



**COLLEGE OF SOCIAL SCIENCE AND HUMANITIES**

**DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT**

**SURVEY OF HERITAGES IN KIMBIBIT WARADA, OF NORTH  
SHEWA ZONE**

**BY**

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**DEBRE BERHAN, ETHIOPIA**

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## **Declaration**

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## **Glossary of Local Terms**

Abba	'Father' form of title for ordinary priests
Abun	Righteous man
Amba	A steep flat-topped hill, often serving as a natural fortress
Ato	Equivalent to mister
Deacon	An official in Christian churches whose rank is just below a priest
Daga	Highland
Daba	Erected
Daga	Stone
Gott	A smallest unit of administration within the kebele
Gaara	Mountain
Qeerransa	Tiger
Kebele	A small administrative unit in the district
Mameher	Teacher of the Orthodox Christians
Qasis	Equivalent to a priest
Qedase	Sanctification
Qene	Cryptic poetry has an obvious direct and secretive meaning
Qola	Lowland
Washa	Cave
Waynadaga	Topography between highland and lowland
Wayzaro	A name given to married women, which is equivalent to "Mrs."
Zema	Church music

## List of Acronyms

UNESCO	United Nations Educational, Scientific and Cultural Organizations
CSA	Central Statistics Agency
ONRSBCT	Oromia National Regional State Bureau of Culture and Tourism

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## ***Abstract***

*This study focuses on the Heritages in Kimbibit District, which is found in the North Shewa zone, Oromia Regional State. It was designed to identify and document the diverse heritages of the Kimbibit District. The present Kimbibit District has been the major cultural and political center of the provinces of Abichu, Aleltu, and Kimbibit itself in 1980s. The study is based on a combination of historical and archaeological fieldwork conducted on the sites that encompass a period from the Medieval to the Nineteenth century, attested by written evidence, remains of treasures, remains of the structures and oral information. Both primary and secondary sources are used to study the heritage of the study area. Primary data were collected through interviews whereas published and unpublished documents were the secondary source. The subjects of this study are local community elders, religious figures and Kimbibit district cultural and tourism office employees. Twenty interviews were selected purposively. The data that were collected from primary and secondary texts were analyzed and interpreted qualitatively by using a systematic descriptive method. The result of the survey showed that Kimbibit District is potentially rich in historical sites with their remains. The finding of this study showed that natural and man-made agents of destruction have been the major causes of destruction for the heritages found in the area under investigation. This research provides important information about a number of previously unexplored heritage sites that are found in the Kimbibit district. Among the surveyed sites, megaliths, Cave churches, and religious and historical are crucial. Generally speaking, the research highlights the district's historical, cultural, and natural heritage assets and evaluates them in light of their significance as heritage sites for the nation as a whole.*

***Keywords:*** *Heritage sites, Cave church, megaliths, Kimbibit district*

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

This study was conducted on heritages in Kimbibit District. Kimbibit District is endowed with rich historical, cultural, and natural heritages. Among these heritages; Ontu cave church/Enjar Cave, Segale Cave, Dhaga Dhaba megalithic monuments, and Italian administrative buildings, are very crucial. Kerransa forest is also an important heritage site for its natural, cultural, and Biological significance. Therefore, in earlier times the local people of Kimbibit and its surroundings have been using it as a ritual place and they also indirectly protected the flora and fauna from deforestation and displacement respectively.<sup>1</sup>

Besides this, another natural site is the plantation with evergreen plants found at *Gara Chatu*, in the western direction of Sheno town. Other heritages that share both natural and cultural significance are landscapes, which are the combination of the work of nature and humans. Under megalithic stone, the Kand and its surrounding peoples of Kimbibit have been worshipping their Sky God (*Waaqa*) for the sake of the fertility of their cattle and women.<sup>2</sup>

Cultural landscapes such as historic buildings, fortresses, sanctuaries, royal camps and other tangible and intangible cultural heritages are the result of human interaction with the environment and are more than just a matter of material remains<sup>3</sup>. They can afford us valuable data about past human activities and their traditional development. Building supplies and their architectural styles are a cornerstone in understanding and examining the cultural developments of a given region.<sup>4</sup>

Besides, the effective utilization of cultural and natural heritages may contribute to any nation's economic development through sustainable tourism<sup>5</sup>. In this regard, the current trend of many nations about natural and cultural heritage should be sustainably utilized for better economic development. To this end, protecting and conserving cultural and natural heritages should get

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<sup>1</sup>Abera Tita, *Baarruu Aadaa* ('cultural literature'), (kimbibit Culture and tourism office, 2006), p. 11; Informant: Negash Balcha.

<sup>2</sup> *Ibid*

<sup>3</sup> (ICOMOS 1990

<sup>4</sup> Renfrew and Bahn 1996

<sup>5</sup> *Ibid.*

priority of governments' attention (African Heritage Management Organization 2006). But the growth of population, the expansion of cities and towns, the rise of different developmental projects, farming, and the looting of cultural objects (especially movable cultural objects) created unwanted human intervention which in turn made protection and conservation of natural and cultural heritages extremely challenging.

As a result of the above-mentioned reasons different natural and cultural heritages in different parts of the world, where there is no proper protection, are on the verge of destruction even without documentation<sup>6</sup>. Therefore, the importance that we attach to the cultural and natural heritages should be reflected through different activities that enable us to protect these heritages from further destruction. Thus, documentation, conservation, promotion as well as research are the most important means of protecting cultural and natural heritages from further deterioration.

Historical sites are official locations where pieces of political, military, cultural and social history have been preserved. Due to their historical and cultural values historical heritages have local, regional, national, and international importance. The Kimbibit District is rich in historical sites and heritage. Among the remarkable sites of this District are the Megalithic Stones (Dhaka dhaba), Ontu Cave Church, Sagale Cave Church, and Irreecha.

Therefore, since there are no adequate and detailed studies done in the area, particularly in the area of heritage management, the importance of conducting this study, to give collective documentation, assess current conditions, and promote and recommend possible ways of protecting sites is not questionable. This research focuses on issues that are overlooked by previous research works. Unlike the previous research works, this research tried to identify and describe the area's major historical sites, assess the major challenges of the sites, show the current status of the sites and forward a possible recommendation for better conservation and protection of the sites.

## **1.2. Geographical and Environmental Setting of the Study Area**

Kimbibit District is located in the (North Shoa Zone of Oromia Regional State, Ethiopia. Kimbibit District was found in Shewa province. It was one of the eight districts under Tagulatena Bulga Awrajja until 1990. The administrative center of the district, Sheno was located at a distance of 78 Kilometers north east of Addis Ababa and 50 Kilometers south of Debra Berhan, the administrator

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<sup>6</sup> Renfrew and Bahn 1996

center of Tagulatena Bulga Awrajja. By 1990 Kimbibit District and its town Sheno were detached from Tagulatena Bulga Awrajja. And became the administrative center of Abbichu na Tara Awrajja until 1991. It has an elevation of 2918 meters above sea level. Kimbibit district is bordered on the south by Aleltu, on the west by Jida, on the north by Abichu-Gne'a, and the east by the Amhara Region. The administrative center of this district is Sheno; other towns in Kimbibit include Hamus Gebeya and Aso.

The district extends from 9°12' – 9°32' N. latitude and 39°33' E longitudes. The district has 31 kebeles with a total area of 752.27 km<sup>2</sup> land and 72,247 overall total human population. The altitude of the district ranges from 1390-2980m above sea level (a.b.s.l) and predominantly has semi-arid types of climate. The annual rainfall is 913mm and the mean minimum and maximum temperature of the center are 5<sup>0</sup>c and 19<sup>0</sup>c respectively. The topography of the district is 89% plain, 2% undulating, 5 valleys and 5% mountainous.

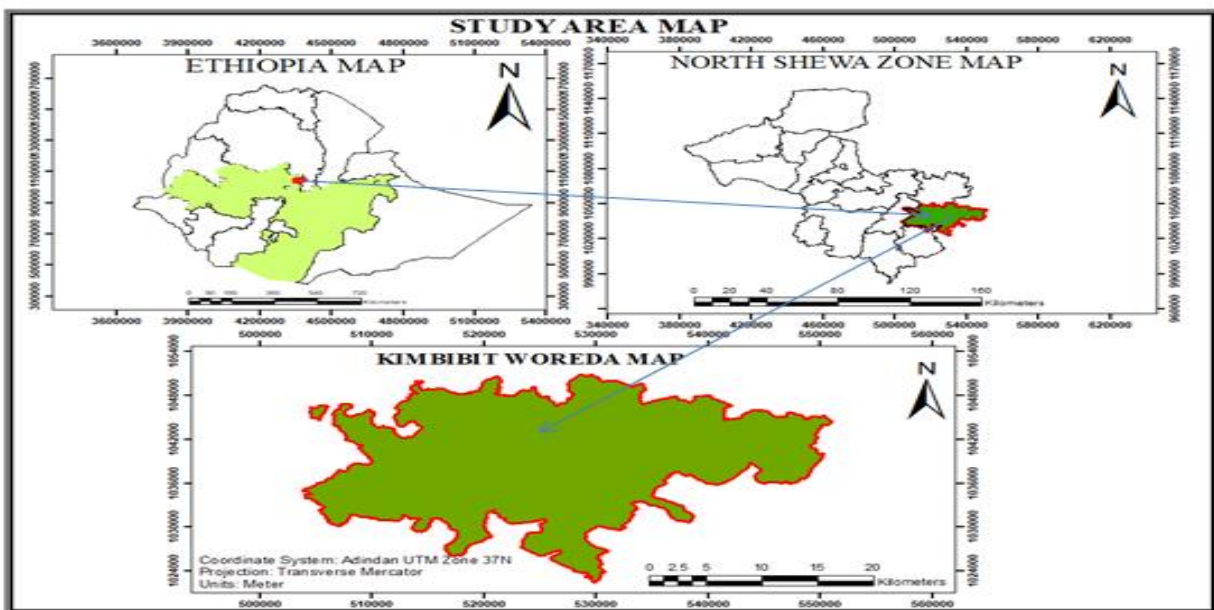


Figure 1: Map of the Study Area.

There are different rivers in the districts like Catu, Sanga Bokan, Kora Wuha and Hada rivers. Even though Scarcity of rainfall Occurred Sometimes in the winter season, the climate and soil type of the District has made it favorable for cultivating various crops. The main types of soil found in the Disticts are black soil (Vertisol) 80% brown soil\_(vitosols) 15% and red Soils 5%. Kimbibit District has rivers and streams used for irrigation during the dry season like the Catu, Sangan Boka and Hada Rivers.

The two major ethnic groups inhabiting Kimbibit district are the Oromo and Amhara which account for 70% and 29% respectively, and the remaining 1% is occupied by another ethnic group. Afan Oromo is a predominantly spoken language in the district which accounts it followed by Amharic. Regarding religion in the study area, there are different religions and beliefs there are Orthodox Christian, Islamic, protestant and waqefata. The major livestock population in the area are cattle, sheep, goats, chicken and equines are practiced with integration crop production like barley, wheat, bean, pea, little and other types of crops.

Based on figures from the (Central Statistical Agency in 2005, Sheno has an estimated total population of 9,654 of whom 4,543 were men and 5,111 were women. The 1994 census reported this town had a total population of 5,408 of whom 2,464 were men and 2,944 were women.

### **1.3. Historical Background**

Right after the restoration of the Solomonic dynasty in 1270, the rulers of the Christian kingdom used the region of Shewa as their temporal political center. The areas of Manz, Tagulat, Bulga, Yarar and Ziquala served as mobile royal camps of administration in the periods.<sup>7</sup> During those days emperor Zarayaqob founded a relatively permanent capital at Debre Berhan in the middle of the 15<sup>th</sup> century. The rivalry over resources between the Christian kingdom and Muslim sultanates (13th-16th centuries) was followed by further rivalry between the Oromo population and the Christian kingdom over land resources. These conflicts resulted in a series of battles and raids and forced the state (the Christian kingdom) to establish its center of political power in the region north of the Abay in the 17th century. Thus, North Shewa was no longer the center of such power for the next three hundred years.

More than anything else, the Oromo population movement and the war of Ahmad Ibn Ibrahim al-Gahzi, overwhelmed the royal authority of the kingdom in favour of regional powers.<sup>8</sup> This event affected the peoples, places, and ethnolinguistics of Shewa in particular as well as the socio-political landscape of the country in general. The dominance of the Christian Highland kingdom came to an interrupted when Emperor Libna Dengel (r.1508-1540) was defeated by Ahmad Gragn

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<sup>7</sup> Berhānu Lāmessō, "The Amhara - Oromo Relations in Northern Shāwa: 1813-1847", A seminar Paper for the Course, Ethiopian Feudalism and other Modes of Production (History department: Addis Ababa, 1991), P.2. <sup>30</sup> Dārässā Ayenachāw, "A Historical Overview of the Wārgih Muslim Community in the Christian Highland of Šāwa", *Open Edition Journal*, (Nov. 2016), Pp.2.

<sup>8</sup> Donald Crummy, "The Violence of Tēwādros", *Journal of Ethiopian Studies*, Vol. 9.No.2, (July 1971), P. 271. <sup>32</sup> Bahru Zāwdé, "A History of Modern Ethiopia, 1855-1991", (Addis Ababa: Addis Ababa University Press, 2002), P.9.

at the battle of Shimbra Kure in 1529. As a result, they were forced to shift their political center from Shewa to the Lake Tana region in the north. This critical historical development opened the way for the rise of a new Shewan dynasty founded by a local aristocrat called Nagas Kiristos.<sup>9</sup>

According to the historical study of Asme Giorgis's book entitled "Yä Oromo Tarik" in the second half of the seventeenth century, except the Bulga and Tara nobilities, ten of them were computed each other for land and power more than they sized. To solve this problem, they sent a letter to Emperor Iyasu I of Gonder by mentioning the existing problems that they faced independently. Based on the request of the nobilities, emperor Iyasu I came to the area in 1696 to negotiate the theme and he appointed Negasi Kirstos as his regent from Angacha, Menz.<sup>10</sup>

From 1696-1855 Nägasi Kirstos and his successive families ruled Shewa. Starting in September 1697, Negasi Kirstos expanded his empire and established the economic, religious, administrative and military structure in the newly incorporated areas. However, as far as the unification of the divided entities of Shewa is concerned, it was the task of Asfawasan (r. 1775-1808). He was able to conquer and incorporate the small Shewan regional entities under his rule. Regarding his unification process, the following event was among the surprising historical events that he faced. Once upon a time, when Asfawäsän marched to Däbrä Birhan from his base Ankobar to make war, a man called Gome Goshu from Angolala made a decree for his soldiers by saying you should beat every area without the order of the king. At this time the cavalry soldiers made a whole war expedition from Baressa to Ayabar and from Kand Arib to Mägäzäz in one day.

Above all the reign period of the Shewan rulers, the period of Sahile Selassé was remarkable in terms of administration, large area coverage, foreign policy and others. During this period the state of Shewa was divided into nine Awrajas namely, Minjar, Bulga, Yifat, Gidim, Tagulat, Manz, Gasa, Morat and Shewa Meda.<sup>11</sup> In the history of Ethiopia, the Shewa kingdom was the center of geopolitical settings. One of the works that was written by Mikias Tewodros entitled "Beta Negus: the Royal Architecture of Shewa" clearly describes the political history of Shewa. According to him, the political of Shewa passed through three stages of political development which began with the rise of the dynasty from Negasi Kirstos in 1695 until the death of Negus Sahla Selassie in 1847.

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<sup>9</sup> Zämänä Wärk Yohannis,"A History of Ankobär District", (MA Thesis: History and Heritage Management, Däbrä Berhän University, 2013), P.27-29.

<sup>10</sup> Bairu Täfla, "Asmä Giorgis and His Work: On the History of "Oromo" and the Kingdom of Šäwa", Vol. 2 (Stuttgart: Wiesbaden University Press, 1987), PP. 2-3.

<sup>11</sup> Kofi Darkwah, "Šäwa: Menelik and the Ethiopian Empire, 1813-1889", (London: Heinemann, 1975), P.20.

In this period Shewa rose from small beginnings of Angacha, Menz and extended progressively into a powerful, prosperous and well-administered kingdom. This period is significantly considered as the golden age of the Shewa kingdom.<sup>12</sup> The second political development is considered as the period of decline from 1847(the death of King Sahlä Selassie) until Menilik's escape from Maqdala and the third covered when Menelike became king of Shewa(1875) up to his coronation as an emperor in 1889.<sup>13</sup>

After the coronation of Menelik as an emperor of Ethiopia in 1889, the Shewan dynastic tradition developed into a larger phase and ruled the whole country until the outbreak of the 1974 popular revolution. The year 1974 marked the end of the tradition of controlling power by the name of the so-called Solomonic lineage. Hence, Hailä Selasse I was said to be the last ruler of the Solomonic dynasty.<sup>42</sup>

Most of the historical sources of the study area were the product of the 19<sup>th</sup>-century traveler and missionary accounts as well as the work of local writers who are both amateur and professional. From the traveler and missionary work Harries, Isenberg and Krapf fall in the front line. The Journal works of Isenberg and Krapf touched most of the area in Shewa.<sup>14</sup> Harries by his Traveller account entitled "The Highlands of Aethiopia" describes most of the rebellion of an Abichu with the neighboring Amhara chiefs.<sup>15</sup> As far as the secondary sources about Šäwa concerned, the work of Kofi Darkwah was very important. His book entitled "Shewa Menilik and the Ethiopian Empire, 1813-1889" described the political skeleton of the Shewa.<sup>16</sup>

The kingdom of Shewa reached its golden period of development during the reign of Negus Sahele Selassie. During this period Shewa was visited by Europeans. These were of two types; the missionary whose interest was evangelical, and the ordinary non-missionary travelers whose interest lay in adventure, in exploring the hitherto unexplored regions and opening up unknown sources of knowledge to the scientific world and exploring the commercial potential of the region

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<sup>12</sup> Mikias Téwädros, P.3.

<sup>13</sup> Ibid, 4.

<sup>14</sup> Isenberg and Krapf, "Missionaries of The Church Missionary society: Detailing Their Proceedings in The Kingdom of šäwa and Journey in Other Parts of Abyssinia in The years 1839, 1841and 1842", (London: Seeley, 1843), p.66.

<sup>15</sup> Harris, p.28-37.

<sup>16</sup> Kofi Darkwah, p.19.

through which he traveled.<sup>17</sup> On the other hand, Marcus Harold, in his book entitled “A History of Ethiopia” elaborates on the commercial conditions of Shewa.<sup>18</sup>

In the first decade of the 20<sup>th</sup> century, the major event in the Kimbibit District was the battle of Segale. The first encounter between the two forces took place at Tora Mäsk, a place situated between Debre Berhan and Ankobar, on 17 October 1916. The Wello force was victorious, and the Shewan commander Ras Lulsaggad was killed in the battle. Encouraging by the victory of Tora Mask, on 18 October the forces of Negus Mikael made a camp on the plain area of Fintirge, a place found in Kimbibit District.<sup>19</sup> On the other hand, the forces of Fitawrari Habte Giorgis fortified Endod Wasa in Kimbibit District and the forces of Ras Kasa Hailu also fortified around Serabi Sheno. At the same time, on 25 October, the forces of Ras Teferi were stationed at Dalota, a place situated between Ceki and Senbo. In the morning, the fortification was changed to the river of Suki near Segale. Ecage Walda Giorgis also marched with Ras Täfäri by holding the Arks of Addis Alam St. Mary, Arada St. Giorgis and St. Gabriel. On his part, to show the quantities of his army, Nigus Mikael was stationed near a place found in one of the kebeles of Kimbibit district.<sup>20</sup>

After these kinds of preparation, the forces of Nigus Mikael crossed the river of Hadawa which is found in Kimbibit District, on the morning of October 27, 1916, and met with the swarm of gunner Bäsha Täsäma. At this time, the swarm of Beshu retreated to back by slip-off parts of the gun. After that, the Wollo force met with the scout force of Alaqa Gabru. Finally, the battle of Segale, the bloodiest clash after Adwa, took place on 27 October 1916. <sup>21</sup>In the battle the forces of Nigus Mikael faced an encircling movement by the Shewan troops and at the back the Salale army crushed the Wällo's war camp and despoiled the baggage. This action killed the Wollo soldier's war morale and most of them were submitted to the Shewan forces. But, Nigus Mikael with some of his honest soldiers continued the war by fortifying one of the hills of Segale. However, at 9:00 pm Nigus Mikael was captured and the event marked the end of the war.<sup>22</sup>

Right after the ministerial system was introduced in 1907, nine ministers were appointed from Shewa and the Shewan Ministry of the Interior was established. In this period, the interior of the

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<sup>17</sup> Ibid, p.20.

<sup>18</sup> Harold, G. Marcus, p.54-58.

<sup>19</sup> Märsi Häzän Wäldä Qirqos, “Yä Häayagnaw kiflä Zämän Mäbacha“, (Addis Ababa: Addis Ababa University Press, 1998), P.164.

<sup>20</sup> Ibid, P.168-172.

<sup>21</sup> Qädamawi Häilä Selassé, “Heywäténna YäItopia Ermeja, (England Baz, 1937), p.35-36.

<sup>22</sup> Bahru Zäwdé, P.128.

King of Kings was divided into 34 provinces. The old provinces were, Shewa, Gojjam, Gondär and Wällo ruled by the king of kings, kings and Ras Bitwädäds. Tegray, Wälläga and Sidama by Majores, Aresi, Wäläyita, Kulo Konta, Limmu and Gumma by Däjazmachs.<sup>23</sup> Before the 1941 state structure delegation, the country was divided into twelve Awrajas, sixty districts, three hundred thirty-nine Meslenes and one thousand one hundred seventy-six Mekitil Meslenes.

However, in 1941 new state structure was introduced. Based on the new state structure delegation, Awrajas was replaced by Taqlay Gizat, district into Awraja, Meslane and Mekitil Meslanes into District and Mekitil District.<sup>24</sup> Based on the new state structure, Shewa Governorate General was divided into Eleven Awrajas, one hundred six districts, and several sub- Districts.<sup>25</sup> Kimbibit District is formerly found under Tagulatenna Bulga Awraja.<sup>26</sup>

After the revolution of 1974, the Derg introduced a new administration system Shewa governorate was renamed Shewa Kefla Hagar and Shewa Keflä Hagar was again divided into 11 Awrajas i.e. Salale, Yäräenna Käräyu, Yifatenna Temuga, Manzenna Gesa, Marhabete, Hayqochenna Butajira, Kanbataenna Hadiya, Mänagäsha, Ceboenna Guraghe, Jisatenna Mecha, Tagulat-Bulga Awrajas. Tagulatenna Bulega Awrajas is again divided into several districts like, Kimbibit Asagirt, Abechunna Tara, and Hagara Mariam-Kasam...etc.<sup>27</sup> During this period Abechu, Angolala, Tara and Kimbibit integrated as a single district (Abechuanna Tära). The first governor of the district was Fitawurari Aregaw Qunca with its capital at Sheno<sup>28</sup>. Later, Abechu-Tara District was divided into Kimbibit (Sheno) and Angolalanna Tara (Caca) districts and Abichunagna became vice district.

Currently, the District is found in the North Shewa Zone of the Oromia National Regional State. Sheno is the current administrative center for the district. Kimbibit District according to the Culture and Tourism Office report of 2017, has various historical and cultural sites. Among those, Ontu Cave church, Segale battlefield area, Segale caves and mountains, Human made and natural caves in Gadara Chat, Megalithic sites<sup>29</sup>

### **Socio-Economic Background of the District**

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<sup>23</sup> NALA, Ministry of Interior Šäwa Täkilay Gizat serious Inventory, Vol.2. April, 2017, P, V. <sup>55</sup>Birhänu Abäbä, p.101.

<sup>24</sup> NALA, Ministry of Interior Šäwa Täkilay Gizat serious Inventory, Vol.1. April, 2017, P, III, IV.

<sup>25</sup> Informat, Häilä Wändimu.

<sup>26</sup> Informants, Däräsä Dargé, Tädla Fänta and Täfäri Nigussé

<sup>27</sup> NALA, Ministry of Interior Šäwa Täkilay Gizat serious Inventory, Vol.2. April, 2017, V, VI, VII, VIII.

<sup>28</sup> Informant, Gétačäw Yähualašät.

<sup>29</sup> Kimbibit Culture and Tourism Office Report 2017, P.7-8.

The society of this district depends on ploughing-based agriculture and trade. They primarily practice the cultivation of cereal crops like Teff, wheat, barley, and sorghum. Trade is also part of the economic activities that form the livelihood of this society. Farmers trade by selling cattle, goats and sheep, and merchants exchange commodities. In addition, individuals earn money by selling weaving and pottery products.

Pottery products in Ethiopia and particularly in this community are numerous in type and also play copious functions as part of the traditional values of the society in addition to their economic importance. They are easily portable and facilitate the use of firewood for breadmaking. It is also easy to take the ash being used for baking. Besides that, it can serve for baking and boiling water, using charcoal, animal dung and firewood. It is also easy for bakers since it has holes or spaces for the smoke to go out. All the pottery products are made from a unique type of clay soil locally named *la* with sand. These pottery types are made after sand and clay soil are grinded together until they become smooth for making. Once it is made, it is covered with cattle dung and will be burned for twelve hours. The pottery makers employ it for home use and sale.

Houses in this district are usually built from mud in a circular shape and have flat roofs of wood covered with grass. The name of this traditional house is called *mana*. The houses also have wide overhanging eaves to protect the walls from rain. The abundance of wood in comparison with other materials such as stone compelled the community to build their houses with wood. The walls are painted with cattle mud and accordingly, the houses are typical villas or one-story. The windows and doors are purely made from wood.

#### **1.4 Statement of the Problem**

The study is designed to examine the heritages in Kimbibit district. Though attempts have been made by Ethiopians together with expatriate scholars to reconstruct and investigate the History of Ethiopia in general and North Shewa provinces in particular, they focused mainly on the political and socio-economic aspects. Even with the involvement of Ethiopian and international researchers, there has been limited focus on studying the overall history of Ethiopia and specifically the provinces within the Kimbibit District, particularly in terms of political and socio-economic influences. Still, the future of cultural and historical heritage in the region is in doubt, as heritage tourism does not greatly benefit the local community because of factors such as development projects, lack of buffer zones, and insufficient awareness, as well as issues like theft,

mismanagement, poor conservation methods, and damage from natural causes. The government, researchers, and other conservation stakeholders have not fully acknowledged the significant historical and cultural importance of Kimbibit District, despite its notable potential. Also, there is insufficient academic research on preserving heritage sites in the region being studied. Hence, it is essential to recognize and record the various cultural backgrounds of the Kimbibit District to address this gap in research, as it is a prominent area of interest. However, there has not been a thorough investigation carried out on the Heritages of Kimbibit district. Therefore, the primary goal of the research is to rectify this inadequacy.

### **1.5. Research Questions**

This study would address the following basic questions:

- What are the major heritages in the Kimbibit district?
- Why are heritages of the district not managed well?
- What are the ways to protect heritage sites in the study area?
- How the heritage sites in the district can be used for sustainable development?

### **1.6 Objectives of the Study**

This Study has both general and specific objectives.

#### **General objective**

The general objective of this study was to identify and document the diverse heritages of the Kimbibit District.

#### **Specific objectives**

The specific objectives of this study were:-

1. To identify heritages in the Kimbibit district.
2. To identify Problems of heritage management in the study area.
3. To point out the values of heritages in the study area.
4. To assess ways of heritage conservation in the study area.

## **1.7 Research Methods**

The study was conducted by employing systematic collection and analysis of the available primary and secondary sources. First, exhaustive library research papers which are reserved in different libraries consulted. Then, the research involves gathering oral information and archival materials through fieldwork. Secondary sources in the study area are, however, scanty. Hence, the bulk of information for this study was intensively extracted from various archival sources such as Kimbibi district's different offices.

## **1.8. Data Collection Tools**

At an initial stage, the researcher consulted numerous Primary and Secondary sources. Among the primary sources stand out, cave church, megalithic stones and Gara Catu. In addition, Published and unpublished secondary sources such as books, articles, journals and internet sources are used to gather data. The data was reviewed and used for better interpretation and analysis.

### **Fieldwork**

During the second stage of the research, a field survey was conducted. During this phase, the Kimbibi district was thoroughly surveyed. Different sites were visited and a survey on the sites of the Megalithic stones (Dhaka dhaba), Ontu cave church, Sagale cave church, and Garacatu was carried out. During the fieldwork primary, data from the selected sites were collected by surveying, photographing and interviewing the local people.

### **Survey**

A heritage survey is a well-established technique for systematically investigating heritage resources within a defined geographic area. These resources are likely to include places, such as sacred sites, that are of cultural heritage significance solely through their association with Aboriginal tradition or Island custom as well as places that are connected to the history of the State after the arrival and settlement of Europeans. Though both types of heritage resources may be surveyed concurrently, different skills, methods and knowledge are required for each. It may be possible to combine both heritage surveys into a consolidated final report.<sup>30</sup>

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<sup>30</sup>.Department of Environmental and Heritage protection, state of Queensland, 2015, 3.

A survey of the type described in this guideline uses historical documentary research, fieldwork and community engagement to explore the range and diversity of historical themes associated with the survey area and to identify places and areas of heritage significance. Depending on the history of the survey area, different themes are used to organize and focus survey efforts. Among these themes are settlement, pastoralism, agriculture, dairying, urban amenities, transport infrastructure, government infrastructure, timber, defense, and tourism. The recommendations of a heritage survey constitute formal assessments for consideration by decision-makers but are also of interest to property owners, researchers and the wider community. The information contained in a heritage survey can enhance public appreciation and understanding of an area's history and the collective significance of its heritage places.<sup>31</sup>

During fieldwork, intensive surveys were conducted on selected sites. The sites were selected according to criteria including their historical significance and emphasis was given to those sites where no survey has been carried out so far.

## **Measurement**

For some historical Megalithic such as in the Megalithic stones (Dhaka dhaba), Ontu cave church, Segale cave, and measurements were made. The objective of measuring some of the sites was to understand their main shape and proportions. Even in some cases, measurement helped to understand the original use of the built structure.

## **Photograph**

A smartphone is used to take pictures of the sites including the Megalithic sites, Churches, caves and other important areas.

## **Interview**

Interviews were conducted to gather detailed views and perspectives from elderly informants. This proved to be very important as they provided diversified perspectives on the subject under study. Thirty informants were interviewed. In terms of age groups, priority is given to elders and individuals who have lived in the area for a long period because this group of people has good knowledge and understanding. Three different types of interviews were employed by the author to get a deeper insight into the various changes of heritage during the interview. First and foremost,

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<sup>31</sup>. *Ibid.*

the structured interview was designed based on a list of questions. The second type or semi-structured interview was employed through further questions that arose from the answers provided by key informants. The third and final type is the unstructured interview, whereby the researcher asks different general questions to different informants.

To understand the perception of the local people regarding the sites, the later re-utilization Of the monuments and other conservation problems, elderly people and important personalities from local areas living in the vicinity of the sites were selected and interviewed. The selection of informants was conducted based on their willingness, age and number of years living in the area, knowledge and expertise.

### **1.9. Methods of Data Analysis**

Data analysis is used to answer research questions. For every research question and interpreting data, the researcher used different approaches. This includes: descriptive, narrative and argumentative. The data was collected from various sources. The investigator carefully examined and looked at the data closely to avoid biases during analysis. Therefore, the researcher accomplished the task by comparing and contrasting different sources for a valid interpretation. Thus, the qualitative data gathered, organized and classified into specific patterns, categories and descriptive units to avoid chaos. The researcher examined the primary, secondary and oral interviews and consolidated the information carefully for interpretation. It is used to identify recurrent themes and the most important comments that are provided by the informants. In the process of data analysis, qualitative data analysis is applied. The researcher cross-checked various collected information for proper analysis and interpretation of the data which is useful for reconstructing the heritage of the Kimbibit district. Texts were analyzed qualitatively by using descriptive methods.

### **1.10. The Scope of the Study**

Any study from the early beginning has its scope to determine the level and extent of the study. Similarly, this study has also its focus. It has spatial, temporal and thematic scopes. Regarding the spatial scope of the research, it mainly focuses on the heritages of the Kimbibit district. On the other hand, the temporal scope of the subject matter, principally focused on the heritage survey of Kimbibit districts from the medieval period to the present. Concerning the thematic scope, the study mainly focused on the Heritage of the Kimbibit district observed.

### **1.11. Significance of the Study**

This study helps to improve our consideration of the Historical heritages of the Kimbibit district and intends to document heritages of the Kimbibit district. Just like other purposely done research, this study would provide some significant important information about heritages as well as their values on the life of societies at local and national levels. This study has a lot of significance from which it provides a better understanding of the socio-economic, political, and cultural Significance of the historical heritages of the study area. It also reveals changes and continuity of heritage in the Kimbibit district. The study also serves as a background for future studies on the Survey of the heritage of the study area. Furthermore, it stimulates research interests in the region by providing the necessary information and showing the available sources about the study area.

### **1.12 Limitation of the Study**

However, the study mainly covers the survey of heritages in Kimbibit District which is found in the North Shewa zone, Oromia regional state. The aforementioned factors are still considered significant restrictions or boundaries when carrying out the research. Included in these challenges are a lack of relevant documents, insufficient transportation options, certain respondents providing inaccurate information or withholding information involuntarily, security issues, and difficulties in capturing photos in certain locations such as the Cave due to mistrust or fear towards the researcher. Some interviewees are reluctant to answer the questionnaire, fearing that it will lead to looting and smuggling.

### **1.13. Organization of the Thesis**

This thesis is organized into five chapters. The first chapter deals with the background of the study, statement of the problem, objectives, significance of the study, scope of study, development of the study, limitation of the study and the methodology. Chapter two assesses the Review of related literature. The third chapter discusses on heritage of the Kimbibit District, and Chapter four deals with heritage management, heritage preservation, conservation, challenges and prospects of heritage in the Kimbibit District. Chapter five deals with the conclusion and Recommendation.

## CHAPTER TWO

### THEOROTICAL LITERATURE

#### 2.1 Concept of Heritage

The term heritage has been used about the natural things that refer to mountains, rivers, buildings, monuments, social customs and traditions.<sup>32</sup> Heritage is also defined as aboriginal and Environmental heritages. The first indicates that the heritage of the group of people that came to them by birth, includes spirituality, languages and relation to land while a later heritage includes places, buildings, works relics, infrastructures, movable objects, landscapes and local heritages.<sup>33</sup>

The concept of heritage is prone to different definitions. Wiendu Nuryanti and Peter Howard state that the term heritage is derived from the word “inheritance” which means the transferring of objects and structures that have significant “outstanding universal value” from one generation to the other.<sup>34</sup> On the other hand; heritage is expressed in terms of both cultural and natural perspectives. The former includes monuments, artifacts, structures; museum treasures, arts, and philosophy that are employed to express the historical, cultural, social, economic and political issues of the public. The latter indicates the interaction of biodiversity, ecology, fauna, and flora that are available in various landscapes, mountains, rivers, islands, caves, and national parks.<sup>35</sup>

In contrast to this, Smith, Akagawa and Howard suggested that “heritage represents and the only way helped to express the term “identity” and history because both identity and history is indirectly associated with it.” Besides, they stated that heritage is versatile like identity. They can be represented differently by different groups, both at the international, national and local levels. Therefore, this association paved the way for heritage to be perceived as an identity. In short, “if heritage is damaged, we lose our history, culture, and identity.”<sup>36</sup>

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<sup>32</sup> Elaine Lawson and Meedith Walker, *Interpreting Heritage places and Items Guidelines*.2005,p1

<sup>33</sup> Yahaya Ahmed, The scope and definition of heritage from tangible to intangible. *International journal of heritage studies*,vol.12 No 3 May 2006,P.1

<sup>34</sup> Wiendu Nuryanti, “Heritage and Postmodern Tourism”, *Annals of Tourism Research*, Vol. 23, No. 2, (Gadjah Mada University: *Indonesia*, 1996), p. 5; Peter Howard, *Heritage Management, Interpretation, Identity*, (continuum: London, 2003), p. 5.

<sup>35</sup> *Ibid*, p. 3-4.

<sup>36</sup> Laurajane Smith, and Natsuko Akagawa, *Intangible Heritage*, (Routledge: New York, 2009), p.7; Peter Howard, p.5.

Heritage is defined as "the combined creations and products of nature and man, in their entirety that make up the environment in which we live in space and time. Heritage is the full range of our inherited traditions, monuments, objects, and culture. Heritage is a reality, a possession of the community, and a rich inheritance that may be passed on, which invites our recognition and participation. Most important, it is the range of contemporary activities, meanings, and behaviours that we draw from them Heritage is a reality, a possession of the community, and a rich inheritance that may be passed on, which invites our recognition and our participation."(Quebec Association for the Interpretation of the National Heritage, Committee on Terminology, July 1980). Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Heritages are irreplaceable sources of life and inspiration. They are our touchstones, our points of reference and our identity

In addition, UNESCO declared that "heritage is a vehicle for the development of a society. It constructed the change and continuity of culture and history of one's society. Despite these, it should be surveyed and examined. Generally, heritage is not something remaining of the past, rather it fulfills at least the cultural, economic, historical and political values of the past society."<sup>37</sup> Howard added that "heritage can be regarded as anything that someone wishes to conserve or to collect, and to pass for the future generation."<sup>38</sup>

As a result, the presence of historical, cultural and natural heritage around the globe initiated the birth of international organizations that are eager to manage, conserve and preserve these valuable heritages through surveys.<sup>39</sup> The main reason behind such motivation could be attributed to the fact that several heritages and heritage sites have been impacted by natural catastrophes, warfare, and human interference. Such problems dictated that international organizations begin to manage the heritages around the world through conservation, restoration, and preservation. There is a growing concern and demand to properly document, record and manage the heritages from where they are available.<sup>40</sup>

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<sup>37</sup> M.-T. Albert, M. Richon, M. J. Viñals and A. Witcomb, *UNESCO: Community Development through World Heritage*. (University of Valencia, 2012), p. 7.

<sup>38</sup> Peter Howard, p.6.

<sup>39</sup> Lynn Meskell, *States of Conservation: Protection, Politics, and Packing within UNESCO's World Heritage Committee*, (Stanford University: USA, 2004,) p. 219.

<sup>40</sup> Petros Patias, "Cultural Heritage Documentation. International Summer School "Digital Recording and 3D Modeling", (Crete: Greece, 2006), p.1.

International Organizations such as the League of Nations, International Museum Office (IMO), and United Nations Education, Scientific and Cultural Organization (UNESCO) established in the twentieth century contributed to the management, conservation and protection of our heritages from different threats and damages.<sup>41</sup> The UNESCO conference in 1972, in particular, inspired the establishment of other organizations such as the Islamic Educational, Scientific, and Cultural Organization (ISECO). It also inspired the creation of two advisory bodies the International Centre for the Study of Preservation and Restoration of Cultural Property (ICCROM) and the International Council on Monuments and Sites (ICOMOS) to mandate and control heritages of the world.<sup>42</sup>

In 1999 ICOMOS noted, that all heritages are the property of the wider public, so besides that the public should be responsible for protecting them from any destructive agents.<sup>43</sup> Again in 2010, ICOMOS suggested that managing a heritage has “outstanding universal value” and it is the main objective of the World Heritage Convention. In addition to this, the management activities employed depend upon its values such as spiritual, architectural, and topographic in terms of occupation pattern, and historical aspects of the area.<sup>44</sup>

Before 1972 historical heritages in Africa were treated by traditional or an old managing system. Therefore, this system was unable to save these precious heritages from deterioration and destruction. However, since 1972 African heritages have begun to be managed through a system similar to the modern style of preservation, protection and conservation.<sup>45</sup> Yet, the historical heritage survey and management in Africa is still difficult partly due to poverty.<sup>46</sup> After independence, some of the African countries began to revitalize their heritage properties that were battered in the colonial period.<sup>47</sup>

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<sup>41</sup> Meskell, 2004, p.22.

<sup>42</sup> *Ibid.*

<sup>43</sup> ICOMOS, International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance, (General Assembly in Mexico, October, 1999), p.1.

<sup>44</sup> ICOMOS, Changing World, Changing Views of Heritage: The Impact of Global Change on Cultural Heritage, (Dublin Castle Conference Centre, Dublin: Ireland, October 2010), p.2.

<sup>45</sup> Meskell, 2004, p. 23.

<sup>46</sup> Gilbert Piwiti. “African Taking African Cultural Heritage Management into the twenty-First Century: Zimbabwe's Master plan for Cultural Heritage Management”. *African Archaeological Review*, (Plenum Publishing Corporation: Zimbabwe, 1997), p.3.

<sup>47</sup> *Ibid*, p.2.

According to Brandt, heritage management in Africa reaches an alarming stage today. Because, it is still challenged by maladministration, bias, negligence of government and people, scarcity of funds and frequent conflict and mass tourism penetration into the destinations.<sup>48</sup> In addition, nowadays people are highly engaged in conducting heritage research, opening an extensive number of Museums and establishing different monument sites as learning centers.<sup>49</sup> However many researchers solely depend upon academic and scientific presentation. Museum treasures are interpreted in line with the discourse of the colonial period. Even the involvement of foreign visitors in interpreting the heritage sites and monuments exposed Eurocentric ideas.<sup>50</sup>

## **2.2. Types of Heritages**

According to the World Heritage Convention of 1972, heritage is classified into two major categories cultural and natural heritage. The term cultural heritage is derived from two broad concepts culture and heritage. As many scholars agree culture is generally defined as the unique spiritual and material characteristics of human beings as members of a society.<sup>51</sup> According to Ethiopian research and conservation of cultural heritage Proclamation No 209/2000, cultural heritage is any tangible or intangible characterized by the following features. The result of human activity and creativity and produced both in the prehistory and historical period. Cultural heritages are classified into two. These are tangible and intangible cultural heritages.<sup>52</sup>

### **2.2.1 Cultural Heritages**

#### **Tangible Heritages**

Cultural heritage is the legacy of tangible and intangible heritage assets of a group or society that is inherited from past generations. Cultural monuments are works of value and their preservation is in the interest of the whole of society. They are thus protected by law by the system of state

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<sup>48</sup> A Steven Brandt, "Cultural Heritage Management in Africa and Developing Countries: Problems and Prospects", (*spring*, 2008), p, 1.

<sup>49</sup> Piwiti, 1997, p.3.

<sup>50</sup> *Ibid*, p.3.

<sup>51</sup> . United Nations Educational Scientific and Cultural Organization (UNESCO). (1972). Convention Concerning the Protection of the World Cultural and Natural Heritages.

<sup>52</sup> . Federal Negarit Gazeta. (2000). *Proclamation No. 209/2000: A Proclamation to Provide Research and Conservation of Cultural Heritage*. 6(39), Ethiopia: Addis Ababa, Berhanena Selam Printing Enterprise.

heritage conservation. For the owner, this may mean some limitations, but the result is that it helps to conserve the most valuable aspect of his property.<sup>53</sup>

According to World Heritage Convention 1972 tangible cultural heritage is those that can be seen and touched, such as buildings, monuments, landscapes, books, works of art, and artifacts). Tangible Cultural Heritage refers to physical artifacts produced, maintained and transmitted intergenerationally in a society. It includes artistic creations, built heritage such as buildings and monuments, and other physical or tangible products of human creativity that are invested with cultural significance in a society. They are divided into movable and immovable.<sup>54</sup> Not all legacies of past generations are heritage; rather, heritage is a product of selection by society.

### **Movable Cultural Heritage**

Movable cultural heritage refers to it can be moved from place to place easily. Moveable heritage means any portable natural or manufactured objects of heritage significance. It does not include archaeological relics found underwater or underground. It provides historical information about people's experiences, ways of life and relationship with the environment. It is portable; it is easily sold, relocated, or thrown away during a change of ownership, fashion and use. For this reason, movable heritage is vulnerable to loss, damage, theft and dispersal, often before its heritage significance is appreciated. Moveable heritage includes books, documents, coins, objects moveable artworks, machines, parchment and manuscripts, and other artifacts, that are considered worthy of preservation for the future. Objects significant to the archaeology, architecture, science, or technology of a specified categorized under movable heritages.<sup>55</sup>

### **Immovable cultural Heritage**

Immovable cultural heritage:-refers to attached to the ground and which only moved by dismantling. Such as palaces, monuments, churches, monasteries, burial places, etc.<sup>56</sup> Immovable heritage consists of buildings, land and other historically valuable items that are connected by fixed

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<sup>53</sup> . *Ibid.*

<sup>54</sup> . *Ibid.*

<sup>55</sup> . John R. Welch, 2014.

<sup>56</sup> . United Nations Educational Scientific and Cultural Organization (UNESCO) Convention for the safeguarding of Intangible Heritages: Paris, 2003, 7.

foundations to the ground. In addition to castles, mansions and towers, they include churches, monasteries, rectories, townhouses and palaces, rural folk architecture, technical and industrial monuments, theatres, museums, plague columns, wayside shrines and so on.<sup>57</sup>

Of the total number of valuable buildings and premises, almost forty thousand are protected as immovable cultural moments (in addition to over forty thousand movable cultural monuments). The Culture Ministry lists immovable and movable objects or groups of objects as cultural monuments if they provide significant evidence of the historical development, way of life and environment of society from the earliest times to the present, and display the creative abilities and work of people from all manner of fields of human activity, for their revolutionary, historical, artistic, scientific or technical value (or because they have a direct relationship to significant figures or historical events).<sup>58</sup>

### **Intangible cultural heritages**

The English word ‘intangible’ is the opposite of ‘tangible’ which means that it is impossible to know or identify by touching and grasping. As article 3 of Heritage Research and Protection Decree No. 209/1992 states, Intangible cultural heritage is something that cannot be touched by hand but can be seen with the eyes and heard with the ears.<sup>59</sup> Intangible cultural heritage consists of non-physical aspects of a particular culture, more often maintained by social customs during a specific period in history. The concept includes the ways and means of behavior in a society and the often formal rules for operating in a particular cultural climate. These include social values and traditions, customs and practices, aesthetic and spiritual beliefs, artistic expression, language and other aspects of human activity.<sup>60</sup>

The significance of physical artifacts can be interpreted as an act against the backdrop of socioeconomic, political, ethnic, religious and philosophical values of a particular group of people.

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<sup>57</sup>. *Ibid.*

<sup>58</sup>. *Ibid.*

<sup>59</sup>. Intangible cultural heritage Inventory Manual, Heritage Research and Protection Authority, 2<sup>nd</sup> Ed... , Addis Ababa, 2011, 5-6.

<sup>60</sup>. United Nations Educational Scientific and Cultural Organization (UNESCO). International Description of Intangible Cultural Heritages, 2003, 6.

Naturally, intangible cultural heritage is more difficult to preserve than physical objects.<sup>61</sup> Intangible Cultural Heritage indicates the practices, representations, expressions, knowledge, skills as well as the instruments, objects, artifacts and cultural spaces associated with that community, groups and, in some cases, individuals recognize as part of their Cultural Heritage. Examples of intangible heritage are oral traditions, performing arts, local knowledge, and traditional skills.<sup>62</sup>

Tangible and intangible heritage require different approaches for preservation and safeguarding, which has been one of the main motivations driving the conception and ratification of the Convention stipulates the interdependence between intangible Cultural Heritage, and tangible cultural and natural heritage, and acknowledges the role of intangible Cultural Heritage as a source of cultural diversity and a driver of sustainable development. Recognizing the value of people for the expression and transmission of intangible Cultural Heritage, UNESCO spearheaded the recognition and promotion of living human treasures, persons who possess to a very high degree the knowledge and skills required for performing or recreating specific elements of the intangible Cultural Heritage.<sup>63</sup>

### **2.2.2 Natural Heritage**

Natural heritage is also an important part of a society's heritage, encompassing the countryside and natural environment, including flora and fauna, scientifically known as biodiversity, as well as geological elements (including mineralogical, geomorphologic, paleontological, etc.), scientifically known as geo-diversity.<sup>64</sup> According to the 2003 UNESCO convention intangible cultural heritage are those that cannot be felt or touched by hand but can be seen and heard. There are different types of intangible cultural heritages listed by the convention. It includes different kinds of performances and shows, folklore, religions, beliefs, wedding and mourning ceremonies,

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<sup>61</sup>. United Nations Educational Scientific and Cultural Organization (UNESCO) Convention for the safeguarding of Intangible Heritages: Paris, 2003. 8.

<sup>62</sup>. United Nations Educational Scientific and Cultural Organization (UNESCO). International Description of Intangible cultural Heritages.

<sup>63</sup>. United Nations Educational Scientific and Cultural Organization (UNESCO) Convention for the Safeguarding of the Intangible Cultural Heritage.

<sup>64</sup>. *Ibid.*

music, drama and traditions and customs of nation nationalities and peoples (UNESCO convention, 2003). Natural heritage is that draws quantities from nature and sites that comprise ecosystems, biodiversity and geo-diversity that are valuable for present and future generations in terms of their scientific and aesthetic values and for sustainability of life and natural processes.<sup>65</sup> These kinds of heritage sites often serve as an important component in a country's tourist industry, attracting many visitors from abroad as well as locally. Heritage can also include cultural landscapes (natural features that may have cultural attributes).<sup>66</sup>

### **2.3 Heritages in Ethiopia**

Ethiopia is a country with one of the richest histories in Africa, and a land of contrast and surprise. It is the land of the Fabled Queen of Sheba and home of the Ark of the Covenant. In Ethiopia, some 83 indigenous languages are likely to be spoken with some 200 dialects. Due to this variety of Languages and dialects, the country becomes a rich cultural mosaic or Museum of various Nations and Nationalities. Ethiopia is also characterized by an abundance of tangible and intangible heritage. Out of the cultural and historical heritages inscribed in the world heritage list, one natural heritage (Simien Mountains National Park) is also included in the list.

In similar to many African countries, in Ethiopia until the cold war period heritages were treated through traditional mechanisms. Therefore, Ethiopian heritages were liable to different damaging elements such as conflict, looting, fire, weather conditions, rain, sun and associating challenges. Different heritages of the country in general and the Ethiopian Orthodox Tewahdo Church (EOTC) in particular were highly affected.<sup>67</sup>

Today, 'heritages of Ethiopia are treated and assessed through three stages.' The first body is the community or the local society which is responsible for the management, protection, and promotion of the heritages that are available around them. The second is the state, which is negligence regarding the protection or treatment of the heritages. Here the main objective of the state is controlling the movement of heritages from one place to another and this raises a question

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<sup>65</sup>. United Nations Educational Scientific and Cultural Organization (UNESCO) Convention for the safeguarding of Intangible Heritages: Paris, 2003, 7-8.

<sup>66</sup>. *Ibid.*

<sup>67</sup> Anne Marie Deisser; Dinah Eastop, "Community Management of Cultural Heritage at Ankober, Ethiopia: a Partnership in Preventive Conservation", *ICOM Committee for Conservation*, (Textile Conservation Centre: Belgium, 2008), p. 2.

of “shared cultural heritage” by the host communities.”<sup>68</sup> The third body is responsible for the protection of heritage in the international community. They are interested in sharing the heritage values of the local community with all the communities of the world without restriction.<sup>69</sup>

According to UNESCO in 2004, heritage management is essential to appropriate maintenance, initiate stakeholders, and improve the protection and conservation style for inheritances. In addition to this, in 1987 ICOMOS stated that if a historic building is more affected by different damaging factors it will be better to manage and conserve before losing its originality or authenticity.<sup>70</sup>

Further, Admasu claimed that managing our heritage is better than guaranteeing our cultural, political, historical, natural and economic continuity and leaving it for future generations.<sup>71</sup> For instance, Ethiopia endowed plenty of natural heritages such as endemic fauna and flora species, mountains, caves and rock shelters.<sup>72</sup> The cultural and natural heritages of Ethiopia have vanished due to different factors such as weathering, rainfall, vegetation and human activities.<sup>73</sup> In addition to this, the lack of good management and frequent wars that took place in earlier periods were causes for the elimination of Ethiopian heritages.<sup>74</sup>

On the other hand, Dessier who conducted studies on the heritages of the Ankober area indicated that before the Cold War Ethiopians used traditional managing systems that enabled them to preserve their heritages safely. But later the problem manifested in their heritages pushing the community to begin work with a partner with heritage professionals to find solutions.<sup>83</sup>

According to Belew, the absence of good management and promotion changed some features of Ethiopian historic towns, particularly in the case of Kesira, in Dire Dawa. So, management plans and policies are the most important vehicles to dictate the heritage professionals to conserve,

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<sup>68</sup> Vigayakumar Somasekhara Nair, “Perceptions, Legislation, and Management of Cultural Heritage in Ethiopia International”, *Journal of Cultural Property*, (Napur Maharashtra state Archaeological group: Indian, 2016), pp.100-102.

<sup>69</sup> *Ibid*, p.102.

<sup>70</sup> ICOMOS, Charter for the conservation of historic towns and urban areas, (Washington DC, October, 1987), pp.1

<sup>71</sup> Admasu Abebe, “The Origin, Significance and Physical Condition of the Great Medieval Defensive Dry Stone Walls of Dawuro/Kati Halala Keela, Southwest Ethiopia”, (Mada Walabu University press: Ethiopia, 2014), pp.1-5.

<sup>72</sup> Michael J Jacobs and Catherine A. Schroeder, *Impacts of Conflict on Biodiversity and Protected Areas in Ethiopia*, (Biodiversity Support Program: Washington, D.C, 2001), pp. 1-10.

<sup>73</sup> Admasu Abebe, pp.1-5.

<sup>74</sup> Michael J Jacobs and Catherine A. Schroeder, pp. 1-10.

restore, renovate, and repair the historical heritages that tend to deteriorate. In addition to this, Belew also claimed that ‘modern historic towns by themselves are heritages.’<sup>75</sup>

Concerning Ethiopian heritages, it is important to mention the Ethiopian Orthodox Tewahdo Church’s (EOTC) contribution to the tangible and intangible heritages of the country.<sup>76</sup> Seyoum Merga in his MA thesis stated that the religious heritages of Ethiopia are very precious and should be investigated, uncovered and examined by research. Because research creates awareness for the host communities to manage and protect their heritages.<sup>77</sup>

Moreover, Gemedo Eshete in his PhD dissertation noted that Oromo's democratic way of the *Gada* system and *Qallu* institution, including the *Atete* ceremony are intangible cultural heritages of the Oromo society. These heritages were suffered and dislocated by Missionaries in the past. However, the author solely focused on the intangible cultural heritages of the Oromos.<sup>78</sup> In his turn, Asefa Jalata in his article “Urban Centers in Oromia: Consequences of Spatial Concentration of Power in Multinational Ethiopia,” noted that the expansion to southwestern Ethiopia played a significant role in the establishment of different infrastructures such as hotels, banks, schools and roads.<sup>79</sup> Cultural heritage can be deteriorated, damaged, or destroyed due to anthropogenic and natural factors. The anthropogenic or human factors include conflict of interest and ownership issues, contestation and cultural politics, negligence, ignorance and poor handling system, theft and illicit trafficking, civil war, unprofessional conservation, urbanization, developmental projects, large-scale agriculture and mining activities. The natural factors may encompass climatic and geological factors such as solar radiation, rainfall, humidity, wind pressure, and natural catastrophes such as earthquakes, flooding, lightning and thunder as well as biological factors like plants (e.g. invasive species, weeds) and animals such as rat can harm the heritage. Depending on the level of impact on the heritage, various conservation approaches can be applied or practiced. These are:

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<sup>75</sup> Belew worku, *Heritage and its Conservation in Dire Dawa: Vanishing History of Kezira*, (Dire Dawa: Ethiopia, 2017), pp.1-5.

<sup>76</sup> Zelalm Getnet, “Potentials and Challenges of the Ethiopian Orthodox Tewahido Church to Heritage Tourism Development: The Case of Entoto Complex, Addis Ababa”, (Wollega University: Ethiopia, 2000), p. 2. <sup>87</sup>*Ibid.*

<sup>77</sup> Seyoum Merga, “An Archaeological Survey of Islamic Shrines in Jimma Zone, Southwestern Ethiopia”, (MA thesis, Addis Ababa University: Ethiopia, 2012), pp. 5-8.

<sup>78</sup> Gemedo Eshete, “African Egalitarian Values and Indigenous Genres: The Functional and Contextual Studies of Oromo Oral Literature in a Contemporary Perspective”, (Ph.D. Dissertation, Institut for Litteratur: Syddansk Universitet, 2008), pp. 16-35.

<sup>79</sup> Asafa Jalata, “Urban Centers in Oromia: Consequences of Spatial Concentration of Power in Multinational Ethiopia.” *Trace: Tennessee Research and Creative Exchange*, (University of Tennessee: Knoxville, January 2010), p, 58.

Maintenance -continuous protective care of the fabric and setting of heritage; Preservation- maintaining the fabric of heritage in its existing state and retarding deterioration; Restoration returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material; Reconstruction- returning a place to a known earlier state and is distinguished from restoration by the introduction of new material into the fabric; and Adaptation- modifying a place to suit the existing use or proposed use.

Recently, heritage conservation domains received adequate attention from both academia and practitioners. According to Sinamai the practices of heritage conservation and management must align with the principle of community-based cultural heritage conservation which recognizes the communities' well-being and empowers the host community through the harnessing of endogenous knowledge and skills. And, heritage conservation practices shall respect local culture such as vernacular architecture. Certain principles shall be adhered to when cultural heritage conservation is applied. The heritage shall continue to be used according to its earlier purpose, and when this is not feasible, a compatible use should be sought with minimal alteration to the heritage and its context. Conservation techniques shall also focus on repairing rather than replacing. Since heritage relics are authentic evidence of our past, historic fabrics should be kept as much as possible. While repairing and maintaining the heritage, emphasis shall be paid to respect the heritage context, location and significant views shall be maintained.

## CHAPTER THREE

### HERITAGES IN KIMBIBIT DISTRICT

#### 3.1 Major Types of Heritage in the Study Area

Heritage is defined as "the combined creations and product of nature and man, in their entirety that make up the environment in which we live in space and time. Heritage is the full range of our inherited traditions, monuments, objects, and culture. It is a reality, a possession of the community, and a rich inheritance that may be passed on, which invites our recognition and our participation. Most importantly, it is the range of contemporary activities, meanings, and behaviors that we draw from them Heritage is a reality, a possession of the community, and a rich inheritance that may be passed on, which invites our recognition and our participation (Qainhct, 1980). It is our legacy from the past, what we live with today, and what we pass on to future generations.

Heritages are irreplaceable sources of life and inspiration. They are our touchstones and points of reference and identity. There are several heritages and cultural and historical sites in the Kimbibit District. Among these heritage buildings of foreigners, the battle of Segale, the Segale cave, Ontu/enjar cave, Dhaga Dhaba megalithic, Gaara Caatu Forest, Fica'a cave and Irrecha are some of the instances.<sup>80</sup> These heritage sites include sites of historical, natural and cultural significance. But, due to infrastructure and facility problems, it isn't easy to access them and to welcome visitors.

Kimbibit District is one of the Districts of Central Ethiopia with rich cultural, religious and Natural heritages. Following the introduction of Christianity, old churches were built and Christian Cultural influence began to appear in the region. The people of Kimbibit district are largely followers of orthodox Tewahido Christians their cultural life was expressed in Christian principles except in some instances of other traditional and Muslim practices. Kimbibit has many varieties of religious articles in churches and Christian celebrations. Among religious relics are holy arks, holy water, crosses, religious festivals and others. Cave and megalithics are also found in Kimbibit District. The study area is also the home of different churches, caves, battles, and others.

Fixed cultural heritage means cultural heritage attached to the ground with a foundation and which can be moved only by pulling apart and shall include several points like Megalithics, constructions,

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<sup>80</sup> Socio economic profile of Kimbibit District, 2009, p.32.

<sup>81</sup> *Ibid.*

memorial places, tombstones, and fortresses.<sup>81</sup> Monuments have been used in different parts of the world by different economic and social groups. Standing stones megalithic is a result of a dynamic interplay between human, supernatural and material agents; materialized and experienced at various scales and times.<sup>82</sup> Exploring the dynamic relationship between humans and material agents in time and space helps to reconstruct past social lives and history.

Although the Oromia Regional State North Shewa zone contains some megalithic standing stones No scientific research has been conducted to explore their origin, development, the material used to make the stele or the artifacts associated with these standing stones. The Kimbibit standing stones, as products of past human actions and material manifestations in the landscape, have the potential to answer questions related to past social practices, the scale of labor organization in steel construction, and the social relations that created and transformed the stele monuments.

Before the start of this term paper, no scientific paper was conducted on the Kimbibit standing stones. Because of this, the paper has had to initiate basic attempts to document the chronology and sources of standing stones in the Kimbibit District and the paper attempted to identify the major standing and locate some of the actual and potential quarries with the available resources. This work should be seen as the start of the documentation process of standing stone.

In addition to this, the Erected stone Owners in the region left little evidence to reconstruct their socio-economic and political organizations. So far, no habitation sites associated with the steel makers have been discovered in the region and future chances of discovering these sites are limited because the areas surrounding sites are fully occupied by local small land-holding farmers with high population density. Hence, the focus is to provide general estimates of the social energy required to construct a site rather than to determine their political economy. They are not a clear symbol of a particular mode of subsistence, degree of social ranking, or stage of social differentiation. They were constructed and used for a variety of purposes in different social organizations ranging from hunter-gatherers to state-level societies.<sup>83</sup>

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<sup>81</sup> *Fedäral nägärit gäzeṭa democratic republic of Ethiopia*, 6<sup>th</sup> year No.39, Addis Ababa 27<sup>th</sup>, June, 2000. <sup>55</sup> Cultural and Tourism Officer, the movable and immovable cultural heritage registration manual, Addis Ababa, (March 2006), pp. 23-24. *Ibid*

<sup>82</sup> Fisher, K.D. 2014 the Creation and Experience of Monumentality on Protohistoric Cyprus. In *Approaching Monumentality in Archaeology*, edited by J.F. Osborne, pp. 355-84.

<sup>83</sup> Fish,

Table 1: List of Heritages in Kimbibit District

S.No	Name of sites	Name of the site	Heritage type	Dates
1	Megalithic monuments	Daka daba, Moye Abdelo & Moye Maset	Stele	16 <sup>th</sup> C
2	Ontu Cave	Ontu	Cave	16 <sup>th</sup> C
3	<i>Segale cave</i>	Segale and Dinki	Cave	15 <sup>th</sup> C
4	Gara Catu forest	Gara Chatu	Natural	Since ancient time
5	Kerransa forest	Gimbi keransa	Natural	
6	Battle of segale	Segale	Battle Field	20 <sup>th</sup> C
7	Italian Administrative Buildings	Oda kuni	Palace	20 <sup>th</sup> C
8	Meskel festival	Oda kuni	Intangible	
9	Timket festival	Oda kuni	Intangible	
10	Irrecha	Kombolcha Goro	Intangible	
11	Horse Galloping Festival	Kombolcha Goro	Intangible	
12	Ateetee	Kombolcha Goro	Intangible	
13	Qunnii Buqqifannaa	Kombolcha Goro	Intangible	
14	Hand craftman ship.	Aso		

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Paul R., Suzanne K. Fish, Paolo De Blasis, and Maria Dulce Gaspar. 2013 Monumental Shell Mounds as Persistent Places in Southern Coastal Brazil. In *Archaeology and Historical Ecology of Small-Scale Economies*, edited by Victor D. Thompson and James C. Waggoner, pp. 120-140. University Press of Florida, Gainesville.

## 3.2 Megaliths in Kimbibit District

### 3.2.1 Megalithic sites in Ethiopia

Memorials result from dynamic relations between human and material agents. This relational framework acknowledges the vibrant interplay between humans, non-humans, knowledge, and practice. The Cultural view of monumentality in terms of massive size and should not be taken as a prerequisite to defining monumentality, but can be used for analytical purposes.

Monuments as public places are mainly created to facilitate social relations and their construction as a public display is not directly connected to subsistence activities, instead, they are designed to facilitate social action within the context of ritual and ceremonial practices.<sup>84</sup> People materialize and express their worldview, cosmology, and history in the landscape using different media, including megalith monuments. Megaliths refer to large hewn stones, either standing alone or as part of an upright stone structure without mortar.<sup>85</sup> They are clear material manifestations of landscape transformation and are found throughout the world from Portugal to Scandinavia, from Southeast Asia to northern and tropical Africa, and from the Americas to Oceania.<sup>86</sup> Megalithic monuments are material manifestations of surplus labor built for public displays and their production requires organized and collective networks of social relations.<sup>87</sup> The analytical models for interpreting megalith monuments have shifted from the purely ecological and materialist explanations of processual archaeology to those emphasizing the symbolic significance of monuments and their association and context in the landscape and local culture, associated with post-processual and other theoretical perspectives.

Earlier models interpreted megalith burials in terms of their role in social organization as symbols or territorial markers used to legitimize claims to ancestral land and other restricted resources and as a manifestation of political power and authority. More recent models view monuments as manifestations of Neolithic ideology, and vehicles for public gatherings to foster social reproduction.

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<sup>84</sup> Johnson, Matthew H. 2012 Phenomenological Approaches in Landscape Archaeology. *Annual Review of Anthropology* 41:269–84.

<sup>85</sup> Beckhoff, Burkhard, Birgit Kanngießer, Norbert Langhoff, Reiner Wedell, & Helmut Wolff (Eds.)

<sup>86</sup> Joussaume, R. 1974. *LeMegalithisme en Ethiopie: Monument funerares Protohistoriques du Harar*. Paris

<sup>87</sup> Laporte, Luc, Hamady Bocoum, J. P. Cros, A. Delvoe, R. Bernard, M. Diallo, M. Diop et al. 2012 Megalithic Monumentality in Africa: from Graves to Stone Circles at Wanar, Senegal. *Antiquity* 86:409–427.

Others see monuments within the wider landscape approach and argue that monuments and landscapes are inseparable. Once created, the stele landscape has become an integral part of social reproduction and has the potential to shape and structure human actions and social practices, and relationships. Landscape is not only shaped by human agents but also plays an active role in shaping and structuring human experiences. Monumental places can be charged with earnings and memories when people interact with the material and non-material agents in the context of daily practices and seasonal/ annual ritual performances.<sup>88</sup> “The meaningful spaces of landscapes are constructed through the temporalities of historical acts, forming both the medium for and outcome of, movement and memory. Past actions, events, myths and stories 'color' landscapes. This relational framework allows examining the different social practices that created and transformed the standing stones.

### **Megalithic Tradition in Northern Ethiopia**

In an expansive field on Aksum's northern edge stand the ancient city's most renowned surviving monuments, a group of memorial obelisks, or stelae, erected between the third and fourth centuries A.D. Although other Aksumite stelae fields such as the Gudit field are known, none possess the great variety of form and scale present here, ranging from relatively rough-hewn stone blocks of three feet in length to a now fallen tour de force intended to tower 97 feet high. The stelae were carved mainly from solid blocks of nepheline syenite, a weather-resistant rock similar in appearance to granite, and are believed to have come from the quarries of Wuchate Golo several miles to the west of Aksum. After being cut from the rock walls there, they would have been dragged by organized manpower to the site of their installation, where finer carving awaited a few of the stelae.

Out of the 320 monuments documented in study conducted by Nyame Akuma and Alebachew Belay in 2020, over 200 of them are found in Menz. Apart from tumulus, which is the dominant type, there are also stelae and enclosures, which imply the typological multiplicity as well. In addition, there are tumuli from simple stone piles to well-built and enormous ones in the core zone.<sup>89</sup>

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<sup>88</sup> Fisher, K.D. 2014 the Creation and Experience of Monumentality on Protohistoric Cyprus. In *Approaching Monumentality in Archaeology*, edited by J.F. Osborne, pp. 355-84.

<sup>89</sup> Alebachew Belay. 2020. 'The Shay culture' Revisited overview of Recent Archeological field works in central high lands of Ethiopia. Unversite Toulouse, Jean Jaures Laboratoire, France. Debreberhan Unversity, Ethiopia.

Stelae were reported to the north of Addis Ababa, at a district called Efrata and Gidim of Amhara Regional State, some 17 km west of the town Ataye. The local people name the stelae as ‘Mushura Dingay’ (bride stone). 40 stelae were identified in this area. Some of them were standing, and the remaining were lying on the ground. The lying stelae were probably displaced from their original place. This site comprises both phallic and anthropomorphic stelae. The engraving of the stelae resembles Tiya and Tutofela. Nothing is known about the purpose of these stelae because no detailed research has been done yet. The largest stelae is 1.75 meters with a circumference of 1.3 meters, and the smallest stela is 0.76 meters.

The megalithic tradition exists in the northern part of Ethiopia. Some stone circles are identified in the Ataye area. However, there is scarce information about the megalithic culture in the northern part of Ethiopia. Fattovich mentioned that Aksum stelae is part of the development of regional megalithic culture. He believes that they are memorial monuments. Anfray did an inventory of already known and new sites in the region and from these sites, they were able to list only 13 sites. Research works on megalithism emerged in the 1970s but relatively more research was started in Ethiopia and Djibouti in the 1980s.

### **Megalithic Tradition in Southern Ethiopia**

The Ethiopian megalithic tradition has been studied since the early years of the 20<sup>th</sup> century. Yet, attempts to relate it to traditions in other regions have ended with no appreciable gains. Literature on the megalithic tradition of Ethiopia also shows a wider distribution of the tradition. However, the task of systematic surveys and studies seems to have been carried out relatively less than the problem demands. Owing to its long tradition of erecting monuments, Ethiopia is regarded as a land of megalithic culture.

Megalithic stele traditions in the region include Hadiya<sup>90</sup>, Konso, Gewada and Arsi Oromo. Among contemporary stele-using groups, stelae are erected to commemorate the dead and to celebrate victories in battle, successful hunts, and the transfer of generational power. The active stele traditions in south Ethiopia are situated to the east and west sides of the Ethiopian Rift Valley lakes, stretching from Gurage in the north to Konso in the south. Further to the east, sections of

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<sup>90</sup> Addisalem Melesse. 2009. An Ethnoarchaeological Study of Megalithic Tradition among the Hadiya in Southern Ethiopia. Department of History, Archaeology Unit, M.A Thesis, Addis Ababa University. <sup>19</sup>  
Asmarom Legesse 1973 Gada: Three Approaches to the Study of African Society. Free Press, New York.

contemporary Arsi and Bale Oromo use stone slabs stele and other forms of monuments to mark burial places.

Contemporary Oromo gravestones show more similarity in terms of shape and function with Tiya stele monuments than those of the Sidama and Gedeo standing stones. Apart from Gurage and Wolayta, the regional stele tradition is associated with Cushitic language speakers Oromo Arsi, Bale, and Borena, Konso, Gedeo, Sidama, and Hadiya. Among these, the Borena, Konso, Gedeo, and Sidama are known for their traditional gada administrative system.<sup>19</sup> while the Arsi Oromo living megalithic tradition is practiced by both Christian and Muslim communities, Hadiya stele builders are mainly Muslims. Hadiya is also one of the few areas in South Ethiopia, probably the only one, where people are still making phalli-shaped stele. Additionally, the Hadiya erect anthropomorphic and figurative stele. Megalithic traditions in the region erect stone monuments in memory of the deceased. One exception from this is the Konso, who placed stele to commemorate both the dead and the Living.<sup>91</sup>

### 3.2.2 Megalithic Site in Kimbibit District

Most cultures in the region only use stone to build stele monuments, and erecting stones is an active tradition to commemorate significant events and to honor exceptional members of the community. In some parts of this region, stone monuments are also erected to honor the town founders. The following sections discuss the role and significance of monuments in Kimbibit District.

Table 2: List of Megaliths

<b>Name Sites</b>	<b>Height</b>	<b>Breadth</b>	<b>Remark</b>
Dhaga dhaba Stele No.1	2.35m	72cm	
Dhaga dhaba Stele No.2	2.25cm	91cm	
Maset Baruga	1.19cm	53cm	
Moye Abdelo	3.15cm	83cm	

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<sup>91</sup> Hallpike, Christopher 1972 the Konso of Ethiopia: A Study of the Values of a Cushitic People. Clarendon Press, Oxford. The Konso of Ethiopia: A Study of the Values of an East Cushitic People. Second Edition. Bloomington, Indiana

This study on the megalithic sites in Kimbibit District was conducted on four sites located in three Kebeles. Today, it is part of what is known as the Oromia Regional State Northern Shewa Zone. My observation has resulted in the discovery of a Standing stone at four sites. The name of kebele and primary school also came from the name of this standing stone. The name *dhaga daba* means in *Afan Oromo*; *Dhaga* means stone, *Daba* means erected. The kebele known as Dhaga Daba kebele and the school is known as Dhaga Daba primary school.<sup>22</sup>

The presence of megalithic structures in these areas can, generally, be considered as one of the constituents indicating permanent settlement. Especially, the location of the sites in areas with water supply, farmland and a defensive position suggests that settlement was not a haphazard business and that these factors were important in selecting a site for habitation. The study has also attested to the presence of four standing stones at four sites in Kimbibit in Dhaga Daba Kebele, Moye Abdelo and Maset Baruga.

### **Dhaga Daba Stele 1**

The Daga Daba Stele 1 is found in the south North Shewa zone, within the Kimbibit district in Daga Daba Kebele. This stele is located 15 km to the northwest of the town of Sheno in Daga Daba administrative. These rectangular-shaped rocks are said by local people of the area to be rock remains to which the horse of the Great Imam Ahmad Ibn Ibrahim Alghazi (Grany Mohammed) is tied but to find the truth of these megalithic sites further excavation and investigation should be made. The dhaga dhaba stela 1 has 2.35 meters tall and it found in *Kimbibit District Dhaga Dhaabaa Kebele* in *dhaga dhaabaa* Primary School. It has a rectangular shape recently decorated with the Ethiopian flag. Some local people use this erected stone for religious purposes.



Figure 1: Dhaga Dhaba Stele 1 <sup>92</sup>

### **Dhaga dhaba Stele 2**

The Dhaga Dhaba Stele 2 is found in the North Shewa zone, within the Kimbibit district in Daga Daba Kebele. This stele is located 11 km to the northwest of the town of Sheno In Daga Daba administrative. This standing stone which is found in Dhaga Dhaba Kebele is 2.65 meters tall and it is also rectangular it was erected on the roadside local people use this stone for religious purposes until today and they practice different ceremonies on different occasions near standing stones.

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<sup>92</sup> All Pictures in this thesis were taken by the researcher Kebede Aboma, unless otherwise indicated.



Figure 2: Dhaga daba Stele 2

### **Moye Abdelo Stele**

The Dhaga Daba Stele 1 is found in the North Shewa zone, within Kimbibit district in Dhaga Daba Kebele in the Moye Abdelo area this stele is located 21 km to the North West of the town of Sheno in Dhaga Daba administrative. These rectangular-shaped rock remains are said by local people of the area to be rock remains to which the horse of the Great Imam Ahmad Ibn Ibrahim Alghazi (Grany Mohammed) is tied but to find the truth of these megalithic sites further excavation and investigation should be made. The Moye Abdalo stelae 1 is 3.15 meters tall and it is found in Kimbibit District daga dhaba kebele around Moye Abdelo primary school. It has a rectangular

shape.



Figure 3: Moye Abdelo stele

### **Maset Baruga stele**

The Moye Maset Stele is found in the Maset Kebele of Kimbibit district. This stele is located 28 km to the Northwest of the town of Sheno. In Maset administrative. These rectangular-shaped monoliths are said by local people of the area to be rock remains to which the horse of the Great Imam Ahmad Ibn Ibrahim Alghazi (Grany Mohammed) is tied.



Figure 4: Maset Baruga Stele

### **Ongoing Rituals around the Megalithic Sites**

Standing stones found in the Kimbibit district are erected for memorial purposes but the local people used them as an Adbar. Informants have noted that the ritual ceremonies and performances continued until the present day.<sup>93</sup> The sacred status of the site and associated ritual practices are also reported by informants who saw and participated in the ceremony. The informants saw that

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<sup>93</sup> Informant Damto Nagasa age 38

the site was venerated by the locals who conducted some ritual ceremonies and made offerings to Waqa.<sup>94</sup>

Interestingly, the inhabitants of the area at the time believed that the stelae were not made by their ancestors, but they conducted an annual sacrificial ceremony on the site they thought that the monuments were set up by spirits and were places of cult. During the ritual celebrations in October and March, different groups of the society take part in the preparations, for the celebration of the main day. However, the main participants are women. Among others, the main actors at this stage are elderly Women who prepare different traditional drinks such as Farso (local beer), Araquee (local beverage alcohol), and so forth. These kinds of preparations are almost common during ritual celebrations where women go to the standing stones where the celebration takes place having different gifts like Butter and Incense (sandals). They put Butter in any opening in the stone and smoke the incense (sandal).<sup>95</sup>

### **The Builders of Megaliths in Kimbibit District**

Although it is difficult to make confident inferences about the megalithic builders in this district, it seems appropriate to look into the difficulty related to it. In this regard, the available historical and linguistic evidence appears to be insufficient to arrive at a satisfactory conclusion. Historical evidence suggests that the Oromo have inhabited this area since the sixteenth century preceding the period which historical accounts regard as a period of the establishment of military settlements in Shewa. The Lack of historical and linguistic evidence does not preclude the possibility, they are insufficient to state confidently that the Kimbibit people are the possible candidates for the tradition under discussion. Hence, archaeologists, anthropologists, historians and linguists should work together to come up with a research project that would shed light on the mystery behind the megalith builders.

In discussing the megalith builders, it is much more difficult to reach conclusions as the available historical and linguistic evidence is inadequate to lead to a reliable explanation. Even though the scanty evidence seems to suggest, they are inadequate to state confidently that the Kimbibit District was responsible for the tradition in this part of Ethiopia. However, a note should be taken here that there is a need to follow a multidisciplinary approach involving archaeologists, anthropologists,

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<sup>94</sup> *Informant Ibid*

<sup>95</sup> *Informant Girma Ababa age 72*

historians and linguists to reconstruct the history of erected stones in the Kimbibit district and to know their archeological significance.

### **Kawo Korma Tumulus**

A tumulus is a mound of earth and stones raised over a grave or graves. Tumuli are also known as barrows, burial mounds, or kurgans, and may be found throughout much of the world. A cairn, which is a mound of stones built for various purposes, may also originally have been a tumulus. Tumuli are often categorized according to their external apparent shape. In this respect, a long barrow is a long tumulus, usually constructed on top of several burials, such as passage graves. A round barrow is a round tumulus, also commonly constructed on top of burials. The internal structure and architecture of both long and round barrows have a broad range; the categorization only refers to the external apparent shape. The method of inhumation may involve a dolmen, a cist, a mortuary enclosure, a mortuary house, or a chamber tomb. Kawo korma Tumulus is found in Oromia regional state North Shewa zone Kimbibit district at a distance of about 121 km from Addis Ababa, 220 km from Fitcha, or at a distance of about 21 km from Sheno town. In Tuku kora Kebele. This tumulus is used by local people as a ritual place they celebrate this place twice a year October and May by making coffee and other activities.<sup>96</sup>

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<sup>96</sup> *Informant Damto Negasa age 34*



Figure 5: Kawo Korma Tumulus

### 3.3 Caves

#### 3.3.1. Ontu Cave and Ontu Medhanealem Churches

There are three basic types of rock churches in Ethiopia. These are cave churches, semi-rock-hewn caves and rock-hewn monolithic churches. A built-up cave church is an ordinary structure inside a natural cave. Semi Rock hewn cave churches are cut inwards from a more or less vertical cliff face sometimes using and widening an existing natural cave. Built churches under protective roofs of rock or partly built up in caves. Grotto churches, excavated churches, semi-monolithic and monolithic churches in concept, the series seems to suggest an advance, a progression from the

primitive conditions of cave dwellers to a golden age of rock church construction. Ethiopia's churches in rock are unique but, they are by large unknown.<sup>97</sup> Geographically, the rock-hewn churches of Ethiopia are more concentrated in the northern part; this might be associated with the introduction and spread of Christianity from this region and the landscape setting of the country.<sup>98</sup>

As Finneran (2007) illustrates the biblical reference has influenced the building of many churches in the inaccessible areas of northern Ethiopia. "...*He took Peter and John and James and went up to the mountain to pray...*" Even if there is no clear information about the origin of the cave church in Ethiopia, the expansion of monasticism probably developed in Ethiopia. The most important landmark in the propagation of both monasticism and Christianity was the advent of the nine saints in the 5<sup>th</sup> C A.D. The central figure in the group was *Abba Mikael Aregawi*, the founder of the famous monastery of Däbrä Dämo, in the Aksumite period (1-640AD). In the context of Ethiopian Orthodox Tewahdo Church Gäddäm must be calm and far from the city. It is also the place where monks, nuns and hermits isolate themselves from worldly life.<sup>99</sup> Due to a lack of established chronology, the age of many built cave churches is unknown in Ethiopia. The document investigation and archaeological studies are not deeply carried out. Therefore dating of the built cave church is highly dependent on oral tradition that conflicts with one another. For example, the local memory describes the Ontu church was built in a cave before the 16<sup>th</sup> century.

As Philipson (2009) stated many Ethiopian churches share the same dedication to avoid confusion the name of the settlement or some other local attribute is generally added either before or after the dedication;-thus Ontu Medanalem refers to the church of Savior of World at Ontu village.<sup>100</sup> Before the advent of Christianity in this area traditional religion was worshiped. Inside this church, there is a special place for priests. The place of the Ark of Covenant is in front of the church, except for the priests and deacons no one can enter. Ontu cave church has 4 windows and 2 doors.<sup>101</sup>

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<sup>97</sup> Grester, *churches in rock, early Christian art in Ethiopia*, (London; Phaidon press Ltd, 1970), p.14.

<sup>98</sup> Sergäw Hablä sällasê, *ancient and medieval Ethiopian history to 1972*, (Addis Ababa: 1972), p.112. <sup>19</sup> Luke 9:29. Old Testament version.

<sup>99</sup> *Informant*: Gurmesa Nagasa, age.38.

<sup>100</sup> D. Philipson, '' *ancient churches of Ethiopia 4<sup>th</sup> century- 14<sup>th</sup> centuries*'' , (printed in China, 2009), p.xii.

<sup>101</sup> Holy trinity in Christianity the union of father, son and Holy Spirit as one God.

The church is dedicated to Jesus Christ on the date 27 of each month and annual celebrations respectively.<sup>102</sup>

According to Wendy Laura Belcher the Ethiopian Orthodox Tāwähədo Church ranks the state of the church into Gätär, Däbər and Gädäm<sup>103</sup>. Gätär is literary means rural. The gätär church is rural at a community level. It rends the basic weekly services. It is also supported by the small local community. The servants of the church, Priests and deacons, are to meet only the most immediate religious needs of the parish. In these churches, the liturgy services are mostly once a week, and the major feasts.<sup>104</sup> The chief of the church is entitled qesä-Gäbäz.<sup>105</sup> Däbər is larger than the gätär from its extended agglomeration and better resources. The liturgical service can be held almost every day. A large däbər can have several small or poorer churches under its supervision. It could lend liturgical vessels, and books and even delegate its priests and deacons called qafafä-betäkərsətian to the holy mass. The head of the däbər church has the title of *Aläqa*. An *Aläqa* can also be installed over several däbər and at present he often has responsibilities of the head of the parish. The third institution of the Ethiopian church is Gädäm, which is equivalent to a monastery and led by afä- mämər, abä- ə-mənet and mägabi.

At the time of the annual celebration, approximately 400 people come from different areas. This time both the church and the societies are beneficiaries: - the society supplies different services which are shopping for different commodities, pensions, food and beverage, and clothes (which are t-shirts with biblical coats, cotton clothes). And the church collects money from the laity. The Jewish influence in the country, it may be noted that Ethiopians observe the Sabbath on Saturday, practice male circumcision, and shun numerous items of food as unclear all of which are customs of Judaic origin.<sup>106</sup> Here in Ontu Medalem church, they celebrate the Sabbath on both Saturday and Sunday.<sup>107</sup>

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<sup>102</sup> *Informant*: priest Getachew Tsige, age.70.

<sup>103</sup> Wendy Laura Belcher, *Introduction to the text*, (Princeton University press, 2012). p.15.

<sup>104</sup> *Ibid*.

<sup>105</sup> A priest who is a head of the priest and has a power for the church store house. *Aläqa* literally mean boss.

<sup>106</sup> Aziz S.Atiya, *The history of eastern Christianity*, (Indian 1968), p. 157.

<sup>107</sup> *Informant*: Ato Waldaxir Kasaye, age.38.

Architecturally Ethiopian churches may be divided very broadly between those of basically in circular in plane and those of rectangular form. Rectangular form first, was generally in northern areas not extended central and southern until 19<sup>th</sup> and 20<sup>th</sup> C. Round churches have been ubiquitous in the center and south for several hundred years. Even though round churches have been in the central and south galore with scattered examples there have been in the north but they were rebuilt in rectangular form.<sup>108</sup> There are three basic variations between circular and rectangular churches. Rectangular churches are aligned from west to east, its main body being divided by rows of pillars on that axis to form a central nave with one or occasionally more aisles being sometimes occupied by lofts reached using a stair in the west corner of the church and linked over the westernmost bay of the nave. These lofts are generally low and cramped, now often being used for storage. The easternmost section of the nave comprises a sanctuary, often domed and sometimes apsidal. The eastern ends of the aisles are treated separately as lateral sanctuaries or esophoria. Central and lateral sanctuaries together form the Mäqədäs, separated from the nave and aisles by curtains, doors, or cross walls and often by a rise in floor level.

Generally, arrangements in basilica churches are less clear. In some cases, the room separated from the nave and aisles, extends across the full width of the church. The western bays of nave and aisles are sometimes, but by no means invariably, separated by cross walls or differentiated by a low ceiling. Both types of churches have a building plan of three spaces: - Mäqədäs, or sanctuary, qədəsət or presbyterium and Qəne Mähələt. Mäqədäs is the innermost of the church, stands on an elevated plane, is accessed through the triumphal arch, and may have a rounded apse or a flat eastern wall with a central window, the alter stands below the window and side rooms are found to the north or south.<sup>109</sup> Qədəsət which lies between the sanctuary and the nave, west of the triumphal arch, access used to be closed off by a chancel barrier and a cupola may adorn its ceiling. Qəne Mähələt is the place where hymns are sung and the nave and aisles in a basilica church.

### **3.3.2 Ontu Cave Church**

The Ontu cave church is 4 km away from the Kebele in the Eastern direction, and 18 km away from the district town of Sheno in the North Eastern direction. From Sheno town to the church it

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<sup>108</sup> D. Philipson, '' *ancient churches of Ethiopia 4<sup>th</sup> century- 14<sup>th</sup> centuries*'', (printed in China, 2009). P.25. *Ibid*, p. 26.

<sup>109</sup> Emmanuel Fritsch, the *churches of Ethiopia and the categories of churches of Lalibäla*, p.71. <sup>41</sup>*Ibid*.

takes 20 minutes by car due to its asphalt road there is enough transportation service. After that when we reached the church, the church was surrounded by villages and mountains and the church itself was also on top of the Mountain. The physical landscape of the church is characterized by rugged topography. The Church of Injar cave has estimated an age of more than 600 years according to oral tradition.<sup>110</sup> The church is built in the natural caves. The Ontu/Injar and surrounding settlers are practicing mixed agriculture, both animal shepherding and farming. The agricultural practice mainly depends on the irrigation and rainy season. Ontu cave church is a built church in a cave. Both tangible and intangible heritages are presented in this church. Some of these are the monuments, crosses, and Shelf's. These objects are identified as the local heritages.<sup>111</sup>

### **Immovable Heritages in Ontu cave church**

Immovable cultural heritage means cultural heritage attached to the ground with a foundation and that can be moved only by pulling apart and shall include several points like caves, constructions, memorial places, tombstones and fortresses.<sup>112</sup> There are two caves in the Ontu Cave church: Ontu Cave 1 and Ontu Cave 2

#### **Ontu Cave 1**

The Ontu Cave 1 in the church of Ontu is found on the eastern side of the newly constructed church and found at 150m of the newly constructed Church. This Cave has six rooms. It is a natural cave but partitioned and modified by men According to the Cultural and Tourism office historical places are categorized into six rooms, these are; book store, men's bedroom, women's bedroom worshipping places, guest's destination room, saints pictures room, and priests room.

This cave is 5 meters in height, 9m in width, 5m in length, and 45 meters square in area, and it has a circular shape the entrance of the cave is built traditionally with Stone and local materials this door is not naturally built to close the cave to keep the cave. This door has a 1.20 cm width and 2m length.

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<sup>110</sup> Informant Gurmessa Negasa

<sup>111</sup> Ibid

<sup>112</sup> *Fedäral nägärit gäzeṭa democratic republic of Ethiopia*, 6<sup>th</sup> year No.39, Addis Ababa 27<sup>th</sup>, June, 2000. <sup>55</sup> Cultural and Tourism Officer, the movable and immovable cultural heritage registration manual, Addis Ababa, (March 2006).pp. 23-24.



Figure 6: The entrance of Ontu Cave 1

This cave has six rooms in the inner part of the cave these are a book store, Men and women's bedrooms, worshiping places, pictures and a Guest room.

The Ontu Cave 1 Chamber 1 which was found in Injar cave was located inner part of the cave it was situated on the left-hand hand when we entered the cave. It had three shelves on which guests put their Bibles and clothes on it. According to informants various guests came to the cave for religious purposes from different areas such as Addis Ababa, Wollo, Debre Berhan and another area.<sup>113</sup> This guest Chamber has a 3m length and 3m width and it has a 9 m<sup>2</sup> area which is also conformable for guest's destinations.



Figure 7: the Ontu Cave 1 chamber 1

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<sup>113</sup> *Informant Tadu Wadaju*

The Ontu Cave 1 chamber 2 was found in Injar cave and was located inner part of the cave it was situated on the left-hand-hand when we entered the cave. It had four shelves on which priests put their Bibles and clothes. Various priests serve Christian people by preaching Christianity for a long period. This room has a cross which curved by stone on the top of the door. This priest's room has a 3m length and 4m width and it has 12 m<sup>2</sup> area.



Figure 8: Ontu Cave 1 chamber 2

The Ontu Cave 1 chamber 3 which was found in Injar cave was located inner part of the cave it was situated on the left hand when we entered the cave it had five shelves on which the priest put Bibles. Various books were stored in the cave for religious purposes. This Cave 1 chamber 3 room has 2m length 3m width and it has 6 m<sup>2</sup> area it is also conformable for a book store.



Figure 9: The Ontu Cave 1 chamber 3

In the Injar cave church there is the inner part of Ontu Cave 1 Chamber 4 in this inner part of the cave there is Jesus Christ's picture, the Virgin Mar, and Other saints' pictures. The Ontu Cave 1 Chamber 5 was found in Ontu Cave church it had a 3m width 2m length 3x4 and it had 12 areas. The women read the bible in this room and they also use it as a bedroom.



Figure 10: Ontu Cave 1 chamber 5

## **Ontu Cave 2**

The Ontu Cave 2 is a Man-made cave is done by priests who preached and served the church for a long period. This cave is far 50 m from the First Ontu cave it is an amazing man-made cave. The second cave is the main gate of the church. 5.65-meter height, 31.5-meter width, 22.5 meter length, 70.65 meter<sup>2</sup> areas and it has a rectangular shape.



Figure 11: The entrance of Ontu Cave 2

The inner part of Ontu Cave 2 is classified into three rooms which serve as the destination of different guests. The inner part of the Second Ontu cave has three rooms



Figure 12: Inner part of Ontu Cave 2

### **The Ontu Medhanelem Church**

The church is situated about 14 km from Sheno town to the North West direction and, East of Sembo Istifanos church. It has been covered by a recently erected building. The church with the rectangular ground and cultural ceiling is made up of a block of stone intervened by fine wood. Moreover, a disc and crescent symbols are depicted on the roof of the church. It is the first Ethiopian Orthodox church built in Kimbibit District Ontu Medhanelem church was built in 1818. According to local informants, the cave served as a church for religious propagation until the church was reconstructed. Monks lived in the cave read the bible for a long period were died in the cave and their skulls were found in the cave Ontu/ Injar Newly built church was Constructed in 1818 It is a small circular church, which has 4 windows and 2 doors. The church is constructed from stone.



Figure 13: The newly constructed Ontu Medhanelem church.

### **Holly Water**

According to informants Holy water is a deeply rooted tenet in the Ethiopian Orthodox Tewahedo Church, believed to be able to exorcise demons and cure sickness. The holy water can be poured onto people or consumed by drinking. Various monasteries are renowned for their holy water, and many Ethiopian Christians make pilgrimages to acquire the holy water. In addition, holy water is important at the Timkat (Epiphany) celebration, where priests set up holy water and bless it to baptize Christians for "purifying souls from sins."<sup>114</sup>

The Ethiopian Orthodox Tewahedo Church considers holy water to be able to heal people from demons and illnesses. The water is also consumed to remove "harmful things inside the stomach". Holy water is often used in public holidays such as Timkat (Epiphany), in which Christians gather around a small water pool set by priests during Ketera (the eve of Timkat. After priests and deacons pray over and bless the holy water, the water is sprayed onto the people "for

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<sup>114</sup> *Informant Yeshitila Hailu*

the purity of their souls from the sins committed". These events also took place at Ontu Medanalem Church. The Ontu Medhanealem church has amazing holy water this holy water is 150 m far from the cave this holy water also has its cave.

This holy water is considered by the local people, it has a divine in healing the sick, according informant many people who have sickness including the blind use this holy water and are cured of their illness. This holy water is also found in the cave.<sup>115</sup>



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<sup>115</sup> Ibid



Figure 14 : Holly water at Ontu Cave church.

### **Cross marks of Ontu Medanalem Cave Church**

As the most important symbol of the Christian religion, the Cross has been the subject of countless depictions through the centuries. Ethiopia stands out among other Christian lands for the incomparable prominence of the cross in the life of its people and the intricacy of the patterns used to decorate Cross shaped objects of all kinds crosses and sizes are extensively used both in religious and magic rituals as well as in the daily social interaction and personal experience of people in a

variety of contexts. Here in this church, there are different shapes and types of Crosses, which show the past societies' way of life. According to tradition, these crosses are their character and each has a different size and shape.<sup>116</sup>In Ethiopian Orthodox Tawahedo Church, there are three types of Crosses<sup>117</sup>; - necklet, hand and processional Cross.

Necklet Crosses are worn by the followers of the faithful on their necks, which are gold, silver and bronze while hand Crosses are handed by the priest and used to bless the followers of the faithful. The processional Cross is used at the time of holy mass. Crosses in the church of Injar Cave church are carved from stone. This is made up of stone. It has a 44 cm length and 34 cm width.



Figure 15: Cross Marks in Ontu Cave 2.

According to Tariku Gizaw and other church, clergies says that the cross is one of the most important heritages of the Ethiopian Orthodox churches that symbolizes redemption through the

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<sup>116</sup> Informant; Priest Waldaxir Kasaye age, 65.

<sup>117</sup> Informant: Priest Waldaxir Kasaye age, 65, Priest Deribe Asseffa, age 69.

calcification and Jesus Christ. The Ontu cave church has a cross of this type in its compound that is curved from stone. As per local tradition, the design of the crosses was copied from the Zagwe artisans which implies the religious and cultural ties of one area with the others. This cross Marks were curved from stone found around the Ontu Cave 2.



Figure 16: Cross Marks in Ontu Cave 2

### **Human Remains**

In the Ontu Cave church, there are two holes. These holes are 3m deep there are several human remains in this hole

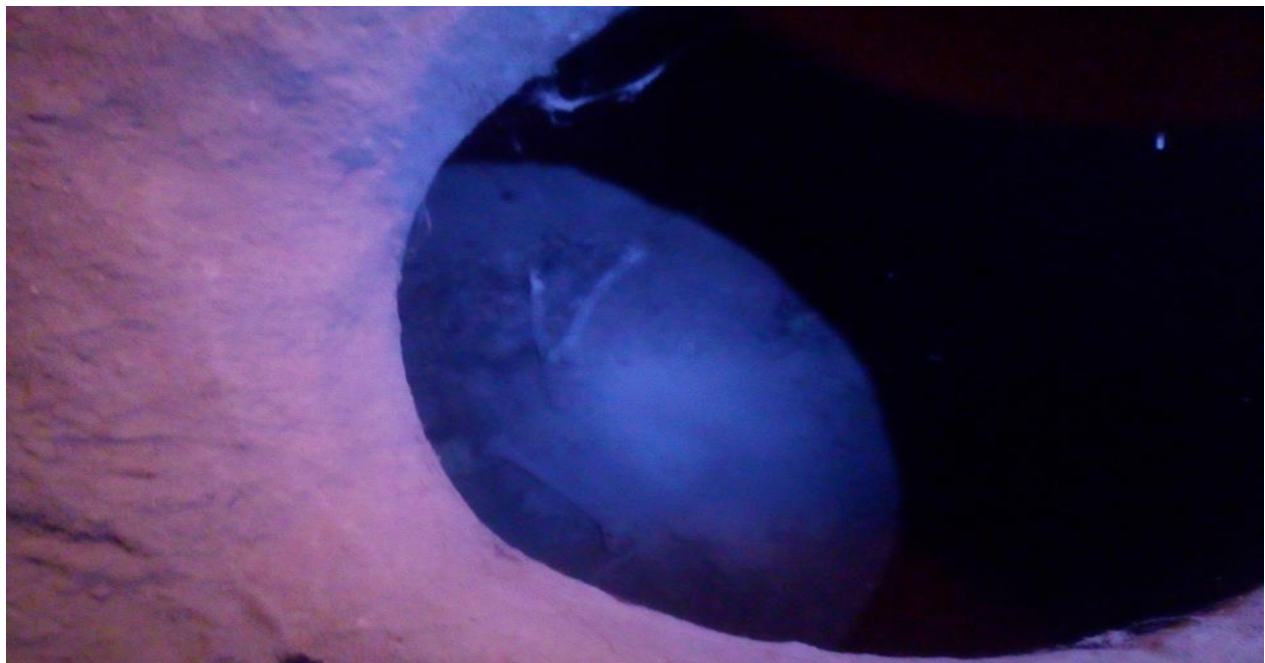


Figure 17: Remain of Humans in the church of Ontu Cave Church

### 3.3.3 Segale cave

Segele cave is found in Oromia regional state North Shewa zone Kimbibit district at a distance of about 126 km from Addis Ababa, 225km from the Fitcha, or a distance of about 26 km from Sheno town in Segale Kebele. This Cave is located 27 km to the northwest of the town of Sheno in Segale Na Dinki administrative. This cave has one wide entrance, and one wide room with a height of 2-3 meters accommodating more than 200 people at a time. It is a unique creation of different structures.



Figure 18: Segale Cave

### 3.4 Battle of Segale

The battle of Segale is found in Oromia regional state North Shewa zone Kimbibit district at a distance of about 126 km from Addis Ababa, 225km from Fitcha town, or the distance of about 26 km from Sheno town. In Segale Kebele. The Battle of Segale was a civil conflict in Ethiopia between the supporters of Empress Regent Zewditu and Lij Iyasu on 27 October 1916 and resulted

in victory for Zewditu. Paul B. Henze states that "Segale was Ethiopia's greatest battle since Adwa".<sup>118</sup>

The nobility of Ethiopia had grown uneasy with the rule of Lij Iyasu. At last, when Iyasu failed to observe the important religious holiday of Meskel in the capital Addis Ababa, instead he remaining in the predominantly Muslim city of Harar, they decided to strike. Several nobles met 17 days later on 27 September, and convinced Abuna Mattewos to excommunicate Iyasu on the accusation that he converted to Islam, then announced on the steps of the Palace that Iyasu had been deposed in favor of Zewditu.

The plotters had sent orders to Harar that Iyasu would be arrested, which went astray. Sources dispute exactly what Lij Iyasu did next. Bahru Zewde states that Iyasu started to march on Addis Ababa, but his advance was blocked at Mieso by 15,000 soldiers and he fled into the Afar desert.<sup>119</sup> Historian Harold G. Marcus, drawing on the reports filed by the European diplomats, states that instead Lij Iyasu had sent one force towards the capital under Dejazmach Gebre, and another, raised from loyal Afars and Somalis, to secure Dire Dawa; the Dejazmach went over to the opposing army and the Afars and Somalis deserted before reaching the city, and Iyasu fled with his bodyguard to Jijiga.<sup>120</sup> Aleqa Gebre Igziabiher Elyas's narrative supports Marcus in that Iyasu fled to the desert where his Afar supporters helped him. In either case, Harar failed him as a base of support and he took refuge in the desert.

His father and most important supporter, Negus Mikael of Wollo, was slow to march south upon the capital and restore Iyasu to the throne, not moving until the middle of October. Yet, when he did, the Negus crushed the troops sent against him. On 18 October, Negus Mikael's troops defeated an advance force of 11,000 men in Menz and killed their leader, Ras Lul Seged.<sup>121</sup> Under the command of the regent Ras Tafari and Fitawrari Habte Giyorgis, a force estimated to number between 25,000 and 35,000 marched north to do battle and the two armies came to face each other at Segale on the 22<sup>nd</sup>.

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<sup>118</sup> *Gebre-Igzabiher Elyas, Chronicle, p. 371*

<sup>119</sup> *Ibid*

<sup>120</sup> *Ibid*

<sup>121</sup> Marcus, Haile Sellassie, pp. 25

Afterward, the then Ras Tafari stated that because "bloodshed among Ethiopians themselves is extremely saddening, I arranged that monks from the monasteries of Debre Libanos and Zequala come with their crosses to request Negus Mikael to go back to Wollo without making war." Negus Mikael is said to have simply arrested these emissaries, ignoring their message.

Negus Mikael opened the battle early in the morning, but his artillery was put out of commission by his opponent and his machine gunners ran out of ammunition Bahru Zewde succinctly comments: "The Wallo forces were defeated. Negus Mikael was captured. The coup [of 27 September] was now sanctioned by blood."

Negus Mikael defended himself in his corral until his defeat was undeniable when he surrendered. Amnesty was offered to the soldiers from the losing side, provided that they swear loyalty to the new Empress.<sup>122</sup> However, two of Negus Mikael's chief lieutenants escaped the battle unvanquished: Ras Yimer, who managed to rally some of the defeated army and lead them to Dessie; and Fitawrari Sirah Bizu, who discarded his weapons and battle dress and slipped from the battlefield in the garb of a sick priest with a single servant, and met up with Ras Yimer in Dessie. Dejazmach Gebre Igziabiher who had been a lukewarm supporter of Negus Mikael sat out the battle, but when the Negus surrendered and he attempted to flee back to Welo, the peasants of Aliyu Amba ambushed and killed him.<sup>123</sup>

As for the deposed Lij Iyasu, he had just reached Ankober by the time the battle ended; he led his small army of 6,000 into the desert back to Dessie, arriving there on 8 November and joining with Ras Yimer and Fitawrari Sirah Bizu. When the Imperial army reached that town on 10 December, he fled further north to the old stronghold of Amba Mariam, further away from the center of power.

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<sup>122</sup> *Ibid*

<sup>123</sup> *Ibid*



Figure 19: Battle of Segale

### 3.5 The Italian Administrative Buildings in Sheno

The Italian forces who got victory at the battle of Maychew in March 1936 forced Emperor Haile Selassie to retreat to Addis Ababa. Then, Haile Selassie would decide to discuss the Italian encroachment with different ministers and higher nobilities.<sup>124</sup> The meeting was held at the main palace Ghebbi (compound) of Addis Ababa with Ras Kasa Hailu, Ras Getachew, Bilatten Geta Hiruy Woldelelase, the former foreign minister of Ethiopia, Bertu Welde Gebrel, the former minister of war, Dejjach Yegazu, Kentiba (mayor) of Addis Ababa, and Belatta Takele Welde Hawariyat.<sup>125</sup> Among the historical buildings that are still extant in Sheno town today, there is the Italian administration building, which is remarkable in terms of its design, architectural elements and preservation. The building was built in 1937. The building was built for the administration office of the Italians after their control of Sheno town.<sup>126</sup>

The building was constructed by an Italian designer.<sup>127</sup> The building had a square structure and it was roofed by corrugated iron sheets. Based on my observation the building is attractive and

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<sup>124</sup> George W. Baer, *Test Case. Italy, Ethiopia and League of Nations* (Stanford CA: Hoover Inst Press, 1976), p.

<sup>125</sup> Angelo Del Boca, “Gli Italiani in Africa Orientale (Italians in East Africa)” *La conquista dell’impero (the conquest of the empire)* Vol. 2. 2, (Biblioteca Universale Laterza, 1986), p. 691.

<sup>126</sup> Efrem Amhare, p.14.

<sup>127</sup> *Informant: Ato Dereje Gebre.*

outstanding.<sup>128</sup> The building was built from stone, mud and wood and later it was finished with cement to enhance its beauty. According to my informants and my observation most of the materials used for the building originated from Sheno and the surrounding villages. Among these materials were basalt stones, cement, and wood. While other materials such as iron sheets, different steels, pipes and nails were brought directly from Rome.<sup>129</sup>

The building has eleven rooms with dual open doors. All windows, doors and the ceiling are made from Metal and wood. Half of the entire floor is tiled with irregular stones but the rest is aligned by Metal. The thickness of the wall is 55cm and it has been painted with Regional and Federal flags recently. Generally, this building is now safely managed and used as Oda Kuni Primary School.<sup>130</sup>

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<sup>128</sup> Alemu Ayele p.15.

<sup>129</sup> Informants; *Ato Dereje Gebre; Ato Shifara Xilahun.*

<sup>130</sup> *Ibid.*



Figure 20: Italian Administrative Building, Sheno

Initially, the building was constructed to serve the Italian administration. Later it served as a school in which the Italians taught the children of Sheno.<sup>131</sup> The Italian building is outstanding and possesses a certain majesty if compared with other buildings constructed in Sheno by local people. The British historian noted that Italian buildings were basically “fine well-made buildings” than other foreign structures.<sup>132</sup> Among its assets are the architectural design of its floor, wall, ceiling, and roof.<sup>133</sup> Despite the bad attitudes of the society on this heritage, the building has served the community as an office since the evacuation of the Italians until today.

During the construction process, the Italians hired the local people as laborers’. However, as the payment was very small workers were not eager to work. So the Italians aggressively forced the hired people to carry out the work.<sup>134</sup> After the Italians withdrew from Ethiopia the local people looted the materials and reused its stones for different purposes such as building houses and fences.<sup>135</sup>

### **Italian Gas tanker in Sheno**

An oil tanker, also known as a petroleum tanker, is a tanker designed for the bulk transport of oil or its storage. There are two basic types of oil tankers: crude tankers and product tankers. Crude tankers move large quantities of unrefined crude oil from its point of extraction to refineries. Product tankers, generally much smaller, are designed to store refined products from refineries to points near consuming markets.

Oil tankers are often classified by their size as well as their occupation. Some specialized types of oil tankers have evolved. Italian gas tankers used to store gas oil they transported from Addis Ababa. They use this gas for transportation. This tanker can store above 2000 liters of gas.

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<sup>131</sup> *Informant: Ato Alemu Ayele*

<sup>132</sup> Pankhurst, *History of Ethiopian Towns*, p.334.

<sup>133</sup> UNESCO, Convention Concerning the Protection of the World Cultural and Natural Heritage, General Conference at its seventeenth session, (Patrimonio Mundial: Paris, 16 November 1972), pp. 2-4.

<sup>134</sup> *Ibid.*

<sup>135</sup> *Ibid.*



Figure: 21 Italian Gas tanker





Figure 22: Italian inscription

### **3.6 Natural Heritages Kimbibit district**

The Kimbibit district is not known for its forest resources. Nevertheless, we find in the study area fragmented forest habitats such as Gara Chatu Forest and Kerransa Forest.

#### **Kerransa Forest**

Kerransa is found in Oromia regional state North Shewa zone Kimbibit district at a distance of about 93 km from Addis Ababa, or 208 km from the Fitcha, or a distance of about 19 km from Sheno town. In Gimbi Kerransa Kebele. This Forest is located 12 km to the northwest of the town of Sheno. Kerransa forest is the most essential Natural heritage of Kimbibit District. The diversity of habits of plants in the Kerransa forest showed that trees were frequently reported with 24(61.5%) species followed by shrubs with 50% species, herbs with 2% species and climbers with 48%. In Kerransa forest, there is a large area covered by forest, according to Informants the total forest coverage is 15% hectares. Kerransa forest is approximately 2900 above sea level and covers about 25 hectares of land mostly covered with indigenous trees such as acacia. The Kerransa forest is the home of animals such as Tigers, Hyenas, etc.<sup>136</sup>

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<sup>136</sup> Informant Tibebu Diro Age 34



Figure 23: Kerransa Forest

### **Gara Chatu Forest**

Gara Chatu Forest is found in Oromia regional state North Shewa zone Kimbibit district at a distance of about 90 km from Addis Ababa, or 205 km from Fitcha or the distance of about 12 km from Sheno town. In Gara Chatu Kebele. This Forest is located 12 km to the northwest of the town of Sheno In Gara Chatu administrative Gara Chatu forest is the most essential Natural heritage of Kimbibit District.

In Gara Chatu Forest there are diverse plant species distributed on Gaara Chatu Hill. The Garachatu kebele was found around this forest. Different species of Ethiopian indigenous plants are found at Garachatu. In addition to this, high numbers of exotic species like *Eucalyptus globulus* trees are dominant at Garachatu. *Juniperus procera*, *Vachellia abyssinica*, *Olea europaea* cuspidate, and other plant species were observed in the forest. This forest is used as shade for people and animals for making livestock enclosures. Its flowers are highly visited by honey bees, a shelter for humans and animals.<sup>137</sup>

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<sup>137</sup> Informant Abdalla Mohammed age 51



Figure 24: Gara chatu Forest.

The diversity of habitats of plants in the Gara Chatu showed that trees were frequently reported with 24(61.5%)species followed by shrubs with 11(28.2%)species, herbs with 3(7.7%)species and climbers with 1(2.6%). In Garachatu forest, there is a large area covered by forest, according to Informants the total forest coverage is 7.8% hectares.<sup>138</sup> Around Gara Chatu Forest, in both Garachatu kebele and Moye Garaboru kebele, the forest is surrounded by farmland, grazing land,

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<sup>138</sup> Informant Baharu Adamu age 67

and many houses. Many people participate in collecting wood without cutting the large trees. The residents in these areas grow many exotic species of plants, such as *Eucalyptus globulus* trees, near the natural trees. Some species of plants are restored around George's church, which also needs more conservation management because it can be damaged by different factors.<sup>139</sup>

### **Scenic Values**

Gara Chatu and Keransa Forest Protected Areas and Sanga Boka and Chatu River have fantastic scenic attractions, undisturbed by modern development. The high mountainous landscape of Gara chatu, the lush forest cover, the streams, the geology and the terraced farmlands at the edge protected area show the scenic beauty of nature in the area.

Accelerated deforestation and habitat fragmentation that arise largely due to the conversion of forests to other agricultural land use types and overutilization of forest resources to satisfy the food, energy, and construction requirements of the increasing population are major environmental concerns in the study areas. Gara Chatu River is under serious pressure of pollution and siltation. The nearby mountains have been continuously cultivated for years. Currently, the farmers have been using chemical products for their farmlands. This resulting accumulation of chemical residues in the lake could have a serious negative impact on the productivity of this wetland. Moreover, the intense farming and cultivation increase the probability of siltation problems.

Some of the natural heritages are situated in the area under legal protection known as 'Protected Areas 'not as "Natural Parks" whereas, others are not. This legal vacuum could be creating serious problems in the protection of natural heritages.

### **3.7 Intangible Cultural Heritages in Kimbibi District**

Immaterial cultural heritage consists of non-physical aspects of a particular culture, more often maintained by social customs during a specific period in history. The concept includes the ways and means of behavior in a society and the often formal rules for operating in a particular cultural climate. These include social values and traditions, customs and practices, aesthetic and spiritual beliefs, artistic expression, language and other aspects of human activity. Some of these heritages

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<sup>139</sup> Ibid

are registered under the United Nations Educational, Cultural and Scientific Organization (UNESCO) like Epiphany and the True Cross.<sup>140</sup>

Most of these intangible heritages of Kimbibit District are held annually. There are several Intangible cultural Heritages in the district, those which are associated with oral traditions and expressions, performing arts, rituals and festive events, traditional craftsmanship, etc.<sup>141</sup> among them, the most prominent Intangible cultural heritages in the district are the feasts of the finding of the True Cross which celebrated across Ethiopia on 26 September and Epiphany.<sup>142</sup>

### **3.7.1 Meskel (The Founding of the True Cross)**

The commemoration of Meskel is celebrated across Ethiopia on 26 September to commemorate the unearthing of the True Holy Cross of Christ. Celebrations begin with the building of the Demera bonfire – a conical bonfire of poles surrounded by bundles of branches and torches, decorated with green grass and Ethiopian seasonal flowers including the yellow flower known as Adey Abeba, symbolizing the New Year.

Hundreds of thousands of people from diverse communities flock to the square as colorfully dressed priests chant hymns and prayers and perform their unique rhythmic dance in front of the pyre. At the climax, the patriarch of the Ethiopian Orthodox Tewahedo Church lights the bonfire. Meskel is celebrated nationwide regardless of age, gender, language, or ethnicity.<sup>143</sup> Participants are believed to receive spiritual rewards from the celebration and blessings from the Holy Cross. Local churches play a key role in coordinating communities and safeguarding the element.

The festival is also a time when families get together and migrant workers return home – reunions that result in the inflow of money, information, and new ideas from urban centers to rural areas. Before the celebration, personal quarrels and social disagreements must be resolved. In this way, Meskel is an occasion for Ethiopians to promote their spiritual life through reconciliation, social cohesion and peaceful coexistence. Meskel was registered by UNESCO as a World Heritage in September 2019. Here in Sheno town, Meskel celebrates in Sheno cross square every year.

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<sup>140</sup>.International Description of Intangible Cultural Heritages, 2003, P. 6.

<sup>141</sup>.Informant: Alemu Ayele

<sup>142</sup>. *Ibid.*

<sup>143</sup> *Informant: Dereje Gebre*



Figure 25: Meskel Festival in Sheno

### 3.7.2 Timket (Ethiopian Epiphany)

The Ethiopian Epiphany is a colorful festival celebrated all over Ethiopia to commemorate the baptism of Jesus Christ by John the Baptist in the River Jordan. The commemoration starts on the eve of the main festival on January 18. The eve is known as Ketera, which means blocking the flow of water for the blessing of the celebrants. On the eve of Ketera, people escort their parish church tabot (replicas of the Ark of the Covenant) to Timket-Bahir (a pool, river or artificial reservoir), transported by a priest of the parish and accompanied by a great ceremony.<sup>144</sup> The people spend the night attending night-long prayers and hymn services, including the Eucharistic

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<sup>144</sup> Informant Alemu Ayele

Liturgy. Hundreds of thousands participate in the actual festival on the following day, January 19. The celebration starts early in the morning with pre-sunrise rituals. These are followed by the sprinkling of the blessed water on the congregation as well as other ceremonies. <sup>145</sup>At around 10 a.m., each tabot begins its procession back to its respective church, involving an even more colorful ceremony with various traditional and religious songs.



Figure: 26b: Timket festival at Sheno Asterio Mariam.

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<sup>145</sup> *Informant Dereje Gebre*



Figure: 26a: Timket festival at Sheno Asterio Mariam.

### 3.7.3 Irrecha

The Oromo people of Ethiopia have believed in one God since the time memorial. Their religion is called” Waaqeffannaa” which means believing in one God who is the creator of the whole universe. Irrecha means a celebration where people get together and perform their prayers and thanksgiving to God. Waaqeffannaa, the faith being in the Gadaa system, is a religious ceremony that is free from anything. The fathers of the Oromo religion and the people, keeping fresh grass and flowers, perform their prayers and thank their God by going to the mountains, to the sea or the river bank. They move to the top of mountains or banks of seas or rivers not to worship the mountains or rivers and seas. Rather to distract themselves from any noise and worship their God (Waaqa) with concentration. And they go to the sea and rivers because they believe that green is holy, water is life and the places are peaceful where the spirit of God is found. In the Oromo culture, the rainy season is considered the symbol of darkness. At the beginning of September, the darkness is gone, rivers run shallower and cleaner, and the mud is gone. As sunshine rules the land, the Oromo people of Ethiopia go out to celebrate this great natural cycle with the spirit of worshiping God (Waaqa).

The Oromo people celebrate Irrecha to thank Waaqaa (God) for the blessings and mercies they have received throughout the previous year. The thanksgiving is celebrated at the sacred grounds of Hora Harsadi (Lake Harsadi), Bishoftu, Oromia. The Irrecha festival is celebrated every year at the beginning of Birraa (the sunny new season after the dark, rainy winter season). The Oromo people consider the winter rainy season of June to September as a time of difficulty. The heavy rain brings with it lots of things like swelling rivers and floods that may drown people, cattle, crops, and flood homes. Also, family relationships will be severe during winter rain as they can't visit each other because of swelling rivers. The Oromoo people celebrate Irrecha not only to thank Waaqaa (God) but also to welcome the new season of plentiful harvests after the dark and rainy winter season associated with nature and creatures. On Irrecha festivals, friends, family, and relatives gather together and celebrate with joy and happiness. Irrecha festivals bring people closer to each other and make social bonds.<sup>146</sup>

The ritual ceremony of Irrecha ideally takes place in two major areas, namely on the top of the mountain or near river banks/lake shores. The ritualizing process on the top of a mountain which is known as Irrecha Tullu is conducted during the dry season to pray for a prosperous forthcoming rainy season. The Irrecha ceremony that is conducted at the river bank is held during the end of the rainy season at the beginning of Ethiopia's spring season/Birra/ in September. This is a thanksgiving ceremony for past fortune, peace, health, fertility, good weather and harvest, etc. The Irrecha ceremony is held in many places all over Ethiopia.<sup>147</sup>

Among others, Hora Harsade (Lake) in Bishoftu town is the hub that pulls quite a large number of congregations from the whole of Oromia and many parts of the world to participate in this thanksgiving ceremony. Recently, it has become evident that the participants of this annual ritual ceremony include followers of all major religions in the country. This indicates that some revolution has undergone in accommodating non-religious aspects in the context of Oromo culture. In this case, Irrecha is better understood as an arena where the Oromo identity is more articulated. There are about 217 or more ritual sites of such cultural practices in Ethiopia. Among these ritual places, Irrecha festivity at Hora Harsadi in Bishoftu, Melka Atete in Burayu and Malka qilxuu jobiraa in Sheno towns are well-known ritual sites. They are attended by millions every year.

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<sup>146</sup> *Informant Gurmesa Nagasa Age 38*

<sup>147</sup> *Ibid*

Malkaa qilxuu jobiraa Irrecha site found in Kimbibit district Sheno town this site is located in the western direction of Sheno town it 3km far from Sheno town. Here in Kimbibit District Sheno town, Malkaa qilxuu jobiraa Irrecha is celebrated every year two weeks after Hora Harsadi Irrecha in Bishoftu is celebrated.<sup>148</sup>



Figure 27a: Irrecha Malka Qilxu jobira festival.

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<sup>148</sup>*Ibid*



Figure 27b: Irrecha Malka Qilxu jobira festival.

### 3.7.4 The Horse Galloping Festival

The Horse Galloping Festival in the Kimbibit district is organized a couple of times a year for important religious events, weddings, or funerals. The tradition is supposed to be centuries old and boys as young as eight or nine already start learning how to ride horses. During the ceremony, the villagers wait for others to arrive from places located up to a few kilometers away. Once the big crowd has gathered, the event starts on the stretch of a flat, green plain of grass. The horse riders either race in duets or quartets, pretend to fight with their bamboo sticks or dance and sing in a circle. The riders, ranging from young boys up to adult men, seemed to use their horses as a background for showing their strength, courage, beauty and pride. They rode their horses barefoot, some of them wearing embroidered traditional capes, whilst their horses were decorated with colorful ribbons, customized harnesses and pompoms. Galloping horse (*farda gulufsiisu*) is also one of the leading entertainment in the area mainly during the New Year. Christian holidays like *Mesqel*, *Hidar Mikael*, *Tehsas Gabriel*, *Qillee (Gena)*, *Astero-Mariam*, and *Ximqat* were the leading. This was not only performed in the Kimbibit district; the entire lands of Shewa were brave in galloping horses.



Figure 28: Horse galloping ceremony in Sheno

### 3.7.5 Ateetee

Traditionally, the *Ateetee* cult has several specific rituals. According to people traditions in the Kimbibit district, *Ateetee* cult is classified into *Ateetee duulaa* (for victory in war), *Ateetee biqilaa* (for harvest, thanksgiving), *Ateetee dhalaa* (for childbearing and rearing). *Ateetee Guyye* is also

another gatekeeper/guardian deity in the traditions of People in the Kimbibit area. In the Kimbibit district, the People's cultural histories have been contacts between Christianity and traditional belief systems leading to the cultural mix and dynamism. It is believed that *Mariam* will help barren women to give a child, and help pregnant women to give birth to a child (Jeylan, Husen, 2004). On the other hand, *ateetee* is a spirit that comes upon women and is worshiped as a traditional religion. The *Muuda* and *Atete* observances among the people are typical examples of how the one and the many are made to integrate into traditional religious thoughts.

### 3.7.6 Jaarsummaa/Arbitration

In the district, *Yaa ĩi Jaarsaa* or *Jaarsummaa* or community elders have also a long history in dispute settlement and peacekeeping as well as public concerns. In the Kimbibit people, the indigenous dispute resolution process commonly begins with an opening ceremony, ritual or prayer by local elders. This traditional conflict resolution is deeply rooted in the traditional court of people who have so many beliefs, customs, knowledge and superstitions in day-to-day life. So for many reasons, they are not allowed to give their traditional voluble and hidden knowledge outside. Most probably, such practices are very complex in the area which needs further investigation by itself.



Figure 29; Arbitration elders in Kimbibit District

### **3.7.8 Qunnii Buqiffannaa**

There is also another indigenous ritual that is colorfully celebrated by girls in the area and thus it is often said the girl's ritual. It's known as *qunnii buqiffannaa* which has been celebrated by girls in the entire part of Kimbibit district. On the ritual day of *Qunnii buqiffannaa*, in the early morning, the girls call each other and round within their neighbors to distribute that sacred grass they hold as a gift of the ritual. In turn, the families provide butter and different types of food to the girls. During this period there are songs related to *Qunnii buqiffannaa* by girls in the area this ceremony is performed on the eve of the Ethiopian New Year.

### **3.7.9 Traditional Craftsmanship**

Traditional craftsmanship techniques, one of the five domains of intangible cultural heritage, are brought to bear in the processing of various materials such as wood, metal, textiles, potter making, etc. as well as in the production of various objects such as household items, toys, clothing and musical instruments such as drum. In this regard, the Oromo community in Jidda district has the best artistic knowledge. They make their household materials, their clothes, shoes, and house decorating materials which attract the eyes. Hand weave-textiles the *gabi*, *netela*, *kuta*, and *qemis* are the key pieces of traditional dress that are worn during ceremonies throughout the area. The crafts of the Kimbibit people are diverse, rich in history and reflect cultural impressions. More recently, the weaver has incorporated the art design and concept into larger patterns for home decor and fashion accessories Handicraft products are also the oldest heritages in the area. The area is known for its tradition of crafts with precious values, created for centuries by masters of folk.





Figure 30: Handcraft workers in Aso

## **CHAPTER FOUR**

### **HERITAGE MANAGEMENT IN KIMBIBIT DISTRICT**

#### **4.1 Concepts of Heritage Management**

Heritage management is a managerial means by which natural and cultural properties are endangered by human and natural threats of injury and disruption. It contains the identification, interpretation, maintenance and preservation of cultural and natural heritages.<sup>149</sup> One of the major problems of churches regarding heritage management is the definition given to “antiquities”. There is also a question of ownership. According to the Research and Conservation of Cultural Heritage Proclamation No. 209/2000, Cultural heritage may be owned by the state or by any person. The proclamation also classified cultural heritage at national and regional levels. However, there is a conflict when this proclamation comes to the church to work. Religious heritages are quite different from other types of heritage in the sense that they have spiritual attachments that can even be touched by those who are ‘allowed ’only.<sup>150</sup>

Followers of the definite religion claim that religious heritages should be kept within the church because it serves for religious purpose and is undeserved to outsiders who might defame its spirituality. Thus, there is a dilemma about the possession and management of religious heritages between ecclesiastical and secular authorities. It can be argued that present problems encountered by religious heritages such as looting, illicit trafficking, vandalism, trespassing, ignorance and neglect have all stemmed from the fading sense of heritage possession of local societies. Abera explained that numerous difficulties affecting religious heritages today emanate from the unsuccessful communication between heritage professionals and the public.<sup>151</sup> Deterioration and destruction are the severe challenges of heritage and heritage management in the Kimbibit district.

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<sup>149</sup>. United Nations Educational, Scientific and Cultural Organization (UNESCO). (1972). Convention Concerning the Protection of the World Cultural and Natural Heritage. *General Conference Seventeenth Session*.

<sup>150</sup>.Federal Negarit Gazeta. (2000). *Proclamation No. 209/2000: A Proclamation to Provide Research and Conservation of Cultural Heritage*. Addis Ababa: Berhanena Selam Printing Enterprise.

<sup>151</sup>. *Informant: Gurmessa Negasa*.

Most of the age-old monuments and cave churches are found verge of destruction or destroyed totally.<sup>152</sup>

Natural and man-made agents of destruction have been the major causes of destruction for the caves found in the area under investigation.<sup>153</sup> Currently, some of the Heritages in Kimbibit district are worsening quickly whereas others are completely demolished. Only a few of them have survived despite their long age and abandonment. Among those in the worst state of preservation heritages are the Injar/Ontu cave and Segale cave. To hand over these heritages to future generations, the involvement of experts to manage and conserve them would be necessary. Due to a lack of specialists and experts, several built heritages in the town are rapidly deteriorating. In addition, the absence of accountable bodies and guards further exposes the heritage to destruction.<sup>154</sup>

An additional challenge of the constructed heritages of the Kimbibit district is the absence of any historical research on them. Historical research is highly necessary to instruct the experts on the restoration, renovation and maintenance of buildings. A sound restoration requires full evidence of the authenticity of buildings, including the materials used.<sup>155</sup> Most of the heritages in Kimbibit have the potential to attract tourists. However, because of the absence of research, conservation and good management, the heritage cannot be used to generate income from tourists. It must be mentioned that some of the buildings are occupied by individuals who do have not enough knowledge of the value of heritages and thus hamper any attempts to launch the restoration programs.<sup>156</sup>

## **4.2 Heritages Conservation in Kimbibit District**

The concept of conservation is crucial, the concepts of conservation in terms of urban scale, explain the process of rehabilitation of heritage areas as the process that aims to develop these areas.<sup>157</sup> Conservation is the process of managing change to a significant place in its setting in

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<sup>152</sup> *Informant: Abera Tita.*

<sup>153</sup> Aroaz Gustavo (2011). Preserving Heritage places under the new paradigm. *Journal of cultural Heritage Management and sustainable development.*

<sup>154</sup> *Ibid.*

<sup>155</sup> Abel Asefa *et al.*, p.12; Informant: Alemu Ayele.

<sup>156</sup> *Ibid.*

<sup>157</sup> Hisham Martada, *preservation of urban and architectural heritage of Harar*, Ethiopia, (Abdul Aziz University of Jeddah Saudi Arabia, 2010), P. 2.

ways that will best sustain its heritage values while recognizing opportunities to reveal or reinforce those values for present and future generations. It is achieved by all concerned with a significant place sharing an understanding of its significance and using that understanding to judge how its heritage values are vulnerable to change, take actions and impose the constraints necessary to sustain, reveal and reinforce those values, mediate between conservation options if action to sustain one heritage value could conflict with action to sustain another and ensure that the place retains its authenticity those attributes and elements which most truthfully reflect and embody the heritage values attached it.<sup>158</sup> It is also a general protection and preservation activity carried on a cultural heritage without changing its antique content.<sup>87</sup> There are three processes or stages in conservation issues; site conservation, laboratory conservation and archaeology conservation.

The first one is the most crucial stage of all and it attempts to answer problems related to the site rather than the material in question. While the second one is a great deal of information can be collected and recorded to produce an archive which includes photographs and radiographs. The third one is an understanding of the process and pre-occupation of modern archaeology, knowledge of material science and early technology, combined with an aesthetic sense.<sup>159</sup> There are several principles of conservation. Conservation aims to retain the heritage significance of a place, it must be based on respecting all heritage values of the place without unwarranted emphasis on any one aspect at the expense of others, it should involve the least possible physical intervention, conservation of a place should make use of all disciplines and experience that can contribute to the study and safeguard of place, it depends on the accurate recording about decision and changes to the place and conservation of a place occurs when the significant elements have not been removed or destroyed except under exceptional circumstances respectively.<sup>160</sup> With this regard in the church of Kimbibit district, there are heritage management bodies.

Heritages are the past testimonies of culture, history and innovation. In addition, heritages have the potential to improve the habits of creating new things for generations by enabling them to memorize the past and innovate. Therefore, visible and invisible, movable and immovable,

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<sup>158</sup> Lord Bruce, *Conservation principles, policies and guidance for sustainable management of the historic environment*, English heritage, (April 2008). P. 22. Fedăral năgărit găzeța, 2000.

<sup>159</sup> J.M.Crony, *the elements of archaeological conservation*, (London and New work 1990).pp.7-8.

<sup>160</sup> Australian heritage commission, *protecting of local heritage*, (Pirie printers, Canberra) 2000.pp.58-59.

historical and cultural heritages of Kimbibit should be studied well and professionals should also be included in the cultural and tourism office.

The study of heritage in the Kimbibit district showed that the stakeholders, the community and government officials did nothing to conserve, maintain, restore and promote heritage. Negligence, lack of funds, and lack of awareness are the most acute problems. If the stakeholders, host community and government play their roles they will save the historic building of Kimbibit from destruction. However, since the period of Emperor Haileselese heritage management was affected by the shortage of funds and a lack of professionals, especially archaeologists.<sup>161</sup>

Heritage management requires good preservation, collection, protection, research and promotion.<sup>162</sup> However, the attempt of kimbibit culture and tourism experts to manage heritages is minimal. In some cases, however, they are creating awareness about heritages for the local community. For instance, they prepared some brochures to promote the values and significance of the heritages.<sup>163</sup>

Promotion is the most important mechanism that would help professionals to manage heritages by mobilizing the community who were unfamiliar with the values of heritages.<sup>164</sup> Another problem faced in the field of heritage management of Ethiopia since the imperial period is the lack of skilled manpower in various levels of heritage management is another problem.<sup>165</sup> The displacement of technical experts and history scholars has prevented the good management of different historical heritages of the country.<sup>166</sup>

The Ethiopian antiquity administration played a significant role during Haile Selassie's period by managing, protecting, restoring, conserving, repairing, renovating and preserving the historical and cultural heritages of Ethiopia. However, they targeted mainly buildings such as churches and monasteries. In this respect, the Italian architect Sandro Angelini and the French archaeologist Francis Anfray played a significant role. However, these scholars focused dominantly on the

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<sup>161</sup> Solomon Gebreyes, "A History of Cultural Heritage Management during the imperial era (1944-1974)", (MA thesis, Addis Ababa University.Ethiopia, March 2007), P.84.

<sup>162</sup> Solomon Gebreyes, p.54.

<sup>163</sup> *Ibid.*

<sup>164</sup> *Ibid*, p.54.

<sup>165</sup> *Ibid*, p. 85.

<sup>166</sup> *Ibid*, p. 86.

heritages of northern Ethiopia and only minor works were undertaken on heritages of southern Ethiopia.<sup>167</sup>

Thus, managing the heritages in the provinces was one of the campaigns of the Derg. This heritage campaign played a crucial role in the revival of culture, norms and beliefs of the society of these *Awrajjas*. Moreover, the proclamation supported different institutions that were involved in the conservation and management of historical heritages. Among the initiatives undertaken were collecting and documenting historical documents through image, audio and video recordings. The proclamation aimed to make an inventory of heritage properties in these provinces through archaeological, historical and anthropological studies. Therefore, it helped us to know more about the culture, history and language of the province's society.<sup>168</sup>

However, very little promotion work was done in Kimbibit by preparing and disseminating brochures, posters and utilizing different Media. They attempted to identify the heritages based on their purpose. Then, they tried to conduct a report that is associated with the status of the buildings by simply observing the sites. In addition, they guided the local visitors who visited the Ontu cave church and the Battle of Segele.<sup>169</sup>

According to some informants, the local community made an important contribution when the different buildings in Sheno town were built. During the Italian occupation, the inhabitants of Sheno and the surrounding villages were forced to build churches and roads.<sup>170</sup> Later on, the promotion and advocacy of cultural and tourism officials created awareness about the heritages among the host community.<sup>171</sup>

### **4.3 Challenges of Heritage Conservation in Kimbibit District**

There are several threats to challenge the conservation of heritages, these are classified by defies of natural and manmade deteriorating factors. the heritage conservation challenges of *the* Kimbibit district are presented as follows:-

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<sup>167</sup> *Ibid*, pp. 62-63.

<sup>168</sup> *Ibid*.

<sup>169</sup> *Ibid*.

<sup>170</sup> *Informant, Ato Gurmessa Negasa*

<sup>171</sup> *Informant: Damto Negasa*

#### **4.4.1 Lack of Heritage Awareness**

Although the District has heritage sites that provide for tourism, however; they are not yet exploited properly due to a lack of awareness about them. The local communities are not protected by the heritage despite the district concerning bodies attempting to distinguish the heritage as they have economic, cultural, social and historical values, above all the general public is not aware of such invaluable heritage resources in the districts. Local people's heritage in their understanding means money, land and material inherited from their parents so most of the people do not consider as a heritage the church itself and the district's heritage.<sup>172</sup>

#### **4.4.2 Financial Challenges**

According to Informants Mentioned one challenge is the funding problem which plays a great role in field conservation. It is the dominant factor that curtails the preservation of most historical, Natural and religious sites. Due to financial problems, some heritage sites faced serious destruction second Ontu cave church and Segale Cave Nowadays their economic and spiritual values are reduced.

#### **4.4.3 Lack of promotion**

The district does not have an official website. website help to promote its resources, however, they did not promote tourism either through printing or electronic media owing to failures of finance and trained manpower. Even there is no single billboard on the way to heritage sites or the nearby town of Sheno to indicate the direction where the heritage sites are located, for example, Segale Cave. Due to these and other obstacles, some innumerable and priceless heritage sites became inaccessible except for little sites accessible to domestic tourists. Generally, the district heritage sites are not well promoted to bring them into public awareness through local media.

### **4.5 Prospects in the Heritages of Kimbibit District**

The office responsible for culture and tourism in the district intends to draft a project that will draw in various investors and businessmen to expand the development of various infrastructures within the district. These developments will help to lower the district's unemployment rate and improve job creation through the preservation of the district's rich heritage.

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<sup>172</sup> . Informant: Ato Angualo Sidelil age, 76

- Since the District of Kimbibit is very rich in ancient cultural and historical heritages this will in turn develop the tourism industry in the district. So the district will attract several domestic and foreign tourists.
- This research will serve as a base and indicative document for future researchers who have the intention to carry out further studies on the challenges and prospects of heritage management and other titles in district of Kimbibit.

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATION

#### 5.1 Conclusion

This study surveys the heritages in Kimbibit District which is found in the North Shewa zone of Oromia Regional State of Ethiopia. A Heritage Survey is a well-established technique for systematically investigating heritage resources within a defined geographic area. The district of Kimbibit is rich in cultural and historical heritages. Most of the heritages and tourist attractions of our country are religious based and are full of similar church treasures like crosses, parchments, musical instruments, vestments and others.

Heritages are anything valued by people today that was also valued by previous generations, which are our inheritance of land, language, ecosystems, knowledge, and culture. Cultural Heritage is the legacy of tangible and intangible heritage assets of a group or society that is inherited from past generations. Tangible Heritages are divided into movable and immovable heritages. Natural heritages are also an important part of a society's heritage, encompassing the countryside and natural environment, including flora and fauna, scientifically known as biodiversity, as well as geological elements. Among the remarkable heritages of the district are; caves, fossils, crosses, and holy waters that were found during times of wars and trouble as the societies needed the caves as a shelter to save them.

Intangible cultural heritages consist of non-physical aspects of a particular culture, more often maintained by social customs during a specific period in history. The most prominent Intangible cultural heritages of the district are Irrecha, Mesqel (the finding of the True cross), and Temket (Epiphany), which are held annually (annual festivals, commemorations and ceremonies). Heritages have their own social, economic, communal, and aesthetic and archaeological values for the societies of the study area. The social impact of cultural heritage becomes particularly graphic in cases where heritages are used for stimulating dialogue between different cultural groups. Among the sites, Ontu cave is richer in an age of human skeletons and artifacts respectively which are essential for archaeological study of the study area.

On location in the natural as well as cultural heritage sites, the local population served as go-betweens for researchers, foreign experts and tourists through the surroundings. Local

governments, non-government institutions, churchmen and other stockholders often take an active role in preserving and managing items of local heritage significance on behalf of their residents. Local heritage conservation and management techniques by as well as for most of the actors of care for and managers of heritages are today unable to meet the professional principles in conserving and managing religious heritage.

Deterioration and destruction are the severe challenges of heritage and heritage management in Kimbibit District. Most of the age-old monuments and Cave churches are found verge of destruction or destroyed totally. Among these, the Cave Church of Ontu is a good example. Almost both are diminished and the societies of the area constructed another church and forgotten the formers. Natural and man-made agents of destruction have been the major causes of destruction for the heritages found in the area under investigation.

## **5.2 Recommendation**

To manage and conserve modern historical heritages in Kimbibit District some strategies could be followed. Firstly, different sources necessary for further study and provide information should be collected for the benefit of researchers and to make further studies on these heritages is advisable. Another action should be facilitating the most important infrastructures to enable easy access to tourists, i.e. with good road and transportation services.

Further, creating awareness among the government agents and nongovernmental organizations would help towards the proper management and development of these built heritages. For the local communities, heritage management courses could be prepared to teach how to treat valuable heritage. Collecting other heritages in the Kimbibit district and then studying it can also be recommended. To make accessible this heritage for tourists, the Kimbibit culture and tourism office should have responsibilities and aspirations.

Finally, urgent restoration campaigns should be launched for the most important built heritages of Sheno town. In the Kimbibit district Teaching Heritage Protection Education must regularly be given to enhance the heritage awareness of the local people. The status of the registered objects should be followed up with the concerned partners. The advertising to tourist attractions would be supportive to generate income and useful for the preservation efforts of the site. It is also useful to plan the creation of a local museum for sustainable protection and promotion of the church. The cooperative work of the church and government organization is essential and it needs to enhance

the relation of the best interests of the heritage preservation. All responsible bodies should make better principles, rules and regulations.

To aware the community i.e. the concerned bodies should promote the heritage sites through different mechanisms such as brochures, mass media, and magazines. To serve heritage sites i.e. all concerned bodies should cooperate with governmental and non-governmental sectors. A district culture and tourism office should work on documentation and inventory of both tangible and intangible cultural heritage professionally. All responsible bodies should develop and promote the potential tourist routes and should take action to safeguard valuable heritage sites by developing a comprehensive management plan.

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### **UNESCO Legislation**

Burra Charter, The Australian ICOMOS Charter for place of Cultural Significance, 1999. Heritage Act, Historic Cultural Heritage Act, 1995, Australia.

## **Appendix I: Respondents Interview**

### ❖ Preliminary Information

Name \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_

Date of interview \_\_\_\_\_ Place of Interview \_\_\_\_\_

1. When did the Ontu and Segale Cave built?
2. What kind of Heritages are present in Kimbibit District?
3. What are the major deteriorating factors of the Heritages?
4. Are there any heritages conservation activities in Kimbibit District?
5. Is the Heritages of the Study Area visited by the Tourists?
6. Are the heritages of Kimbibit District documented so far?

## Appendix II: List of Informants

No	Name of the interviewer	Age	Date of interview	Place of interview	Respondents Role
1	Gurmesa Nagasa	35	10/05/2024	Sheno	Culture and tourism Office employer
2	Tadu Wadaju	36	2/04/2024	Sheno	Culture and Tourism Office employer
3	Alamu Ayala	65	01/05/2024	Ontu Kebele	Government employer
4	Damto Negasa	69	08/04/2024	Sheno.	Focal person
5	Angualo Sidelil	69	12/ 04/2024	<i>Ontu</i>	Priest
6	Waldaxir Kasaye	70	10/10/2024	Ontu	A priest in the church of <i>Ontu</i>
7.	Aman Sultan	29	21/03/2024	Dhaka dhaba	Farmer
8	Baharu Adamu	51	21/03/2024	Gara chatu	Farmer
9	Yasin Adamu	55	21/03/2024	Gara chatu	Farmer
10	Abera Tita	44	26/03/2024	Sheno	Cultural and Tourism bureau worker
11	Damto Negasa	45	26/03/2024	Sheno	Cultural and Tourism bureau worker
12	Dereje Gebre	50	26/03/2024	Sheno	Teacher
13	Lalisa Kabita	38	29/03/2024	MoyeAbdelo	Farmer
14	Girma Ababa	71	02/03/2024	Segale	Farmer
15	Yeshitila Hailu	78	12/02/2024	Ontu	Farmer
16	Tibebu Diro	35	21/03/2024	Sheno	Agricultural Office Worker.
17	Abdalla Mohamm	67	21/03/2024	Gaara Chatu	Farmer
18	Dacew Alemu	71	12/02/2024	Ontu	Deacon in the church of <i>Ontu medanalem</i>
19	Deribe Aseffa	55	12/02/2024	Ontu	Deacon in the church of <i>Ontu medanalem</i>
20	Getachew Tsige	65	12/02/2024	Ontu	Deacon in the church of <i>Ontu medanalem</i>

