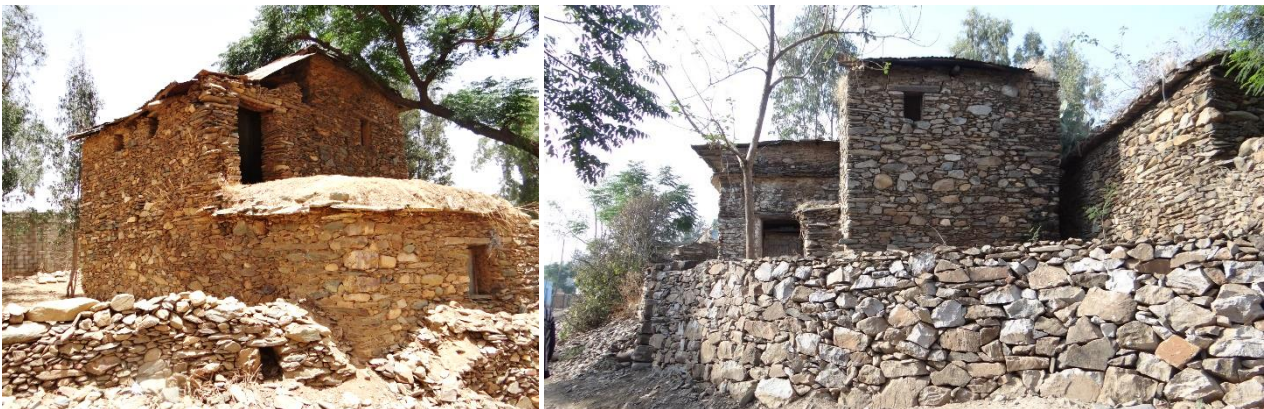


Figure 40: Two story rectangular 'Hidmo' house located at Enda silassie.



Figure 41: Two story and one story round 'Hidmo' house located Enda silassie. Upper Right: Kegnazmach Gebre Geez Residence.

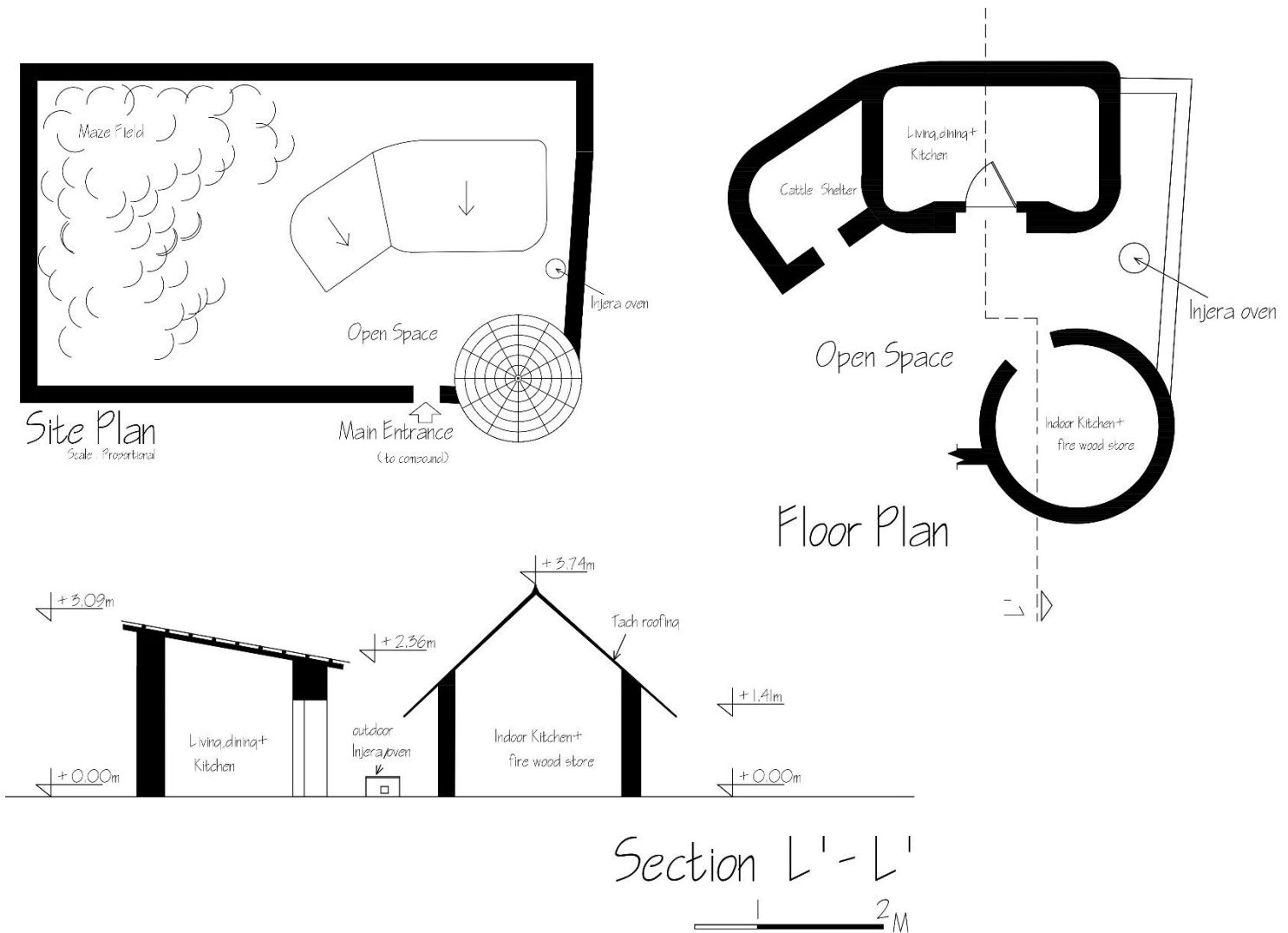


Figure 42: Circular and rectangular Type of Hidmo: Aboy Hana Gebre or Abebech Residence. (Source of plans and sections: EiABC former students)

### Circular Type of Hidomo: Kegnazmach Gebre Geez Residence

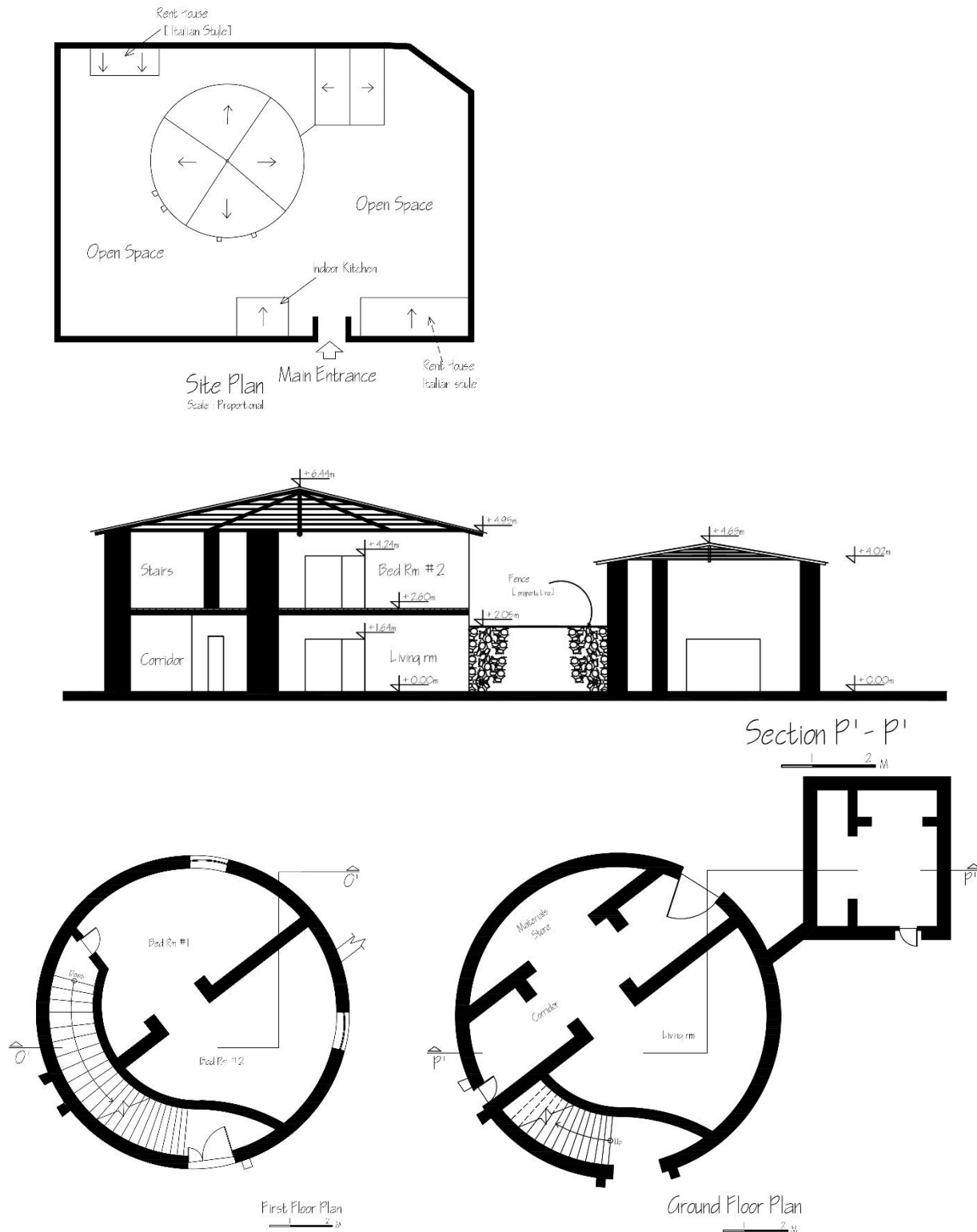


Figure 43: Circular Type of Hidomo: Kegnazmach Gebre Geez Residence. (Source of plans and sections: EiABC former students)

## Haleka Kasahun Teklu Two-story Hidmo House characters

Haleka Kasahun Teklu

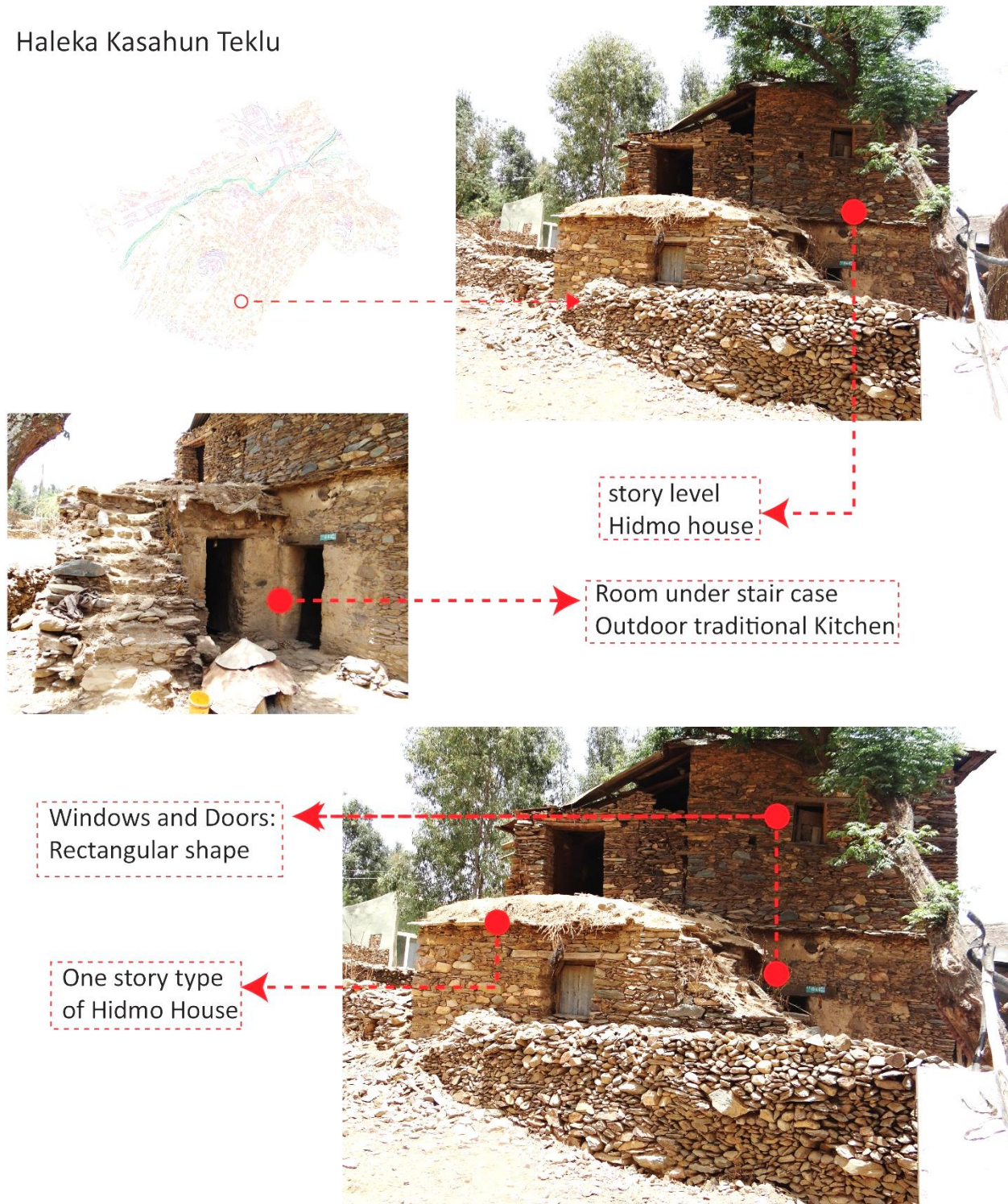


Figure 44: Haleka Kasahun Teklu Two story Hidmo House characters

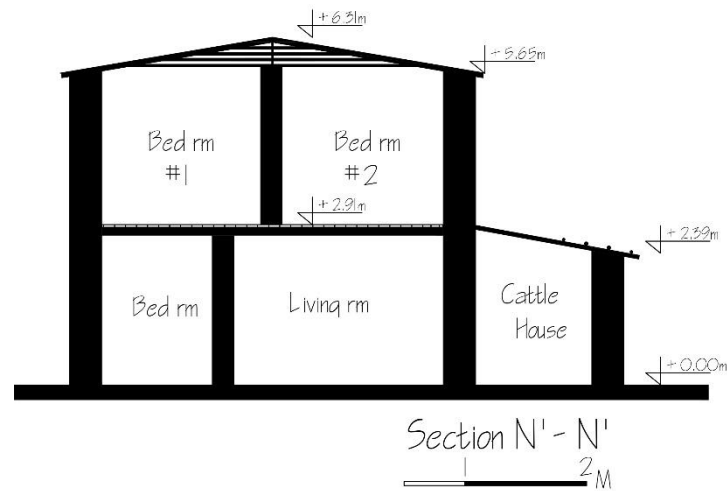
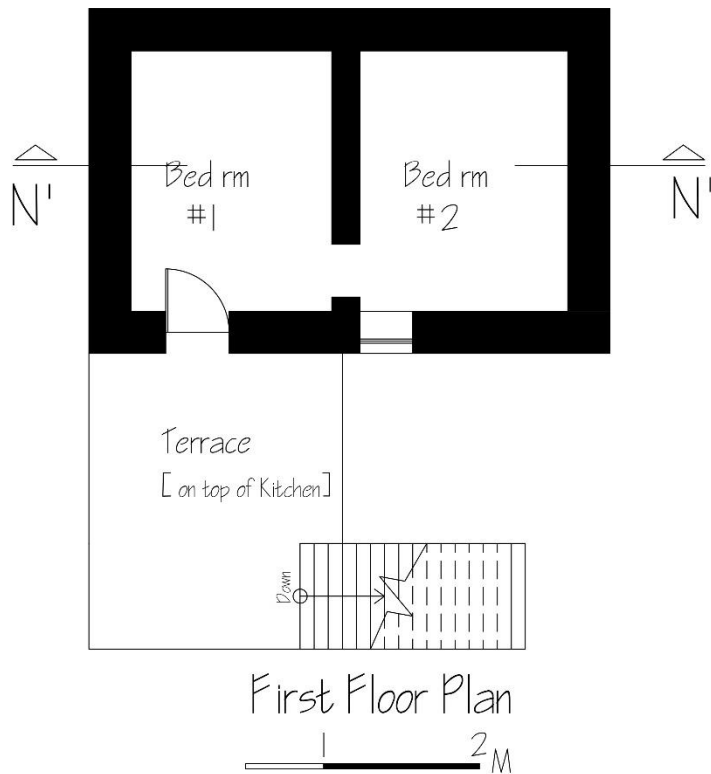
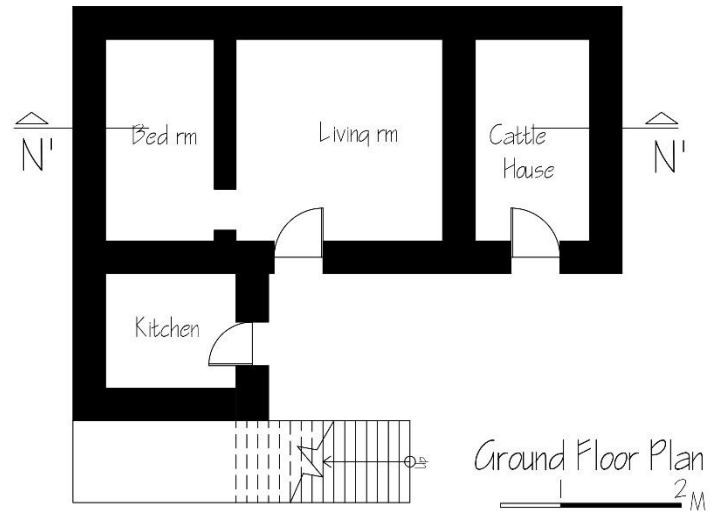
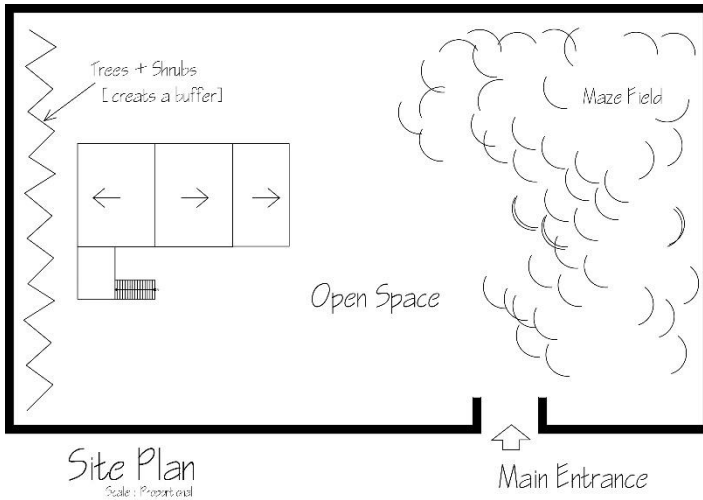


Figure 45: Haleka Kasahun Teklu Two story Hidmo House Plans, Section Layout (Source of plans and elevations: EiABC former Students)

Haleka Teklehailmanot G/silasie

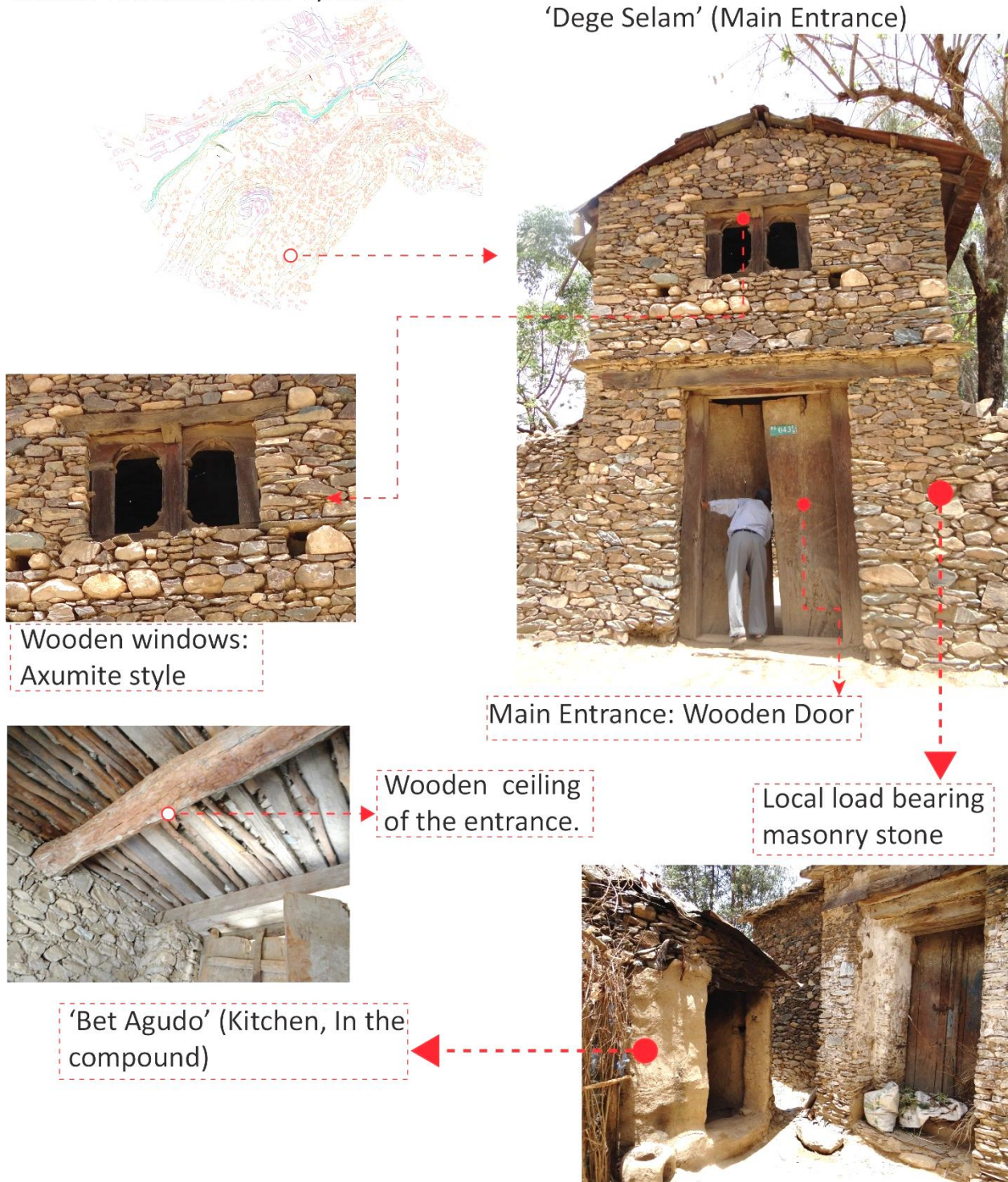


Figure 46: Haleka G/Silassie two story Hidmo House characters of the compound and entrance.

Haleka Teklehailmanot G/silasie

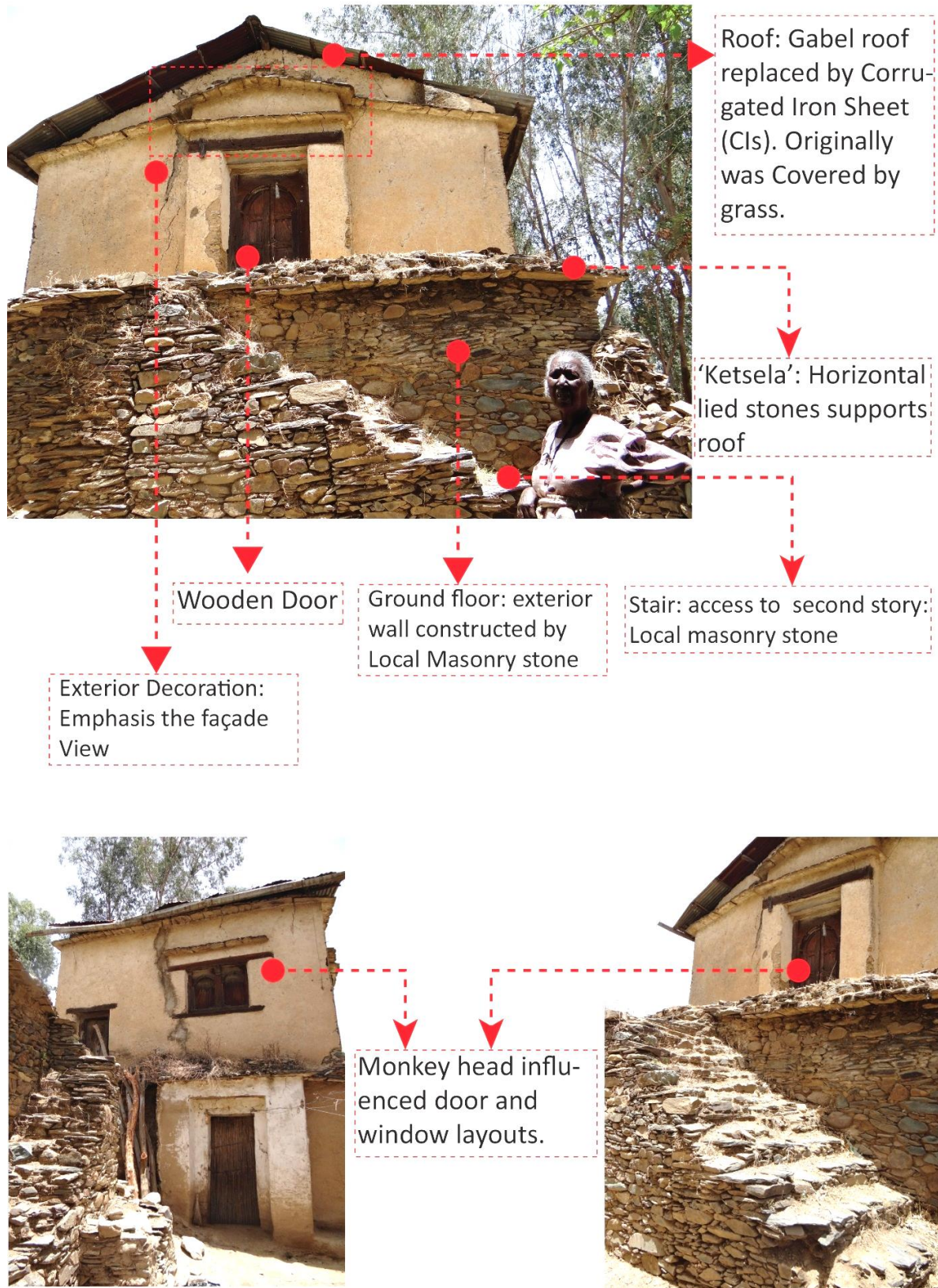
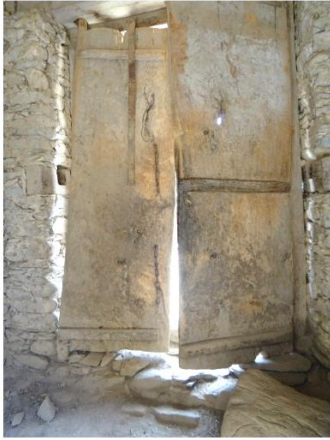


Figure 47: Haleka G/Silassie two story Hidmo House characters of the buildings.



Exterior Door, Main Entrance view from inside.



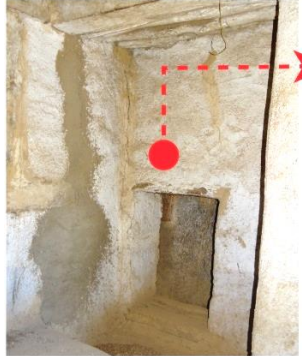
Interior Door of the second story 'Debri'



Interior Wall: decorated by animals horn. The horn uses as displaying of traditional decorative and functional items such as 'Sefei', 'Chira', 'ilbo', 'Angare', coat etc.



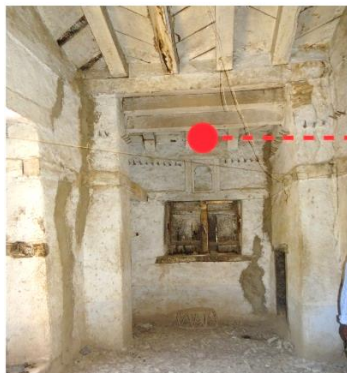
Ceiling of the main Hidmo House: wooden beams and trusses that supports the roof structure.



'Wishate': Lower space attached to the floor level serves as store



'Hilfign': pocket kind of upper space attached to the ceiling, serves as store.



Interior View: Axumite style influenced wooden Window situated in front of the entrance.

Interior space: Window opening later on converted in to display of goods.



Figure 48: Haleka G/Silassie two story Hidmo House characters of the buildings.

## 4.3 Enda-Medhanialem

### 4.3.1 Historic Background of Enda-Medhanialem

The Enda-Medhanialem quarter is the heart of the old town of Adwa, named after the well-known church built called St. Medhanialem which is the fourth church that appears in the historic town of Adwa founded by Degazmach Sibagadis between 1823-1825 (Pankhurst, 1982). Currently, this quarter is administratively known as 'Kebele Debrichi'.

#### Location Map of Enda-Medhanialem

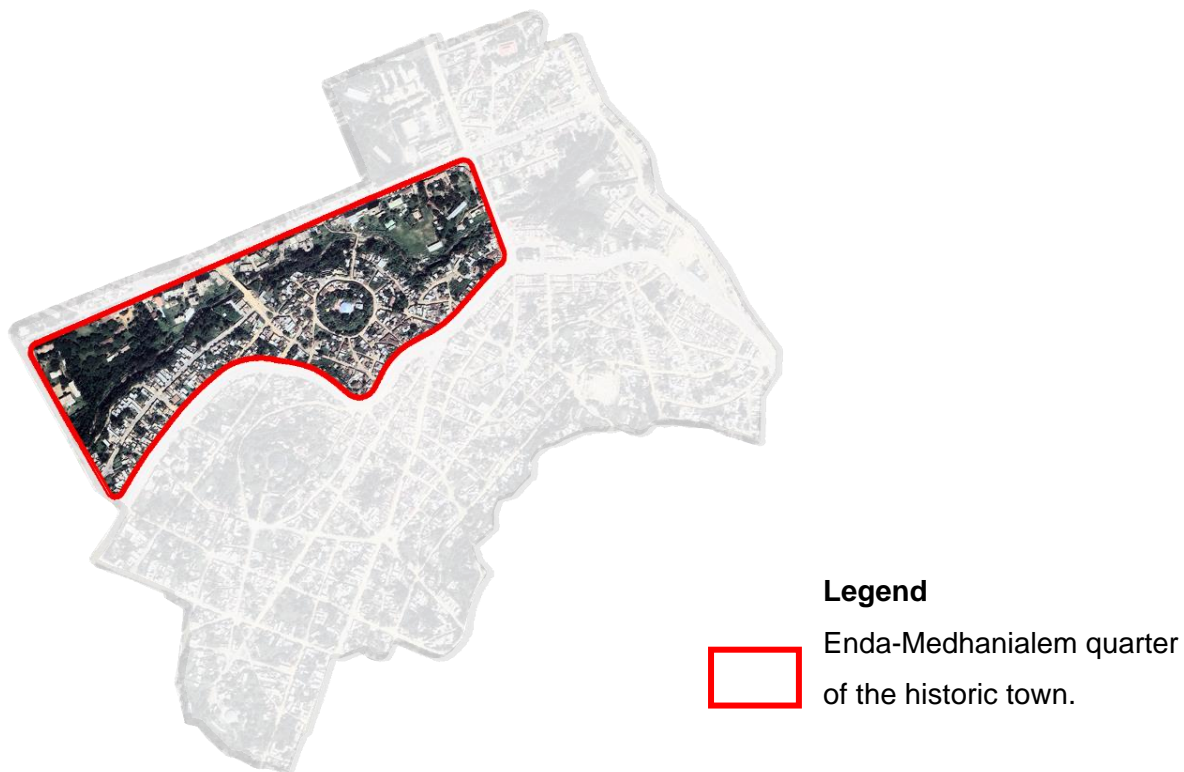
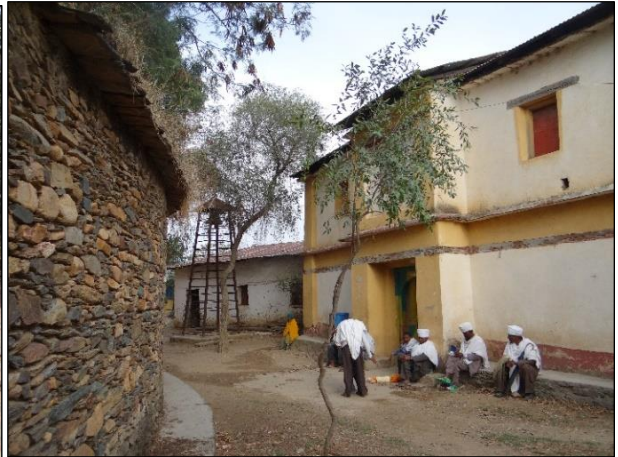
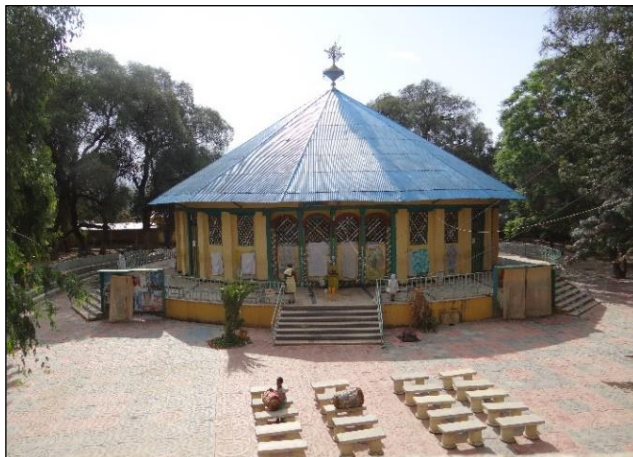


Figure 49: Location Map of Enda-Medhanialem.

'Mesgid Jamie' (መስጊድ ጃምዕ) the first and old Moqsue for the town situated next to the church in the core of Medhanialem quarter. It is believed that the mosque appears to be the reason Muslim inhabitants are located in this area.

The inhabitants of this quarter were, of course, not exclusively Muslim. In the eyes of the notability, Muslims were engaged primarily in trade and, to some extent, in weaving. Muslim traders also served as their agents. Christians, on the other hand, predominated in less respectable, though

no less indispensable, occupations like pottery and iron founding. Christians also engaged in trade but rarely as long-distance merchants (Waldearagay, 1988).



**Legend**

A. Medhanialem Church: historically the roof was grass roof, lately changed by modern Corrugated Iron sheet. Upper right: the double concentric wall inside the church.

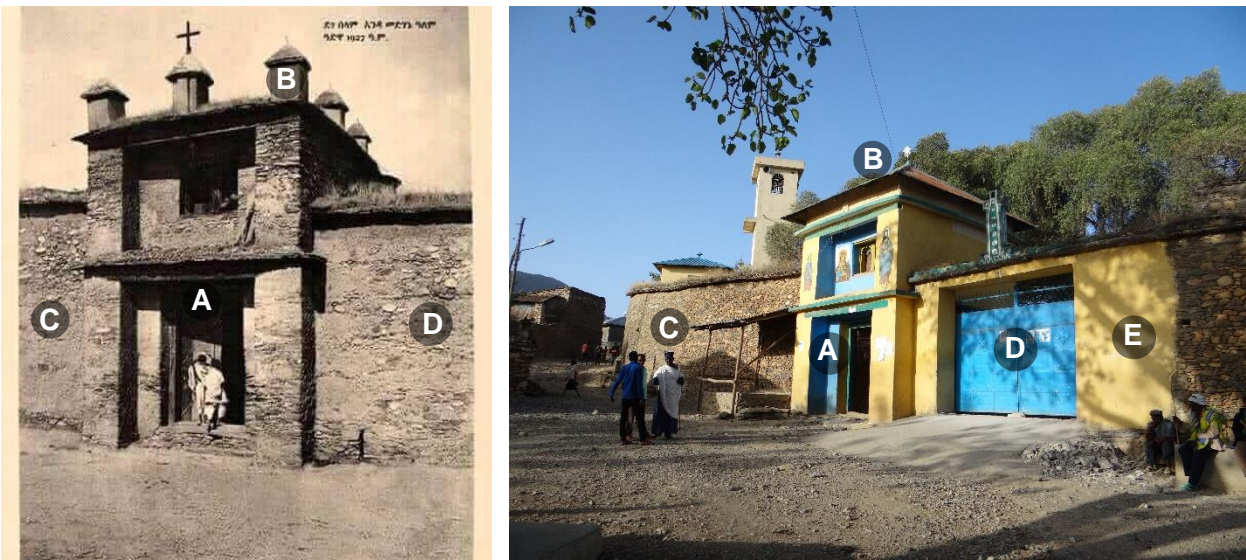
B. "Mesjid Jamie"

Figure 50: Dominant religious structures of the quarter. Medhanialem church and Masjid Jamie respectively.

## Medhanialelem Church

Based on Merid Weldearegay Although the church of Medhani-Alem is one of the last to build at Adwa, the quarter in which it stands is the oldest (Waldearagay, 1988). This quarter now constitutes the parish of this church. Ferret and Galinier's report, by the 1840s surrounded by trees, also notes that the building structure was one of the most impressive throughout the country (Pankhurst, 1982).

It is also said part of the materials of the church come from Gunda-Gundo Mariam Monastery, situated in Tigray. Whereas, according to the researcher's data analysis stone materials are the nearly available and most commonly used as building structures and road pavement material in the old town. Richard Pankhurst notes as follows.



### Legend

- A. Main entrance of the church (Dege Selam). It seems to have little changes over the years. On the old picture the double roof
- B. Roof with major structures:
- C. The concentric stone wall local stone
- D. Modern entrance which seems lately added, previously was part of the stone wall.
- E. Wall paintings lately added which was not part of the historic character.

Figure 51: Medhanialelem church in 1927 EC (Source, unknown), and in 2011 E.C.

*Medhani-Alem perhaps because of its patronage by the ruling chief became the most venerated of Adwa's four churches of the period." According to Bent, the church: 'is the most perfect example of the circular Abyssinian church: he had seen, located in a huge space (Pankhurst, 1982).*

The double concentric wall of the church still exists as it is with slight modifications on the stone surface. Inside the wall large indigenous trees still survive.

### **Mesgid Jami'e'**

The Enda-Medhanialem quarter is also locally recognized as 'Slange'. According to Merid Weldearegay the word 'Slange' is either the incorrect or local interpretation of 'Islamge' which means the meaning of the Muslim quarter (Waldearagay, 1988). Perhaps the existence of the old mosque can be the reason for the former Muslim community quarter. Based on the author's data the residents near and adjacent to 'Mesgid Jami'e' are still Muslims. Currently, the mixed society lives together in the quarter. On the other hand, based on the oral history of the locals the name 'Silange' was the name of Yemenis who were Merchant comes to Adwa for trade purposes and remains in Adwa. According to the data from the mosque society it was rebuilt completely in the 1934s.



Figure 52: Msgid Jamie.

### **4.3.2 Character of Enda Medhanialem Quarter**

As Ferret and Galinier's report, by the 1840s surrounded by trees, also notes that the building structure was one of the most impressive throughout the country (Pankhurst,1982). Enda-Medhanialem the circular wall compound situated at the peak point of the quarter still survives as its origin.

## A. Block Character of the Quarter



Figure 53: A group of building block organization types of shapes in Enda-Medhanialem.

## B. Road layouts of Enda-medhanialem

### Major Roads

Enda-Medhanialem bounded by four main streets. The first street is a 30-meter asphalt road that separated Enda-Michael and the current Adwa municipality house as well as its neighbors. It is built earlier, it is one of the major streets of Adwa as well. The second street is a 30-meter asphalt road, lately widened which currently visibly segregates the old town into two parts.

The third road is a 10-meter asphalt road that connects with the piazza, The fourth road that connects the old kera and the current stadium of the city is also a 10-meter asphalt road. Both third and fourth streets were built by Italians during the occupation period, the street includes a bridge that overpasses river Assem in two ways. According to the informants before the Italian



Figure 54: Block layouts of Enda-Medhanialem.

occupation period, it was challenging to pass through the Assem river especially in the summer season before the construction of the bridges.

### Local Pedestrian Pathways

Besides the major street majority of the quarter was accessed by local pathways. there is also a pedestrian bridge that overpasses throughout Assem river. The internal streets are pedestrian and animal-friendly local pathways. The size of the streets is limited to human scales. The narrow pedestrians are not more than two meters. But they are suitable for movements and character-defining elements of the old town.



Figure 55: Local Pedestrian paths of Enda-Medhanialem.

### C. Public Open spaces

Public gatherings near Medhanialem church and the sports field of the youth existed in the quarter.

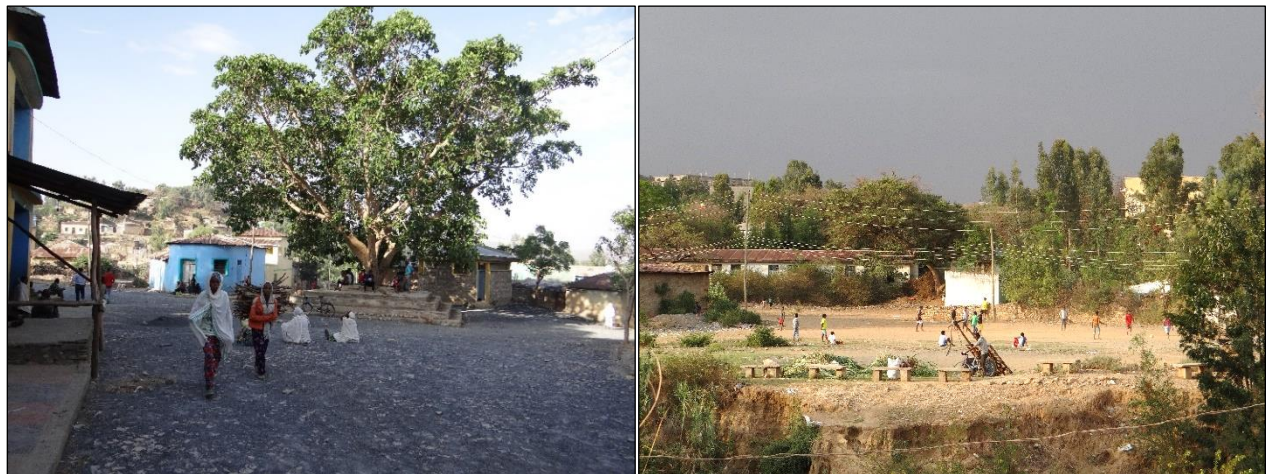


Figure 56: Public Open Spaces of Enda-Medhanialem.

### D. Silhouette and Elevation characteristics

Enda-Medhanialem is situated at a lower level compared to Enda-Tsion, Enda Silassie, and Enda-Gebriel. There is only a slight slop difference with in the quarter.



Figure 57: Silhouette of Enda-Medhanialem.

### E. Building Characters



Figure 58: Building characters of Enda-Medhanialem

**Circular and rectangular Type of Hidomo:**

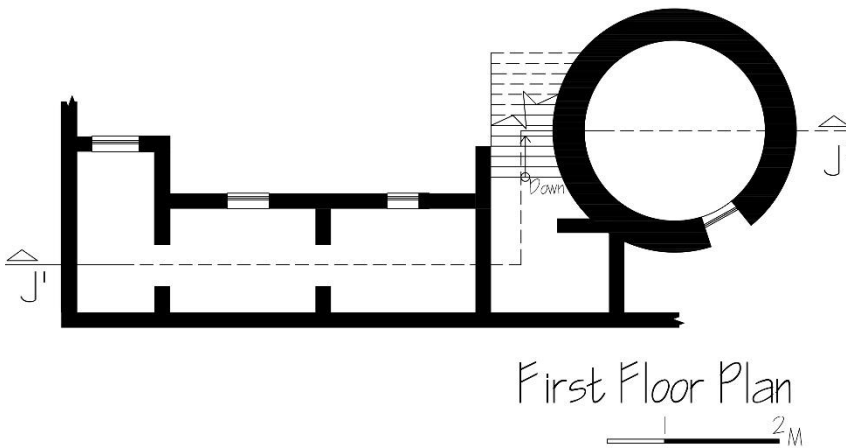
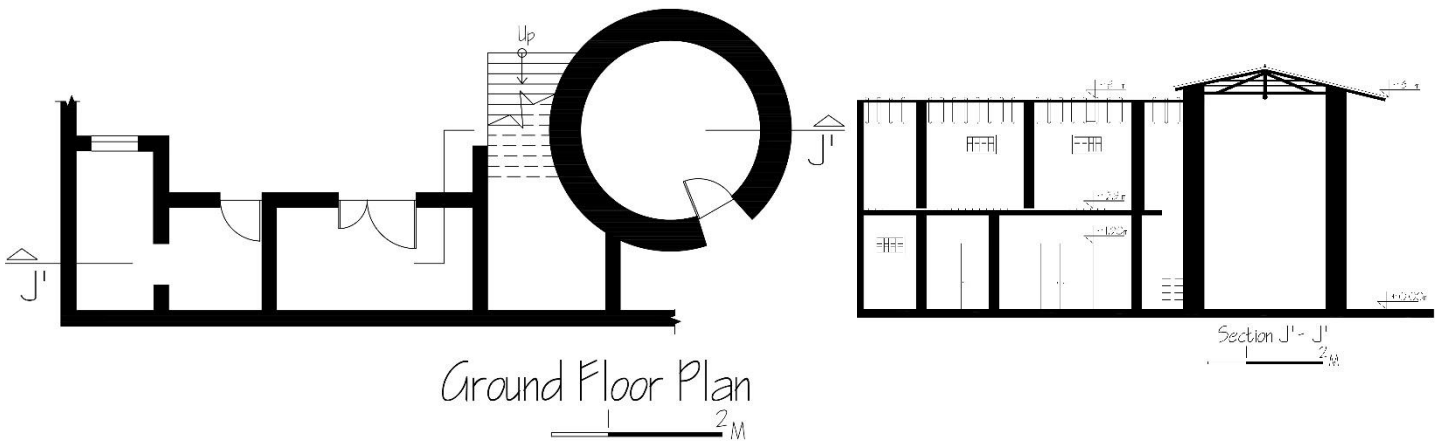
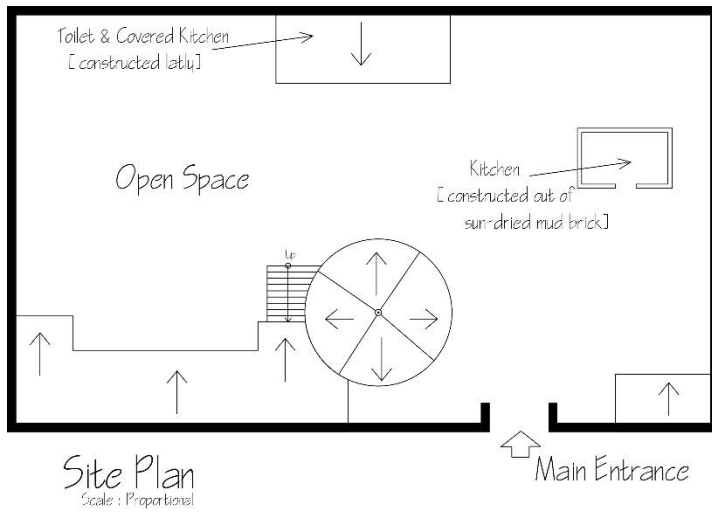


Figure 59: Circular and rectangular Type of Hidomo: Hawaz Residence. (Source of plans and sections: EiABC former students)

### 4.3.3 Assem River

Assem river is the major source of the city establishment, which flows around the bottom of the hill on which is the Slange quarter of Adwa. According to the legend of the society, one of the major to settle around the current historic area is because of a water source. Assem river is the life of the community. The river passes through the old town, flows from the northeast to the southwest direction of the historic quarter, and covers a large area. it connects the neighborhoods. As a basic characteristic of the town one of the unique features that existed in the river. Assem is the river located in the middle of the historic town. It is covered by gardens, particularly by trees and short bushes and grasses.



Figure 60: Map of flow of Assem river and picture of the river status of the river in sunny seasons.

### G. The function of the River

The Italians Used the river that existed in the old town which is called Assem, particularly 'Lalay' Assem (Upper Assem) and 'Tahtay' Assem (the lower Assem) as segregating their newly

assigned quarter from the Indigenous quarter the phase of the development becomes faster than before.

Following the river side housing developments existed. The major water consumption including for drinking their daily life depended on the river. still, up to date, they use it daily. In addition to its use of water consumption urban agriculture and horticulture is the other use of river water. Orthodox believers used the river as holy water on one side of the waterway. The followers baptize in the holy water to receive healing. On two edge sides of the river in the northeast and southwest Italian bridges existed. The bridges are the main connections between the neighbors. Old aged big and indigenous trees occur adjacent to the river side.



Figure 61: Function of Assem River.

## H. Pollution of Assem river:

Assem is the main source of daily water consumption in the community. Whereas the river is polluted due to manmade problems. Dust and wastage are deposited in this river. Society still is polluting the water. Around Piazza people use the river to wash vehicles, in the other lower side use it for house consumption purposes. the direct pollution reason is buildings located adjacent to river buffers. From cafes and restaurants, wastages are thrown into the river.

Unlike its potential, the river is abandoned and not planned and occupied. The river can be developed as a public central park; it can revive the life of the town.

Currently, plastics are collected in the upper part of the water. Due to lack of awareness people (particularly children) use to pea around the river side. Almost it was converted to land fill. But there seems to have hope. Two privet volunteers (Erick and Elizabeth) starts to develop the river and develop it as a park development for public use.



Figure 62: Polution of Assem river.

#### 4.3.4 Enda Michael

Michael Church was built by Ras Micheal Sihul (Pankhurst R. , 1964). The current Enda-Michael church is modern, the oldest historic church demolished earlier. The quarter is already evolved into a new urban are except for some houses located near the church. The other remaining historic place in this quarter is Nigiste Saba Secondary school.

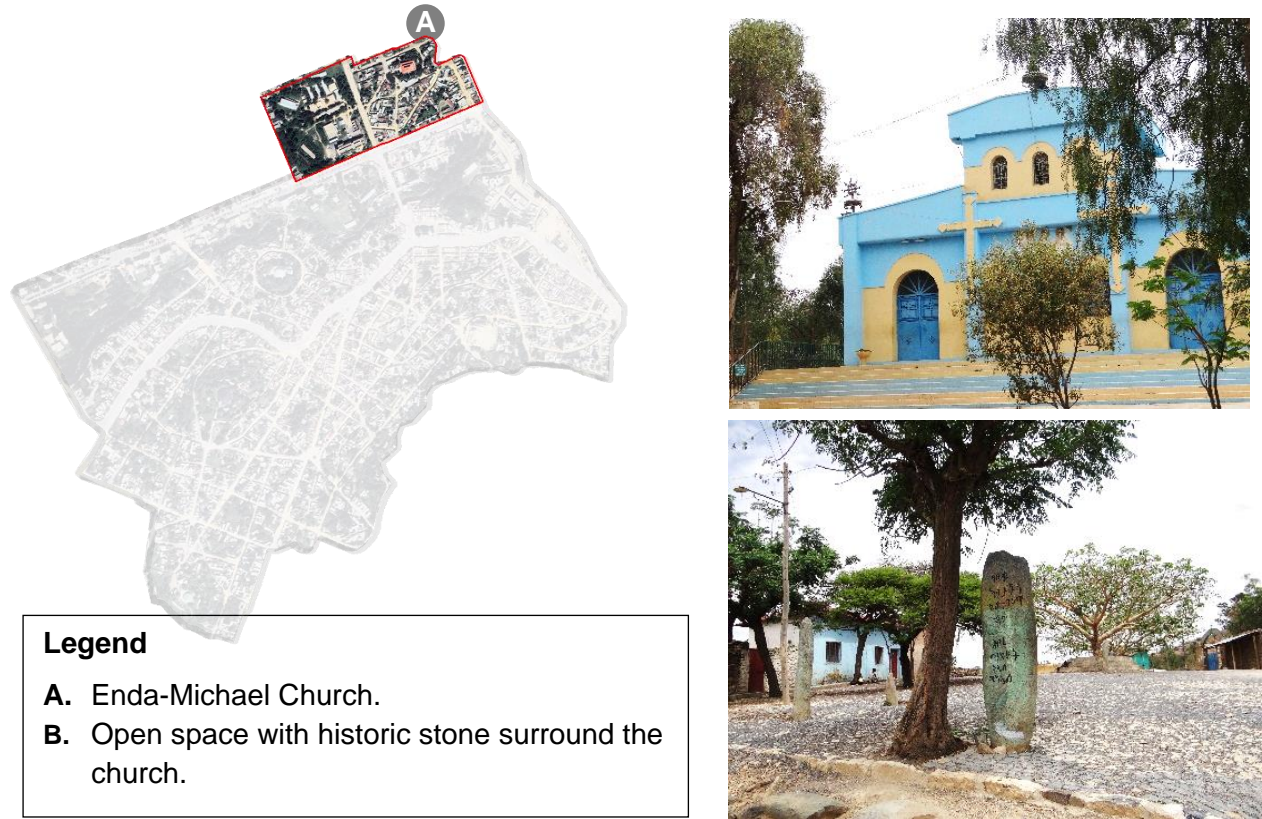


Figure 63: Enda Michael Quarter.

The remaining urban character of the quarter is a public open space located outside of the church graced by trees and historic standing stones believed to come around Soloda Mountain following Aba Gerima one of the nine saints. Except for some indigenous houses, almost the old town is lost.



Figure 64: Some of the remaining local houses and road layouts of Enda-Michael.

## 4.4 Enda-Gebriel and Piazza

### 4.4.1 Historic Background of Enda-Gebriel and Piazza

The Enda-Gebriel quarter is named after the existence of the St. Gebriel church. The church is established by Degazmach Welde-Gebriel (Pankhurst,1982) and (Shambel bashay Alene). The construction was started by Degazmach Welede Gebriel and completed by Ras Siyum. Unfortunately, the historic church was demolished, and currently, a large cathedral church is on going of construction. The mosque located Enda-Gebriel church was built in 1942 located around Enda Gebriel near the open-air market.

#### A. Location



Figure 65: Enda-Gebriel and Piazza quarter, Mosque located in Enda-Gebriel.



Figure 66: Current remaining structure of St. Gebriel Church, the historic church main structure already demolished. (Source of Old Picture: Book, The contribution of Ethiopian Orthodox Tewahido church in the battle and victory of Adwa, March 2 1996.

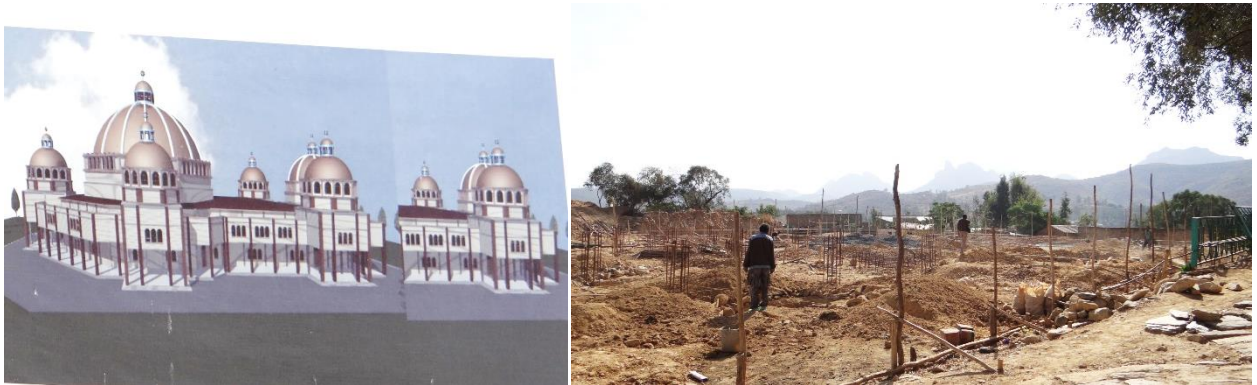


Figure 67: New St. Gebriel Church design, under construction over the demolished historic church structure.

## I. 5.4.2 Character of Enda-Gebriel and Piazza

### A. Block Character of the Quarter



Figure 68: Block Pattern of Enda-Gebriel.



Figure 69: Piassa and North View of Old Adwa, Source (Ephrem Weldegiorgis, 1986)

### **B. The road layouts of Enda-medhanialem**

Narrow local roads with an average of 1.5-1.8 meter width are the common character of pedestrian and animal paths of Enda-Gebriel.



Figure 70: Pedestrian pathes of the indegenouse type of Enda-Gebriel.

Stone paved 3-4 meter local roads, and secondary roads 8 – 10 meter width that allows vehicles existed in this quarter most of the existing roads widened recently.



Figure 71: Secondary stone paved roads of Enda Gebriel.

### C. Public Open spaces

Public open space, specifically near St. Gebriel church existed for public use purpose. Near the open-air market a place for celebrating 'Timket' existed. The place is locally known as 'Mieraf tabot' where the arc of the covenant (Tabot) of the Orthodox Church is cited once a year for celebration purposes. For the rest of the year the place served as a market area.



Figure 72: Public gathering space of Enda-Gebriel, Upper Right: 'Tabot Maderiaya' of the old town.

#### D. Building Character

Both indigenous hidmo houses and Italian houses existed in this quarter. Mixed types of both the Italian and indigenous house characters are also situated.



*Figure 73: Indegenouse and mixed type of house in Enda-Gebriel.*



*Figure 74: Italian Character of buildings.*

# Fitawrari Tafere Abera



**Hipped roof:** Covered by CIS (Corrugated Iron Sheet)



**Terrace:** Masonry Stone with metal railing.



**Window:** Small recessed window  
Wooden frame and Panel.



**Double flight Stair**  
emphasis by side  
stone railing.



**Rectangular door**  
Wooden frame & Panel

Figure 75: Fitawrari Tefere Abera residence.



Twin Blocks connected by Stair.

Twin Blocks connected by Stair.



Wooden Beams

Wooden Structural roof supporting elements.

Column

Figure 76: Fitawrari Tefere Abera residence details.

### 5.4.3 Piazza and Open-Air Market

The current central market area of the city which is part of the historic area is the first market of the city. The name piazza is renamed after the Italian occupation period. They built commercial and marketplaces in the previous open-air market of the historic town. Fortunately, the Italians do build in all the open-air markets. The current marketplaces have mixed types of the indigenous and Italian style.



Figure 77: Piazza, main road that connects to Piazza and the city center.

#### A. Character of Piazza

Piazza is constructed by Italians in the whole surrounding area; the buildings Italian influenced architectural features. The central area is still now working as a central market. On a normal day, all building blocks of the piazza function in their normal fixed marketing activities. General shops, boutiques, traditional clothes tailor shops, banks, and public gathering areas extra are included in the market.

Saturday serves as the market day of the town since the 17<sup>th</sup> century till up-to-date. It is the largest market of the week of Wereda Adwa, local marketers from nearby used to exchange their goods weekly in this historical open-air market. The name was given during the Italian occupation period after enhancing the old open market area. It was a marketplace that connects commercial marketing of the city, the surrounding rural areas, and towns as well as the country. And still surviving as the main market area of Adwa and the surrounding.



Figure 78: Character of Piazza.

### B. Open-air market:

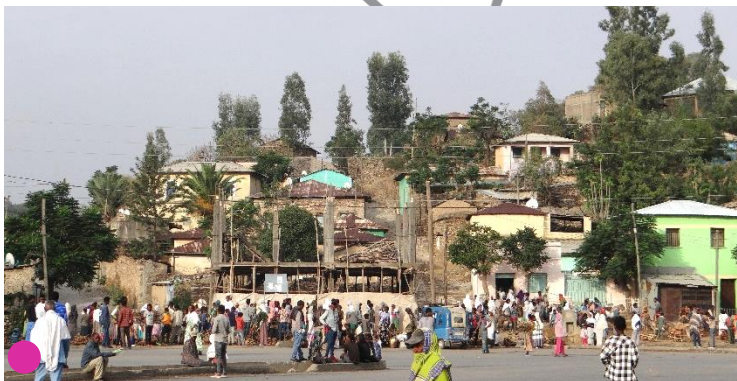
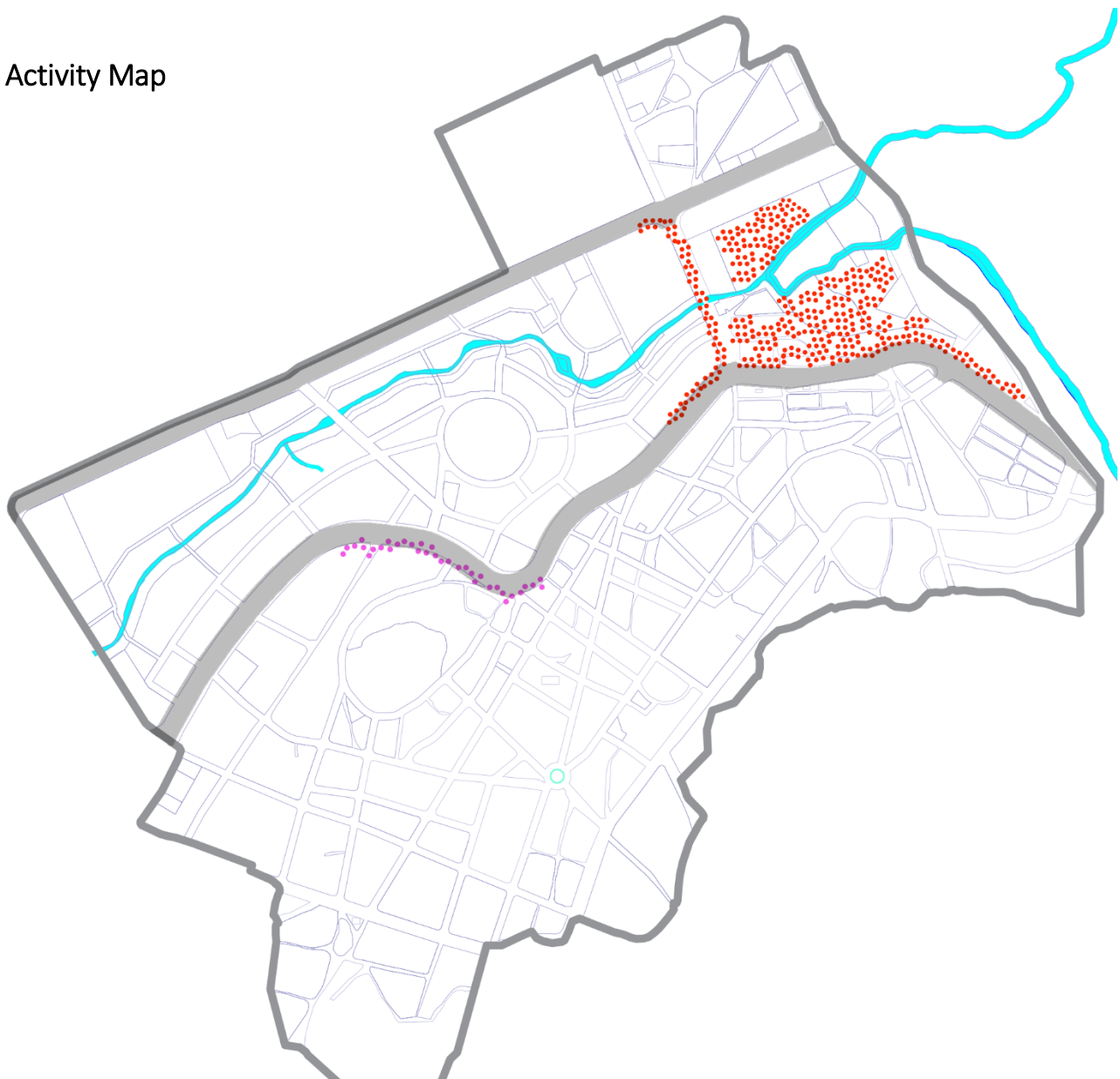
The open-air market of the city connects the small towns and rural areas of the surrounding. The market day is Saturday, in a weak in this day farmers, sellers, and buyers gathered in this area to exchange their goods. Since the establishment of the town, the open-air market was serving as the central economic exchange area of the city as well as the surround rural areas.

Every Saturday is their market exchange day (Edaga Kedam). During this day the wide open public area serves as a business marketing area for goods and animals. Most of the time the traders, Farmers, come from the rural side of Adwa once a week to sell their products and buy what they need.



Figure 79: Open air market of Adwa in the historic town of the same view. Upper Left: Market area during Sunday-Friday, Upper Right: Market area on Saturday market.

## Activity Map



### Legend

- Weekly Saturday Open-air market in piazza and surrounding.
- Weekly firewood Market near to Medhanialem Quarter.

Figure 80: Activity Map of weekly market.

Ato Teklu Kidanu Italian House

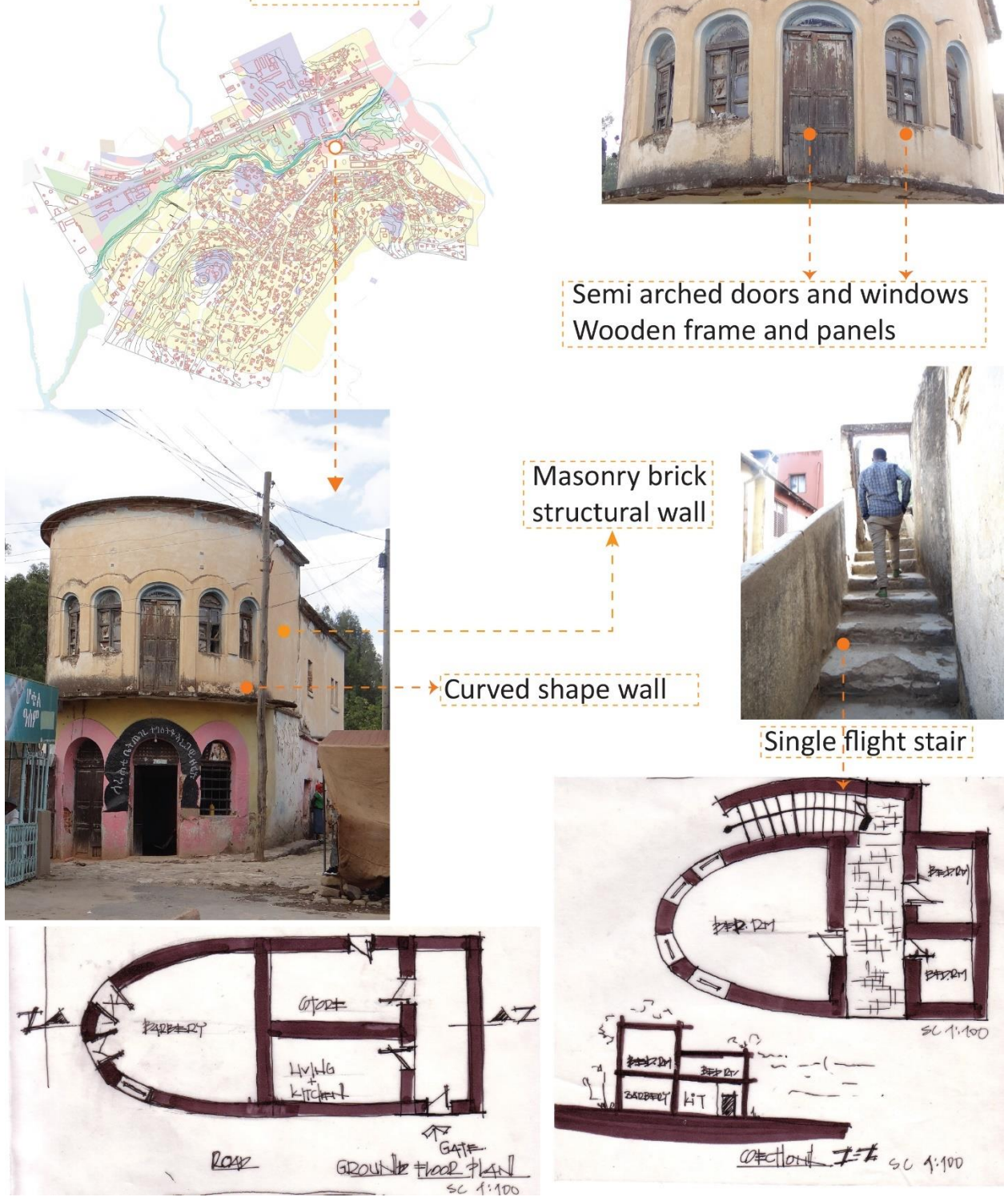
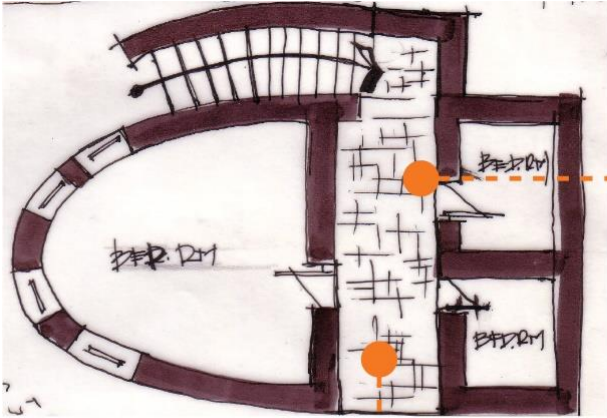


Figure 81: Ato Teklu Kidanu residence, Italian house (Plan sketches by EiABC former students.)



First Story Level rooms with Veranda.



**Doors and Windows:** Both Rectangular and Semi Arched doors applied.  
**slab:** Concrete slab with terrazzo floor finish.



**Beams:** Curved Beams



Cement Concrete hexagonal floor finish



Cement Concrete hexagonal floor finish

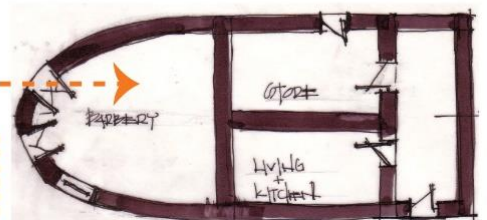


Figure 82: Ato Teklu Kidanu residence Interior, Italian house (Plan sketches by EiABC former students.)

## 4.5 The town Distinct Characters

### 4.5.1 Town silhouette:

The old town is with a maximum of two-story buildings. with similar characteristics of color, material, and texture as well as in form. The skyline of the town respects the religious structures as iconic landmarks of the town. Buildings and compounds settled following the topographic nature of the mountains. There is a visual connection within the historic quarter. All single buildings, compounds, and urban blocks flow consistently.

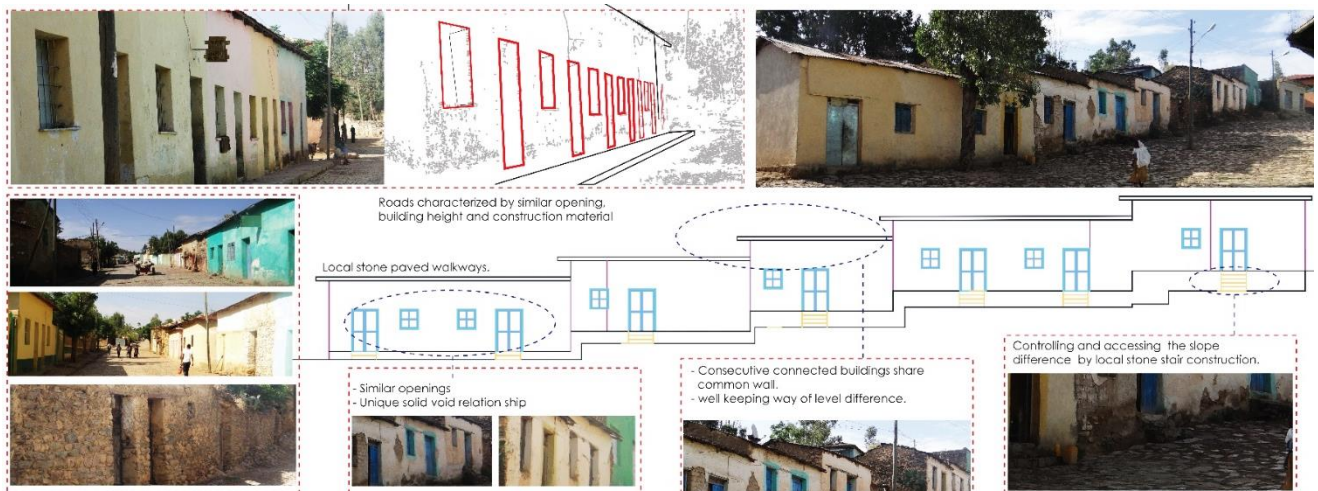
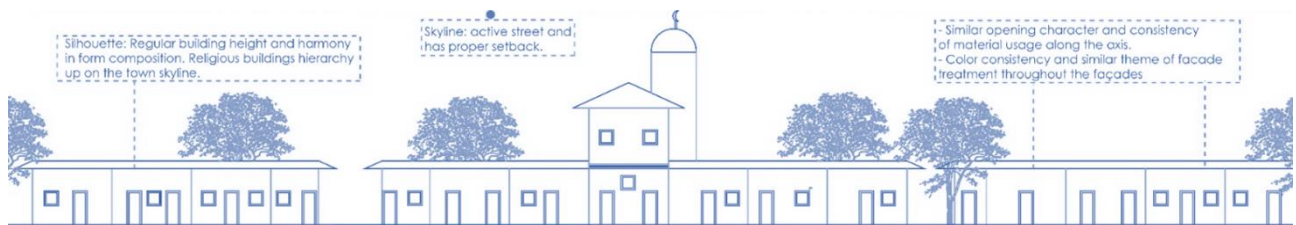


Figure 83: Silhouette of the Historic town both in flat area and in sloppy area.

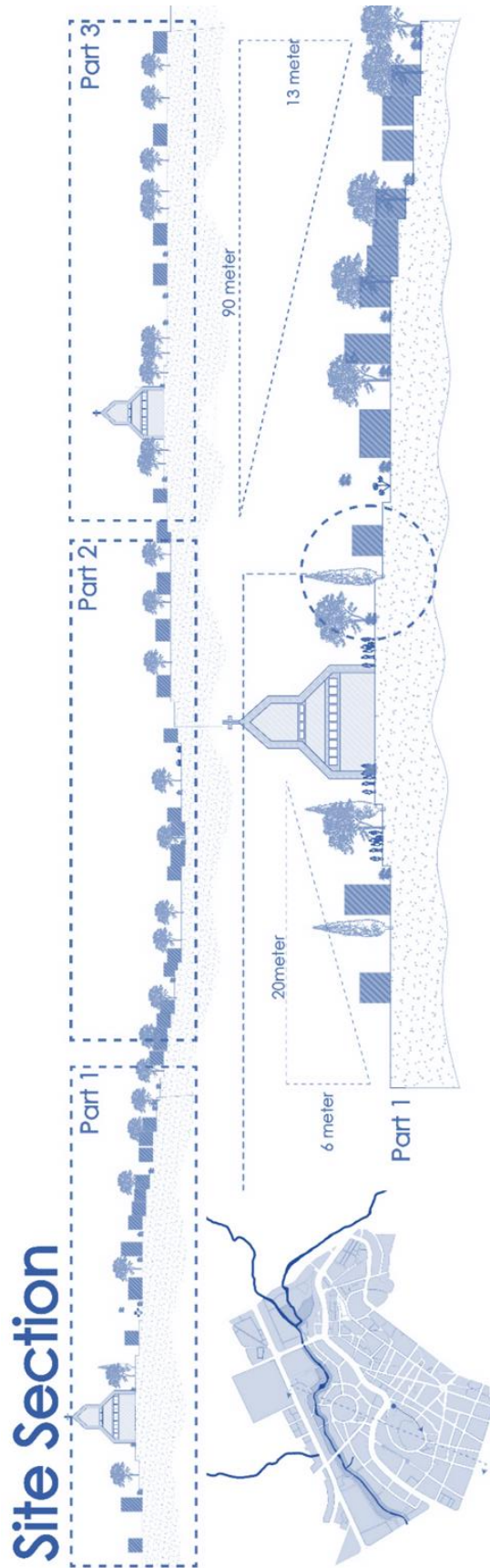


Figure 84: Site Section of the old town 1.

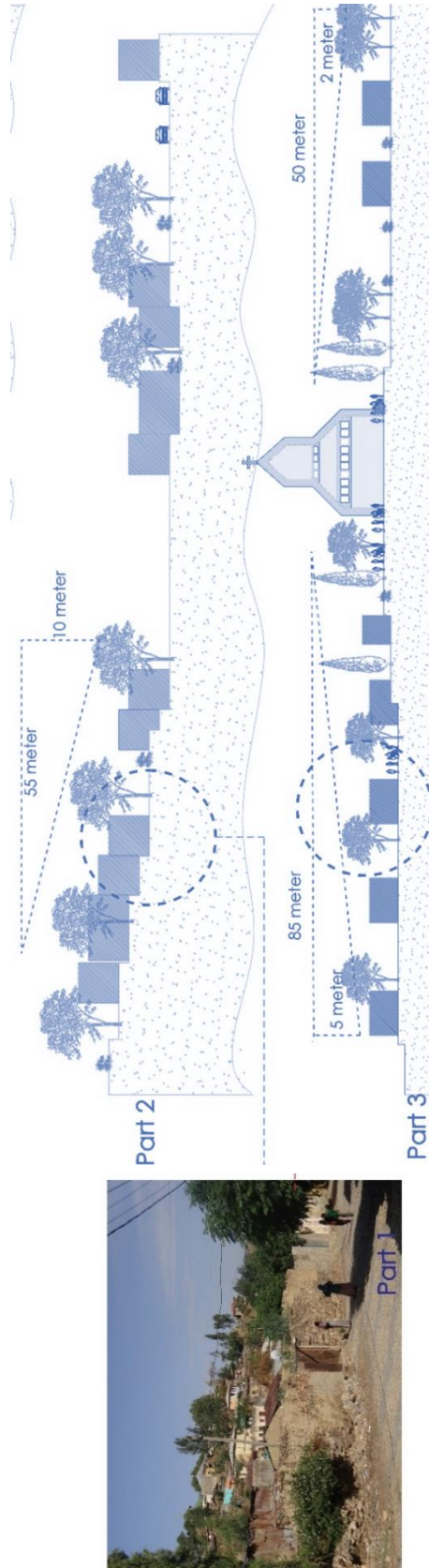


Figure 85: Site Section of the old town 2.

#### 4.5.2 Color theme of the town:

A similar type of color is used in the historic buildings that are not intervened. The consistence colors are readable and suitable for the visual quality of the historic town. in the indigenous type, it has a similar natural color to the stones only.



*Figure 86: consistence color in the indigenous quarter.*

In the Italian and the mixed quarter, similar light creamy colors are widely used. In addition, light blue color was observed.



*Figure 87: Consistence color in the Mixed an Italian quarter respectively.*

### 4.5.3 Trees and plantations:

As the masonry stone which influences the cooling sunny days, plants also contribute the biggest role in cooling the hot environment of Adwa. Medium and large plants with the composition of the indigenous quarter character make an attractive view.

The Orthodox church significant role in the protection of the local and indigenous types of trees and small plantations. In Medhanialem and Selassie church. Trees are common to observe in each compound, outside of the compound in setbacks and open areas as well as in public areas. All in the entire historic quarter medium and big trees are common. The types of trees are Indigenous and imported from outside of Ethiopia which are not local. Most of the trees inside the compound of the churches are indigenous plants that count an age equal to the church's establishment.



*Figure 88: the integration of plants with the outdoor cultural settlement*

The trees and plants in occupied spaces are green, but in the abandoned areas the plants are dried due to a lack of proper follow-up and preservation.

#### **4.5.4 Public spaces and open spaces**

Wide open spaces in the historic site existed. In most areas, the spaces have intermittently dispersed the sizes of the spaces are unpredictable and different from one area to another area. Left over spaces broadly observed from the study.

Currently, open spaces are used for different religious and ceremonial purposes. the spaces also use as meeting places of the traditional juridical system. Traditional justice is commonly practiced in public spaces, particularly under big trees. Besides this, the open spaces use as recreational spaces of society. 'most' coffee houses, 'Tella' houses, and other gaming staffs are in outside places. Following the street paths under trees, the coffee houses and 'Tella' houses existed.

Informal trades are common in the open spaces of the historic town. not only informal but the legal open-air market also is activated in the open spaces of the town. in addition, vehicles use the open spaces for parking for washing their cars. Taxis and Bajaj vehicles use the open public space as a station.

#### **4.5.5 Religious public spaces:**

Commonly outside of the compound of orthodox churches wide public spaces are provided for religious ceremonial activity purposes. The followers gathered for ritual purposes of pre-funeral time. People also use to pray outside of the compound. In most of the churches of Adwa, specifically in the historic quarter outside of the church compound big tree locally known as 'Warka' existed. The tree is surrounded by local masonry stone covered with cement concrete with four or five steps. The steps function as sitting areas for the followers at any time.



Figure 89: public space of Enda Medhanalem Orthodox Church in the historic town of Adwa

#### **4.5.6 Landscape setting of the old town:**

As one major asset of Adwa the magnificent characteristics of the society are situated on the sloppy topography. As the picture below shows in the below figure the whole town settled in the challenging topography. Each contour is treated as it is. The cultural settlement is an attractive value.



*Figure 90: Landscape setting of the old town, View to Enda -Silassie and Enda-Tsion.*

#### 4.5.7 Local pedestrian characters of the old town:



Figure 91: Local pedestrians and their characteristics.

## 4.6 Facility Services of the old town: Spatial Data Analysis

### 4.6.1 Drainage and Sanitary system

The traditional water drainage system appears in the local pathway routs. At the edges of the compounds and the local stone-dressed paths the water drain stated following the landscape throughout the rout. In the rainy season, waterfalls are by the local drainage line, and the rest of the rainwater is absorbed by the sand and stone of the path. Consequently, the rain does not damage the neighborhood, the pathways are also comfortable to walk on even after the rains fall.

Overall the local paths and roads have a direct positive impact on the environment of the city. The Eco-friendly quality of the paths makes them comfortable for the residents. New roads appear because of the urban infrastructure development of the city. The roads are an expansion of the previously existing physical narrow paths. The following figure shows local pathways in both the indigenous quarter and the Italian quarter. The roads are cobble stone pavements. The size of the roads is wide and out of the historic town context.



Figure 92: Modern Drainage lines.

#### 4.6.2 Availability of Portable water

Adequate water lines are distributed in the majority of the old quarters. The daily water resource is not available, but still, a source of water is accessible. The majority of the households use private water access, shared within the compound. Some of the households shared outside of their compound with others. The rest does not have water access.

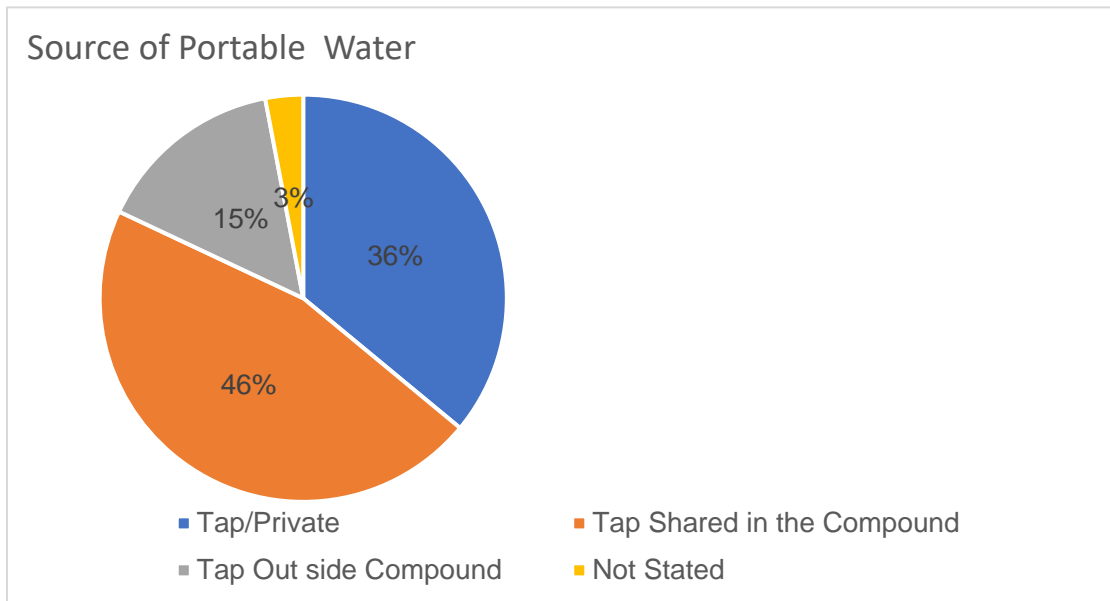


Figure 93: Chart of Source of Portable water.



Figure 94: Upper Left: Common public water tap in the middle of the old town, Upper Right: Current use of Assem river as a daily consumption of the residents respectively.

### 5.6.1 Electric distribution

The electrical system is distributed in the historic buildings majority of the historic district and houses as well. The only big problem in this area is electrical systems are not properly distributed. For this reason, most of the electrical poles are becoming a reason for degrading the quality of the old town.



Figure 95: Electric distribution lines through out the old town, view of houses infront of piazza.

### 4.6.3 Toilet Facilities of Housing Unit

Among the households covered in the census, more than 50 percent of the housing units did not have any kind of toilet. It is only 37 percent of housing units have pit latrine facilities of which some 38 percent of the households (or 75 housing units) use shared pit latrines which is the most inconvenient. Only 23 percent of the total households in the project area have private pit latrines and 3 percent of the households have private flush toilets which are unexpected in the poor neighborhood. The overall situation of the toilet facility is the other manifestation of the poor housing facilities of the neighborhood that strengths the need for redevelopment intervention.

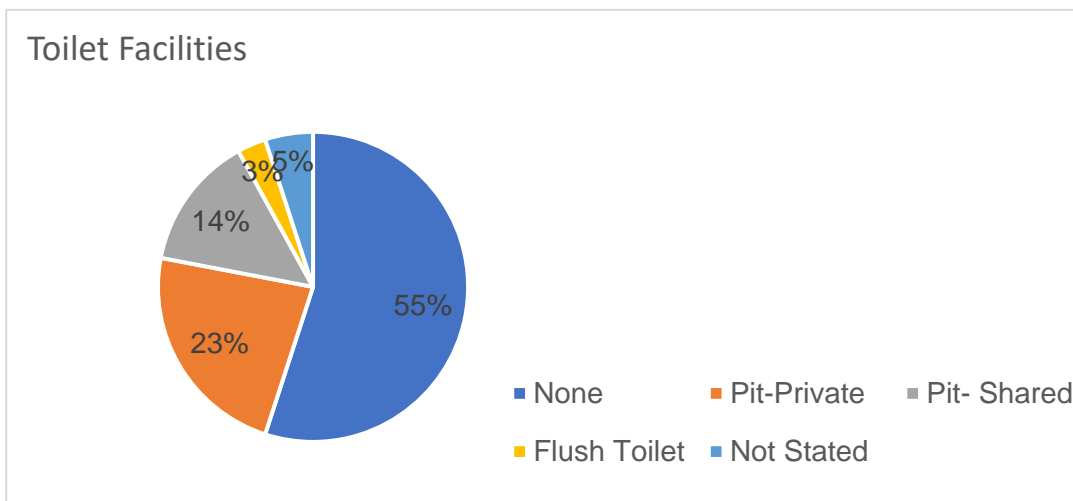


Figure 96: Toilet facilities of the old town.

One of the major problems that decrease the quality of the old town is the lack of privet and public toilets. Consequently, residents use the local pedestrians as a toilet.

#### 4.6.2 Socio-Economic Data Analysis

Housing Occupancy of the old town as described in the chart most of the houses are occupied by the owners and rented by the owners privately as a source of income.

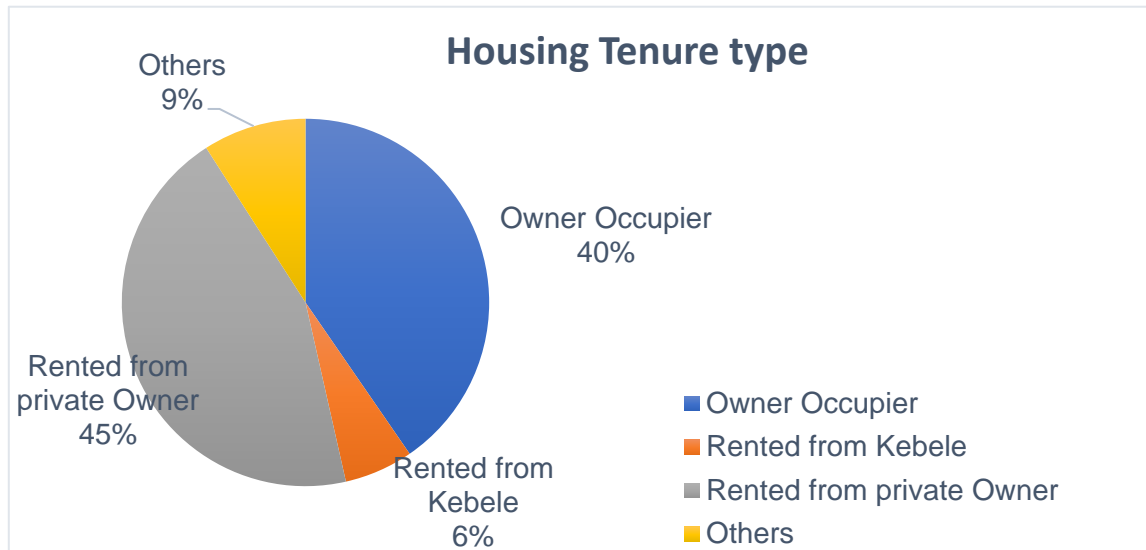


Figure 97: Socio-Economic Data Analysis.

#### 4.6.3 Resettlement of residents

Residents of the residents into various places due to urban development influences are as follows.

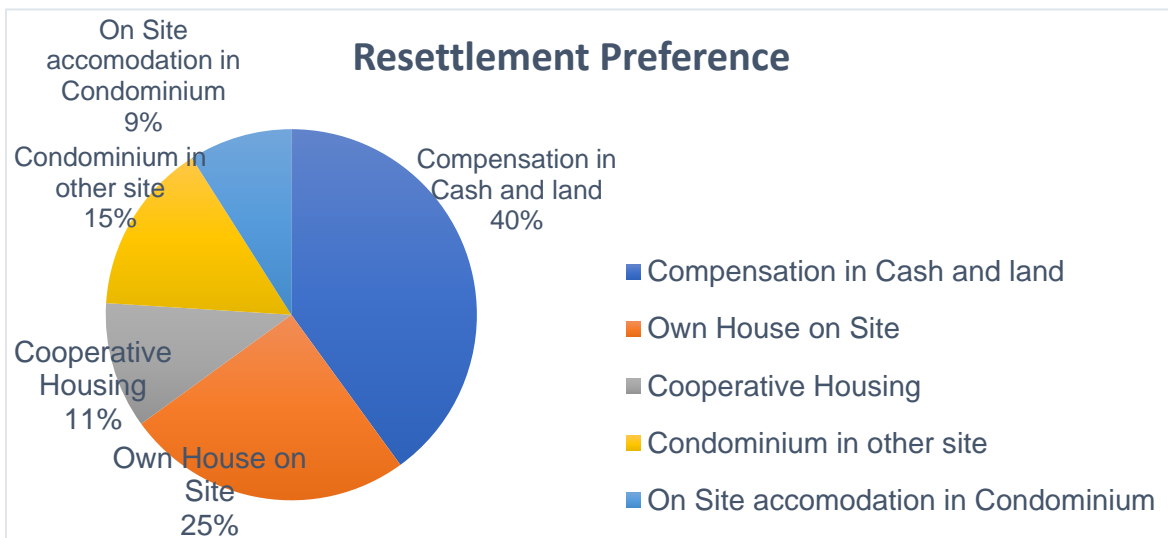


Figure 98: Resettlement Preference

#### 4.6.4 Sense of Belongingness and Awareness of the Society

After constant creating of awareness, society starts to give recognition to the old town. Some activities started to conserve the old town.

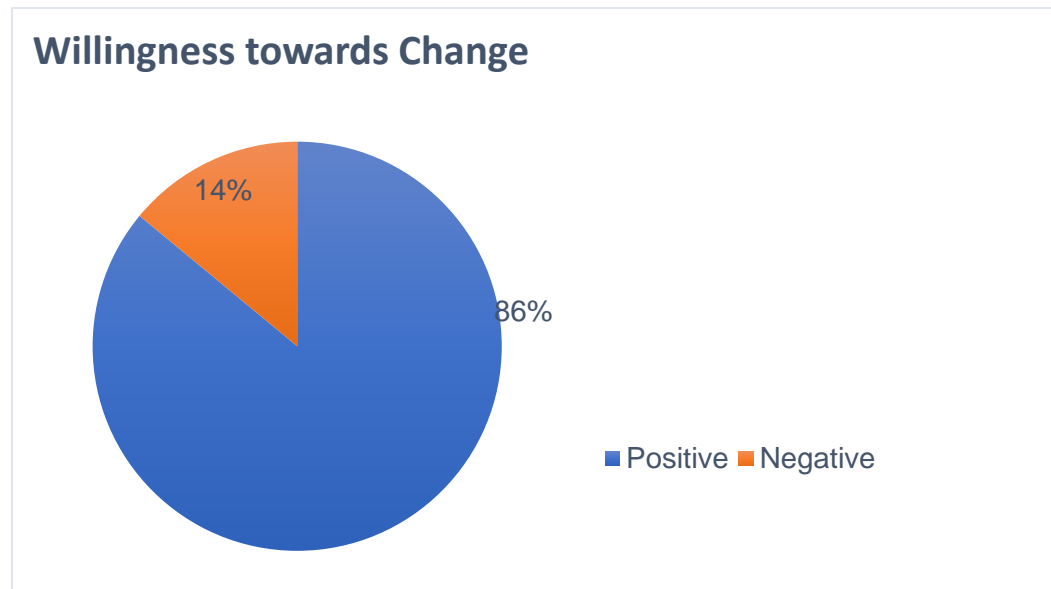


Figure 99: Willingness towards Change for conservation of the old town.



Figure 100: Panel shows tourism beuro of Adwa gives recognition to the old town in 2011 E.C.

#### 4.6.5 Special Skills of the society

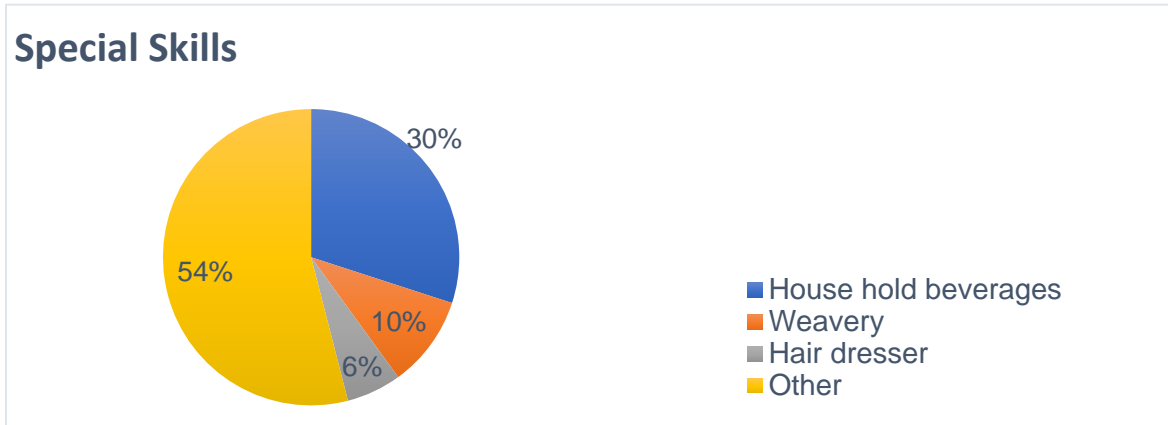


Figure 101: Special Skills of the residents.



Figure 102: Youth Drinking 'Siwa' (Local Beverage) around Enda-Silassie.

#### 4.6.6 Building Ages

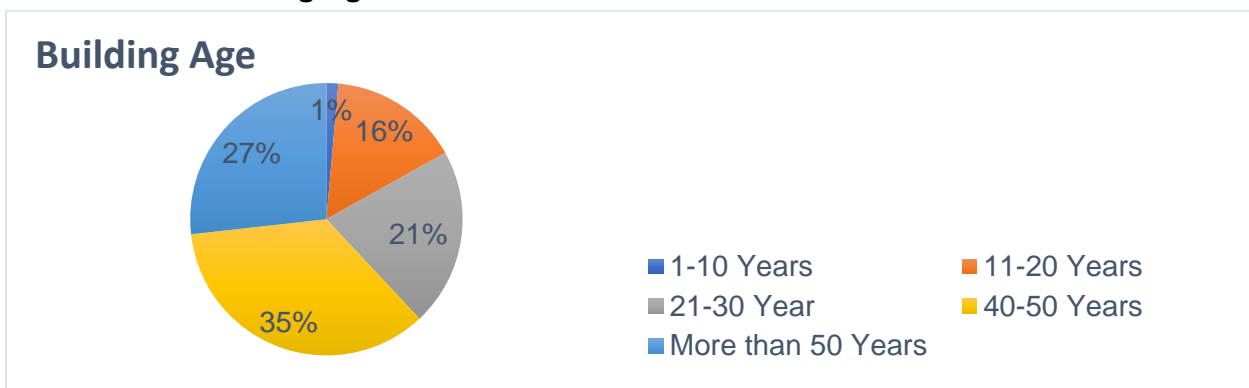


Figure 103: Building Age of the old town.

## 4.7 Challenges of Adwa Old Town

There are numerous challenges to the historic town that is getting in danger of the old town.

- Impact of modernism:
- Urban Development Planning Challenges:
- Rapid Urbanization:
- Inadequate Pathways and roads:
- Unoccupied public spaces:
- Impacts of High-rise building blocks in the Town silhouette:
- Unpleasant Façade Color theme of the town:
- Incompatible Maintenance and Restoration on Historic Buildings:
- Abandoned spaces and buildings:
- Shortage of proper toilets and wastages management:
- Inadequate street lights:
- Lack of awareness towards historic values and urban conservation:

### 4.7.1 Impact of modernism

Like the rest of Ethiopian cities, towns, and developing rural areas, Adwa is now developing. But the impact of the development is affecting the historic developments. Among many reasons to lose those identical urban spaces urban planning and implementations are headaches. No one considered the historic conservations, it is now common to use urban renewals without deep study and giving care.



Figure 104: Impacts of new urban developments.

The major problem with this is that there is no Environmental Impact Assessment (EIA) conducted while planning and practice of the urban development sector. The EIA fully helped to investigate any urban physical development before any project was implemented. Especially in heritage sites like the historic quarter of Adwa without any precondition it will support avoiding impacts that come from the new development. Unfortunately, the historic quarter of Adwa is not recognized as a heritage locally and nationally. In addition, no EIA has been investigated through IDP (Integrated Development Plan), LDP, or NDP in the planning industry of the city as well as the historic quarter.

To the lack of an EIA and Environmental Management Plan (EMP) rapidly the historic town is endangered.

The historic buildings and urban settlements are now in a partial way. In some cases, the buildings are abandoned and in bad condition. In most cases, they are in moderate condition. In general, before the worse thing is to happen to historic buildings one needs to carefully work on the details of the buildings as well as the urban spaces.

Among the major impacts that occurred in the old town are the new projects that are adopted to the site. Modern buildings have existed in some areas. Currently due to the high land value, in the business sector, the inner part is becoming a high-rise urban area. Mixed commercial and commercial zones are arriving in the historic town. They are depressing the indigenous authentic inheritance. After some time, the whole urban area might be converted into a modern and new development.

#### **4.7.2 Urban Development Planning Challenges**

Urban planning that is prepared for development is not contextualized. The majority of planning preparations are urban renewals, and incompatible development strategies have been proposed and implemented.

From among the Local Development Plan (LDP) proposal preparations the case of Enda-Medhanialem (Debrichi) is a typical example of urban renewal that does not consider the authenticity of the old quarter. Based on the developer's report the explanation of the old historic town is as follows.

*“As the settlement, in the project area is one of the oldest in the town the plot subdivision lacks a geometric pattern. The sizes and shapes of the plots are random. The sizes of the structures in the area also highly vary. As a result, the built-up area and open area proportion are not proportional /lack uniformity/. The scale and/or size of the built structures in the area have created a congested look. Moreover, the low-quality construction materials and system employed have made the area look old.”* (Development, 2015).

The study report concluded that the majority of the housing stocks in the area are extremely aged and deteriorated. Houses mainly for residential purposes in the central part of the town should not

be recommendable against the concept of efficient utilization of limited urban spaces that should also suggest the need for redevelopment (Development, 2015). Thus the prepared LDP threatened the historic town.



Figure 105: Proposed Landuse of Medhanialem LDP that totally destroys the historic town.

The new city expansion is the other impact on the old (historic) quarter. The city expansion is totally out of context with the physical environment of the historic town, and the influence of the new development has also an impact on losing the precious inheritance.

### 4.7.3 Rapid Urbanization

The rapid urbanization that occurred in the overall city is the highest problem ruining the life of the old and historically magnificent place. Three years ago, a 30 m highway street was constructed in the middle of the historic place. Consequently, the neighborhood was segregated into two.

### A. High way dividing the town

In 2016s thirty meter PAS is implemented dividing and separating the old town into two parts. This was chaos for the earlier settlement activity and within the old town. The road is currently posing a danger to movement and day-to-day activity. Especially for children, it is a risky area to move within their home town. This highway inefficiently separating the old town is a threat to the safety of the society living on both sides of the road down the road.



Figure 106: High way that separates the old town in to two.

## B. Ruined and demolished urban blocks

As a consequence of the high way street implementation, several buildings and building blocks were partially and fully demolished.



Figure 107: Partially and fully demolished urban block of the town respectively.

### 4.7.4 Inadequate Pathways and roads:

Most of the roads are not standardized for vehicle purposes in some areas it is difficult to access the sites for emergency cases. The other limitation of the roads is being dead-end. The roads access individual compounds. All paths are not connected. The path destinations might be to a single-building compound which means that is not linked with another path.



Figure 108: Untreated pedestrians' path of the historic town

Pavements need to be improved. The roads shall allow for small vehicles to transport the wastage. It is not friendly to disabled persons. The uncovered paths decrease the quality of the historic town. Some of the drainage lines are open, it needs to be covered for the safety purpose of the

community dwellers. Uncovered parts of the paths are not suitable for daily movement. The dust harms the health of the community. In some areas the drainage lines are open, and it needs to cover for the safety purpose of the community dwellers. Uncovered parts of the paths are not suitable for daily movement. The dust harms the health of the community.



Figure 124: Urban block: part of Piazza, before demolished. (Source: EiABC former students.)



Figure 125: Urban block: part of Piazza, after partial demolished.

#### 4.7.5 Unoccupied public spaces:

As one of the elementary problems that are declining the potential of urban characteristics is the unoccupied open spaces. Unplanned open spaces are now becoming random private workshops and waste-gathering areas.



Figure 126: Unoccupied spaces through the historic urban areas.

#### 4.7.6 Impacts of Emerging High-rise buildings

The old town horizon is compatible with the human scale. There is no more than a two-story building. The highest building is approximately 6 and 7 meters. The rest of the buildings do not exceed 4m meters above except churches and mosques.

New high-rise buildings are arising in the middle of the historic area. The reason for to emerge of new high-rise buildings is collector streets that existed in the middle of the places. The other reason is the land use zone. the existing historic area is a residence and mixed residence. Only the current market Piazza is a commercial zone with low-rise buildings. wildly the original silhouette of the town is consistence and settled step by step. but the current LDP implementation encourages high-rise in buildings. through this the Authenticity an integrity of the historic quarter is at risk.

The height regulation does not properly work in the planning implementation of the city. As a result of the urban history not being recognized or registered, no height regulation protects the attractive silhouette. The visual continuity is on the way to being blocked by the new buildings. The connection between 'Soloda mountain and the historic quarter might be blocked partially or fully.



Figure 127: New high-rise blocks arriving that has impact in the historic town silhouette

#### 4.7.7 Unpleasant Façade Color theme of the town:

Warm colors that are out of the historic color context become a fashion in the town. people use to the external buildings' hot and unpleasant colors. Not only single buildings but building blocks painted different colors, it lost the consistency of the urban visual continuity and readability. It decreases the quality of the historic quarter. As an example, Princess Welete- Israel residence house currently functions as are bar and restaurant, through the advertisement of St. George beer the historic house is painted red and yellow colors.

Wildly the colors adapted due to the competition of the residents. Everybody wants their house to be looking good. But most of the buildings and urban black in general that are painted hot colors

are historically significant. Mainly the authenticity of the urban heritage sets in to questionable. The major reason to do this is a lack of awareness of society. The other reason is there are no standards and regulations that can be a guideline that controls and limit the use of color to protect the urban aesthetic quality in the urban physical development practice. Some of the buildings are painted in order of advertisement of goods.



Figure 129: Unpleasant colors in the historic quarter.

Gradually In historic buildings, the incompatible color theme becomes common practice. On the upper picture residence of Leilt welete-Israel Seyoum sister of Ras Leul Mengesha Seyoum. Now it is ruined by worm red and yellow color because of the sponsorship of St. Giorghis beer, which is uninhibited. Similar to the other historic buildings and new constructions they are now applying incompatible colors. Color verification in the typical Hidmo housings both exterior and interior colors are natural color stones. But in the Italian and Italian-influenced buildings, they used creamy colors with light blue.

#### 4.7.8 Incompatible Maintenance and Restoration of Historic Buildings

Lack of knowledge and technique to maintain the historic stone buildings is resulting in incompatible restoration works. The owners of the historic buildings change the plastering and painting of the facades. But the changes did not consider the authenticity of the materials. The main reason to apply cement concrete is to support the strength of the exterior wall. The only choose they have to do is concrete.



Figure 130: Incompatible Maintenance and Restoration and renovation of historic Buildings.

#### 4.7.9 Abandoned spaces and Buildings

In the middle of the historic area, there are abandoned ruined buildings and building compounds. The Uncontrolled spaces are now used as sanitary and waste disposal spaces.



Figure 131: Abandoned spaces in the inner side of the town.

#### 4.7.10 Shortage of proper Toilets and Waste Disposals.

The lack of both privet and public toilets ruins the quality of the historic corridors, and wastages of drainages from households poured outside of the compound on the pedestrian and open spaces. In addition to this, there is no proper solid waste management system, as a result, residents throw waste on pedestrians' paths.



Figure 132:Result of shortage of Tiolets and waste managemnet system.

#### 4.7.11 In adequate Street lights

Lack of street lights is the other problem that threatened the old town to access at night. According to the key informants, the lack of street lights results in a robbery within the old quarter, particularly around Enda-Medhanialem, Enda-Tsion, Enda-Silassie as well as Enda-Gebriel. During data collection, the researcher had the experience to access during the night, which was difficult to access in the dark and insecure.

#### 4.7.12 Lack of Awareness

Heritage awareness is a significant element of urban conservation. One of the basic causes of damage to the heritage of old Adwa is due to lack of responsiveness. Thus the public at large non-involvement of the public in the process of urban development of the old town causes the disaster of several heritages. According to the informants of the administrative bodies of Adwa, the current messes in the physical development of the old town is a result of a lack of awareness.

## **Chapter Five**

### **Conclusion, Proposal, & Recommendation**

#### **5.1 Introduction**

This chapter which is the last part of this study organized into four major sections. These are: - summary of major findings, conclusions, proposal, and recommendations respectively. Summary of findings presented based on the data collected, organized, and analyzed, conclusions settled on the base of the major findings. Proposal of approaches to the urban conservation presented to safeguard the historic quarter. Finally, rec

#### **5.2 Conclusion**

The old town of Adwa incorporates a lot of layers of history and evidence of the past indigenous achievements towards town development. The town development that is highly influenced by trade is the result of decades of progress. The town plan takes gradual evolution, each quarter has its distinctive character in block organization and orientations, local paths, and housing designs. There is numerous group of heritage buildings of legacies from the past generation situated in different quarters of the old town.

Currently, the old town is influenced by various reasons, such as rapid urbanization, an increase in the land value of urban areas, and an increase in the population. Urbanization is rapidly controlling the old town, and new emerging high-rise buildings due to an increase in land value endangered the old town. New arrived major and secondary roads distract the quarters. The urbanization progress is rapid and uncontrolled which consequences in the loss number of heritage from the old town.

On the other way, a lack of skills in traditional building techniques and a lack of urban conservation approaches result in the wrong way of conservation maintenance of building compounds and buildings as well. On the other hand, the readily available modern construction materials become easy for the residents to use for the maintenance of their houses, Cement materials are used for pointing and plastering both internal and exterior walls, and unpleasant colors are used as a fashion trend on different buildings of the quarters. Lastly, a Lack of awareness of urban conservation threatened the historic town.

If the current fast urban growth continues the old town might be lost completely. Thus, urban conservation should be applied to safeguard inheritance. Not only to keep from loss using adaptive reuses of the old town and by providing tourism sector development inhabitants should be beneficial from the values. Consequently, the old town should be appropriate to transfer to the next generation.

### **5.3 Proposal Approaches to safeguard the historic town**

The possible proposal that is provided in this section can be used as a guideline to keep the historic town of Adwa. All new development should be based on an understanding of the local characteristics of the surrounding area. In particular the following

- Height, size, massing, and scale of the buildings, including roof pitch
- The use of materials, textures, finishes, and colors in buildings and hard landscaping;
- The site layout, topography, building orientation, and relationship with the nearby or adjoining spaces, buildings, and building lines;
- Size and scale of window and door openings;
- The impact on the street scene, and character of the surrounding area; and
- Consistency with important elements identified by the character of the Area Study and by Landscape Character Area Assessments.

**The objective of the Urban Conservation To ensure that new development makes a positive contribution to the old character of the town including the landscape and townscape character.**

- To preserve and enhance Adwa's old town's spatial quality by keeping authenticity.
- To improve the safety of the built environment.
- To promote a high standard of development that integrates principles of best practice sustainability.
- To make it a tourist destination place by providing tourist accommodation within the old town by keeping the context of the character of the old town using adaptive reuses.
- To promote the incorporation of social skills in all prominent public development to secure the socio-economic life of residents.

### 5.3.1 Urban Re-development strategies

Urban re-development of the old town should be suitable to safeguard the old town. Urban conservation approaches should be implemented in the old town. There are plenty of lands in Adwa that can allow modern development and urban renewals. But for the old town to transfer the continuity of the history town conservation approach should be implemented.

### 5.3.2 Height Regulations Proposal

#### Height Regulation proposal option one

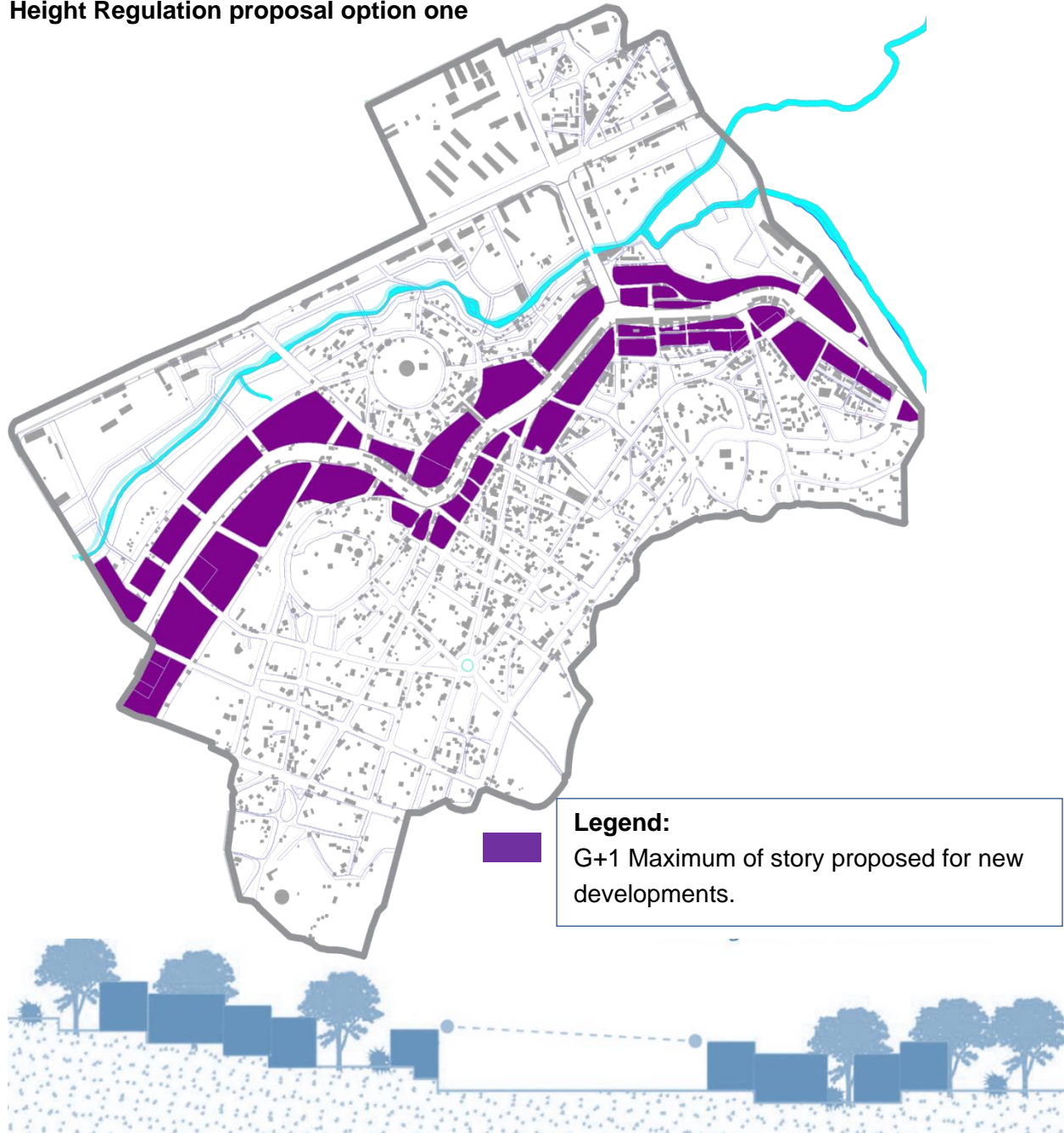


Figure 134: Height Regulation proposal option one.

## Height Regulation proposal option Two

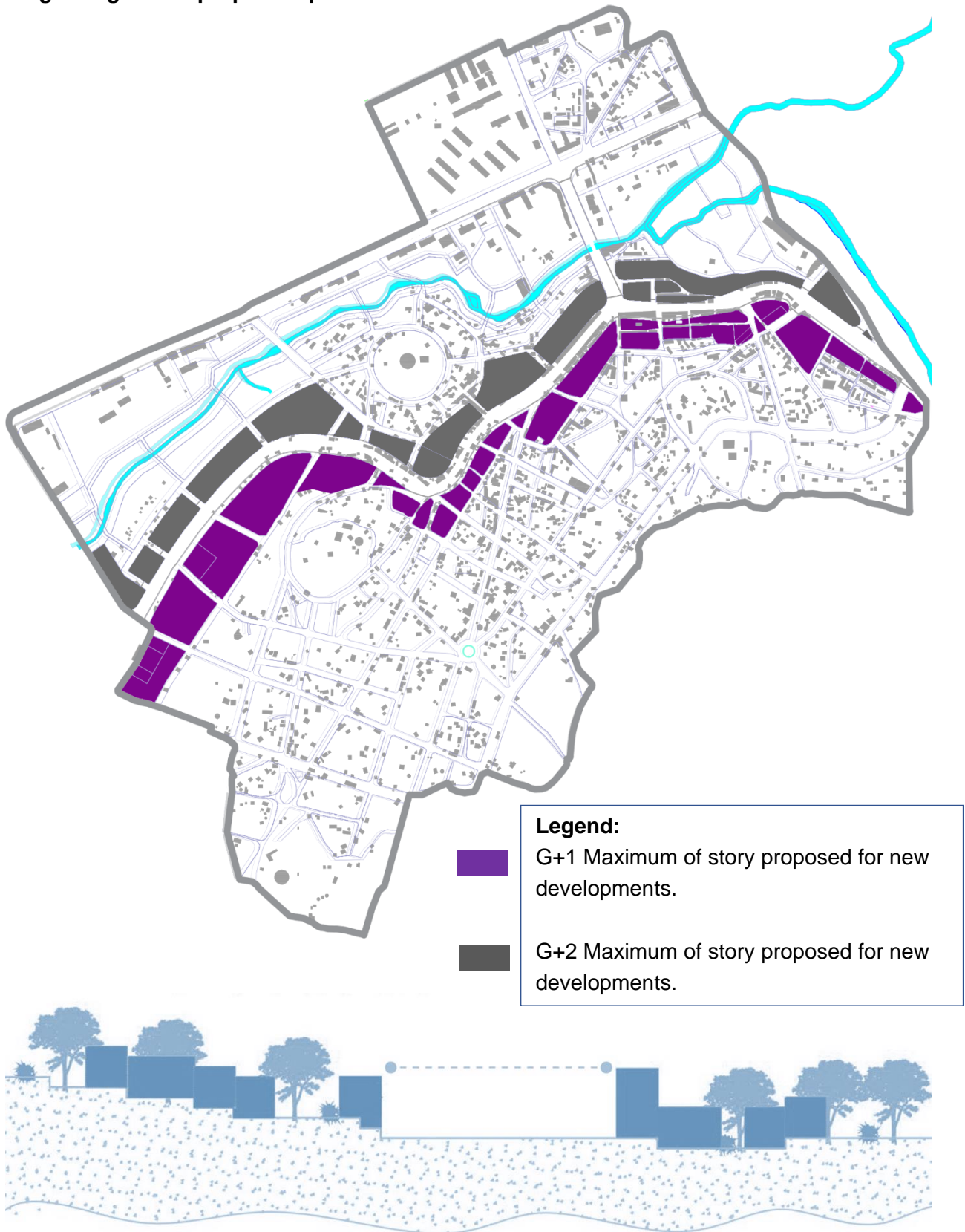


Figure 135: Height Regulation proposal option two.

### 5.3.3 Land Use proposal

The current prepared land uses by the city municipalities are against heritage conservation which was urban renewal. Thus, based on this study finding the recommended proposal goes to continue the historic function of the land use, with minor changes of uses that is suitable for urban conservation.

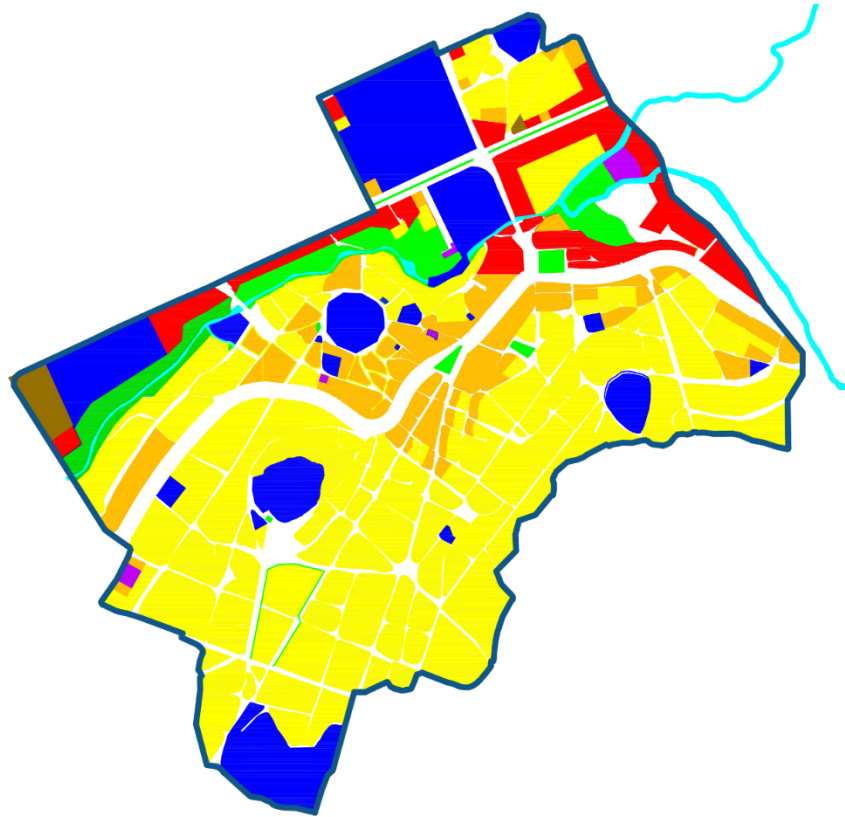


Figure 137: Previous land use that exists for centuries proposed to continue as the historic use of the lands.

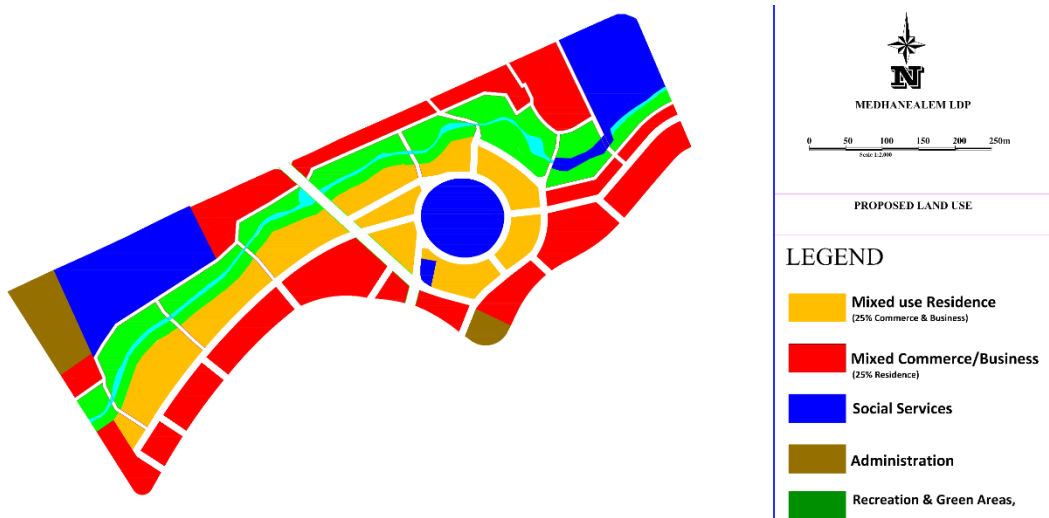


Figure 137: proposal of of Enda-medhanialelem that distracts the old town to be declined.

### 5.3.4 Renovation plan and speed control of the 30-meter road

Since the major road that separates the old town into two parts threatens the old town, it should be controlled the activity and space of the street.

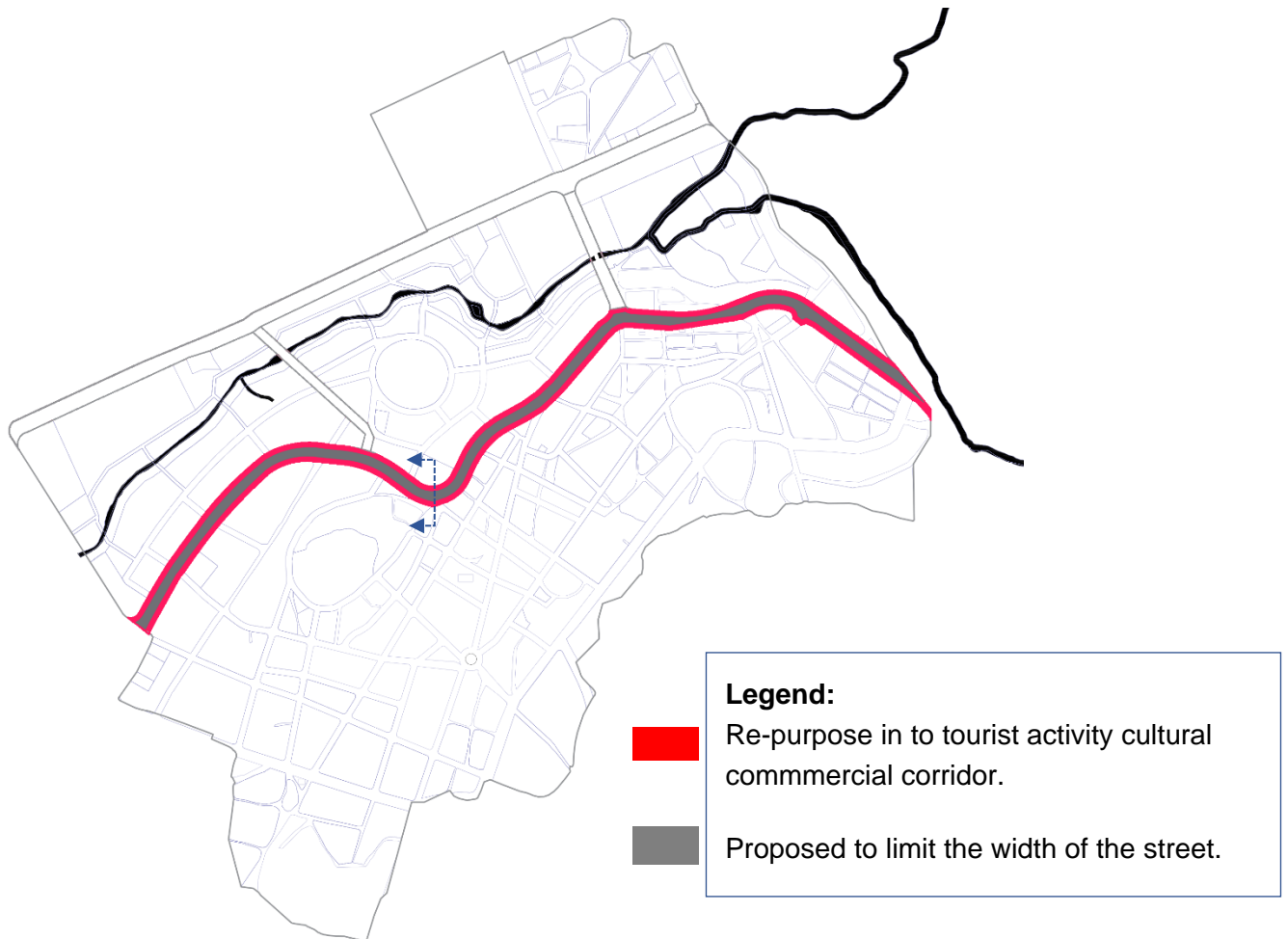


Figure 138: Adaptive reuse plan proposal of the major street.

### 5.3.5 Public open Space Proposal options

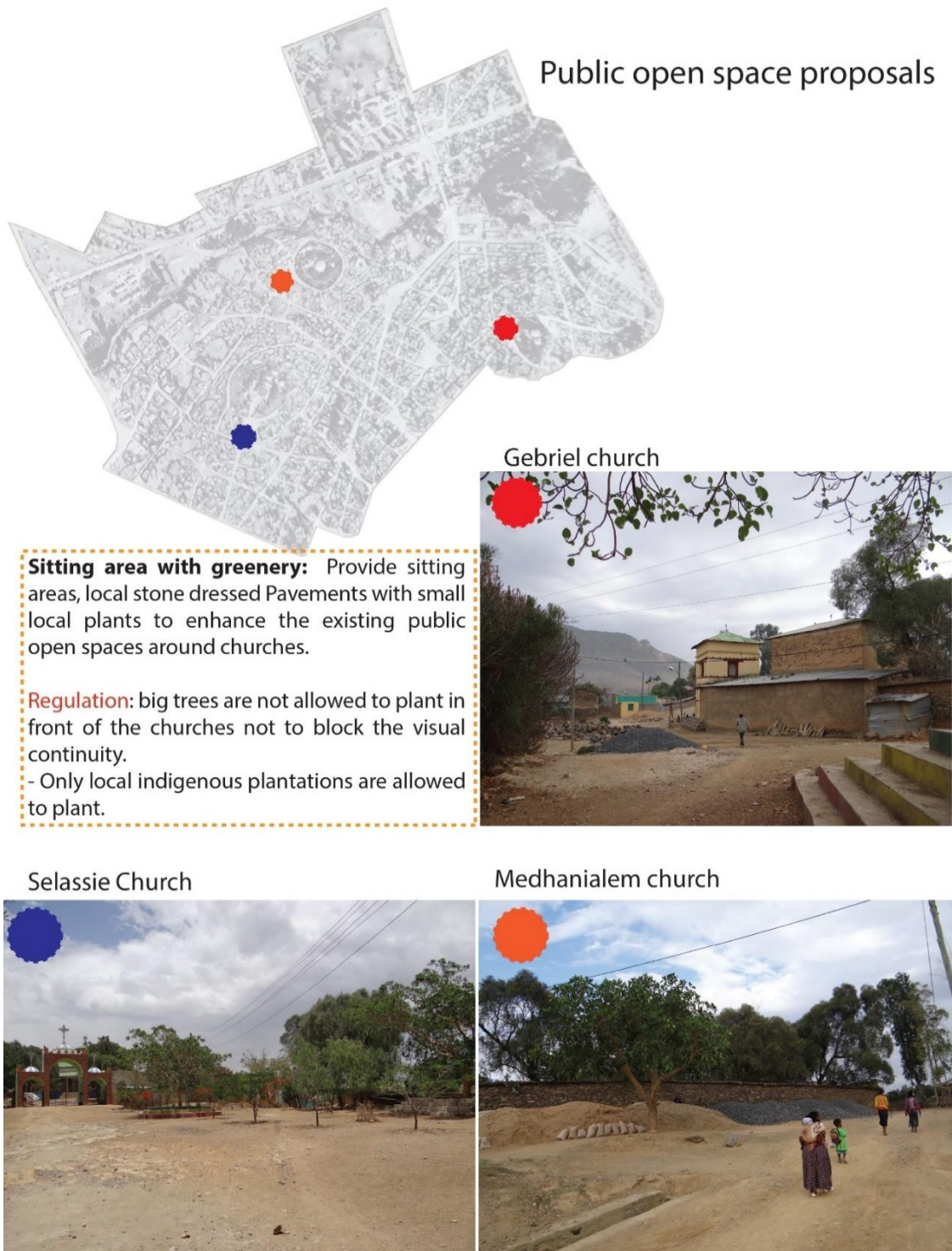


Figure 139: Public open Space Proposal options A.

## Public open space proposals

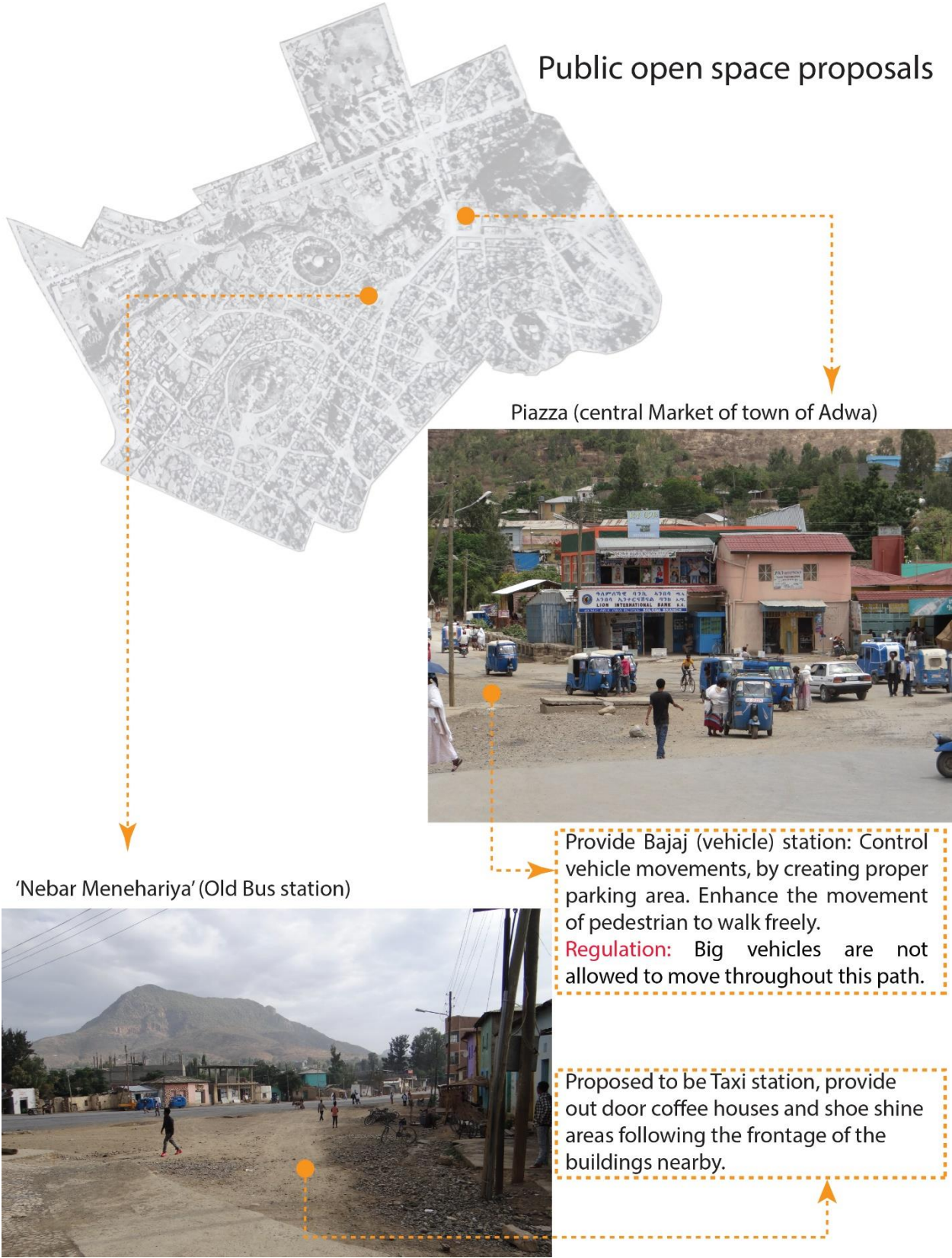


Figure 140: Public open Space Proposal options B.

## Public open space proposals



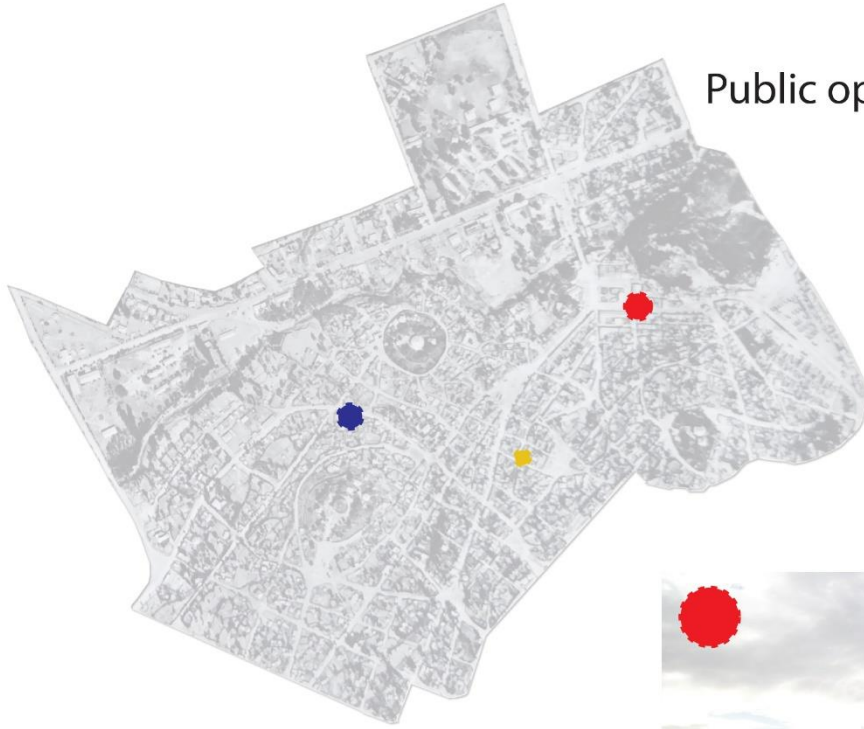
Regularize uncontrolled spaces following the traditional road and block pattern. Provide public spaces, and create coffee houses, outdoor functions, enhance the spaces by greenery.

**Regulation:** big trees are not allowed to plant in front of the churches not to block the visual continuity.



Figure 141: Public open Space Proposal options C.

## Public open space proposals



Street frontages: make active through the main street frontages by creating outdoor services.



Figure 142: Public open Space Proposal options D.

Public open space proposals



Proposed to be: children paly ground, youth center and senior care center.



Regularize uncontrolled spaces following the traditional road and block pattern. Provide public spaces, and create coffee houses, outdoor functions, enhance the spaces by greenery.

Proposed to be: Cultural and recreational center.



Figure 143: Public open Space Proposal options E.

### 5.3.6 Building façade proposals

## Buildings Façade proposal

Keep the current traditional undressed local stones on facades of 'Hidmo' houses. Preserve each and every characteristics of the facades.



On New proposed buildings: apply similar characteristics of solid void ratio, use local stones construction materials, and form developments in order to create consistency with in the historic urban quarter.



- Use similar color theme on new proposed buildings
- Avoid unfamiliar and warm colors from the historic settlement

Figure 144: Building Façade Proposal.

### 5.3.7 Local road recommended proposals

#### Local road preservation proposal



Figure 145: Local pedestrian path recommendation proposals.

## 5.4 Recommendations

Urban development strategies, and plans, for the town, are prepared under the authority of administrative bodies. The city mayor and municipals should check any proposed plans before implementing them in the old town. Land uses height regulation plans, Local Development Plans, structural plans, and road layout plans in general any development plan should pass several discussions and analyses. Thus, the administrative bodies should be responsible to select which development strategies are suitable. An environmental Impact Assessment (EIA) should be conducted before any new project work in the historic town of Adwa is planned and implemented to protect the authenticity of the old town.

The heritage and tourism potentials of the town can be the main source of economic stability for the local community as well as the country in general. Tourism sectors should develop in this historic town, Tigray tourism offices as well as the Ministry of Culture and tourism of Ethiopian Tourism should give attention to enhancing the spatial quality of the old town that can be suitable for tourist attraction.

Lack of skill in construction, conservation, and maintenance is leading the community to maintain houses with modern skills. In addition to this, Some of the houses' construction materials such as mud pointing and plastering of the buildings and building compound stones are replaced by cement material. Roof materials are also converted from mud and wood into CIS or EGA sheets. Some of the reasons are the easy availability of the materials in the modern market and the main reason is the traditional knowledge and skills in danger. Thus, related professionals should participate and prepare skill training centers to teach local builders and residents how to allow maintain the houses traditionally.

Due to the lack of the value of heritage numerous single buildings as well as urban blocks disappear. To conserve the rest of the houses there should be a platform to teach the community. With the influence of urbanization and land value residents demolish their houses and replace the historic buildings with modern high rises. Community residents should be willing to change their attitude about their heritage. Residents should participate in training, and skill development centers that allow them to conserve the old town.

To safeguard the historic town the tourism sector is critical. The major goal of the old town conservation is not only to protect it from loss but also to allow the community beneficial. Tourism

development works in the old town will allow generating revenue by creating job opportunities. To support society to create jobs related to heritage and tourism based on historic significance financial stability is critical. Thus, governmental and non-governmental organizations should participate to support the residents financially.

The historic town of Adwa is distinctive in natural and cultural heritages which encompasses layers of histories that require further detailed investigation. According to the findings of the research uncovered part of the old town remains. Each detail housing character requires further investigation of architectural documentation. In addition to this, the old houses should be stated in the heritage list of the town that guarantees to safeguard it. Thus, additional research studies should be conducted to record the historic houses.

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## Appendix 1: Publication

### Urban Conservation of Cultural Heritage in the Old Town of Adwa

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#### Abstract

Urban Conservation including the historic urban landscape nowadays is becoming the new holistic approach to safeguarding historic layers of cities. Even though the conservation of towns becomes quite common in well-developed countries, still it is in a challenge to the planning practices of Ethiopia. Rapid expansion that is resulting from the increasing population numbers and the need of living in a developed area threatened the old historic quarters of cities. This study is concerned with the urban conservation of the old historic town of Adwa. The overall objective of this study is to identify urban characteristics and the potentials of the old town that makes it endogenous, to study the causes of challenges in urban conservation practices integrating with modern planning, and finally to propose approaches that help to safeguard. The study focuses on the investigation that helps to create awareness further to generate a sense of belongingness to keep the authentic settlement that is an identity of the society, moreover, to conserve the old quarter to create historic continuity that helps from losing it forever. The study used the case study method to meet the aim of the research. direct observation, questionnaires, interviews, and focus group discussions were organized to collect the necessary data. The study used the historic old town of Adwa.

*Key Words: Urban Conservation, Heritage, old town, Historic Town, Adwa, Urban characteristics.*

#### Introduction

This study research focuses on the urban conservation of the old historic town of Adwa. This old town has indigenous significant characteristics of spatial development. The settlement is characterized by a group of vernacular buildings, unique block patterns and town silhouette, homegrown usage of open space, in the general human-scaled and contextual settlement that respects the environment in multi-dimension. From among the potentials of the old town, the distinct characteristics of the cultural settlement of the town of the society in respecting the natural landscape in the heart of the city creates unique value that deserves to be kept safe from being

lost. In addition, it is a physical book of the city that contains a multi-layer history of the city development that is evidence of the past which the current and the future generation deserves to keep and use in contemporary life.

The old and historic town of Adwa has never been documented. This study intends to be one source of documentation as well as an initial study for urban conservation practices. This study is concerned with the historic old town of Adwa on its specific unique characteristics and its values. Causes of the deterioration and problems with the physical urban characteristics, and the challenges of the urban conservation practices discussed. Urban conservation approaches to safeguard the town are recommended at last.

### **Discussion and Results**

Historic urban areas are which have been recognized by communities that require concern as a valuable asset of the qualities or characters affected by many causes (Martini, 2013). This leads to the gradual deterioration of the quality of the spatial character and the livability within it.

The phenomena of the transformation of existing cities have put the conservation of urban historic(heritage) areas at the center of urban development in the last century (Bandarin & Oers, 2015). Globally, the widespread growth of cities has resulted in the deterioration of the old and historic urban environment (Vera, 2016). at the same time, this transformation resulted from a challenge for the urban conservation practice. The urban conservation challenge has grown critical due to modernization and the resulting growth and transformation of cities worldwide.

Early historic Ethiopian areas<sup>10</sup> which are precisely significant either partially damaged or demolished from the face of the land forever due to lack of urban conservation, those historic areas' ongoing evolution is threatened, and are under development of modernity out of context of the socio-cultural settlement. of all the magnificent historic towns situated in Ethiopia, the 'fortified city of Harar' registered in the world heritage list got the opportunity of urban conservation. But many areas of society need proper documentation and urban conservation, furthermore worth enough to identify as local and international urban heritage areas. Due to various issues old historic settlements of Ethiopia, specifically old historic settlements or places of Tigray are under evolution from cultural to modern cities.

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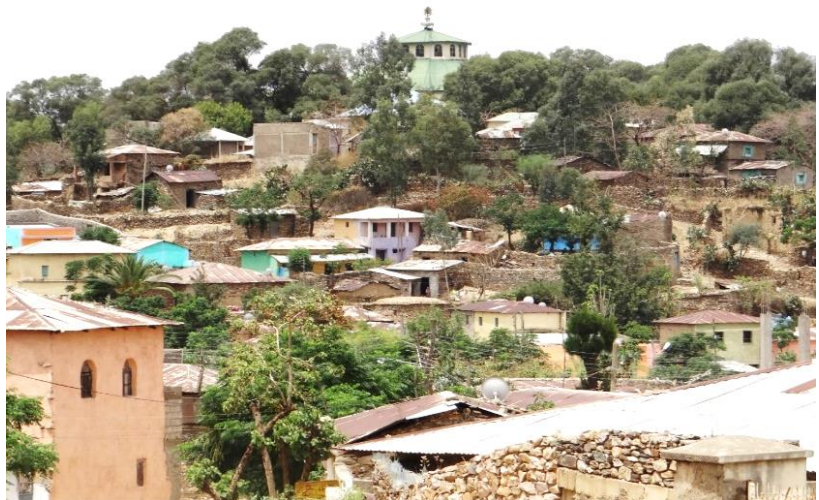
<sup>10</sup> Areas that can be towns, quarters, settlements, districts, or urban formations.

## Old Town of Adwa

The historic town that existed in the inner city of Adwa, is the oldest place and the first establishment of the town. The urbanization of the town resulted from a gradual process of decades that holds a great deal of architectural and urban settlement history. The magnificent roles of the past achievements and potentials of the natural landscape with its unconceivable attachment to the cultural settlement of society are the main source of attraction and significance for all. The location of Adwa that is along with the major caravan route was one of the main factors in the establishment of the town. The first establishment of the town starts in Enda-Tsion. Later, expands to Enda-Medhanialem. Following the town expands to 'Selange'. The origin of the old town is Enda-Medhanialem specifically in a quarter locally known as the slange or Islamge area which means the Muslim quarter is probably the oldest. (Walda-Aragay, 1988)

### The old town's characteristics

The first establishment of Adwa has characteristics of indigenous patterns. The urban formation has an asymmetrical pattern. Rectangular patterns of road layouts are not common in this area. Buildings, pavements, sitting areas in general most of the physical coverage of the site built using local masonry stone. As a result, the whole town can be categorized as a stone town.



*Partial view of the old town of Adwa to Enda-Selassie and surrounding. (Image source: the author)*

The Indigenous urban character respects the natural landscape, Vernacular Architecture (Hidmo houses), unique characteristics of buildings, Local Pedestrian design for humans and animals only, and Local construction materials (Masonry stone and local woods widely used) which are identical. It is suitable for the daily activity of the community. The old town as a unique character is the contextual urban character. Looking into the early development from any corner is the optimum quality of the neighborhood. Majorly the overall urban morphology can be categorized into three sections. The first is the indigenous quarter, the second is the Italian quarter, and the third is the middle place is a mixed type of both the indigenous and the Italian characteristics situated.





**Legend**

4. (A) Mixed Quarter: Types of quarters in the old town.  
 5. (B) Italian Quarter:  
 6. (E,C,D) Indigenous Quarter:

**Visual Connection of the old town dominant structures:**

The main impression of the town formation characteristics is the religious zones. The peak points of the topography are occupied by Orthodox churches. The dominant spaces that define the character of the town are Medhanialem and Selassie churches. Every road led to those churches. The hill part of the quarter is occupied by the churches, thus it is visible from all directions of the local pedestrian walkways and major roads.



<b>Legend</b>	
F. Enda Tsion	 Local paths and roads that directly connected to the church.  Visual continuity of the church structures to each other.
G. Enda Selassie	
H. Enda Medhanialem	
I. Enda Gebriel	
J. Enda Michael	

*Visual connection of the churches with the roads and with in the churches each other. Map of the old quarter (Google earth Map, 2022)*

**Challenges of Adwa Old Town**

There are numerous challenges to the historic town that is getting in danger of the old town. Impact of Modernism, Urban Development Planning Challenges, and Rapid Urbanization, In Adequate Pathways and Roads, Unoccupied public spaces, Impacts of High-rise building blocks in the Town Silhouette, Unpleasant Façade Color theme of the town, Incompatible Maintenance and Restoration on Historic Buildings, Abandoned spaces and buildings, Shortage of proper toilets and wastages management, In adequate street lights, Lack of awareness towards historic values and urban conservation are the major challenges that deteriorate the life of the old town.



*High way that segregates the old town in to two.*

## **Conclusion**

The old town of Adwa incorporates a lot of layers of history and evidence of the past indigenous achievements towards town development. The town plan takes gradual evolution, each quarter has its distinctive character in block organization and orientations, local paths, and housing designs. There is numerous group of heritage buildings of legacies from the past generation situated in different quarters of the old town.




Currently, the old town is influenced by various reasons, such as rapid urbanization, an increase in the land value of urban areas, and an increase in the population. Urbanization is rapidly controlling the old town, and new emerging high-rise buildings due to an increase in land value endangered the old town. New arrived major and secondary roads distract the quarters. The urbanization progress is rapid and uncontrolled which consequences in the loss number of heritage from the old town. On the other way, a lack of skills in traditional building techniques and a lack of urban conservation approaches result in the wrong way of conservation maintenance of building compounds and buildings as well. If the current fast urban growth continues the old town might be lost completely. Thus, urban conservation should be applied to safeguard inheritance. Not only to keep from loss using adaptive reuses of the old town and by




providing tourism sector development inhabitants should be beneficial from the values. Consequently, the old town should be appropriate to transfer to the next generation.

### **Recommendation**

Urban development strategies, and plans, for the town, are prepared under the authority of administrative bodies. The city mayor and municipals should check any proposed plans before implementing them in the old town. Land uses height regulation plans, Local Development Plans, structural plans, and road layout plans in general any development plan should pass several discussions and analyses. Thus, the administrative bodies should be responsible to select which development strategies are suitable. An environmental Impact Assessment (EIA) should be conducted before any new project work in the historic town of Adwa is planned and implemented to protect the authenticity of the old town. professionals should participate and prepare skill training centers to teach local builders and residents how to allow maintain the houses traditionally. Community residents should be willing to change their attitude about their heritage. Residents should participate in training, and skill development centers that allow them to conserve the old town.

**Appendix 2: Key Informants of the elder community**

Key Informants from the elder community				
SN	Name and Photo	Age/Sex	Former Position	Current Position
1.	Bilata Berhe Hadgu	Above 80 /Male	'Genzeb Minister'	- Retired -Elders community Association President.
2.		85/ Male	Police	Retired
3.		84/Male	Lawyer Attorney	Retired
4.		87/Male		
5.		Above 60/Male		Retired

6.	 <p>Informant from Masjid Jami'e</p>	Above 50/Male		
7.	<p>An informant from Medhanialem Church</p> 	Above 40/Male		
Key Informants from the Administrative body				
SN	Name and Photo	Age/Sex	Governmental organization	Current Position
8.		35-45	Adwa City mayor's office	Deputy Mayor
9.		30-40	Office of Culture and Tourism of Adwa	Head officer
10.		30-40	Adwa Municipality	

**Appendix 3:**

**2.1 The Researcher with Key Informants**

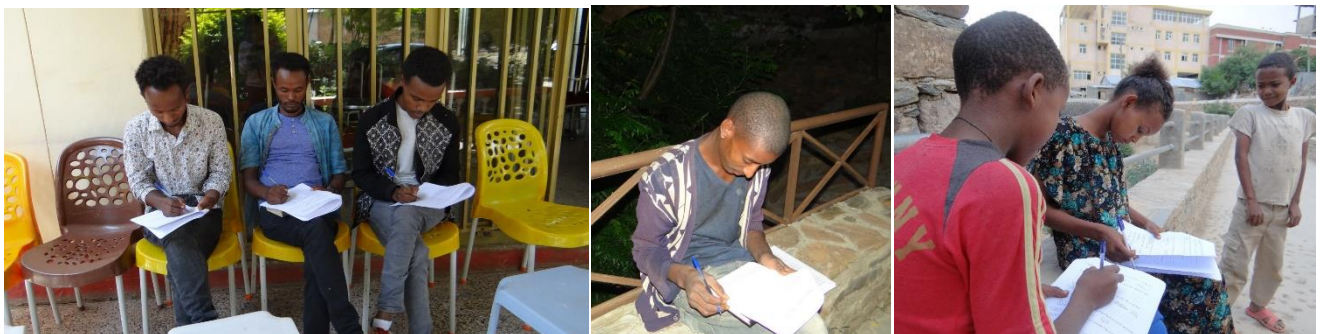


## 2.2 The researcher on the direct investigation.



### Appendix 4:

#### 4.1 Residents in filling questionnaires



Residents of Adwa around Wereda Abinet and Enda-Medhanialem neighborhoods filling questionnaires respectively.

#### 4.2 The images of FDG held in different places of the Historic Quarter.



**Appendix 5: Questionnaire prepared to collect data from the residents**

A sample questionnaire prepared in the local language (Tigrigna) is intended to address the research questions precisely. (All Interviews were prepared by the society local and the Tigray regional state working language).

**ቃለ መጠይቅ: ንነበርቲ ከተማ ዓድዋን ን ንነበርቲ ነባር ከተማ ዓድዋን**

እዚ መጠይቅ ብፍረወይኒ ክፍለ ዝትዳለወ እንትኸውን ዕላምኡ ድማ ንኸልኣይ ዲግሪ ማለት እውን ማስተርስ ዲግሪ መመሪቺ ጽሑፍ እኹል መርዳኢታ ንምእካብ ዝቐረበ እዩ። እቲ ጽንዓታዊ ጽሑፍ እርእስቱ 'Urban Conservation approaches to the historic quarter of Adwa' እንትኸውን ኢታ መዳለዊት እዚ መመሪቺ ጽሑፍ ድማ ኣብ ኣዲስ አበባ ዩኒቨርሲቲ፡ Ethiopian institute of Architecture (EiABC), Building Construction and City development under chair of Conservation of Urban and Architectural Heritage' (CUAH) ተምሃሪት እያ።

ስም መዳለዊት: ፍረወይኒ ክፍለ ከተማ: ኣዲስ አበባ ክፍለ ከተማ: ቂርቆስ ኢድራሻ: +251962612362

ስም: \_\_\_\_\_  
ናይ ስራሕ መደብ: \_\_\_\_\_  
ናይ ስራሕ ሓላፊነት: \_\_\_\_\_  
ልምዲ ስራሕ (ዓመት): \_\_\_\_\_

ዕድሜ: 18-30  31-45  45- 60  ልዕሊ 60

1. ኣብዚ ከባቢ እትነበር ዘለኻ ምንታይ ዓይነት መንገዲ እዩ?  
ናይ ወለደይ ዉርሲ እዩ  ዝዘለዎ እዩ  ተኻርዮ እዩ ዝነበር

2. ኣብዚ ነባር ከባቢ ዓድዋ ንምንባር ንምንታይ መሪጽኩም?  
ዉርሲ ናይ ወለድይ ስለዝኾነ  ዝ ክራይ ቅናሽ ስለዝኾነ   
ናብ ናይ ስራሕ ቦታይ ቀረባ ስለዝኾነ  ኣማራጺ ስለዘይብለይ   
ካለኣ ምኽንያት እንተሃሊዩ

3. ኣብ ከባቢታት ነባር ከተማ ዓድዋ ክትጸንጡ ከለኹም እንታይ ይስመዕኩም?  
\_\_\_\_\_  
\_\_\_\_\_

4. ኣብ ከባቢታት ነባር ከተማ ዓድዋ ኣይናይ ቦታ ይስሕበኩም?  
እቲ መንገዲታት  እቶም ህድሞ ዝዛውቲ   
ዓሰም  ነባር ከባቢ ብምልኡ

ካለኣ ዝስሕበኩም እንተሃልዩ  
\_\_\_\_\_  
\_\_\_\_\_

5. ኣብ ከባቢታት ነባር ከተማ ዓድዋ ኣየናይ ቦታ እዩ ዘይስሕበኩም?  
\_\_\_\_\_  
\_\_\_\_\_

6. ኣብቲ ነባር ከባቢታት ኣበዮናይ ከባቢ ክትጸንጡን ክትዝናነዩን ደስ ይብለኩም?  
ምኽንያት  
\_\_\_\_\_

7. ዝኹም ሽንትቤት ኣለዎ ዶ?  
\_\_\_\_\_

አለዎ

የብሉን

ሸንትቤት ገዛውትኹም እንታይ ይመስል?

ዘመናዊ ሸንት ቤት   
ባህላዊ ጉድጓድ

8. ገዛኹም ናይ ማይ መስመር አለኩም ዶ?

አለዎ

የብሉን

9. ገዛኹም መብራህቲ አለኩም ዶ?

አለዎ

የብሉን

10. አብ ከባቢ ነባር ከተማ ዓድዎ ክትንቅሳቕሱ ከለኹም አየናይ ይጥዕመኩም

ብእግሪ  ብባጃጅ  ብታክሲ

11. አብ ከባቢ ነባር ከተማ ዓድዎ ዝሓመመ ሰብ ጥኑሳትን ዝደኸሙ ሰባት እንትገጥመኩም ሒዝካ ናብ ሕክምና ንምውሳድ እንታይ ትጥቀሙ?

ተሸኪምና  ብባጃጅ  ታክሲ  ብእግሮም

12. አብ ከባቢ ነባር ከተማ ዓድዎ ክትነብሩ ከለኹም አብ ናይ ህዝቢ መራኸቢ ቦታታት እንታይ ዓይነት ጸገማት የጋጥመኩም?

13. አብ ናይ ህዝቢ መራኸቢ ቦታታት እቲ ነባር ከተማ እንታይ ዓይነት ዘይተማልኡ መሰረታዊ ነገራት አለዉ ኢልኡም ትሓሰቡ?

አብ ደገ ከፍ መበሊ ቦታታት  መድራህቲን ማይ   
ማእኸል መዘናግዒ ናይ ሓፋሽ  ናይ ሓፋሽ ሸንትቤት

ካሊእ አሎ እንተይልኩም

14. ንነባር ከተማ ዓድዎ እቲ ዘሎ ኹሉ አፍሪስካ ሓድሽ ዘመናዊ ከተማ እንተዝሰራሕ ዶ ወይስ ታሪክ እናዓቅብካን እቲ ዘሎ እንዳመሓይሽካን ምልማዕ ትመርጹ?

አፍሪስካ ሓድሽ ዘመናዊ ከተማ እንተዝሰራሕ   
ታሪክ እናዓቅብካን እቲ ዘሎ እንዳመሓይሽካን ምልማዕ

15. እቲ ነባር ገዛውቲ ኩሉ ፈሪሱ ኮንዶሚኒየም ገዛ ተሰራሖ ተዝውሃበኩም ዶ ወይስ እቲ ዘሎ ተመሓይሱ ተዝቕርበልኩም ደስ ምበለኩም?

ፈሪሱ ኮንዶሚኒየም ተዝሰራሕ   
እቲ ዘሎ ተመሓይሹ ተዝቕርብ

16. ነባር ከባቢታት ከተማ ዓድዎ ታሪካዊ ትሕዝቶ ወይም ዋጋ አለዎ ኢልኩም ትሓሰቡ ዶ?

እወ አለዎ  ኢይ የብሉን

እወ እንተይልኩም እቶም ዋጋታት እንታይ እንታይ እዮም?

17. እቲ ነባር ከተማ ዓብዪ መንገዲ ንምሰራሕ ክበሃል እንትፈርስ እንታይ ተሰማሪኩም?

ደስ ኢሉኒ  ሓዚኒ

ደስ ኢሉኒ/ሓዚኒ እንተይልኩም መኸንያት

18. እቲ ነባር ከተማ ዓብይ መንገዲ ንምስራሕ ክበሃል ምስ ፈረሰ ኣብ ዕለታዊ መነባብሮኹም ዘምጸኡ ሳዕቤን እንታይ እዩ?

19. ነባር ከተማ ዓድዋ ብከተማ ደረጃ ናይ ቀደም ኣይታትና ታሪካዊ ውርሲ እዩ ኢልኩም ትሓስቡ ዶ?  
 እወ ይሓስቡ  ኣይ ኣይሓስቡን

20. ታሪካዊ እዩ ኢልኩም ለተሓሳስብኩም ናይቲ ነባር ከተማ ዓድዋ ኣካል እንታይ እዩ?

21. ከባቢታት ነባር ከተማ ዓድዋ ከም ቅርሲ ናይ እታ ከተማ ኾይኑ ክዕቀብ ዝኸኸል እዩ ትብሉ ዶ?  
 እወ ይኸኸል  ኣይ ኣይኸኸልን

እወ/ኣይ እንተይልኩም ንምንታይ?

22. ነባር ከተማ ዓድዋ ከም ቅርሲ ተሓልዮ ይልማዕ እንተዝበሃል ምደገፍኩምዎ ዶ?  
 ይድግፎ  ኣይድግፎን

23. ነባር ከተማ ዓድዋ ከም ከተማ ኣክሱም ናይ ቅርሲ ቦታ ኾይኑ እንተዝዕቀብ ኢኮኖሚያዊ መነባብሮና ምማዕበለ ኢልኩም ትሓስቡ ዶ?

እወ/ ምዓብዩ  ኣይ/ ኣይዓብን

24. ብወገንኩም ነቲ ነባር ከተማ ዓድዋ ብከተማ ደረጃ ንኸለምዕ እንታይ ከማላእ ኣልዎ ትብሉ?

**Appendix 6: Interview prepared for the community elders and religious leaders**

**ቃለ መሕትት: ን ዓቢይቲ ዓዲ**

እዚ ቃለ መሕትት ብፍረወይኒ ክፍለ ዝትዳለወ እንትኸውን ዕላምኡ ድማ ንኸልኣይ ዲግሪ ማለት እውን ማስተርስ ዲግሪ መመሪቕ ጽሑፍ እኹል መርዳእታ ንምእካብ ዝቐረበ እዩ። እቲ ጽንዓታዊ ጽሑፍ ኣርእስቱ 'Urban Conservation approaches to the historic quarter of Adwa' እንትኸውን እታ መዳለዊት እዚ መመሪቕ ጽሑፍ ድማ ኣብ ኣዲስ አበባ ዩኒቨርሲቲ Ethiopian institute of Architecture (EiABC), Building Construction and City development under chair of Conservation of Urban and Architectural Heritage' (CUAH) ተምሃሪት እዩ።

ስም መዳለዊት: ፍረወይኒ ክፍለ ከተማ: ኣዲስ አበባ ክፍለ ከተማ: ቂርቆስ ኣድራሻ: +251962612362

ስም: \_\_\_\_\_

ናይ ስራሕ መደብ: \_\_\_\_\_

ናይ ስራሕ ሓላፊነት: \_\_\_\_\_

ልምዲ ስራሕ (ዓመት): \_\_\_\_\_

ዕድሜ: 18-30  31-45  45- 60  ዕሊ. 60

1. ነባር ከባቢ ከተማ ዓድዋ ኣየናይ ዘጠቓለለ እዩ?
2. ነባር ከባቢ ከተማ ዓድዋ ክንደይ ቀበሌ (ወረዳ) ዝሓቐፈ እዩ?
3. ነቲ ከተማ መን እዩ መስሪታዎ ብኸመይ መንገዲ ኸ ተመስሪቱ?
4. ኣመስራርታ እቲ ነባር ከተማ ካበይ ይጅምር?
5. ከይዲ ታሪካዊ ዕብዮት እቲ ከተማ እንታይ ይመስል?
6. ታሪኽ ሩባ ዓሰም እንታይ ይመስል?
7. እቶም ህድሞን ካልኣት ነባር ዝዛውትን ብኣጠቓላሊ እቲ ነባር ከባቢ ውርሲ ናይ ወለድና ክዕቀብ ኣለዎ ዶ ትብሉ?

**Appendix 7: Interview prepared for the Mayor of Adwa**

Sample Interviews were prepared in the local language (Tigrigna) and intended to address the research questions precisely. (All Interviews were prepared by the society local and the Tigray regional state working language).

**መሕትት፡ ን ምምሕዳር ከተማ ዓድዋ - ቀበሌ (ንዝምልከቶም ምምሕዳር አካላት)**

እዚ መሕትት ብፍሪወይኒ ክፍለ ዝትዳለዎ እንትኸውን ዕላምኡ ድማ ንኻልኣይ ዲግሪ ማለት እውን ማስተርስ ዲግሪ መመሪቕ ጽሑፍ እኹል መርዳእታ ንምእካብ ዝቐረበ እዩ። እቲ ጽንዓታዊ ጽሑፍ ኣርእስቱ 'Urban Conservation approaches to the historic quarter of Adwa' እንትኸውን ኣታ መዳለዊት እዚ መመሪቕ ጽሑፍ ድማ ኣብ ኣዲስ ኣበባ ዩኒቨርሲቲ፡ Ethiopian institute of Architecture (EiABC), Building Construction and City development under chair of Conservation of Urban and Architectural Heritage' (CUAH) ተምሃራት እያ።

ስም መዳለዊት፡ ፍሪወይኒ ክፍለ ከተማ፡ ኣዲስ ኣበባ ክፍለ ከተማ፡ ቂርቆስ ኢድራቕ፡ +251962612362

ስም፡ \_\_\_\_\_

ናይ ስራሕ መደብ፡ \_\_\_\_\_

ናይ ስራሕ ሓላፊነት፡ \_\_\_\_\_

ልምዲ ስራሕ (ዓመት)፡ \_\_\_\_\_

ዕድሜ፡ 18-30  31-45  45- 60  ዕለ. 60

1. ብአጠቓላሊ ንከተማ ዓድዋ እንታይ ዓይነት ናይ ፕላንንግ ልምዓት ኣሰራርሓ ኢኹም ትጥቀሙ? ንኣብነት Urban upgrading, Urban renewal) ወዘተ.
2. ንቲ ነባር ከተማ ዓድዋ እንታይ ዓይነት ሎካል ዲቪዥንመንት ፕላን ኢኹም ትጥቀሙ? ምስ እቲ ናይ ሓድሽን ዘመናዊን ከባቢታት ዓድዋ ተመሳሳሊ ድዩ ወይስ ንባይኑ ንቲ ነባር ከተማ ማእኸል ዝገበረ ፕላንንግ ኣለኩም?
3. ነባር ከተማ ኣብ ክልተ ክፈልካ ኣፍሪስካ ኣብ ሞንገሱ ዓብዩ መንገዲ ንምስራሕን ዝተደለየሉ ምክንያት እንታይ እዩ? እቲ መንቀሊ ሓሳብ ከ ካቢይ ዝመጸ እዩ?
4. እቲ መንገዲ ክስራሕ ከሎ ክስራሕ የብሉን ታሪክ ክፈርስ የብሉን ኢሉ ዝተቃወመ ኣካል ነይሩ ዶ? እንተነይሩ ኣብራህርህ
5. ሕዚ ትጥቀሙሉ ዘለኹም ናይ ፕላንንግ ሲስተም ነቲ ነባር ከተማ እናዓቀብካን እናልማዕኻን ንምኻድ (urban conservation) ዘተባብዕ ድዩ ወይስ? መብራህርሂ
6. ቢሮኹም ንቲ ነባር ከተማ ከም ታሪካዊ ስፍራ ገይሩ ንክሕልዎ ጻዕሪ ይገብር ዶ? እንተሃልዮም ኣብራህርህ
7. ኣብቲ ነባር ከተማ ስራሕቲ ሎካል ዲቪዥንመንት ፕላን (Local development plan) ወይም ኔቦርሁድ ፕላን (neighborhood plans) ወይም ካልኣት ፕላን ከተዘጋጅውን ኣብ ከይዲ ትግበራን ዘጋጥምኹም ጸገማት ፈሊኹምዎም ዲኹም? እንድሕር ፈሊኹምዎም እቶም ጸገማት እንታይ ኣንታይ እዮም?
8. ንነበርቲ ነባር ከተማ ዓድዋ ኣብ ዝግጅት ፕላንንግን ከተማ ልምዓትን ኣሳቲፍኩምዎም ትፈልጡ ዶ? እትፈልጡ እንተኮይንኩም ማሕበረሰብኩም ንቕድሚት ከተምእም ኣበይ ንክትበጽሑ ይምነዩ?
9. ንነባር ከተማ ዓድዋ ልምዓት ዝውዕል ሕዚ እናተተግበረ ዝርከብ ወይ ድማ ንቕጻሊ ዝተሓሰበ (ongoing or future plans) ዝግጅት ኣለኩም ዶ?
10. ነባር ከተማ ዓድዋ እናዓቀብካ ንምልማዕን ካብ ምጥፋእ ሓዲጋ ምንክልኻልን እንታይ ትልሚ (future plan) ኣለኩም? ከም ታሪካዊ ናይ ቅርሲ ቦታ ንምምዘጋብን ንምልማዕን ከ ሓሳብ ኣለኩም ዶ?

**Appendix 8: Interview prepared for the Adwa municipality**

**መሕትት: ን ምምሕዳር ከተማ ዓድዋ - ቀበሌ (ንዝምልከቶም ምምሕዳር አካላት)**

እዚ መሕትት ብፍሪወይን ክፍለ ዝትዳለዎ እንትኸውን ዕላምኡ ድማ ንኻልኣይ ዲግሪ ማለት እውን ማስተርስ ዲግሪ መመሪቕ ጽሑፍ እኹል መርዳኢታ ንምእካብ ዝቐረበ እዩ። እቲ ጽንዓታዊ ጽሑፍ ኣርእስቱ 'Urban Conservation approaches to the historic quarter of Adwa' እንትኸውን ኢታ መዳለዊት እዚ መመሪቕ ጽሑፍ ድማ ኣብ ኣዲስ አበባ ዩኒቨርሲቲ Ethiopian institute of Architecture (EiABC), Building Construction and City development under chair of Conservation of Urban and Architectural Heritage' (CUAH) ተምሃሪት እያ።

ስም መዳለዊት: ፍሪወይን ክፍለ ከተማ: ኣዲስ አበባ ክፍለ ከተማ: ቁርቆስ ኣድራሻ: +251962612362

ስም: \_\_\_\_\_

ናይ ስራሕ መደብ: \_\_\_\_\_

ናይ ስራሕ ሓላፊነት: \_\_\_\_\_

ልምዲ ስራሕ (ዓመት): \_\_\_\_\_

ዕድሜ: 18-30  31-45  45- 60  ዕለ. 60

1. ብአጠቓላሊ ንከተማ ዓድዋ እንታይ ዓይነት ናይ ፕላንንግ ልምዓት አሰራርታ ኢኹም ትጥቀሙ? ንኣብነት Urban upgrading, Urban renewal) ወዘተ.
2. ንቲ ነባር ከተማ ዓድዋ እንታይ ዓይነት ሎካል ዲቪሎፕመንት ፕላን ኢኹም ትጥቀሙ? ምስ እቲ ናይ ሓድሻን ዘመናዊን ከባቢታት ዓድዋ ተመሳሳሊ ድዩ ወይስ ንቢይኑ ንቲ ነባር ከተማ ማእኸል ዝገበረ ፕላንንግ አለኩም?
3. ነባር ከተማ ኣብ ክልተ ክፍልካ አፍሪስካ ኣብ ሞንጉኡ ዓብዪ መንገዲ ንምስራሕን ዝተደለየሉ ምኽንያት እንታይ እዩ?
4. እቲ መንገዲ ክስራሕ ከሎ ክስራሕ ዮብሉን ታሪክ ክፈርስ ዮብሉን ኢሉ ዝተቃወመ አካል ነይሩ ዶ? እንተነይሩ ኣብራህርህ
5. ሕዚ ትጥቀሙሉ ዘለኹም ናይ ፕላንንግ ሲስተም ነቲ ነባር ከተማ እናዓቀብካን እናልማዕኻን ንምኻድ (urban conservation) ዘተባብዕ ድዩ ወይስ? መብራህርሂ
6. ቢሮኹም ንቲ ነባር ከተማ ከም ታሪካዊ ስፍራ ገይሩ ንክሕልዎ ጻዕሪ ይገብር ዶ? እንተሃልዮም ኣብራህር
7. ኣብቲ ነባር ከተማ ስራሕቲ ሎካል ዲቪሎፕመንት ፕላን (Local development plan) ወይም ኔቦርሁድ ፕላን (neighborhood plans) ወይም ካልኣት ፕላን ከተዘጋጅውን ኣብ ከይዲ ትግበራን ዘጋጥሙኹም ጸገማት ፈሊኹምዎም ዲኹም? እንድሕር ፈሊኹምዎም እቶም ጸገማት እንታይ እንታይ እዮም?
8. ንነበርቲ ነባር ከተማ ዓድዋ ኣብ ዝግጅት ፕላንንግን ከተማ ልምዓትን አሳቲፍኩምዎም ትፈልጡ ዶ? እትፈልጡ እንተኮይንኩም ማሕበረሰብኩም ንቕድሚት ከተምእም አበይ ንክትበጽሕ ይምነዩ?
9. ንነባር ከተማ ዓድዋ ልምዓት ዝውዕል ሕዚ እናተገብረ ዝርከብ ወይ ድማ ንቕጻሊ ዝተሓሰበ (ongoing or future plans) ዝግጅት አለኩም ዶ?
10. ነባር ከተማ ዓድዋ እናዓቀብካ ንምልማዕን ካብ ምጥፋእ ሓደጋ ምንክልኻልን እንታይ ትልማ. (future plan) አለኩም? ከም ታሪካዊ ናይ ቅርሲ ቦታ ንምምዘጋብን ንምልማዕን ከ ሓሳብ አለኩም ዶ?