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ADDIS ABABA UNIVERSITY

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DEPARTMENT OF ARCHAEOLOGY AND HERITAGE MANAGEMENT



FRA MAURO MAP

An Inventory of Medieval Sites in Addis Ababa and Its Environs

By

Gosa Bullo

November 2024

AAU

Addis Ababa Unniversity

Collage of Social Science

Departement of Archaeology and Heritage Managent

An Inventory of Medeival sites in Addis Ababa and Its Environs

**A Thesis Submitted to the College of Social Sciences in Partial Fulfillment of the
Requirements for the Degree of Master of Arts in Archaeology and Heritage Management**

By

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Addis Ababa, Ethiopia

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ADDIS ABABA UNIVERSIT

GRADUATE PROGRAM



This is to certify that the thesis prepared by **Gosa Bulo Adem**, entitled “**An Inventory of Medieval Sites in Addis Ababa and Its**”, submitted in partial fulfillment of the requirements for the degree of Master of Arts in Archaeology compiles with the regulations of the university and meets the accepted standard with respect to originality and quality.

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List of Acronomys

AAU	Addis Ababa University
EHA	Ethiopian heritage Authority
CFEE	French Center for Ethiopia Studies (CFEE)
FGD	Focus Discussion Gruop
UNECA	United Nations Economic Commission for Africa
AU	African Union
CSA	Central Statistical Authority
BOFED	Bureau of Oromia Finance and Economic Development
IES	Institute of Ethiopian Studies
GPS	Global positioning System

Abstract

This thesis presents the results of an inventory of 25 sites that are located in Addis Ababa and its environs. These areas yield many sites that hold the history of medieval Ethiopia. The aims of the present study are to identify the locations and types of the sites, in order to help reconstruct the history of the medieval period of Ethiopia, to make up a map showing the distribution of the sites, to prepare a site gazetteer, to compare the surveyed sites with broadly contemporary sites, that are located in northern Ethiopia, investigated by Dr. Alebachew in 2020 and Rodríguez in 2017 and other sites that are located at the Eastern Ethiopia, the site called Harla, investigated by professor Timothy Insoll in 2017 and other sites that are located in central Shoa that are investigated by Italian Archeological mission at the area called Ginbi and Dertu Archeological site which was excavated by CFEE In 2023, at the area called Ada'a Berga Woreda, south-east of Addis Ababa, and to envisage proposing a heritage management. Methods used to study the sites included physical observation, measurements, interviews, photographs, Google Earth, the Global Positioning System, oral information, a drone, a notebook, and preliminary reconnaissance. In addition, the typology, physical surface size, and location of the sites are thoroughly analyzed. The finding shows that two sites were documented among twenty-five sites. Settlement sites are dominant types of the surveyed sites. Most of the sites are characterized by the circular shapes of dwelling houses. Although the pottery sherds found show different decorations are surveyed and thoroughly analyzed. Most of the sites in Addis Ababa and its environs have highly dispersed spatial distribution over a highland area. In this thesis the current situation of the sites were analyzed regarding the preservation of the sites. All of the sites are in dangerous situation and poor preservation status.

Chapter One

Introduction

1.1. Background of the Study

The frequent shifting of the king's residence, about which we now know more in recent decades, was a prominent aspect of Ethiopian royal custom during the medieval period. During this period, there were "moving capitals" and several notable royal communities, particularly in Shoa, which developed south of the Amhara region. Shoa was the hub of the Ethiopian monarchy from the late thirteenth to the early sixteenth centuries. One of more prominent royal residences was located at Southwest Shoa was Barara that appears to have been the capital for nearly a century, but despite its obvious role as the religious, political, and economic hub of Ethiopia in the fifteenth and sixteenth centuries (Breternitz & Pankhurst, 2009:210).

However, after being destroyed in the first half of the sixteenth century by the Adal conqueror Imam Ahmad Ibin Ibrahim, more popularly known amongst Christians as Gragn, the Left-Handed, Barara and the entire south of Shoa were later inhabited by expanded Oromo, which is why knowledge of Barara as well as the other historic sites in south Shoa was lost (*Ibid*). Only a few lead studies were carried out. For example, in a series of annual investigations, Professor Timothy Insoll and other researchers in his team discovered the permanent medieval Muslim cities of Harla in the Ifat region, and they excavated these sites.

Additionally, other teams discovered and excavated the Nora Mosque in the Shoa region, situated midway between the high plateau and the flood plain of River Awash and northern Somalia in 2008 (Stephane, 2021) as well as the Italian archaeological mission's project at the Ginbi site, which is situated in the Ada'a Berga *woreda* in the east Shoa Zone of Oromia Administrative Region, approximately 50 kilometers to the southeast of Addis Ababa (Ricci, 1976).

However, there are not further investigation for the permanent medieval cities found in the region of the Christian Ethiopian Empire, particularly in the country's center such as, for example, Yerer, Telq, Barara, Badaqe others. It was widely believed that cities and other long-lasting structures were either nonexistent or irrelevant to the study of Ethiopian history. Therefore, we are unaware of the potential significance of these abandoned royal settlements. The evidence on such cities

provided in medieval sources contrasts sharply with the lack of interest in investigating these historical sites.

It is clear that Barara, along with other towns in the vicinity of Addis Ababa, was crucial to the growth of medieval societies (Breternitz & Pankhurst, 2009). Nevertheless, no research has been done to identify these locations, except Samuel C. Walker (2019) and the explorer work of the Vigano group. Samuel C. Walker tried to locate the location of Barara depending on the Fra Mauro Map and different sources like the Futuh-Al Habasha manuscript. The purpose of this survey is to Map out the locations of medieval sites in Addis Ababa and its vicinity.

The Italian Archeological Mission, headed by Lanfranco Ricci and Claudio began excavation on March 22, 1973, in the Gimbi local area, which is situated in the Oromia region, East Shoa zone, Ada'a Berga *Woreda* area. The site is roughly 50 kilometers southeast of Addis Ababa. A variety of material remains were found during the excavation, including ruins of buildings and ceramic shreds with varying decorations, colors, and textures. Gold beads, cubes, and earthly globes were among the materials that were found. During the excavation, a grave and several other materials were also found (Ricci, 1976).

The Italian Archeological Mission did not conduct surveys on any nearby locations other than the excavated site and as far as they were aware, no more research has been conducted on this particular site. Because of these factors, the primary objective of this research is to close this gap by conducting an inventory of the area and recording the rest of similar sites nearby.

Addis Ababa is the capital city of Ethiopia and is surrounded by several medieval sites of different types which reflect the history of past society in the region. For example, forts, settlement areas, ruins of palaces, megalithic sites, Mountain areas etc., are the types of sites that are found in Addis Ababa and its proximity (Vigano, 2015:6).

Making an inventory and documenting places in general that are located in Addis Ababa and its surroundings is the primary goal of my thesis. According to Vigano (2015), Addis Ababa, “the ten million-person metropolis of contemporary Africa”, is home to seven Imperial fortifications, ruins of thirteen churches, two military citadels, four cities, and a number of villages. It is difficult to observe when very large ruins are being altered, and occasionally destroyed in 1530s

(Stenhouse 2003). But most of the sites are not yet documented by Archaeologists, except a few of them, such as the Ginbi site, Selale, Washa Mikael, Dertu Archaeological Site and others.

According to Ethiopian historians Tadesse Tamrat (1972; 2009); Ayenachew Deresse (2020); Bahru Zewude (1983), and others, one can piece together the history of the middle Ages using a variety of materials and sources (Habtamu 2020). The primary sources utilized to piece together the history of medieval Ethiopia include hagiographies, royal chronicles, historical documents, the Fra Mauro Map, and others. Archaeological sources, on the other hand, are crucial for reconstructing Ethiopia's medieval past because the aforementioned documentary sources alone are insufficient. For example, doing an Archaeological survey and recording the sites would be crucial in addition to written documentation. This thesis is primarily concerned with doing a survey, inventory, and documenting of previously unknown and independently discovered sites.

While materials from Ethiopia's medieval past are utilized to reconstruct its history, the Fra Mauro Map is the most significant of these sources, and it is used to understand the medieval regions, including cities, palaces, churches, Mountains, and Rivers in Shoa.

The Fra Mauro Map was made by Fra Mauro from around 1440 and completed in Venice around 1450 CE, is the life-long craft of a world trader turned Monk and Mapmaker. It is an outstanding Map of the late middle ages cartography. This Map is the only one that is available to correlate, to match reality as we now know it from satellite Maps (Roberto, 1944).

According to Crawford (1958) on the Fra-Mauro Map a part of Ethiopia was designed based on oral information provided by the Monks who traveled from Mount Ziquala and Barara via Cairo and Jerusalem to attend the Florence Council in 1441. The Map helps us to understand the topography of medieval Shoa among its neighbors, such as Fetegar and Dawaro, and it led us to find medieval sites in central Shoa, such as Barara and the areas around Barara.



Figure 1 A Partial copy of the Fra Mauro Map (Map from; Almagià, Roberto, 1944, Fra Mauro Map which shows the location of central Shoa during the medieval period) Note the circled location of Barara on the map.

The other source which is used to reconstruct the history of medieval Ethiopia is Futuh-Al-Habasha, which was written in Arabic by Arab Faqih, who served as a chronicler of the Imam Ahmad Gagn the leader of the Sultanate of Harar (Stenhouse, 2003:3), as well as a few other written texts by Ethiopian monks.

1.2. Statement of the Problem

Historians have conveniently divided the history of Ethiopia into three periods, Ancient, Medieval and Modern Periods. This thesis concerns itself with the medieval period.

Different academics and writers, such as, Tadesse Tamrat (1972, 2009), Habtamu Mengistie (2020), Deresse Ayenachew (2020), and Derat, M. L. (2006; 2021; 2003) and others have discussed Ethiopia's medieval period using a variety of sources. They concentrated particularly on the area surrounding the medieval city of Barara and its surroundings. These authors suggested various ideas and provided descriptions of Barara's location. According to the Fra Mauro Map, the medieval city of Barara was located near Amba Negest, now known as Menagesha and the Doco River, and now known as the smaller Akaki River (Habtamu, 2020: 31).



Figure 2 The Fra Mauro Map, taken from Habtamu (2020: 62).

While they are not very accurate, medieval sources such as manuscripts like Futuh Al Habasha, several royal chronicles, and the Fra Mauro Map offer crucial clues about Barara's location.

There is sufficient evidence to locate Barara in the area between the Wochecha Mountain Range in the west, Mount Yerer to the north, the Akaki River, Mount Ziquala, and the Awash River to the south and the Mojo River to the east. This is an area of some 50 km² situated roughly south/south east of present-day Addis Ababa which in its central part is crossed by the Dukem river roughly in a north-south axis (Pankhurst and Breternitz, 2009:213).

The Fra Mauro Map shows the location of Barara between the Doco (Dukem) and Auasi (Awash) rivers; more precisely, west of the Dukem and north of the Awash. Beyond the Dukem River, i.e. further to the south-east, the Map indicates a Mountain called “Xiquala” (Ziquala) which is

described as a Mountain “on which is a great lake and an abbey of holy monks”, an indisputable reference to today’s Mount Ziquala with its age-old monastery of Abbo and the adjacent lake. It is not clear from whom Fra Mauro took his information for these Rivers and place names; however, the exceptionally accurate depiction of the geographical locations seems to hint at Ethiopian pilgrims or Monks from and familiar with Shoa and Mount Ziquala in particular (*Ibid*).

All of the aforementioned authors researched into Ethiopia's medieval history to identify its different cities and provinces, which were found in Shoa and Fetegar districts, like Barara, Badaqe, Debra Birhan, Bali, Waj and Guraghe, and it’s different Mountains and Monasteries, which were the residences of Monks, such as Ziquala Mountain and Monastery, Yerer, Wochecha, Menagasha, Furi, Yekka Hill, Entoto, Debra Libanos monastery, etc. These are areas that are found in Addis Ababa and its environs. Today’s Addis Ababa and its environs are historical areas that were found within Shoa province, and some were under the Fetegar province.

There are several sites with ruins dating to the medieval period in the Shoa and Fetegar regions. The locations of these sites were shown in the Fra Mauro Map and they are also mentioned by the chronicler of Ahmad Gagn Arab Faqih. Arab Faqih has listed different areas in his historical text, such as areas which were found in Shoa district, Fetegar, Dawaro, Damot and some in what is today the Amhara Administrative region. In his text Arab Faqih listed today’s Addis Ababa within its environs, these areas were like, Badaqe, Ziquala, Barara, Yerar, Mason, Wochecha, Entoto and others.

However, no one has attempted an inventory of these sites and ruins. Doing an inventory of these areas is very important for the documentation and cataloging of the types of sites, whether they were cities, settlement areas, Palaces, Churches and others. An inventory is an essential step toward understanding the location and nature of the sites and ruins, and it makes future systematic investigations easier. Although there are different problems at this study area, such as knowledge gaps and practical problems at the study area. At this study area there is so much knowledge gaps regarding about the history of medieval Ethiopia. Documentation of these sites will be used to understand the historical value of the sites and to make appropriate protection and conservation activities and the major goal of this thesis is to fill this obvious gap by doing an inventory to identify, document, and catalog different ruins that are found in and around Addis Ababa.

1.3. Objectives of the Study

1.3.1. General objective

The main objective of this study is to make an attempt at inventory of medieval sites in Addis Ababa and its environs, including those that have been attested by historical documents.

1.3.2. Specific Objectives:

Some of the specific objectives of this research include:

- ☐ Identification of the locations and type of sites.
- ☐ Understand the background history of medieval central Shoa and its neighboring regions, such as Dawaro and Fetegar.
- ☐ To produce a Map showing the distribution of the sites those are found in Addis Ababa and its environs.
- ☐ Preparation of a site gazeteer will also be attempted for all the important sites that can be attested.

1.4. Research Questions

This research will attempt to address the following specific questions

- ☐ Do the medieval sites in Addis Ababa and its surroundings share any similarities or distinctions broadly contemporary and known sites?
- ☐ What is the potential Archaeological significance of these sites?
- ☐ What is the importance of these sites to reconstruct the history of medieval central Shoa, now known as Addis Ababa and its environs?
- ☐ What are the types of sites that are located in Addis Ababa and its environs, i.e. what are the distinguishing features of these sites and the nature of the ruins, i.e. whether they were palace, churches, settlement areas or what?

1.5. Description of Study Area

The study areas for this research are the city of Addis Ababa and its surroundings, mainly; previously Oromia Special Administrative Zone surrounding Finfinne and currently Shaggar City Administration. The researcher would like to divide the study areas into two major parts. These are Addis Ababa and Shaggar City Administration.

1.5.1. Location of the Study Area

Addis Ababa is located at about the center of the country and it lies at an altitude of about 2,400 meters above sea level. It has a built-up area of 290 square kms in 2000.

Addis Ababa lies at a latitude of 9.005401, and the longitude is 38.763611. Addis Ababa covers a very large land area within which one may have numerous GPS readings.

Perviously known as Oromia Special Administrative Zone, it was subsequently renamed Shaggar City Administration. it is located between latitude 8°34'25" 9°32'41"N and longitude 38°25'50" and 39°07'53"E (Girma, 2019, pp. 75-88).

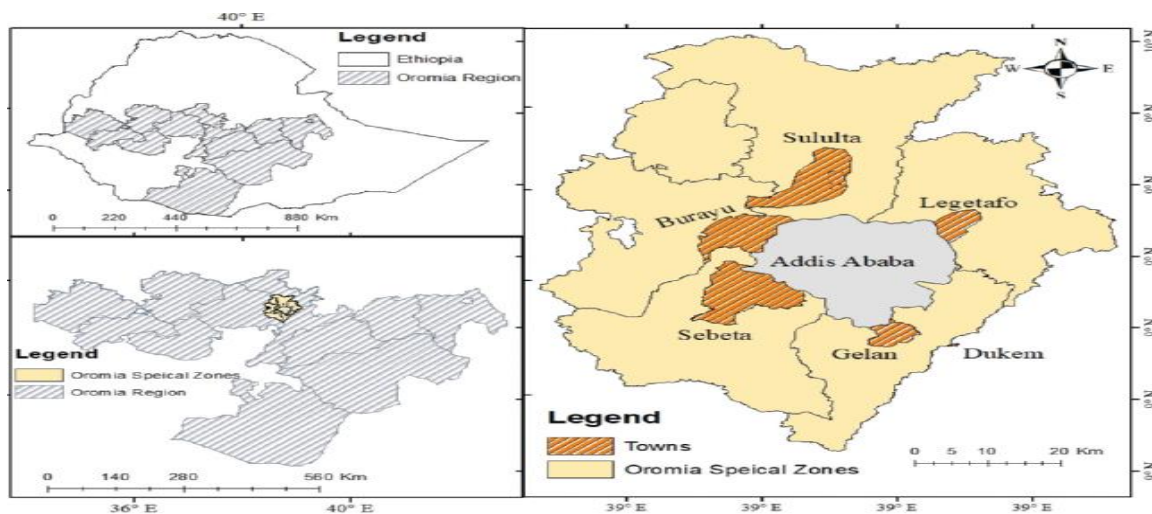


Figure 3 Map of the study area (source, Endris et al., 2022: 6).

1.5.2. A Brief historical outline of the Study Area

Addis Ababa was founded as the capital city of Ethiopia in late 1886-early 1887 by Empress Taitu Bitul and Emperor Menelik II (1889-1913). There were three main factors that accounted for the city to remain as the capital city of the country (since many cities had been capital in the history of Ethiopia): First, the introduction of the eucalyptus (a tree that grows very fast providing a lot of wood for construction, energy and cooking), second, the proclamation for legal ownership of all rural and urban lands and third, the completion, mainly by the French, of the Addis Ababa to Djibouti railway line in 1917 when the line reached the capital (Tolon, 2008).

As Gashaye (2014) states in his MA thesis, to Shaggar City Administration as found in the central part of the Oromia Regional State, surround the capital city Addis Ababa. The Special Zone has

an estimated total area of 4,800 km², consisting of six Woreda (namely, Akaki, Berek, Mulo, Sebeta-Awas, Sululta, and Welmera) and eight major towns. The towns include Burayu, Dukam, Gelan, Holata, Laga Xaafoo – Laga Dadhi, Sebeta, Sendafa Beke, and Sululta.

Oromia Special Zone surrounding Finfinne was created by Oromia Regional State in 2008 with a view to controlling the urban expansion of Finfinne (Addis Ababa) City to the lands of the surrounding farming community (Tadesse & Imana, 2017).

According to different scholars i.e. Tadesse (1972, 2009) and Arab Faqih (Stenhouse 2003), during the medieval period the study area was known as part of central Shoa and some part of Fetegar district. According to the Fra Mauro Map the area included different towns and resident areas. Habtamu (2020: 31) claims that the area was the home of different Abyssinian kings and dignitaries starting from the reign of King Dawit (r. 1382-1413). Because in this area there were different cities that were where the king's palace was found like Barara in Shoa province, in Woreb *Woreda*, Yerer in Fetegar, Badaqe in Shoa and different Monasteries like Ziquala and Yerer that were located on the Ziquala Mountain and Yerer Mountain. For these areas the Fra Mauro Map remains the earliest available evidence. Due to this reason the study area was included under the main medieval area called central Shoa and some parts of Fetegar district. According to the Fra Mauro Map, Shoa was the main district, which was known as the home of Abyssinian kingdoms.

1.5.3. The Economy of the Study Areas

Today, the economy of Addis Ababa relies on business and commerce, but also tourism plays a minor role as well. Addis Ababa, which is in the very center of the nation, is an important hub for trade, logistics, and transportation. Addis Ababa is home to many multinational businesses and organizations; therefore it has a significant impact on the global economy as a fantastic and strategic location for investments, the launch and growth of businesses, the establishment of any form of enterprises or ventures, etc (Tolon, (2008).

1.5.4. Population of the Study Area

According to UN-Habitat (2007), Addis Ababa has an estimated population of 4 million and the average life expectancy is at 62.8 for males and at 66.5 for females. Addis Ababa is the seat of the United Nations Economic Commission for Africa (UNECA) and the African Union (AU), which

makes Addis Ababa has been the capital of Africa and Addis Ababa has served as the capital city of Ethiopia since 1886 (Tolon, 2008).

Even though Addis Ababa is currently experiencing one of the lowest population growth rates of its history (6.37 in 1976, 3.95 in 1994, 2.92 in 2004), the capital city continues to attract 90.000 to 120.000 new residents every year, mainly due to net rural to urban immigration (UN-Habitat, 2007 & Tolon, 2008).

As estimated by the Central Statistical Authority (CSA) and the Bureau of Oromia Finance and Economic Development (BOFED) for the year 2017, the total population of Lege Dadi-LegeTafu town was 27,636. Sebeta town had an estimated total population of 167,127. Sululta town had a total population of 55,358. The total population of Burayu town was 92,331. Gelan town and Dukem town had an estimated total population of 59,817 and 40,180, respectively (Girma, 2019).

1.5.5. Climate of the Study Area

The climate of the study area has characteristics close to the ones of the subtropical highlands, with the average temperatures a slightly higher than the ones of the lower lands. Winters in the area are usually rainy but the summer months are quite hot and dry (Tolon, 2008). Average temperature ranges from 10 °C to 26 °C and the annual rainfall ranges from 1043.87 mm to 1316.6 mm in the study area (Girma, 2019: 75-88).

1.5.6. Geological Setting of Study Area

Addis Ababa is a city with distinctive volcanic features that are located on the south-facing slope to the west of Ethiopian Rift Valley (Tesfaye and Asmelash, 2016). The city is surrounded by volcanic Mountains, which include the Yerer Mountain in the south-east, the Wochecha Range in the south-west, the Entoto Chain of Mountains in the north, and the Furi Mountain in the south-west (Tigistu and Tamiru, 2012).

The geology of Addis Ababa city consists of rocks ranging from lower Miocene to Quaternary. The rock units include aphanitic basalt, tuff-agglomerate, trachyte, rhyolite, ignimbrite, trachybasalt, scoriaceous basalt, and alluvium (Tesafaye and Asmelash, 2016; Tamiru, 2006).

Tigistu and Tamirat (2012), state that, Quaternary and Oligo-Miocene volcanic rocks make up the Addis Ababa region's geological context. The region is totally covered in volcanic rocks (Molla and Stefan, 2006).

1.6. Significance of the Study

The findings of this study will help to; improve our understanding of the history of medieval central Shoa and its environs. Provide a significant source of data in terms of the location and nature of medieval sites (cities, palaces, churches and settlements areas) in and around present-day Addis Ababa and its environs, provide for preparation of a site Gazetteer and Document the history of the sites and their significance.

1.7. Limitations of the study

There were different limitations that were faced a researcher during the survey time. Among these limitations the most important were technical limitations and the others were including financial issues. Among the technical issues, the lacks of previous studies on the study area were the most important once. At the study area we have historical documents rather than archaeological data. There are only a few archaeological data at some archaeological sites like, Ginbi and Dertu archaeological sites. The other limitation includes the lack awareness of societies about the sites. During our survey times we interviewed the local residents regarding the history of the sites, but most of the local residents had no knowledge about the sites when the sites were built and by whom the sites were built. Due to this reason the researcher lacked more information about the sites.

1.8. Thesis Organization

This thesis is organized in five chapters. Chapter one deals with the general introduction of the present research including background of study, Statement of the Problem, objectives, significance and descriptions of the study areas, mainly geographic location, geology, climate and history of the study areas. Chapter two focuses on literature review. Chapter three is dedicated to material and methods used in the research. Chapter four deals with the presentation of the data and Chapter five provides a detailed analysis of data and discussion of results and include conclusions and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2. A Brief History of Medieval Ethiopia

2.1. Historiography and Periodization of Medieval Ethiopia

Historians disagree over the beginning and end of Ethiopia's medieval period. After the end of three significant periods, Ethiopia had a lengthy period known as the medieval period. These were the Aksumite period (60-632). The Post-Aksumite Period (632-1127) and the Zagwe period (ca.1127-1262) these three periods were included under the ancient period of Ethiopia. Since the Zagwe dynasty was overthrown and the medieval period began at the beginning of the thirteenth century, it follows (1262-1521EC) (Deresse Ayenechew, 2020).

According to Tadesse (1972: 268), Ethiopia's medieval history started in 1270 at the beginning of King Yikuno-Amlak's reign and concluded in 1527 with the fall of the Christian kingdom as a result of Ahmad Gran's extensive conquests and ascension to power. Derat, (2021) claims that, the medieval period of Ethiopia started after the fall of the Kingdom of Aksum around the early seventh century and until the jihad wars of Ahmad Ibn Ibrahim al-Ghazi at the beginning of the sixteenth century, when Ethiopia was part of the medieval world.

Henze (2000), claim that the medieval period of Ethiopia began after the downfall of the Aksum kingdom during the first half of the seventh century. Kaplan (2002) stated that the golden age, or medieval period, of Ethiopia started in 1270 and ended in 1527, after the conquest of Ahmad Gran.

Chekroun and Hrisch (2020:458), claim that the medieval period of Ethiopia was known as the golden age, and in 1527 it was the start of the conquest of the Christian kingdom and is also generally considered the closing date of the golden age.

The medieval era in Ethiopia was often seen differently by both internal and international historians. Within academic circles, the end of the Middle Ages of Ethiopia was not universally recognized. Some of Ethiopianist historians, such as; Tadesse (1972), Deresse, (2013; 2020), Sergew (1972) think, the medieval period began in 1270 and ended in 1527, while, Bahru Zewde (1983) think it began in 1270 and ended with the beginning of the Zemene mesafint period, in

1769. Various sources indicate that the end of the middle Ages occurred in the first half of the sixteenth century, following the invasion of Ahmad Gagn and before the expansion of the Oromo people. The majority of international scholars concur; it began with the fall of the Aksumite kingdom in the seventh century and ended with the outbreak of the Ahmad Gagn wars and the expansion of Oromo people from the mid-sixteenth century (Derat, 2003).

2.2. History of Medieval Ethiopia

Even in Lasta and Wag, where they could not resolve their problems of succession dynastic, the Zagwes were unable to unite the country and instead wasted resources that would have been better used elsewhere to maintain the dynasty's dominance. For example, in the late thirteenth century, the Zagwes failed to overthrow a small Christian kingdom in northern Shoa, which had grown rich from diverting trade away from traditional routes through Lasta, such as Lasta, Adafa, Amhara, and others (Marcus 1994: 15-16; Tadesse Tamrat, 1972: 64-65).

In 1270 under rather obscure circumstances, King Yikuno- Amlak seized power in the kingdom and established a new dynasty that has been described as a 'Solomonic Restoration' in the historiography of the country (Derat, 2006). The new king started to strengthen his power to prevent the Zagwe dynasty from reclaiming political power as he matured. He formed an army from Shoa, Maya community, Bali and Fetegar around Yerer City and to secure an Egyptian Metropolitan, Yikuno- Amlak forged diplomatic ties with the Muslim sultanate of Egypt. After this, religious fathers and clergy offered Yikuno -Amlak assistance (Tekle-Tsadik, 1966 EC: 129).

King Yikuno- Amlak, who governed Shoa and died in 1285, enjoyed considerable support from the local clergy because of his pledge to turn the church into a somewhat autonomous organization. Therefore, when the Shoans revolted, the Church remained impartial even though Yitbarek, the last of the Zagwe, had been crowned king and was thus entitled to allegiance (Marcus 1994:16).

According to Henze (2000: 68) Yikuno- Amlak took the throne after he killed the last Zagwe king, Yitbarek, in 1268. And the year 1270 has been accepted as the date of the change of dynasty, when Na'akutolab died. The latter had been engaged in a power struggle with Yitbarek for the most part.

Yitbarek was repeatedly vanquished in a string of military confrontations from Lasta to Begemdir. In 1270, Yitbarek was killed in front of the altar in the Gayint parish Church by Yikuno Amlak, who then crowned himself emperor. The new monarch faced strong opposition as a usurper, so he and his allies spread a fable about his ancestry from King Solomon and Makeda, Queen of Sheba, in an attempt to win over Tigray and its numerous Aksumite customs. This, of course, gave him traditional legitimacy and provided the continuity so revered in Ethiopia's subsequent national history (Marcus 1994:17). Amharic developed as an important lingua-franca probably during the Zagwe period.

The so-called "Solomonic" dynasty, or rather, the Solomonic Restoration, was re-established in 1270 by Yikuno- Amlak (1270–1285), and it remained in power and controlled the Christian kingdom until the middle of the fifteenth century. Because of the dynasty's unusual longevity and the longer-surviving records from the latter half of the thirteenth century onward, we know significantly more about it than any other ancient or medieval Ethiopian reigning house, Christian or not. Thus, it is not surprising that scholars have investigated a variety of topics that have, in one way or another, illuminated the factors that contributed to the dynasty's survival (Deresse, 2020:57).

The foundation for a renaissance in Church and State historical ties was provided by the myths surrounding the "restored" Solomonic dynasty. Ethiopia expanded southward under the new dynasty, confirming Amharic and Christianity as essential components of the imperial tradition that ruled the country until the late 20th century (Marcus, 1994: 20).

According to Taddesse (1972: 120) at the time of Yikuno-Amlak's accession to power in 1270, the Christian kingdom appeared to have covered the following areas: the Shimizana region, the Marab river, the Takkaze river, southern Begamider, and the upper basins of the eastern tributaries of the Blue Nile, in the west; the edge of the plateau from down to the Shoa region, in the east; and the northern part of the Shoan plateau in the south. As a result, close symbiotic relationship between the crown and the Church grew even stronger during this latter period.

The Shoan region provided a sizable portion of the army that Yikuno- Amlak led in his assault on the last Zagwe king, Yitbarek. Many Christian families had most likely been residing in the Shoan districts that provided these troops for many generations. According to hagiographic

sources dating to thirteenth century, the Shoa plateau's Pagan-dominated districts of Tsilalish (present-day Selale region) and Mugar (in southwestern Shoa region) contained small, isolated Christian communities that were unevenly dispersed. It is on the route from Amhara to Mugar and Tsilalish, and according to the Dabra Libanos cycle, Wagda was a Christian region by the middle of the thirteenth century. Wagda is located at the edge of the plateau overlooking Tagulat and Morat (Taddesse, 1972:120-121).

The great emperor Amda Tsion (r. 1314–1344) established the authority of the new dynasty on more solid grounds, which further demonstrated this link. He moved swiftly against his opponents who sought to convert feudal autonomy into sovereign independence in Tigray and the war-torn areas of Hadiya, Damot, and Gojam (Marcus 1994: 20).

The three places mentioned above, i.e. Damot, Hadiya, and Gojam, were economically attractive and were located to the west and south of what was then the Christian heartland. Its worth as a source of agricultural and mineral products is attested to by a land grant made in Gojam, by King Amda Tsion. For the control of long-distance trade, which by the fourteenth century primarily passed through these regions to the port of Zeila via Damot, and particularly Hadiya to the south, were essential. As a mule-breeding region, Hadiya was also economically significant and was already being utilized as such by King Amda Tsion's successor, Sayfa Arad (r. 1344–1371) (Deresse, 2020 :65; Taddesse, 1972:135).

Amda Tsion was a rough and tough military leader. After winning military victories over his adversaries, he divided rebellious provinces into smaller, easier to manage territories that were dedicated to the defense of frontier regions. In recently conquered southern areas, he applied the same strategies to help his armies spread the tentacles of both Church and State. As imperial power increased, so did the economy, which allowed south and central Ethiopia to export more gold, ivory, and slaves to the Middle East via the Red Sea and the Indian Ocean regions.

Ethiopia's commodities flowed to the coast along three routes: from Sudan to Mitsiwa north of Lake Tana via Lasta; from the central provinces through southern Shoa to Mitsiwa or Zaila; and from the southern provinces connecting up with the route through Shoa to Zaila. Amda Tsion invited the Muslim communities that controlled these regions to take part in the trade and to protect the trade routes into a mutually beneficial relationship in a cunning move. The Muslim

communities in these regions had to accept his suzerainty, pay him annual taxes, and follow his rules in order to maintain peace and perpetuate their prosperity (Marcus, 1994:19-20; Tadesse 1972:135-36).

The so-called *sirata mengist* maintained the Solomonic origin of Ethiopia's monarchy, specifically its judges and of Ethiopia's laws themselves: "The laws and regulations came forth from Jerusalem with the son of Solomon and Sheba who was named Menelik the First. He was accompanied by the twelve students of law whom Solomon had appointed as judges. The students were made judges during the reign of Amda Tsion. This aspect of the Solomonic royal ideology called *Shebanization*. If the dynasty was recognized as a lineage that was specifically destined to rule, it would be possible to extend its illustrious past and forge a common identity. The fact that serving the king in an administrative capacity was emphasized as a privileged way to acquire this shared heritage and identity is noteworthy. Therefore, *Shebanization* was both an ideology and a practice, and the administration appears to have been an important institution in this development (Deresse, 2020:65).

2.3. The Rise of Muslim Sultanates during Medieval Ethiopia

The episode of the first *hijra* to Al-habasha, the "land of the Habasha," that is, of the "Abyssinians" or Ethiopians, is traditionally linked to earliest the advent and spread of Islam in Ethiopia. The Prophet Muhammad was reported to have advised some seventeenth of his followers, an early group of adherents of Islam, to seek refuge in Ethiopia in 615 CE where the king ostensibly had a well-established reputation for justice. He assured them that a just ruler known as *Al-Najashi* would provide them with sustenance and protection from the suffering and distress that the Meccan polytheists were causing them as followers of the new faith (Alessandro, 2006). A group of adherents of the Prophet Muhammad, commanded by Dja'afar ibn Abi Talib, secretly escaped persecution in Mecca in 615 and took refuge in the Aksumite kingdom (Insoll, 2017:190)

Before the famous Hijra to Medina occurred in 622 CE, which established the commencement of the Islamic calendar, several sources mention the existence of Muslims in Ethiopia. These sources include the *Tabaqat al-kubra* by Ibn Sad (d. 845) and the *Ansab al-Ashraf* by Al-Baladhuri,(d. 892), two biographical dictionaries of the Prophet and his Companions, as well as the *Sira* (biography of the Prophet himself which was started by Ibn Ishaq around 760 and finished by Ibn Hashim (d. 830) describe what is known as "the first hijrah to Abyssinia," which took place in

615, seven years before the proper Hijra to Medina in 622, when some of the Prophet's companions were forced to leave Mecca and seek refuge with the Ethiopian king, referred in Islamic traditions the Al-Nejashi to as Al-Nagashi (Chekroun and Hirsch, 2020:88).

The Nejashi was said to have welcomed and provided the new Muslims with their needs. Some Muslim traditions claim that al-Najashi himself converted to Islam. A small village named Al-Najashi in Tigray is alleged to be the location of the tombs of the Prophet Muhammad's twelve of the seventeen companions and the Nejashi's shrine are both revered, preserving the memory of this encounter between the Prophet's Companions and the king of Aksum and the people of the areas around their settlements (Ibid).

According to Arab Faqih (Stenhouse, 2003: 261) this holy site, which attests to Ethiopia's dominance in its contact with early Islam, was known in the sixteenth century, and it is currently one of the most important sites of local pilgrimage for Muslim Ethiopians in northern.

It is probably not surprising that the Horn of Africa was exposed to an early and continual presence of Islam in the early days of its expansion in the Red Sea region, given its geographical proximity across the Red Sea from the Arabian Peninsula and the Gulf of Aden. Indeed, it has long been known that during the Middle Ages, Muslim populations and Islamic Sultanates flourished in Ethiopia, especially in the south and southeast (Chekroun and Hirsch, 2020: 86). The earliest Muslim Sultanate in Ethiopia was established in north-eastern Shoa during the ninth century (Trimingham 1955; 30). Subsequently, a series of Muslim Sultanates came to be established forming a semi-circle in the southern and south-eastern parts of the country, including Ifat, Adal, Fetegar, Harar, Dawaro, Bali, and Hadiya, among some others.

Ifat, one of the seven Muslim Sultanates that existed in Abyssinia during the medieval period was a well-known Muslim polity and was situated north of Fetegar district. Ifat proper was a plateau in north-eastern Shoa that included slopes that descended to the valley of the Awash to the east. However, its sphere of influence was much broader and included the area around Zaila on the Gulf of Aden, as well as the nomadic Afar tribes of the plain of Aussa, which also showed some sort of allegiance to its ruler (Trimingham, 1965: 66–67). According to Insoll (2017:192) the Shoa Sultanate was established in approximately 897, and it was preceded by the Ifat Sultanate in 1285. The Christian state of Abyssinia defeated Shoa Sultanate, and the Adal, one of

Ifat's eastern districts, rose to power in 1415. At the end of the Zagwe period (AD. 1137-1269) in the Christian empire, eastern Shoa was the seat of an Islamic principality under a dynasty called Makhzumi, which had been founded in A.H. 283 (AD. 896/7) (Braukamper 2004:12).

A Muslim leader named Umar Walasma is reported to have established the first Muslim principality in Ifat. Umar Walasma established by the Makhzumi dynasty, the Sultanate of Shoa pre-dated all Muslim states in the Ethiopian region, dating back to the eighth or ninth century AD. Like Yikuno- Amlak, Umar Walasma flourished in the final quarter of the thirteenth century. The passage by Ibn Khaldun ends with a clear allusion to that period (Tadesse 1972: 123). According to Trimingham, (1965: 67), Ifat was the most powerful of the Muslim kingdoms, because it controlled the trade routes connecting the interior with the port of Zaila and was ruled by an Abyssinian dynasty with the title of "*qat*" and the family name "Walashma," which had its seat in eastern Shoa. The majority of people who spoke a member of the Semitic language family by the middle of the thirteenth century were Muslims. The three kingdoms of Hadiya, Fetegar, and Ifat formed the spearhead of Muslim expansion into Shoa.

The most westerly of the Muslim principalities was that of Hadiya, which stretched across a sizable area of land between the rivers Awash and the Gibe Rivers. Although its ruling class was Muslim, its Sidama subjects, including semitized Guraghe and Chabo, was a hybrid of Guraghe and Sidama stock subscribed to a form of Pagan faith. In Muslim Sultanates that are located in Abyssinia, Hadiya was known as a significant supplier of eunuchs, a practice forbidden by Amhara culture (Trimingham, 1965: 67). According to Braukamper (1980:75), Hadiya could only muster a third of Ifat in terms of land area. Ifat army's was made up of 20,000 foot soldiers and 15,000 horsemen. According to Huntingford, (1965:21) the locations of Sharka, Arababni, and Dara, which were smaller and less significant, are unknown.

Ifat was unquestionably more powerful and open to the revival and expanding power of the southern Christian kingdom. In the early years of his rule, Yikuno-Amlak enjoyed friendly relations with the local Muslims as well as the rulers of Yemen and Egypt. He requested a new Metropolitan in a letter to Baybars (1260–77), the Sultan of Egypt, in (1273–1274). Together, the letter and one from Al-Malik al-Muzeffar (1250–95), the Yemeni monarch at the time, reached Cairo. Following the usual mild concerns, Yikuno-Amlak declared, "All the Muslims who come

to Our Kingdom, we protect them, and we permit them to travel in our realms as they wish” (Tadesse 1972: 126).

As a result, at that time, the Christian kingdom and the king of Damot were the main adversaries for what seems to be control of the Shoan plateau, and the Christian kingdom won the battle. Local Christian legends also assert that Christians ruled the Shoan plateau to the north of the Awash River during the reign of Yikuno-Amlak. The policies of the Walasma were based on the idea that Islam was fundamentally ineffective as a political force in the Ethiopian region. The fact that political and military activities of Yikuno- Amlak and the Walasma dynasty were in full swing at the same time is more than a coincidence (Braukamper, 1980: 75) and (Tadesse, 1972:128).

In another way, 'Umar Walasma was doing exactly what Yikuno-Amlak had just finished in the Christian kingdom amongst the Muslim communities. With the exception of Bali, where the Amhara chose the territorial ruler, the Islamic principalities were governed by local dynasties, so the Christian Empire's suzerainty rested on a system of indirect rule (Ibid).

The situation was a little different in the Sultanate of Bali. “Power has passed today to a man who is not at all of royal stock,” asserted Al-Umar, “he ingratiated himself into the favor of the king of Amhara and received the investiture of the kingdom of Bali, where he has established himself independently.” The ancient Bali royal family does not contain a single member who is qualified to rule. It's interesting to learn Al-Umar (1927:19) text that Amda Tsion used the apparent weakness of Bali's hereditary dynasty to appoint a “new man” as the region's governor in his place. He quickly declared himself “independent” of Christian suzerainty after assuming his position with the approval of the Christian king, proving that he was clearly a native of Bali rather than a representative from the Christian heartland (Deresse, 2020: 69-70; Braukamper, 1980: 75).

All of these Sultanates were required to submit to the Christian state by paying annual tributes, which Al-Umari describes as being composed of silk and linen cloths imported from Egypt, Yemen, and Iraq. In return, the local Muslims and the governors were given free rein to practice their faith. As was already clear in the case of Bali, this ideal relationship was not always upheld in reality (Tadesse, 172: 136-37; Deresse, 2020:69; Braukamper, 1980: 74).

The seven Muslim kingdoms, according to Checkroun and Hirsch (2020: 99), were all independent of one another; they each paid a set tribute to the Christian kingdom annually, and none of them had any independent power unless the Amhara monarch bestowed it upon them.

It is sometimes difficult to determine which particular information from Al-Umari (1927:19) applied specifically to any one of the Muslim states in the region of southern Ethiopia. The majority of the information may apply to all of them, even though Dawaro, Arababni, Shoa, and Bali were highlighted because of the strong cultural ties between Hadiya and their neighbors and because ethnic ties within the political entities could also be verified (Braukamper, 1980: 75).

According to Trimingham (1965: 67) Arababni and Sharkha were two small kingdoms that were located between Hadiya and Dawaro. Ifat and Dara significantly differed from the others in terms of ecology because they were primarily found in highland regions with better agricultural conditions and had a higher percentage of arid zones (Braukamper, 1980: 75).

Tekla Tsadik (1966 EC: 162) asserts that Dawaro was a sizable region during the middle Ages. It was separated from Fetegar by the Awash River, and it was separated from Bali by the Wabe Shebelle River west of the Awash up to the Mojo River. Typically, Dawaro was located west of Harar and south of Shoa.

On the south-east of the river Awash, Dawaro was located south of Shoa, bordering with Ifat on the north, and extended all the way to the river Wabe Shebelle in the south, which serves as the state's border with Bali. As a result, Dawaro roughly matched the current Arsi region. Between the Wabe Shebelle in the north and the Ganale Doria in the south, South Dawaro was Bali and controlled the Somali plains (Trimingham, 1965: 67).

According to both Christian and Muslim traditions, the entire Shoan region was ruled by a powerful pagan kingdom called Damot prior to the last quarter of the thirteenth century (Tadesse 1972: 122-23). By the time Amda Tsion's reign came to an end in 1344, his empire controlled Shoa up to Damot and Ifat, Hadiya, and Dawaro, the last three being Muslim states, on a vassalage basis (Marcus, 1994: 19).

The number of soldiers per unit of land in Dawaro, Arababni, Shoa, and Bali indicates relatively large populations supporting the armies, which were made possible by the favorable

environmental conditions. Beginning in the period of Amda Tsion, Hadiya led a protracted uprising against the Christian state. In 1329, when Amda Tsion was forced to return to the area to overthrow Sabra Din I of Ifat, the group's leader, Amano, formed an alliance with him. Al-Umari did not investigate the political systems of the Muslims in the southern region of Fetegar and Ifat (Braukamper, 1980: 76).

As was already mentioned, Christian colonization and proselytization in northern Shoa started even earlier, and Muslim political control over the area had long since crumbled prior to Amda Tsion's reign. Because of this, a region that had previously been Muslim was designated for complete administrative and religious integration into the Christian state. This region eventually became the Christian province of Shoa. When King Zara Yaqob (r.1434-1468) came to power, the Christian Empire's lands had reportedly been hit by a pest epidemic to the extent that, in some places, there were reportedly not enough survivors to bury the dead (*Ibid*).

Shoa and Fetegar received a great deal of royal attention in the fifteenth century after being incorporated into the Christian kingdom in the fourteenth century. Shoa did indeed change to become the hub of the Solomonic dynasty. The renowned Debra Libanos Monastery, which eventually replaced Hayk Istifanos as the top "royal" monastery of the realm in terms of receiving royal patronage, was situated in northwestern Shoa (Deresse 2020, 74-75).

The majority of the northern autonomous districts, such as Wagda, Tagulat, Manz, and Marabete, as well as the western Muger region, were now a part of the kingdom's southern administrative boundaries. The most obvious sign of the area's development is Zara Ya'eqob decision to establish his capital at Debra Birhan, in the heart of Shoa, in 1449 (*Ibid*).

Zara Yaqob was essentially the only Ethiopian emperor whose memory has been passed down orally as far south as Gamu-Gofa and the Sidama region. His name eventually became shorthand for all Christian emperors and was frequently used. Hadiya was one of the numerous tributary states ruled by the Christian state. But there was a strong opposition to foreign hegemony, as evidenced in the early years of Zara Yaqob reign by a refusal to pay taxes. This attitude was simply interpreted by the Amhara, who were in charge, as open unrest (Braukamper, 1980: 81).

The governors of Fetegar also increased their control during the fifteenth century. The chronicle of Zara Yaqob reign mention, the establishment of the royal camp of Telq (later known as Yalabasa) by Zara Yaqob's father, Dawit II. Zara Yaqob constructed two churches here to honor the archangel Michael following a significant military victory in this region in 1445. Zara Yaqob son and successor Baeda Maryam (1468-1478), was born in Telq. Eskendir, Baeda Maryam's son, grew up in this area as well. The semi-royal capital of the southern medieval kingdoms was Telq. Following the passing of King Eskender in 1494 Zara Yaqob chose to replace *Gira Bitweded* with a new governor, Malka Amda Mikael. His successors frequently stayed there, where they also built regal churches. Before being deposed by Imam Ahmad bin Ibrahim in 1529 at the Battle of Shimbra Kure, King Libna Dengl (r. 1508-1540) also spent a significant amount of time in this region in the early sixteenth century (Deresse, 2020: 75).

Haqa Din II the Sultan of Ifat, who wanted to build a power base further east and escape Christian rule, abandoned Ifat a few decades later. Ifat's remaining Walasma dynasty members were willing to submit to Christian suzerainty and occasionally allowed to rule the area, though not with the same degree of independence as before. King Dawit II established a semi-permanent camp in Ifat region known as Tobya to ensure firm control over the region. Ifat governorship was once again returned to the Walasma dynasty during the reign of Baeda Maryam, but this king reportedly established his court at Tobya to ensure oversight like Dawit II had done. Ifat, in contrast to Fetegar and Shoa, was still home to Muslims and upheld some degree of local hereditary rule, albeit under close Christian supervision and occasionally with Christian governors (*Ibid*).

Finally, in 1527, a capable and valiant soldier known as Imam Ahmad, popularly known by Christians as Gagn (the 'Left-Handed'), rose to power in the Sultanate of Adal. He renounced his allegiance to King Lebna Dengel and started an invasion of the province known as Fetegar. Portuguese writers reported that the Ottoman Turks, then in firm control of Egypt and the Red Sea region, granted the Imam Ahmad much valuable military assistance in the form of weapons and even soldiers (Ross, 1922: 6).

2.4. Pagan (traditional religious) Societies during the medieval period of Ethiopia

Pagan societies were lived during the Abyssinian kingdom in the central highlands and some parts of Eastern Shoa (Alebachew 2020:107). According to Fauvelle (2016), the word pagan carries derogatory meaning because it's a subjective and relative term used in some historical contexts to designate unwanted cults.

Pagan societies were non-Christian, non-Muslim, and non-Jewish in nature. Pagans were whose way of life and relation with their Christian and Muslim counterparts in the region was marginalized in the contemporary documents of the "Solomonic dynasty" (Alebachew, 2020:107).

Paganism has been widely practiced since ancient times in the religious history of Ethiopia. Paganism practice had taken place in Ethiopia before the Christianity was established. Following the restoration of the Solomonic dynasty in the late thirteenth century, Paganism was directly challenged by Christian emperors who contributed to the expansion of Christianity, such as Amda Tsion and Zara Ya'qob (Solomon, 2022:6).

2.5. The Muslim Conquest of the north-central Highlands of the Christian kingdom

Before the rise of Ahmed Gragh, in 1527, King Lebna Dingel was victorious over Emir Mahfuz and Sultan Mohammed. Starting from 1508 there was peace between Lebna Dingel and the Muslim Sultanate until 1527 (Tekle Tsadik, 1966 EC: 161).

At the start of the sixteenth century, the Ethiopian monarchy, ruled by King Lebna Dengel, at the zenith of its power. The Christian Kings collected annual tributes from the Islamic Sa'd Din Land, commonly known as Din or Sultanate of Adal. Lebna Dengel's mother, Queen Elleni, was in charge of running state affairs as regent and heir apparent to her young son when he ascended to the throne as a minor in 1508, when he was a young child of eleven. He didn't assume full political power until 1514. His first notable military triumph was in 1517, when he decisively defeated the Sultan of Adal. It's intriguing to think back to how Portuguese viceroy Lopo Soares, returning after a futile expedition to the Red Sea, set Zaila on fire, the capital city of the Sultans of Adal (Trimingham 1965: 86-87).

An important turning point in Ethiopian history was marked by the ascent of the charismatic Adal leader Imam Ahmed Ibin Ibrahim Al-Ghazi in the early sixteenth century, his ascent to power in the ancient Islamic city of Harar in 1527, his campaigns first targeted Somalis and other Muslims in the neighboring lowlands, followed by his **jihad**, or Holy War, against what he viewed as the "non-believers" of southern Ethiopia, and his subsequent close call with the destruction of the long-standing Ethiopian Christian state (Stenhouse, 2003: 2).

The wars of Ahmed Gagn, better known as "the Left-handed," had far-reaching effects. There was a significant loss of life among combatants and civilians alike, as well as the capture and dispatch of countless slaves to Arabia (and also to India), the looting and destruction of some of the nation's finest Church buildings, such as the Church of Mekane Sellassie in Amhara, the virtual collapse of the traditional Christian Ethiopian empire, Christian Churches, Monasteries, and treasures and the transport to Harar and export to Arabia, of considerable quantities of gold, used in part by the Imam himself and some of his followers for the purchase of fire-arms and other weapons and the breaking-down of long-established feudal relationships and related taxes (*Ibid*).

Internally, the Imam Ahmad remained close to the Sultan of Adal. He watched over Adal and administered it properly. He prohibited evil, stopped highwaymen, and the people lived in peace during his time. His love for the aristocracy, scholars, dervishes, Qur'anic teachers, and Sheikhs helped him win the hearts of his people. He assembled his army, supplied them with weapons, swords, and horses, and then launched an invasion of Abyssinia (Stenhouse, 2003:3-4). According to Tekla-Tsadik, (1966 EC: 190) Ahmad Gagn prepared his army in Hubat by convincing people through religious fathers and by formally declaring "holy war or **Jihad**."

When his army was fully prepared, Ahmad Gagn advanced against the Christian Kingdom, eventually reaching the furthest reaches of its territory in the southeast, a province known as Dawaro, where the Muslim army amassed enormous loot, including horses and mules, slaves, and livestock. The Imam had at least 100 cavalry, and no one could count the number of Christians who pressed up against the Muslims in a small space, killing many of them who bore God's seal of martyrdom. Following this, the imam organized his forces and the Somalis, led by Hirabu, set out under his command in preparation for a **jihad** against more territories. They encountered no resistance as they traveled with him to a location called Waduh Mecegs in the province of

Fetegar. There were no conflicts; the Muslims debated whether to continue the march since there were two days and a half left before they reached the place where the king of Abyssinia was encamped (Stenhouse, 2003:26).

Trimingham (1965:83) claim that until Libna Dengel came to power in 1508 at the age of eleven, Elleni was made a peace with the Muslim sultanate of Adal, and both parties preferred peace and the commercial prosperity that resulted. During this period the father of Gagn, Muhammad, whose realm was Adal, paid in tribute 700 white mules, Gold as tribute to the kings of Abyssinia (Ross, 1922:9). However, this was not true according to Tekle Tsadik (1966 EC: 162-163), because during this period Adal was not rich enough to afford payment of so much tribute.

Muhammad advised his son Gagn in his deathbed to refuse payment of tribute to the King: "After my death, do not continue to pay tribute to the king: go out against him and make war on him," You will defeat him because God has made you into his". Gagn sent a message to the King of Abyssinia informing him of his father's passing. In response, the King stated: "I will give you the Governorship held by your father, but you must pay tribute." Gagn declared, "I will not pay" (Ross, 1922:9).

After the above disagreement, the first war was started between the Abyssinian kingdom and Ahmad Gagn (Tekla-Tsadik 1966 EC: 190, Yilma, 1967 EC: 56; Yilma, 1999: 54). It is widely acknowledged, according to Chekroun and Hirsch (2020: 485), that the year 1527 signified the start of the Muslim invasion of the Christian kingdom.

The King then appointed Deglehan as the commander of his army and dispatched him to Adal in 1527, where Degalhan eventually routed the Muslims invaders and returned with a large haul of loot. He got up and followed Gagn home once he had vanquished the adversary and taken back the captives (Chekroun and Hisrich, 2020:485; Tekla Tsadik, 1966 EC: 190; Yilma, 1999 EC: 54; Trimingham 1965:86).

However, according to Arab Faqih's **Futuh Al-Habasha**, (Arabic for 'Conquest of Abyssinia') the battle of 1527 between Ahmad Gagn and the Abyssinian kingdom was not the first; rather, Ahmad and Christian attacks, led by Fanuel, the governor of Dawaro, were repelled by Ahmad occasionally prior to the Degelhan attack (Chekroun and Hisrich, 2020:485).

In 1528, Ahmed Gagn returned to his power base and re-organized his army to attack the royal city of Badaqe, where the palace of the king was located. He went to Badaqe, crossed the Awash River, and arrived at the Fetegar province without any fight. The Abyssinian kingdom heard the plan of Ahmed Gagn and the King ordered his army to concentrate on protecting and defending the city of Badaqe. Due to this reason, Ahmed crossed the Mojo River without a fight and arrived at the city of Badaqe. When Ahmed Gagn arrived in the city, it was seized by the Abyssinian soldiers, who were mobilized from the Tigre, Bali, and Maya communities. However, at the end, Ahmed Gagn defeated the Abyssinian soldiers and burned the Badaqe (Huntingford, 1989: 124, Tekla Tsadik, 1966 EC: 190; Yilma, 1999 EC: 61).

The Battle of Shimbra Kure of 1529 and the subsequent Islamic conquest of Dawaro and Fetegar are cited as the second major military incident that marked the beginning of Muslim conquest, as described in the first chapter of king Sarsa Dengel's chronicle. Ahmed attacked Christian territory and engaged Lebna Dengel for the first time in Battle of Shimbra Kure in 1529 (Chekroun and Hirsch, 2020:486; Trimingham 1965:87). Ahmed decisively vanquished the King in the battle of Badaqe and settled around the Ziquala Mountain. On the fourth day, Ahmed set out for the Mojo area. When the Muslims arrives in Shimbra Kure, they were in contact with Abyssinian troops that were led by the king of Abyssinia, Lebna Dengel, and the battle ended with the defeat of the King and the victory of Ahmad Gagn (Yilma, 1999 EC: 64-66).

After the victory of Shimbra Kure, in July 1529, Ahmed Gagn started another incursion in Dawaro Fetegar and Bali provinces. During his attack on Bali province, Ahmed attacked different tribes that lived in Bali province. Among these tribes were the Oromo tribes, which were settled around Walabu. According to Habtamu (2020: 232–233), Ahmad Gagn invaded the districts of Dawaro, Bali, and Sarkan at the end of 1529 and at the beginning of 1530.

In early 1531, Ahmad Gagn settled in Feteger district, Lalibela **Woreda**, surrounding Ziquala Mountain. After that, Ahmad followed tracks of Lebna Dengel, starting from the province of Waj and crossing into Feteger district. Lebna Dengel left his political center in Shoa, and Ahmad Gagn returned to Shoa at the suggestion of his advisors (Habtamu, 2020: 234–235).

According to Chekroun and Hirsch (2020: 487), Yilma (1999 EC: 76-78), and Tekle-Tsadiq (1966 EC: 197), in 1530, Ahmad Gagn re-organized his army, strengthened his power with different weapons, and set out for Shoa district. Without any fight, he crossed the Awash River, passed through Dawaro Province, and went to the city of Antsokiya. After he arrived at the city of Antsokiya, in March 1531, the fight was started between Ahmad Gagn and soldiers of Abyssinia, and the war was concluded with the victory of Ahmed Gagn.

According to Habtamu (2020: 238), Ahmad Gagn took control of Woreb **Woreda** in 1533. The inhabitants of Woreb agreed to pay taxes, but they were also allowed to continue practicing their Christian faith. Lebna Dengel was devastated to learn that *Woreb* had been conquered because Barara was located there and Woreb was a particularly productive region. The city was therefore brimming with the wealth of the kingdom's where royal storage facilities also existed.

In the above battles, the Christian king was successfully attacked and lost, which had never happened before. However, loot was still the main goal, so after taking loot, the Muslim army headed back to Harar. After describing this battle, Arab Faqih's vocabulary describes how the laws of conquest over new territories were scrupulously adhered to (Stenhouse 2003). The Islamic army had taken control of all areas south of Amhara after pursuing the king for a year from Damot to Amhara (Chekroun and Hirsch, 2020: 488).

The significant presence of Muslim communities in south, relics of these former Muslim kingdoms Islamic past facilitated the integration of these territories, particularly Dawaro, Bali, Fetegar, Ifat, and Hadiya. Imam Ahmad set up camp at Debra Birhan in Shoa by the end of 1532, and this location eventually became the nucleus of his new power. The Islamic army could not advance further north to complete the conquest of the kingdom until it had taken control of the entire southern region of the Christian kingdom and installed Muslim governors in each of the territories that had been conquered (*Ibid*).

By 1537, the Muslim army had taken over most Christian territory, including several important regions. The conquest was thus a success, but the king was still able to escape capture despite being in a precarious position for quite a few years (Chekroun and Hirsch, 2020: 488). Ahmad Gagn supposedly had complete authority over all of Abyssinian territory in 1537, according to

Habtamu (2020: 239). Some soldiers, however, who were dispersed among the many *woreda*, persisted in fighting Ahmed Gagn, although they were unsuccessful.

A Portuguese contingent of 400 troops sent to aid the Christian king's defense reached Massawa in 1540–1541 and supported the royal army's weakened defense against the Muslims. A Turkish contingent from Yemen enlisted in Ahmad's army at the same time. (Chekroun and Hirsch, 2020: 488-489).

The fustilier's conflict between the Muslim Ottoman Turks and the Christian Portuguese, which had a significant international component, was increasingly entwined with the Imam's *jihad* war. Due to this, numerous Arab cannon and as well as their Portuguese counterparts, under the command of Christovao da Gama, Vasco da Gama's brother, arrived on the Imam's side (Trimingham, 1965: 87).

Finally, Imam Ahmad was killed in a battle between Christian and Muslim armies at Zantara (Wayna Daga), east of Lake Tana, in either February or March 1543 (Chekroun and Hirsch, 2020: 490; Trimingham 1965:89).

2.6. Some Medieval Towns and Provinces in Addis Ababa and Its environs

Although there are various historical sources (chronicles, travelogs, etc.) from medieval Ethiopia, there is little archaeological evidence from and little research on this time period. The period between the decline of the Aksumite kingdom in the early seventh century and the "turning point" in Ethiopian history, Ahmad Gagn's conquest of Abyssinia in the early 16th century, has very little physical evidence left. This is in stark contrast to the importance of Shoa, and particularly its southern parts, had (Derat, 2003).

The medieval period had only a limited number of above-ground monuments in this region, such as the stele site of Tiya, to show the history of the region, plus some oral traditions or traces of royalty. The tradition of crowning Ethiopian kings on Mount Menagesha north of the Wochecha Range is believed to date back to medieval times; the royal protection of the Menagesha Forest (western slopes of the Wochecha Range) started with King Dawit (r. 1382-1413), the monastery on Mount Ziquala founded in the twelfth century; and last but not least, the network of royal churches (Enselale, Ginbi, Ejersa, and dating to the fifteenth and sixteenth centuries) and which had been discovered in south Shoa in the 1960s and 1970s as well as recently (*Ibid*).

Historians have generally accepted the idea that fixed capitals were nonexistent in Ethiopia due to a lack of knowledge about the period and long-lasting medieval Christian communities up until the early 1630s (Pankhurst, 1960) when King Fasiladas established Gondar as a permanent capital.

Historical sources also make reference to royal mansions. Many Ethiopian monarchs made an effort to establish permanent capitals. These settlements were established by the kings as power bases, which the Kings frequented in between military campaigns or provincial visits. These towns (including Debra Berhan, Barara, Yerer and Badaqe), especially in Shoa, became well-known. Ethiopian kings provided support for skilled craftspeople in these "cities," such as "king's tailors" in Badaqe (Derat, 2003), as well as traders and blacksmiths in Barara (Habtamu (2020: 140).

The following section provides a synopsis of the political geography of the southern regions of Ethiopia, with a list and brief geographical descriptions of the different regions, towns and settlements. Such as; Badaqe, Barara, Dawaro, Fetegar, old Entoto, Waj, Sadai, city of Sire, Yekka hill and the city of Yerer.

2.6.1. Dawaro

Pankhurst (1997:69) claims that Dawaro was situated south of Fetegar and joined the Christian empires during the Middle Ages. Amda Tsion followed through with garrisoning Dawaro after he had taken Ifat.

Dawaro was a sizable province of the Abyssinian kingdom during the late Middle Ages. The territory of Dawaro began in the highlands west of the Charchar Range of Mountains, continued along the right bank of the Awash, and ended in the lowlands beyond Mount Hazalo. It extended southward from the Awash all the way to the Wabe Shebelle River, which divided it from the province of Bali (Merid, 1971: 42).

Dawaro, which shares a border with Ifat, appears to have been a part of the Harar region. It stretched roughly sixty miles in both directions, from the north to the south, and as far east as the edge of the Mara plain, where it may have been Dakar on the temporary capitals of the Harar emirate at Jenasene (Huntingford, 1965:22; Huntingford 1989).

Dawaro, which broadly correspond what, is now Arsi Administrative Zone of Oromia Region was a long, narrow region that took five days to travel on foot across on its north-south axis and two days to travel through across its width. The Wabe Shebelle River divided Dawaro from Bali, and it shared a boundary with Ifat to the southeast of the Awash River (Verlag, 2005:109).

2.6.2. Fetegar

In the middle Ages, Fetegar, which is situated southeast of Shoa between the Awash and Wabe Shebelle Rivers, was already a part of the Ethiopian Christian Empire. According to Pankhurst (1997: 68), Medhanin Egzi, who was the paternal grandfather of the revered religious leader Saint Takla Haymanot, is supposed to have been in charge of the territory in the second half of the twelfth century.

Fetegar was a sizable province to the north of the Awash River. It may have started around the Bosetti Mountain and probably touched Dawaro on the east side. Given that Fetegar contained the province of Lalibela where Mount Ziquala was situated, it appears to have extended at least as far as the base of Entoto Mountain. The district of Yalabasha, where the future king Zara Yaqob was born, is also located in the Fetegar district (Merid, 1971:46).

According to Richard (1997: 69), Sabra Din's uprising had little effect on Fetegar, because it was still firmly under imperial control. At the location known as Yalabasha, Emperor Dawit endowed two churches, Martula Mikael and Asada Mikael, and also established fruit plantations there. The general Orbit of the empire was Fetegar, which was made more significant by the fact that Yeshaq, the renowned brother and successor of King Zara Yaqob, was born there in Fetegar in the location known as Telq.

According to Crawford (2019:56) Fetegar appears to have covered the lowlands of the Awash between the highland Arsi and Harar on the south and south-east, and it was bordered on the north-east and east of the province of Dawaro, which itself adjoined that of Bali.

Huntingford (1989:88) asserts that the province of Fetegar appears to have stretched from the Wabe Shebelle northwards to a line in Shoa that may have coincided with the Kassam River. The province's farther east northerly point may have been the river depicted as Fetegar, a branch of Kassam, located 20 miles northeast of Bollo Sellassie.

Fetegar is situated on the northern coast of Awash, southeast of the Shoa region. The area was strategically located between the southern Muslim sultanates and the Christian empire. Aste Dawit established his royal camp at Telq in Fetegar. Aste Zar'a Ya'eqob at Telq and Mikael was born at Yalabasa (Verlag, 2005:504).

2.6.3. The City of Yerer

The city of Yerer was the earliest city which was found in Fetegar district, and it was established before the establishment of Barara. Yerer served as the royal seat and the monarchs' final place for their reign both before and after Barara was founded. Aste Dawit the king of Abyssinia was given the monastery for his friend Marqorewos in the Yerer Mountain. Starting from Yikuno-Amlak most of the Abyssinian kings ended at Yerer. Aste Zara Yaqob was also died in Yerer at the area called Rogge mount. Due to this reason Yerer was known as Aste Zara Yaqob justice's city (Habtamu, 2020: 114-115).

According to Sergew (1972: 290) Yerer was the capital city of Yikuno- Amlak before he was succeeded to the power. In 1274-1275 Yikuno- Amlak wrote a letter to Rukan Ad- Din Baybars which he sent via Hamdanid the Imam of Yemen. In this letter, he revealed that he had sent an envoy through Nubia to Egypt to request a new metropolitan. As the prelate had not yet arrived he entreated the sultan to use his influence with the Alexandrian Patriarchate to hasten the consecration. He asked the prelate to come meet him in Awan or Yerer, perhaps the name of his capital city.

2.6.4. Barara

During the medieval period, the most prominent city, which was known by both internal and external sources as the political and ecclesiastical center of the Christian Kingdom was Barara. The city was one of many towns and other places shown on the Fra Mauro map, which was found in the Woreb **Woreda** of Shoa Province, bordered by Fetegar province to the southeast. To determine the precise location of Barara, we have four important contemporary sources. These are the Fra Mauro map, which was made by a Venetian cartographer in 1450. Fra Mauro gathered the geographical information for his map from Ethiopian monks from Ziquala and other monasteries that traveled to the Vatican to attend a religious conference in the early 1440s (1441). Based on this information, the exact location of Barara was north-west of Addis Ababa (Habtamu, 2020: 30-31).

The second important source was the itineraries of Eskender Zorzi, a Venetian traveler. Zorzi gathered information about Barara and other areas surrounding Barara, (i.e. Sadai, Angeteme, Gedabar, Debra Berhan, and etc...) during the period around 1470–1538 (Crawford, 2019). The third is the conquest of Abyssinia, or *Futuh al Habasha*, which was written in Arabic by the Yemeni scribe Arab Faqih. Arab Faqih wrote about the Barara and a Muslim who lived in Barara and their relationship with Ahmad Gragn. The fourth is different sources that were written during different kings. Based on these sources, Barara was found north-west of present-day Addis Ababa. It is found between the Doco River (the smaller Akaki River) and originates from Wochecha Mountain and Amba Negest Mountain (today known as Menagesha) (*Ibid*). A fourth contemporary primary source is the royal chronicles.



Figure 4 Important Locations shown of Habasha on the Fra Mauro map (1450), taken from Habtamu Mengistie, (2020: 62)

The legendary world map that Venetian cartographer Fra Mauro created in Venice in 1464 contains the earliest mention of Barara. It is rather puzzling that the usually thorough and scrupulous and most prominent Medieval historian of Ethiopia, Taddesse Tamrat (1972; 2009: 298), makes only a passing reference to Barara in connection with the Fra Mauro Map.

According to information learned in Europe, the Ethiopian part makes reference to a location called "Barara," which is depicted as the site of a palace or castle north of the Awash at Dukam.

The Akaki River, which fed into the Awash and was located west of the Dukem, is undoubtedly not shown on the map, despite the fact that it was a significantly stronger river than the Dukem, which was completely dry for the majority of the Year. On the map, another river that flows towards the east after meandering from north to south and into the Awash has Mason as its uppermost settlement. The Mojo River can be used as a reference to find Mason River. Another notable landmark to the west of Barara is the Ambanegst Mountain, also referred to as the King's Mountain. The peak "where the patriarch resides" on the original Fra Mauro map is the Ambanegst (Breternitz & Pankhurst, 2009).

Barara was one of the towns that Ahmed Ibn Ibrahim's men invaded and seized because of its riches and its location being on a direct path of the Muslim onslaught in the southeast of the nation. This account is provided mainly by *circa* 1530 in the Yemeni historian Arab-Faqih of Gagn Futuh Al-Habasha, or Conquest of Abyssinia, supports the importance of Barara as previously indicated by Zorzi's informants (Derat, 2003).

The patriarchal church reported previously by Zorzi's Ethiopian spies was soon uncovered and demolished by the Adal army. The great church of the patriarch was destroyed, according to Arab-Faqih. The Muslims entered the church, looted its gold, silver, and silk, and then set it ablaze (Stenhouse, 2003: 128).

The abundance of well-known archaeological sites in Barara seems to attest to its great historical significance. On the medieval Menagesha "coronation" hill and the Wochecha Range to the northwest, there are a number of ruins that may have been a part of a network of royal churches in South Shoa between the thirteenth and sixteenth centuries (Enselale, Ginbi, Goudji-Kidane Mehret, Goutou, and Ilala Gada). Exactly as Zorzi's itineraries for Barara depict this region for Barara, every place, with the exception of Mount Ziquala, is located between 2000 and 2500 meters above sea level in a zone with a temperate climate (Breternitz and Pankhurst, 2009).

Vigano (2015) claims that the Doco is the river Akaki, which has a distinct origin east of the Gojjam pass (in the northwest of present-day Addis Ababa), flows unmistakably south from the current Mountain Berhe- Mount Entoto ridge, and then turns west, south of Barara, the country's

capital, which is located close to the Gojjam pass. Unnamed on the map, the current Dukem River flows south from Yerer, as do some hills throughout the region. Even so, the Fra Mauro Map places the source of the Dukem River on Mount Anachabei, which might or might not be today's Mount Yerer.

Arab Faqih's Futuh al- Habasha contains a passage that Bruce Strachan noted, the one where the author states that Debre Libanos and Barara are separated by a six-day trip. In addition to being one day's march from an as yet unidentified Badaqe, this is the only other distance reported from Barara to a known locality, so he took the situation seriously. In a unique experimental archaeology feat, he and his friend Jalata Kegela marched from Debre Libanos to the Gojjam pass above Addis Ababa on the morning of the sixth day. In reality, Strachan had already noticed the enormous ruins in Entoto, close to that pass, which had previously gone unnoticed by others (Vigano, 2016).

The area from what is today the Kolfe neighborhood of Addis Ababa to the South Base of Mount Wochecha, Mons Ajos on the Fra Mauro map, a large area where I think the "metropolis" Barara actually lay, could have been reached by him during the course of the sixth day. In the outer areas that haven't been completely destroyed by recent sites that have been developed with the construction of public housing condominiums, some of its ruins can still be seen and should definitely be explored and studied before any traces of a magnificent African capital is permanently lost to the world. Amba Negest, the "Fort of Kings," is a still-standing fortified flat top with three sets of defenses that totaled 2.3 kms of rough walls. It is located atop Mons Ajos, the Wochecha complex volcanic cone. (Ibid)

Two of important geographic pegs can be securely fixed, Daurabraan (Debra Berhan) and Duracina (Debra Sina), which are about 20 miles apart. Between Barara and Debra Berhan are Angetame, Gedabar and Salgen (Crawford, 2019: 13). According to Habatmu (2020), Ahmad Gagn allegedly gave the order to set fire to Barara and its surroundings. After Barara was set on fire in 1681, Eyob Ludolf only left behind a brief text. We only have this source now since Barara was destroyed in the Ahmad Gagn War. Ludolf managed to interview Aba Gorgoreos, a local in the vicinity of the Church of Mekane Sellassie in Amhara Province near today's *Warra Illu* Town in southern Wollo.

Barara, in Shoa, was the royal camp of Ethiopian sovereigns in the late fifteenth and early sixteenth centuries. It was a very important place, even though neither the chronicles nor foreign explorers acknowledged it (Harrassowitz, 2003:473).

2.6.5. Badaqe

Badaqe was another royal enclave in the area of the Dukem River during the sixteenth century. According to Arab-Faqih, this town was two days' march north of the Awash River, and Huntingford estimated its location to be 20 miles southwest of present day Sheno and Badaqe may have been on the north side of Samarma River (Huntingford, 1989: 124). Another theory holds that Badaqe was located at Tullu Dimtu, a small rural community and hilltop located about 20 kilometers to the east of Mount Yerer (Ricci, 1976: 199).

According to Arab Faqih, Badaqe was a sizable city that housed the king's residences and contained his treasure houses (Stenhouse 2003: 47). After the Muslims arrived, residents of Badaqe's neighborhoods sailed down the Samarma River. Samarma River, which can be found south-east of Badaqe, is said to be a tributary of the Awash River (Huntingford, 1989: 124). In contrast, Arab-Faqih refers to the Dukam River, which is situated halfway between Badaqe and Ziquala Mountain (Stenhouse 2003: 46).

Badaqe was also the place of a famous battle which took place in 1528, i.e. one year before the decisive battle of Shimbra Kure which ended in disaster for the Christian troops. The Battle of Badaqe was one of the last occasions when the Adal army was defeated by Christian troops. The Futuh al-Habasha describes in detail the battle which took place at the banks of a named Samarma, a “great river” which was located between the city and the attacking Muslims. Badaqe, like many other historic settlements in the region, was finally occupied – and looted – by the forces of Ahmad Gragn, and is mentioned in the Futuh al-Habasha on a number of occasions (Stenhouse 2003: 47).

According to a different source, Badaqe was situated in what is now known as Tullu Dimtu, a tiny hilltop village and rural community 20 kilometers east of Mount Yerer (Hartwig Breternitz & Richard Pankhurst, 2009).

2.6.6. City of Sire

A remarkable archaeological site has been thoroughly studied about 15 kilometers north of Bishoftu, halfway along a secondary road to Chefe Donsa, and only about 2 kilometers after passing the small rural market town of Godino. Locally known as "Sire," the authors gave the location the name "City of Sire to denote archaeological findings. The medieval ruins of the Church of Ginbi can be found about 6 km to the north-west of this location, and Mount Yerer can be seen not too far to the west. The terraced hilltop of Ichichie, which is only about 2 kilometers to the northeast, is situated. On his way to the excavation at Ginbi, Ricci, in 1973, passed the location at a distance of about 1.5 kms and appears to have seen the walls on the hill. The "City of Sire" is made up of a hilltop (Mount Adere, 2165 meters above sea level) that slopes gently to the south-west. The hill, which is dominant in the area despite being mostly flat in places, faces south and gradually widening into the vast Plain of Hadda that surrounds Bishoftu (Breternitz&Pankhurst 2009).

The Belbela River offers water and protection to the west. The Belbela can, however, be crossed just before the "City of Sire" and is thus accessible to the main east-west road as well as the road leading to Debre Berhan without having to cross any other significant rivers. The Belbela River feeds into the Mojo River, the main river in the watershed, about 15 km further south. The excavated medieval church of Ginbi, which dates to the 14th and 15th centuries, is located not far away, about 6 kms to the north-west, on the steep eastern slopes of Mount Yerer (*Ibid*).

2.6.7. Yeka Hill

The Yeka neighborhood in eastern Addis Ababa is home to three forts. The large medieval unfinished rock-hewn Church of the Archangel St. Michael, whose foundation tradition attributed to about the the mid-fifteenth century, specifically to the reign of Emperor Zara Yaqob (1434-1468), was really no cathedral site, according to local legend, and was suggested along with four villages as Washa Mikael (Borelli 1890). According to Futuh al-Habasha, it is a day's walk or less from Barara (Angelo Cattaneo). In fact, Yeka is located less than twenty kilometers, on a straight line, from the locations we have identified as the most likely locations of the Imperial Capital between the years of ca. 1380 and 1530 CE, when the Adal army of conquest destroyed both Barara and Badaqe (Pankhurst and Breternitz, 2009).

Old Entotto

On the map that is attached to Lefebvre's text, Old Entoto is situated west of present-day Addis Ababa north-northwest of Wochecha, and north of Furi. In 1844, Major W. C. Harris reports "ruined stone edifices of the fastness of Entotto." When Taurin Cahagne and Father Ferdinand, two French missionaries, first moved into Addis Ababa and afterwards in Birbirs, King Menelik dwelt on a hill in Wochecha. Father Ferdinand came to Addis Ababa on October 26, 1868. One entry from the journal he brought to his lodgings on January 16, 1880 reads, "Visit to Entoto's Gobana. The recent arrival of an Italian guest named Bianchi is discovered during a visit to Alfred Ilg, (Govana is presumably **Ras** Gobana Dache, a well-known general of the Emperor Menelik II who resided on Wochecha at the time. The "Visit of Mr. Bremont on his way to Entoto" on April 15th, "Church built (sic) on Entoto Mount Mr. Hilg's house: Mariam," was noted on June 26. On December 10, the king declared, "The king must construct a new city on the side of Dildila, and leave Entoto for the Abun." The area, known as the "colle Odela," is seen on a map drawn by Romolo Mangaroni in 1883 and is positioned between the Wochecha and Furi Mountains. The remnants of a village that local mythology assigns to the Emperor Menelik II can be found at the peak of the hill on Wochecha's southwesterly slope, which is still known as Wodela (Anfray 1987:4).

It is a sizable hill that can be found ten kilometers by road southwest of Addis Ababa. It doesn't take a half-hour to walk from the major road that leads to Jimma to the spot. 23 meters from a juniper, there are the ruins of a building with an east wall that is one meter and fifteen centimeters thick. The structure is a quadrangle that was formerly enclosed by a substantial stone wall (*Ibid*).

2.6.8. Sadai (Satai)

Fra Mauro delineated Sadai or Saba between the Awash River source and Barara, north of the Awash. Shoa has been linked to Fra Mauro's Saba. Regarding Conce, it appears to be the Conch kingdom that Almeida mentioned between Enarya and Damot and Beckingham and Huntingford associated with the Konta. Konta was, and still is, located to the west of, in the angle between it and the Omo (Crawford, 2019: 11).

2.6.9. Waj Province

Waj province was found in Shoa district near the south of the source of the Awash River. However, the province was controlled by the incursion of the Oromo people after the fall of Ahmad Gragn in 1443. After the battle of Woyina Dega, king Galawdewos(r. 1540-1559) built a fine and tall tower in Waj, the interior of which was decorated with fine stones and figures in gold and silver and a palace surrounded by a high walls adorned inside and out with gold and precious stones. These constructions are said to have been the work of “franks” and Egyptian engineers and Armenian architects. In the same province the king erected two buildings for the church and a house in which he placed white birds which had come from the Adal country and which he apparently entrusted to the care of some members of the royal family. A garden was laid out nearby which was unusual in being irrigated possibly from the Awash or one of its tributaries (Pankhurst, 1982)

Waj was a fertile region that served as the home of Wasan Sagad, a revered figure during Libna Dingel's reign. Waj was located in the Damot district, which was encircled by Worab and Guraghe. The monarch then departed from his tent, leaving behind the nation of Damot, and headed toward the nation of Waj. Waj was home to the aristocrat Wasan Sagad. However, he left Waj and allied himself with his lord. The king recounted to him what the Muslims had done in the land of Damot (Stenhouse 2003: 138).

According to Merid (1971: 48), the province of Waj was located in the Rift Valley, to the northwest of Bali. This region was connected to Lakes Shala and Ziway. The region was close to the west of Shala and Ziway lakes and had fertile soils ideal for farming. This region was home to a variety of communities, including the well-known Amhara and Maya peoples. Other diminutive provinces like Kuyera surrounded the Waj province. Kuyera appears to be situated east of Shala and Awasa Lakes. Kuyera might have had a connection to the highlands that extended to the Wabe Shebelle River in the east.

West of Fetegar and east of Hadiya was the minor province of Waj, which was located around Lake Ziway (Huntingford 1989:128). It is certain that the province joined the Christian Empire in the late thirteenth century because it is said to have backed the accession of King Yukino Amlak in 1270 (Richard, 1997: 76 and Rossini, 1922: 297).

Chapter Three

Materials and Methods

3.1. Pre-field Data Acquisition

Published and unpublished secondary sources such as books, articles, journals, and research reports acquired from Addis Ababa University libraries, the library of the Institute of Ethiopian Studies (IES), and those of the Ethiopian Heritage Authority (EHA), and the French Center for Ethiopian Studies (CFEE), as well as the work of Marco Vigano and his group of explorers, have been employed to put together the main text in this Thesis.

3.2. Preliminary Reconnaissance

Preliminary reconnaissance was a source of information that the researcher used before the field work. It's used to assess the conditions of the sites and their surroundings before survey work was undertaken. The researcher read through relevant articles and books that were written by different scholars and Vigano group on their online page prior to a more detailed reconnaissance survey of the sites.

3.3. Data acquisition method during Field survey

3.3.1. Survey

An essential step in gathering primary data regarding the research areas is conducting field surveys. The foundation of this thesis is data from field surveys. According to Renfrew (1996), a survey is a way to gather data. One of the easiest and least expensive ways to get primary data about a certain location is through ground reconnaissance. According to Ritchie et al. (1996), ground reconnaissance is a procedure that yields primary data about the subject by obtaining field data by direct measurement. The researcher has joined Dr. Vigano's large reconnaissance group of explorers joined the group on its field excursions in order to learn how the group goes about its business of discovering sites and studying the sites and their general conditions.

We systematically surveyed the areas using GPS, drones, smartphones, cars, and local residents to locate sites of interest, identify the general settings of these sites, assess their current status, and pinpoint their geographical location and surrounding area.

3.3.2. Observation

The primary source of information was critical observation of the sites and their structural features from different perspectives and distances. This method aids in determining the site's status and shape by highlighting its form and state of preservation. Maximum detail was captured in the field notes regarding the site's structural features and the surrounding area.

3.3.3. Photography

Photography was a valuable instrument that occasionally supported other methods of gathering data. At each location, several pictures from various arrays were taken. To enable readers to discern the size of the locations from the photographs, a 1 meter scale was employed. In many instances, the images helped identify distinct structures that weren't entirely visible during the fieldwork. The researcher used materials like a camera such as Canon and smartphone for photography such as TENO Spark and Infinix 7HD. The sites were visited and photographed, many of which will be used as illustrations in the thesis.

3.3.4. Google Earth

Google Earth was another important source of information that the researcher used to conduct the site for site reconnaissance. Google Earth was used both during pre-field and field work stages of the research. It was used to identify the precise location of the sites that were discovered by the Vigano group and the new one. The researcher used the Google Earth application on his smartphone. It makes the work of a survey easy.

3.3.5. Measurements

The researcher made a detailed record of measurements of the dimensions of ruins of structures that were visited and examined. The kinds and shapes of sites determine the sort of measurement. For instance, the height of Stele and diameter of Tumuli was the main concern. During the fieldwork, scales to a length of one to five meters were one of the tools used to measure the standing walls and ruins' dimensions, such as the length, width, and height of the structural ruins. Another kind of material the researcher utilized for the survey was a scale. It is utilized for taking pictures and it is 1m long.

3.3.6. Global positioning system (GPS);

GPS Readings were taken of the different locations of the sites that are covered by this study.

3.3.7. Individual and Group Interviews

To understand the background history of the areas and the sites, elders, and knowledgeable members of the local community in and around the study areas were interviewed. This qualitative study depends on the purposive sampling technique. The researcher purposefully selected the interviewees who had the required knowledge in the area of sites. That Afaan Oromo, the researcher's Mother tongue, is the native language of the interviewes in the different localities helped a great deal in minimizing effort and costs and confidence and trust with the information provided. FGD (Focus Group Discussion) was a kind of survey system that was used to collect data based on questionnaires to understand the background history of the sites from knowledgeable local elders at the same time and at the same place on the same sites. The researcher used this method in this thesis to understand the different ideas of the different people through interviewing about the sites.



Figure 5: Photograph showing the researcher undertaking individual interviews with local informants, Photo taken by Gosa Bulu.

3.3.8. Oral information

Thus, data from informants was gathered using semi-structured and structured interview techniques. The majority of the oral history was gathered from knowledgeable elderly people who live nearby and are knowledgeable about Ethiopia's medieval history. When gathering oral histories about the sites, the researcher spoke in the local language. However, because the locals were absent, the researcher lost oral information about several sites, particularly those located on the top Mountains, and some of the sites were unknown by the local peoples.

3.3.9. Surface collection of materials

Artifacts and Obsidians found on and near the sites were photographed to scale by assembling on the sites. After taking them, the researcher scattered them on the ground. The ceramics were identified through their size and decoration.

3.3.10. Drone

One of the tools the researcher utilized for the survey was a drone. The study used many drone-shot photos that were taken by Dr. Marco Vigano. Unfortunately, the researcher had to use a smartphone because taking drone images of some of the sites was difficult due to the coverage of the areas with thick forests and shrubs covering the sites.

3.3.11. Notebook

The notebook is the most important material that the researcher used during the survey. It's used to take every note that was gathered from the site. The researcher utilized a notebook at every site and took note of those who were concerned about the site and its environment.

3.4. Data Analysis: tools and approaches

The site data is examined using Google Earth Pro and Excel programs. The researcher converted the raw data collected by GPS tools into a coordinate Map using a Google Earth satellite image.

Excel programs were used to analyze statistical data that was generated during the survey. The attributes used for statistical analysis are site types (Settelemnt, Palaces, Churches, Fortifications, tons and others), shape (rectangular, round, or circular, oval, and others), and current conservation status (poor, good). Finally, the data analyzed quantitatively is expressed using maps, whereas the data analyzed qualitatively is expressed in descriptions and photographs.

CHAPTER FOUR

DATA PRESENTATION

The researcher has divided survey sites in to two groups; namely those, are sites located in Addis Ababa and sites located around Addis Ababa.

4.1. Sites located out of Addis Ababa;

4.1.1. Denbi Kebele

Location of the site: The site is located in Denbi Kebele, Gelan wored, Shaggar city administration, and south east of Gelan town and south east of Addis Ababa. There are ruins which are known as the House of God. This area is a sacred place currently known as Ona, meaning ‘an abandoned old residence site’ the ruins seem to show a rectangular outline, and there are houses occupied by residents.

GPS coordination of the Site: GPS coordination of the site is; 8⁰48'29.8"N and 38⁰49'12.2"E.

Oral information about the Site: According to my informant Bekelu, during the Derg period, the area was referred to as a village and the researcher has observed ruins of houses from the old villages. The area is known as Ona meaning ‘an abandoned old residence site’ by the local residents and has scattered ruins on the ground. Nevertheless, the researcher is unaware of who built them and has no information regarding the site. Only they designated certain sites as sacred sites, and they used them for various religious ceremonies. For example, they set aside a space to honor the deceased. They invited their neighbor to the ceremony and made coffee. They regard the site with reverence and refer to it as a sacred place as a result.

Erected stones seem stele site: Additionally, there are erected stones that look like stelae and resemble burial sites that are 500 meters away to the south west from the Ona ruins meaning ‘an abandoned old residence site’. The stelae sites are located in the lowland area from the above Ona site, and there are more than twenty-eight in number. They are all rather small; in their proper places, there are no fallen stelae, and some of them seem broken, and the researcher hasn’t seen the decoration the stelae, and no one is aware of the steles' existence, of the stelae construction date, builder, or if they are grave sites.

Hole seems Cave: This area contains holes that resemble caves. The hole is located to the south of Ona site 10 meters away. My informant Bekelu claims that the hole seems cave to contain a depth three meter, hidden tunnel and no one knows how many meters or kilometers length. Oral history states that they kept their belongings in storage in the hole. Nevertheless, no one is aware of the identity of the cave's builders or proprietors. Only a single hole is seen, but the others are hidden in grass and different types of trees. Purposely, it seems like a like a warehouse place for society.



A



B

Figure 6: Photo of sacred place of Denbi local area site, photo taken by Gosa Bulo



A



B

Figure 7: Remains of erected stones seems Stelae, at Denbi local area, Photo taken by Gosa Bulo



A



B

Figure 8: Erected stones seem Stelae at “A” and hole seems cave at “B”, at Denbi local area, photo taken by Gosa Bulo

4.1.2. Abba Samuel Sites

Location of the Site: The ruins are located in Shaggar City Administration, the Sebeta-Hawas *Woreda* and the Hamus Gebeya local area south of Addis Ababa. The ruin appears to have been a dwelling house because it is almost entirely covered in grass and dirt. The ruins that are visible in some places were photographed by the researcher. Because of the foliage surrounding it, it is difficult to take images of the ruin, which gives the impression that it is circular. At the Abba Samuel site, the researcher finds a few ceramic pieces and so much Obsidian remains.

GPS coordination of the Site: The GPS coordination of the site is; 8⁰46'59.9"N and 38⁰42'13.9"E

Oral information about the Site: My informant, Priest Tamirat, who is currently the head of the local Abo Church, claims that the area was known as Kantery town before the Adwa battle and now known as Hamus Gebaya, was founded or established by Greek residents. Priest Tamirat claims that Holy Abuna Abba Gebra Menfas Kidus traveled to Yerer Mountain and resided there throughout the Lalibela period after arriving from Egypt and making contact with the Lalibela king. After a while, he noticed Ziquala Mountain and the Adadi Mariam rock hewan church. He

then decided to leave the mountain and make his way to Ziquala Mountain. On his route to Ziquala, he spent the night in what is now known as Hamus Gebeya. He then proceeded to the monastery at Ziquala Mountain. This is the reason why Christians refer to the area as a sacred place.

Hole seems Cave: There are five holes that seem to be caves close to the Abba Samuel Dam. My informant, the priest Tamirat, told me that these holes were part of an access tunnel that led to Ziquala Mountain monastery and Abba Samuel monastery. Among these caves, the researcher came across one, and the others are not suitable to photograph them because of Shrubs and different vegetations covers the caves.



A



B

Figure 9: Ruins look like circular and rectangular at Abba Samuel site, Hamus Gebeya local area.
Photo taken by Gosa Bulo



Figure 10: Possible tunnel at Abba Samuel site, Photo taken by Gosa Bulo

4.1.3. Akaki Beseka sites/ Hure kebele

Location of the site: The site is located in Hure kebele, Akaki Baseka woreda, Shaggar city administration, and is surrounded by the Buti River, whose source is from Karra near Yerer Mountain. The site is located west of Yerar Mountain at 8.4 km and found east of Addis Ababa at 17 km and east of the largest Akaki Kality River, whose source is Barak Mountain. The site's location makes it possible to view the entirety of the region that surrounds Addis Ababa. As an illustration, the mountains Entoto, Wochacha, Ziquala, and Yerer are located in the east, south, and west, respectively. Akaki Beseka site seems circular ruins that could be dwelling houses, and those are around 8 ruins in one compound area. All of the ruins have the same shape, which means a circular shape, and they are not far apart from each other, and they seem linked together.

The GPS coordination of the site is 8°57'27.2194"N and 38°55'48.52884"E, Altitude; 2356 masl and Elevation 2354 masl.

Oral information about the site: My informant Mokonnin claims that the site dates back to the time of Aste Zara Yeqob's reign. Since this region is close to Yalabasha, which is located near Yerer Mountain, the birthplace of Aste Zara Yeqob. The site is now solely utilized for grassing because it is too full of stones and it's not suitable for farming. However, the area around it is favorable for farming. My informant Mokonnin told me that, during the Aduwa period, my father-in-law told me that "King Lij Iyasu was walking by horse around this area with his troops." Currently the site seems like circular ruins, and it's full of pottery remains.

Surveyed materials on the surface: There are far too many ceramic remnants at the site that were left exposed by the farmers while they farmed. They are embellished with different kinds of color such as black and red and have varying decorations like cord and incision.



A



B

Figure 11: The ruins of circular structure seem house at Akaki Baseka site, photo taken by Gosa Bulu



C

Figure 12: The remains of pottery at the Akaki Baseka site, Photo Taken by Kirubel Girma

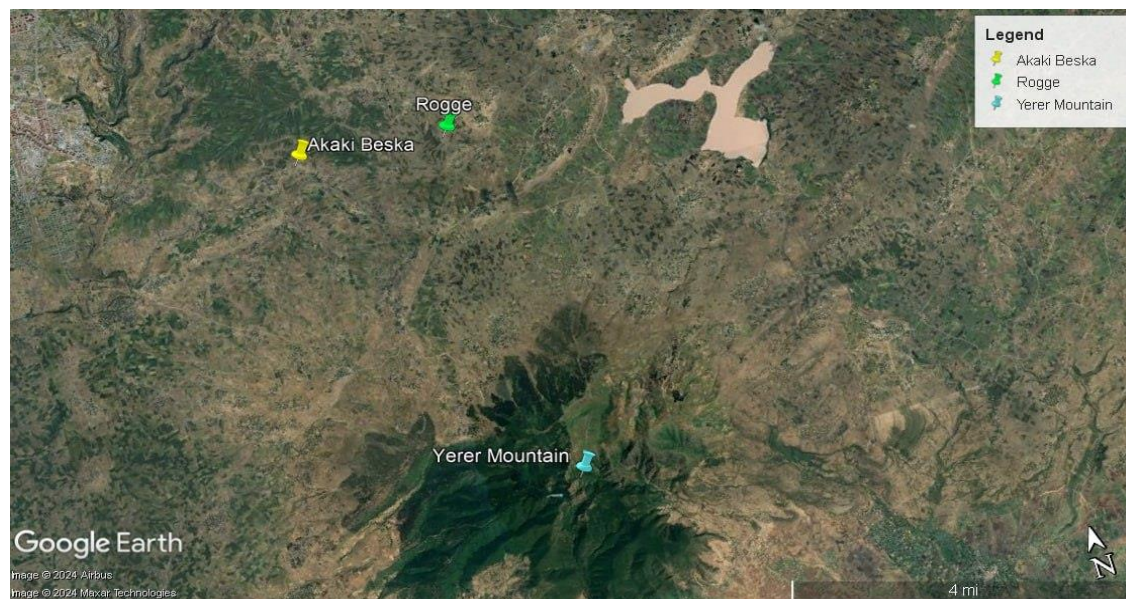


Figure 13: Map of Akaki Beseka site on the google earth, Map made by Gosa Bulo

4.1.4. Rogge local area Site

Location of the Site: The site is located in Shaggar city administration, Kura Jidda woreda, and Rogge Kebele. The site is situated to the north of Yerer Mountain, and a road encircling the location connects it to Yerer Mountain, and the site is surrounded by the Gora River, which originates from the Yerer Mountain. It is located in a level region with a lot of agricultural land surrounding it, and it resembles a complex. Within each of the two compounds, there are distinct sections of the home building. The wall divides such ruins from one another, and the wall encloses the entire compound. The compound is built in well-carved stones, and it seems circular in shape. In the center of the compound there are small sections that seem like houses, and some of them seem like big houses surrounded by rooms. The big ruins seem to be houses covered with grass, and it's not well visible. Due to this reason, the researcher could not take a visible photo of the big ruins, seems house.

The GPS coordinates: of the site is $8^{\circ}57'19.70964''\text{N}$ and $38^{\circ}57'21.168''\text{E}$ Altitude; 2452 meter above sea level and Elevation; 2453 meter above sea level, 35x42 dimension and 2500m^2 area.

Oral information about the Site: My informant Kabbite Habebe says that Bokonnon Banti is the proprietor of this residence, and he was killed during the Italian invasion. The father of Bokonnon, Banti, constructed the home. The Italians killed Bokonnon because they believed he

had hidden gold in his home. It is still unknown where the gold was hidden. The house was acquired by Bokonnon's sons, Taddese and Bekele, following his murder.



A



B

Figure 14: Ruins of scatted stones, seems to be demolished house at the rogge site, photo taken by Gosa Bulo



C



D

Figure 15: Photo with My Informant Kabbite Hebebe, at the rogge site, photo taken by Gosa Bulo

4.1.5. Top of Yerer Mountain Sites

Location of the Site: The site is located in Abbayyi woreda, Koyye Feche Zone, Shaggar City, and Bili Silto Kebele. We discovered a site atop Yerer Mountain during our initial survey. The site is a lonely, beautifully constructed home ruin with the remnants of an entrance door. The remains appear to be round, measuring 9 meters in width, 15 meters in length, and 1 meter at the door's entrance. Despite this, the site contains around 38 ruins that resemble graveyards. A portion of those graves appeared to be tumuli. Due to this reason, the researcher chose two of them as tumuli one and tumuli two. Tumuli one is 3.80 meters long, 2.60 meters wide, and 1.80 meters tall. It is constructed with large blocks at the base and little blocks at the top. Tumuli one is oriented north to south and is situated south of the house's ruin. Tumuli two is made up of little blocks that are assembled from the bottom and has a circular shape of 1.60 meters in length.

GPS coordinates of the site is; $8^{\circ}54'12.52512''$ N and $38^{\circ}56'32.49204''$ E Altitude; 2596 masl.

Surveyed materials on the surface: After surveying the surface, the researcher discovered Obsidian and Pottery remnants. These were located in areas unsuitable for agriculture, where they were only utilized for grass, and they were discovered everywhere when researchers were scanning an area. The potteries had distinct colors; for instance, most of them are red and some of them are black, and there are differences in decorations, such as incision and painting, and some of them have no decoration. Additionally, the region is abundant in Obsidian artifacts like pottery. After gathering them in one location, the researchers took pictures of them, which were then dispersed to the ground.

Oral information about the site: My informant, Balcha Hunde, a sixty-year-old farmer who resides in the region, informed me that the Giyorgis church was located there. Currently, Giyorgis Church was constructed approximately 5 kilometers away from its original location. Balcha is unaware of the date and reason of the church's relocation from its original location. My informant w/ro Yeshe claims that the other ruins are burial sites and that the church and house in this region were built as we were told by our ancestors.



A



B



C



D

Figure 16: The ruins seem house, outer part on the left side and inner part on the right side, photo taken by Gosa Bullo and Ermias Yeshtila



A



B

Figure 17: Outer part of the ruin seems house at the Yerer Mounatin photo taken by Ermias Yeshitila



C



D

Figure 18: The ruin seems of Tumulu on the Yerer Mountain photo taken by Gosa Bulu and Ermias Yeshtila



A



B



C



D



E

Figure 19: Ruins seem burial sites on the top of Yerer Mountain near House ruins, photo taken by Gosa Bulo



A

B

Figure 20: The remains of pottery and Obsidians which were surveyed on the top of Yerer Mountain site and taken photo by Gosa Bulo

4.1.6. Second site on the top Yerer Mountain

Location of the site: The researcher precedes to another site with the team after they complete the initial survey. The researcher surveyed the top of Yerer Mountain and got a hole that seems like a monastery, but it's not finished. It has an entrance door, but it has no sections or other signs of a monastery. After this site, the researcher continued the survey and got another monastery, which is different from the first hole seems Monastery. The Monastery has an entrance door, and inside the Monastery there are three tunnels, and one room seems to be a kitchen. These three tunnels are taken in different directions; the first is taken in a north direction, the second is taken in a west direction, and the third is taken in a north-west direction. At this site, the researcher comes across a marked cross on the wall that is around 2 m from the entrance door and a curved cross on the single stone. At this site, the researcher has a hole that seems to be a baptistery place around 100 m away from the monastery site. The hole is filled with water and has a water source, the researcher learned after interviewing locals to learn more about the site, which is a baptismal

place. At this site are two types of ruins, one of which seems recent and the other seems older, and there is a hole and source of water that could be used for baptistery purposes.

GPS coordination of the Site: the GPS coordination of the site is; $8^{\circ}54'08.8''\text{N}$ and $38^{\circ}57'05.1''\text{E}$

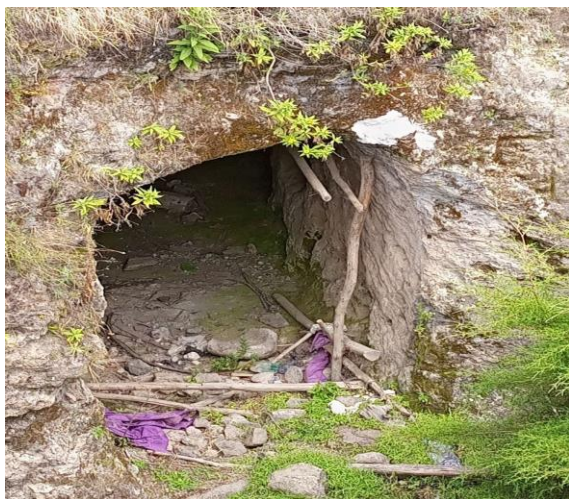


A



B

Figure 21: Hole seems monastery that was not completed photo taken Gosa Bulo and Kirubel Girma



A



B

Figure 22: The entrance door on the left side “A” and first secret tunnel of the completed Monestray on the right side, “B” on the top of Mountain photo taken By Gosa Bulo



A



B

Figure 23: Second and third secret tunnel of completed Monastery on the top Yerer Mountain photo taken by Gosa Bulo



A



B

Figure 24: Hole seems Kitchen at the left and Depicited cross on the rock at the right at the 2nd Yerer site.



A



B

Figure 25 : A wall seems to be from a more recent building on the left side and the earliest building on the right side, on the top of Yerer Mountain, photo taken by Gosa Bulo

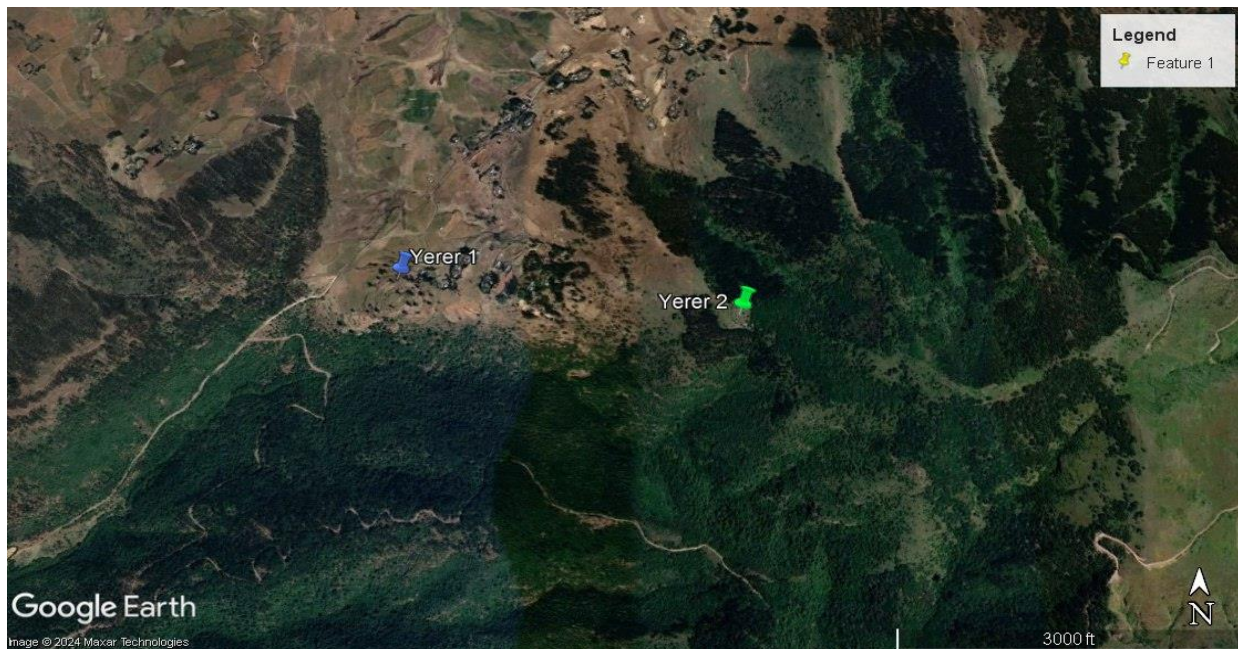


Figure 26 : Map of Yerer 1 and Yerer 2 sites on the google earth, Map made by Gosa Bulo

4.1.7. Gutele Site

Location of the Site: The site is located to the north of Addis Ababa in Oromia regional state, Shaggar city administration, and Akako Mana Abbichu Woreda. The site is located 1 kilometer to the south east of the Tumuli site, which is located on the top of Entoto Mountain. The site is full of ruins that seem to be a wall structure which is cemented and it's located on the chain of the Entoto Mountain.

GPS coordination of the Site: the GPS coordination of the site is: $9^{\circ}05'01.7''\text{N}$ and $38^{\circ}49'14.6''\text{E}$, Area: 575.54m^2 and Dimensions: $8\text{m} \times 25\text{m}$.



A



B



C

Figure 27: Photo of Gutele structure seems to be wall and photo taken by Kirubel Girma

4.1.8. 1st Top of Entoto Mountain Site

Location of the Site: The site is located on the top of Entoto Mountain to the north of Addis Ababa. Researchers discovered two distinct sites during his survey at the summit of Entoto Mountain. The first site is situated in the middle of a mountain and located to the south of the second site.

The researcher surveyed the site, and the site is circular ruins that seem to be dwelling houses that were built with modified and shaped stone. Although the ruin is separated from one another and seems different ruins but all ruins are built in the same way and by the same stone color. At this site, the researcher surveyed a quarry site to the north-east of this site. The stones that the researcher surveyed at the quarry site and that were used for building are similar.

The GPS coordination of the Site: $9^{\circ}4'36.615''\text{N}$ and $38^{\circ}49'12.71172''\text{E}$ altitudes; 2986 masl

Surveyd materils on the surface: the researchers have also surveyed remnants of ceramics from the site and these potteries had no decorations and there are little in number .



A



B



C



D

Figure 28: Ruin seems elite house at the 1st Entoto Site, photo taken by Gosa Bulo



A

Figure 29: Pottery remains from the 1st Entoto Site, photo taken by Kirubel Girma

4.1.9. The 2nd Site on the top of Entoto Mountain

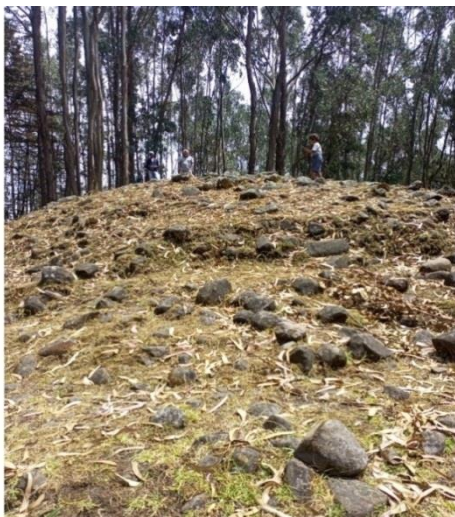
Location of the Site: Following our team's visit to the first site on the Entoto, we discovered the second site approximately three kilometers away from the first site, and it's situated to the north of the first site. The size and construction style of this site distinguish it from the first one. At the moment, federal forest covers the site. That area is devoid of any living communities. The site has

two different conditions; in one direction it seems older, and in the other direction it seems more recent than the other direction. The site seems to be a tumuli site because the way that the site was built seems to have conic shapes that seem to be tumuli building styles. At this site there is a conic-shaped style, which seems like debris of stone, and the other seems circular ruins look like dwelling houses. The ruin seems dwelling house seems different, which means; at the south direction of the debris stone means tumuli, one of the dwelling ruins seems recent while the other seems old.

Surveyed materials on the surface: As we explored the sites, we discovered ceramic remnants that matched the pottery we had examined at the first site. These potteries had no decorations, and they are small in number.

The **GPS coordination of the Site** is $9^{\circ}5'29.48388''\text{N}$ and $38^{\circ}48'54.87588''\text{E}$ altitude, 3092 masl

Surveyed materials on the surface: there little amount the pottery remains on the surface. These potteries are similar with the first potters that are surveyed from the first site.



A



B

Figure 30: Tumuli site on the top of the Entoto Mountain, photo taken by Gosa Bulo



C



D



E



F

Figure 31: The ruins seem Tumuli at the second site on the top of Entoto Mountain, photo taken by Gosa Bulo and Kirubel Girma.



G



H

Figure 32: Photo of structure seems constructed after the above largest Tumulu, Photo taken by Gosa Bulu



I

Figure 33: Photo of Pottery remains at the Tumulu site on the Entoto Mountain, photo taken by Gosa Bulu

4.1.10. The 3rd site on the top of the Entoto Mountain (Pentagon Site)

Location of the Site; The site is located in Addis Ababa city on the top of Entoto Mountain, which is located in the northern part of Addis Ababa. The site seems to be a defensive wall, and it

was built in an excellent way. Now, the site is controlled by Ethiopian federal police, and it serves as a military communication center. Due to this reason, the researcher couldn't survey the entire site.

GPS Coordination of the Site: the GPS coordination of the site is; 9⁰05'26.1"N and 38⁰45'09.5"E

Oral information about the Site: My informant w/ro Yeshe claims that the Aste Dawit kingdom built the wall during the middle Ages, but the researcher cannot be more specific about the date of building. When her grandfather was still living, W/ro Yeshe learned about the location. Oral tradition states that this is a historically significant place. Yeshe claims Emperor Menelik II is said to have searched for the city of Aste Dawit during his reign, after shifting his capital from Ankobar to Central Shoa, or Addis Ababa. When he got to Addis Ababa, he discovered fortifications and church remains. After settling on the Entoto Mountain and declaring Addis Ababa the capital of Ethiopia, he stated, "I got what I am looking for—this area is the city of King Dawit." Now, the Ethiopian government controls the stronghold atop Entoto Mountain, which is guarded by the federal police of Ethiopia. This prevents us from surveying the entire site.



A



B

Fig 34: The remain of wall on the Entoto Mountain, Photo taken by Dr. Vigano and Gosa Bulu



C

Figure 34: Outer part of the wall seems to be fortification, on the Entoto Mountain, Photo taken by Dr. Vigano

4.1.12. Shunkuru Mikael Site

Location of the Site: The location of the site is in the Entoto Forest chain, east of Sululta town, in Xiqire Kebele, Sululta woreda, Shaggar city administration. The location is in the woodland beneath Shunkuro Saint Mikael Church. The site is encircled by a massive wall and eight minor remains that resemble circular structures covered with grass. And the researcher has more than ten sections at the site that are covered in grass, and they are not suitable for photographing. The site seems settlement area with much ruin, some of which seems to be walls and houses, and some of them seem to be sections connected in the wall.

GPS coordination of the Site: $9^{\circ}07'30.1''N$ and $38^{\circ}47'07.1''E$ and The plot measures 134 x 92 meters in dimensions and has an area of 10,444.28 square meters.

Surface surveyed collection: At the Shunkuru Mikael site, there is no material remaining. May be it could happen due to the site being located in densely planted forest and it's not easy to survey the area and get pottery remains.



A



B



C



D

Figure 35: The ruins of demolished wall and different circular sections at the Shinkuru Mikael Site, photo taken by Dr. Vigano, Kirubel Girma and Gosa Bulo

4.1.13. Gurara Ferensay Site

Location of the Site: The location of the site is 3.5 kilometers from Gurara Ferensay Square and to the north of Addis Ababa. The location of the site is in the Akako mana Abbichu woreda, Akako local area, Shaggar city administration, and Oromia region. The site is close to Gurara Gabaya, in the Entoto Mountain forest chain. The structures appear to be a circular wall that is 80 cm high and covered in trees, and in the center of the wall there is a scattered stone that seems

demolished or destroyed. About five meters in front of the wall lay a ruin that resembles Tumuli, and behind Tumuli there is a structure that looks like a grave. It seems grave, and its only single structure.

GPS coordination of the Site: the GPS coordination of compound area seems circular wall is $9^{\circ}05'09.0''\text{N}$ and $38^{\circ}46'50.8''$ and total area of the wall is: 645.60m² and the GPS of point the tumuli site is $9^{\circ}05'09.0''\text{N}$ $38^{\circ}46'50.3''\text{E}$.



A



B

Figure 36: Photo of wall structure at the left side and ruin located inside the wall at the right side at the Gurara Ferensay Site, photo taken by Gosa Bullo and Kirubel Girma

4.1.14. Akako Mana Abbichuu Site

Location of the Site: The location is in the Akako local area, Mana Abbichu woreda, Shaggar city administration, Oromia region. The site is situated in the eastern direction of the Entoto Mountain chain, and it is 1.5 kilometers from the Gurara Ferensay site. The site is a very wide compound structure, and it includes around nine structures. Among these nine structures, six of them are connected each, whereas two of them are little separated from these six structures. Although the one left structure is 50 meters apart from these structures, it is 85 centimeters high and built in four by four diameters. And this structure seems to be a round or circular structure, and it has one entrance door that is 1 meter wide, and this structure was built in an excellent way with shaped and curved stones. Additionally, in front of this separated structure, there is a single erected stone that is 1.5 meters tall. It seems to be an erected stone, but it has no decoration or

other signs on its body. The other ruins located in linked together seem circular, and all seem to be ruins of demolished houses.

Oral information about the Site: My informant Tagga Takilu claims that no one is aware of the structure, despite the fact that we have seen it and have not heard anything about it from our fathers or relatives.

Surveyed collections from the Site: There is a ton of ceramic remnants at the location, all with varied decorations and sizes. Nevertheless, the lone ruin's ceramic remnants are not found.

GPS location of the site: the GPS location the site is $9^{\circ}05'56.0''\text{N}$ and $38^{\circ}47'01.8''\text{E}$ and total area containing all structures: $21,383.66\text{m}^2$



A



B



C



D

Figure 37: The ruins of demolished compound area, photo taken by Gosa Bulu and kirubel Girma



E



F

Figure 38: Photo of isolated house at Akako Mana Abbichu, inner part at the right side and outer part at the left side, photo taken by Kirubel Girma



G

Figure 39: Photo of erected stone that seems stele in the west direction of an isolated structure that resembles a house, photo taken by Gosa Bulo



H



I

Figure 40: Photo of the Akako Mana Abbichu Sites taken by using drone by Dr. Vigano and Gosa Bulo



J



K

Figure 41: Photo of selected Pottery from the site called Akako Mana Abbichu based on their decoration, and they are the same in color as the Potteries surveyed from the Yerer and Akaki Beseka Site, Photo taken by Gosa Bulo

4.1.15. Yeka hill Site

Location of the Site: The researcher has surveyed on the top of Yekka Hill, which is found in Addis Ababa City. The site is located in Yeka sub-city, and the local area is called Yeka Abado condominium. On the top of the hill there are two sites that are linked together. The structure seems wall of house that is linked together and higher wall is 1.5 m high and its circular shape.

The GPS coordination of the Site is: $9^{\circ}3'22.23612''\text{N}$ and $38^{\circ}51'21.618''\text{E}$ Altitude; 2670, masl, Elevation; 2661 masl.

Surveyed materials on the surface; at the site there are some pottery remains that are different in color, such as black Grey and red and there are little in number.



A



B



C

Figure 42: the ruins seem house on the top of Yekka Mountain at the Yekka hill site, photo taken by Gosa Bulu



D

Figure 43: the remains of Pottery at the Yeka Site, photo taken by Gosa Bulo



Figure 44: Map of the sites which are located on the chain of Entoto Mountain on different directions, Map made by Gosa Bulo

4.1.16. Ona Meda Tower Site

Location of the Site; The site is located in a local area called Ona Meda neighborhood of the Gulalle Botanical Garden Park in Addis Ababa. At this site, the researcher has two towers that are five meters away from each other, and these two towers are surrounded by the wall, but the wall is fully destroyed and covered in grass. These two towers were built in the same size means, eight by eight meters, and they were built in the same design and shape, and they were also built with the same stone types. At now, the height of one ruin tower is 1.10 meters while the height of the second tower is 1 meter, and they seem to be circular. At this site, the researcher has not come across material remains. May be these towers were used for forteress, because there are ruin sections around these towers, and this site is located in a strategic area that would be important for military purposes, but it is difficult to take photos because vegetation covers the sites and they are fully destroyed, and only there are signs of circular ruins.

GPS coordination of the Site is: $9^{\circ}04'50.7''\text{N}$ and $38^{\circ}42'13.2''\text{E}$ and the area are found on 3036 meter above sea level.



A

B

Figure 45 : The ruins seems Tower at the Ona Meda site, 1.10m height at the left side and 1m height at the right side, photo taken By Gosa Bulu



C

D

Figure 46: The ruin look likes Tower at the left side and the ruin seems demolished wall at the right side at the Ona meda Site, Photo taken by Gosa Bulo

4.1.17. Akabora Site

Location of the site: The site is in the Akabora neighborhood of the Gulalle Botanical Garden in Addis Ababa. The location of the site is 250 meters from Ona Meda Tower. The site seems to be a rectangular wall, and it has different open places that seem to be gates, and at 5 meters from the entrance door, there is an open area that seems to be a window. At this open place seems to be a window; the height of the wall is 1.60 meters and less than 1.40 meters in other areas, and the general measurement of the wall from north to south is 58 meters. At the center of this wall there is a single hole that seems to be used for the storage of water, and it's difficult to measure its depth and its 1 meter width. The researcher has no material remains from the site.

GPS Coordination of the site: the GPS Coordination of the site is $9^{\circ}04'42.8''\text{N}$ and $38^{\circ}42'24.3''\text{E}$ and the site is located on the top of the mountain, 3097 masl



A



B



C



D

Figure 47: Photo of structure seems Fortification on the top of Akabora forest, photo taken by Gosa Bulu

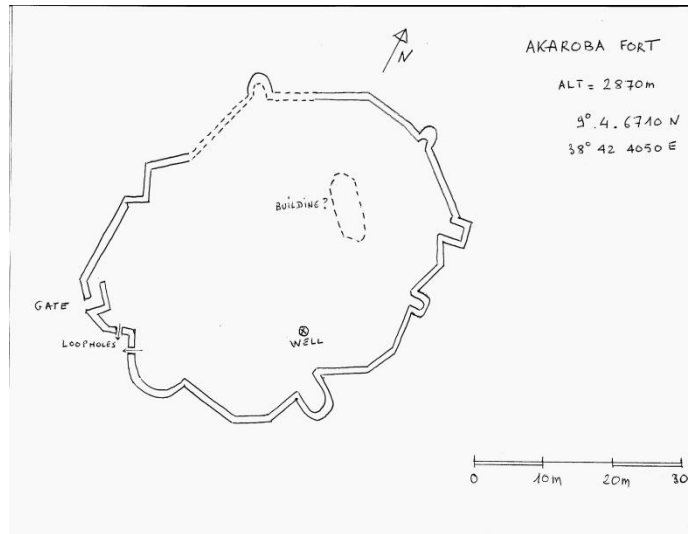


Figure 48: Map of Akabora structure and designed by Professor Jean –Francios Breton

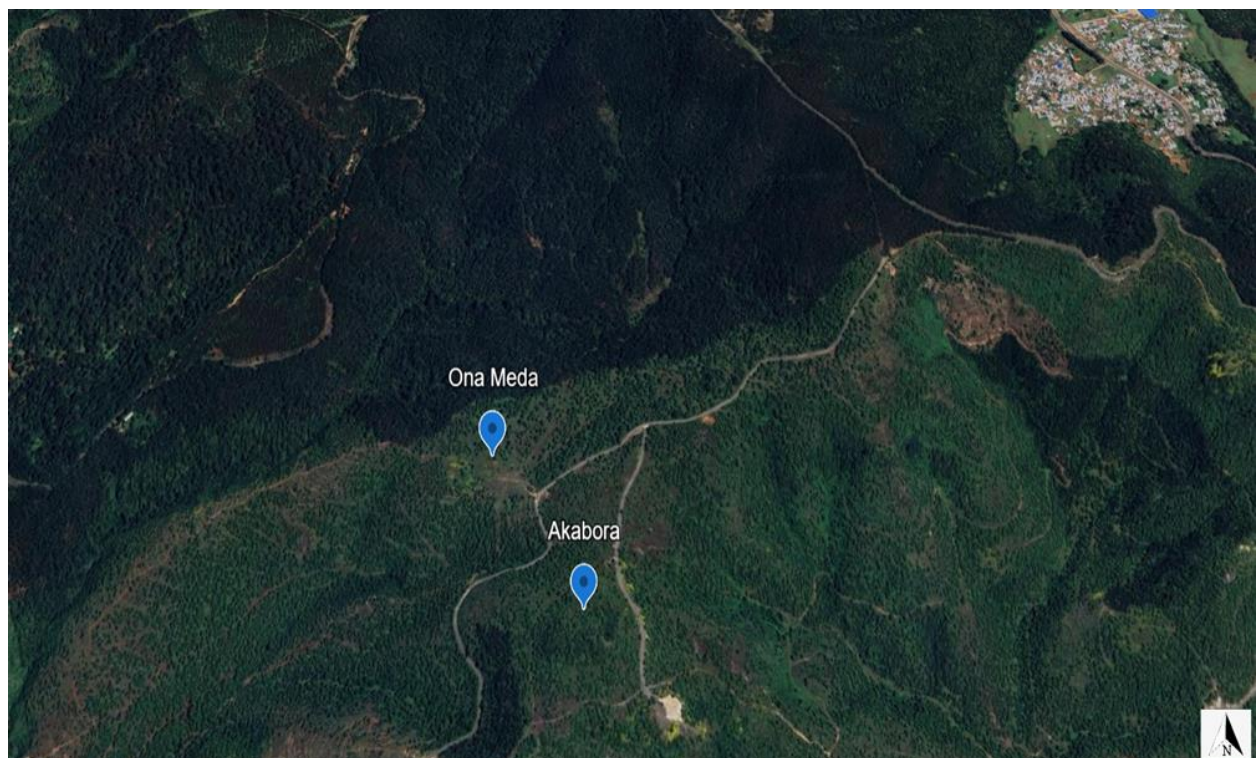


Figure 49: Map of the sites Akabora and Ona meda on the google earth, Map made by Kirubel Girma

4.1.18. Mount Bereh or Barrak Mountain Site

Location of the site: The site is located to the north of Addis Ababa Oromia regional state Shaggar City administration, Barrak Woreda, the top of the mountain called Bereh or Barrak, the chain of Entoto Mountain, and it's the origin of the largest Akaki Kality River. The site is a very large compound, and it contains about forty-eight ruins. The site seems demolished settlement area or it could be destroyed town because the ruins are taken a large area and it's scattered on a large place. Although the wall of the site was built in an excellent way and built by using curved and shaped stones, the scattered stones mean the stones left their original place are also curved and shaped stones. Due to this reason, the researcher suggested that the site could be a designated area or town.

GPS coordination of the site: the GPS coordination of the site is; $9^{\circ}11'40.4''\text{N}$ and $38^{\circ}57'46.0''\text{E}$

Surface surveyed materials; there are so much pottery remains at the site with different color and decoration.



A



B



C



D

Figure 50: Photos of a wall structures and scattered ruins on the ground at the Barrak Mountain, taken by Kirubel Girma



E



F

Figure 51: Photo of pottery remains at the left side and wall structure at the right side at the Barrak Mountain, photo taken by Kirubel Girma



G

Figure 52: Photo of well built of wall structure at the Barrak Mountain, Photo taken by Kirubel Girma

4.1.19. Holeta Site

Location of the site: The site is located west of Addis Ababa, Oromia regional state, and Shaggar city administration near Holeta town. There are different ruins that are built in an excellent way and with modified rocks. The site seems to be ruins of a house built by shaped and curved stones. This site is situated approximately Six meters to the west of the site Marco identified at the base of Wochecha. The site corresponds with a location named Sadai in the Fra Mauro map.

GPS coordination: the GPS coordination of the site is; 8°59'49.9"N and 38°28'18.5"E, Area: 301.18 m² and Dimensions: 11m x 22m.



A



B



C



D



E

Figure 53: Photo of very well constructed structure at the Holeta site, Photo taken by Kirubel Girma

4.1.20. Top of the Wochecha Mountain Sites

After conducting a survey on Wochecha Mountain, the researcher obtained three distinct locations. Of these locations, two appear to be walls, and one resembles house ruin. One of these locations is located in a different location, whereas the other two are located in the same locality.

4.1.20.1. First Kaabi local area Site

Location of the sites: The first location is situated atop Wochecha Mountain, south-west of Addis Ababa City, in the Oromia region, Shaggar Cities Administration, Geda Fajji woreda, Korke Kebele, and *Kaabi* local area. The neighborhood is called *Kaabi* because Kaabi, which translates to "wall" in the indigenous language "*Afaan Oromo*".

The researcher discovered a really massive, substantial wall in this locality during the survey. The wall appears to be a protective or defensive wall, and it is enormous wall. Inside this wall, the researcher found a circular ruin that seems to be a house, and it is situated around 15 meters from the outside wall. The outside wall is 7 meters wide and 1.50 meters high, and the central circular ruin is 1.65 meters high and 5 meters wide.

GPS Coordination of the site. $8^{\circ}58'28.1''\text{N}$ and $38^{\circ}36'52.4''\text{E}$ and the area of the site is 193457km^2 and the diamension of the area of the site is $400 \times 650\text{m}$ and the area of central circle is $3,670.34\text{m}^2$ and the diameter of this site is 65m.

Oral information about the site: My informant, Saboqa Elema, claims that the current generation has no knowledge about the site. However, our ancestors told us that the site was a protective wall. The other informants, ato Guddeta Ararso and w/ro Derartu Megersa, shared the same concept with the Saboqa Elema. Although no one is aware of the walls, they are known locally as Kaabi. None of the informants knew why the wall was constructed or who was responsible for its construction.

Surveyed materials from the site: The researcher did not find pottery or obsidian artifacts from the site.



A



B

Figure 54: The wall structure on the top of Wochecha Mountain, photo taken by Gosa Bulo and Kirubel Girma



C



D

Figure 55: The remains of Central circle of the wall that is located in largest wall, photo taken by Kirubel Girma and Dr. Vigano



E

Figure 56: General photo of the site, taken by using drone by Dr. Vigano

4.1.20.2. The Second Site in Kaabi local area

The researcher had another site after the one mentioned above, which was 4 km from the biggest wall in the Kaabi locality. The site is comparable to the first site, except it is smaller and lacks walls and distinct portions. It is situated in a lowland location farther from the previous site and has a circular wall. The wall was constructed with a large block at the base and a little block at the top when we first saw it.

GPS Coordination of the site: the site is located at the GPS point of $8^{\circ}58'351.5''\text{N}$ and $38^{\circ}36'29.0''\text{E}$ and an area of the site is $1,383.447\text{m}^2$ and the dimension of the site is $36 \times 54\text{m}$. The conceptual information about the site is similar with the first site. Nobody knows about the site.



A

B

Figure 57: Photo of wall structure on the top of Wochecha Mountain, Photo taken by Kirubel Girma

4.1.20.3. The third site on the top Wochecha Mountain

Location of the site: The researcher has a third site after surveyed the first two sites, and the third site is located at the summit of Wochecha Mountain. The site is located in the area known as *Dhaamotaa* in the local language, Afaan Oromo, which is translated as “the coldest,” and is located 10 kilometers to the south of the first and second sites. This site is different from the first and second sites, and it seems to be the ruins of a house rather than a defensive wall or other wall. This site is covered by scattered stones on the ground, and inside the ruins there are shaped and curved stones that were used for the construction.

GPS Coordination of the site: $8^{\circ}58'22.5''\text{N}$ and $38^{\circ}35'45.4''\text{E}$ and an area of the site is $3,597.26\text{m}^2$ and the dimension of the site is $75 \times 35\text{m}$. An area of the ruin of the tower which is located at the center of the wall was 27^2m and the diameter of this tower is 5.4m .

Oral information about the site: The researcher didn't find anybody who had an exact idea about the site. However, according to my informant, Ato Chala Dadi, the site could be the ruin of the church. He told me that we heard from our ancestors when we were children; it was the church of Bishop.

Surveyed materials from the site: There wasn't much pottery that the researcher had recovered from the site at the Tower ruin, which lies in the middle of the wall. Because farmers utilize the land for plowing at the site, it's possible that it was eroded during the rainy season. The ceramics were exposed during farming and were easily eroded to the low land because of the site's location.



A



B

Figure 58: The ruin seems tower that is located on the top of Wochecha Mountain, photo taken by Kirubel Girma



C



D

Figure 59: The ruins of wall within demolished stone that is surrounded the ruin of tower, photo taken by Gosa Bullo



E

Figure 60: Pottery remains surveyed at the site, photo taken by Gosa Bulo

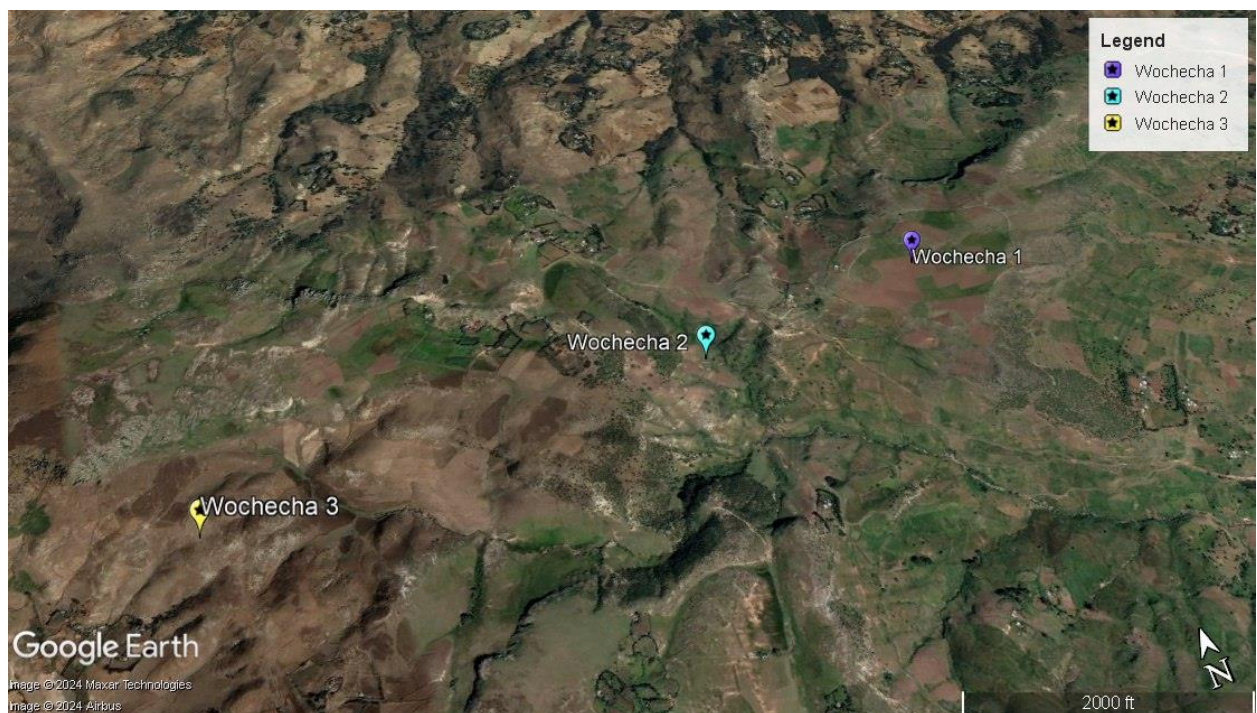


Figure 61: Pottery remains surveyed at the site, photo taken by Gosa Bulo

4.1.21. Lega Dadhi Site

Location of the Site:

In the Lega Dadi region, the researcher maintains two sites, east of Dadi Town and on the edge of the Dadi River, the first site is situated in the Oromia Region, east of Addis Ababa, and includes the Lega Tafo Lega Dadi subcity, Kura Jidda woreda, and Shaggar city administration. The site is situated to the east of Addis Ababa, around 18 kilometers, and around 10 kilometers to the east of Tafo sub-city. During his survey, the researcher saw two large towers that were built up on big natural rock. The towers were built up on natural rock at the bottom, and they were constructed with curved or manmade rock at the top. The towers are 1.60 meters high, and they include around seven structures that are covered by grass, and they seem to be round or circular structures. Out of these towers, there are around five structures that seem to be circular structures, and already they are swallowed in the soil and grass.

GPS coordination of the site: the GPS coordination of the site is: 9⁰04'06.4"N and 38⁰57'20.2"E and it covers an area 4803.93m²

Oral information about the site: My informant Gadisa Balcha claims that no one is aware of this site. As the local language is called Afaan Oromo, the site is known as Ona, which means the ruins that are not used for the purpose of dwelling.

Surveyed collections from the site: The researcher has pottery remains at the site, and they are decorated in a line that seems straghit, and some of them are decorated in cords on their necks; they are red in color, different from the potteries that the researcher surveyed at other sites, and they are many in number.



A



B



C



D



E



F

Figure 62 : Photo of structures seem wall located on the edge of Lega Dedi river, photo taken by Gosa Bulu



G

Figure 63: Photo of Pottery remains surveyed from the Lega Dadhi site, photo taken by Kirubel Girma

4.1.22. The second Site of Lega Dadhi

Location of the Site: In the Lega Dadi region, the researcher maintains two sites. The second location is situated 10 meters west of Dadi Dam and east of Dadi Town and around 3 kilometers from the first Lega Dadhi site and is located in the Oromia Region, Shaggar city administration, Lega Tafo Lega Dadi subcity, and Kura Jidda woreda. The site is a large tower with six sections. There are two gates or entrances for each of the six parts, which are all connected to one another. These two gates are situated in opposing directions; one is positioned to the east, while the other is positioned to the west. The wall is 1.3 meters high, and it was built in 8 meters by 8 meters in diameter, and it was expertly constructed; the stone used in its construction is not typical stone; it is expertly curved and shaped. This site, which lies along the edge of the Dadi Dam, has the appearance of an affluent home due to its size, complexity, and roughly six sections. Another indication it might be an affluent home is that there are additional ruins of houses 20 meters or less away from this one to the east. Within the ruins, there are two walls that are connected and divided by another wall. Because each floor is different and can be found after passing one, it resembles a tower. This wall seems rectangular and separated sections by another wall. The wall that separates the ruins from each other is constructed in a very well way.

GPS coordination of the site: the GPS coordination of the site is: 9.076263N and 38.972640E and it cover an area 1542.55m² and the dimension of the site is 49x40m

Oral information about the site: My informant Kebede Mokonnin claims that these locations are known as Ona in the local language, and no one is aware of when or who built them.

Surveyed collections from the site: The researcher possesses an abundance of pottery remnants from these locations. These ceramics varies in terms of size, color, and type of decoration.



A



B



C



D

Figure 64: Photo of circular structures seem dwelling, photo taken by Gosa Bulo and Kirubel Girma



E



F

Figure 65 : Photo of tower that linked with compound ruins, photo taken by Gosa Bulu



G

Figure 66: Photo of pottery remains collected from the Lega Dadhi site, photo taken by Gosa Bulu

4.1.23. Arrabsa Cave

Location of the Site

The site is located on the edge of the Akaki Kaliti River, which originates from the Barrak Mountain, and it is located in the local area known as Bole Arrabsa, south-east of Addis Ababa. This site is a cave that is situated on the edge of the river, and it is around 30 Caves in number. Among these Caves the researcher entered and surveyed two of them, and there is a single entrance door that seems level for these two sections. After we entered inside the sections, there is a pillar that is separated on one section from the other. In one section there is traditional shelving and its 1.30 meters, 1.75 length, and 50 centimeters wide. Additionally, the second section seems to be the living room, and the researcher surveyed a cut in to stones in the “U” shape and is 85 centimeters wide. The traditional chair is 2 meters away from the traditional shelving, and the roof is also faded with smoke and changed its color to black. The researcher guessed the structure as traditional shelving because the structure was cut as shelving and it could be used for the purpose of putting the home materials, especially the material that was used for the purpose of light, such as traditional Torch and other materials.

GPS coordination of the Site: the GPS coordination of the site is; 8⁰57'44.9"N and 38⁰53'48.0"E

Oral information about the Site

According to the oral information from the residents, some parts of the caves are natural and some of them are manmade. The residents show us some parts of caves; these are serving for different purposes, such as taking refuge during the rain, keeping their cattle from the sunlight, etc.

Surveyed collection from the site: The researcher has surveyed pottery remains from the site, and may be they are recent remains because currently the cave is serving for the societies.



A



B

Figure 67: Photos of two sections of the cave and a traditional chair, Photo taken by Gosa Bulo



C



D

Figure 68: Photos of traditional shelving at the left and pillar, which separates two sections from each other at the right, photo taken by Gosa Bulo



E



F

Figure 69: General photo of the Arrabsa Cave site, photo taken by Gosa Bulu

Chapter five

Discussion

5.1. Distributions of the sites and their types

The researcher surveyed 25 sites at different locations and divided the distribution of the site into two groups, based on their location these are the sites located in Addis Ababa these are eight in number and the sites located out of Addis Ababa these are seventeen in number. The distributions of these sites are varying from one local area to another local area. Because most of the sites are located in Addis Ababa and out of Addis Ababa, they are located on the top of the mountain. For instance, Entoto Mountain, Yekka Hill, Wochecha Mountain, Yerer Mountain and Furi Mountain are most of the sites on their summit.

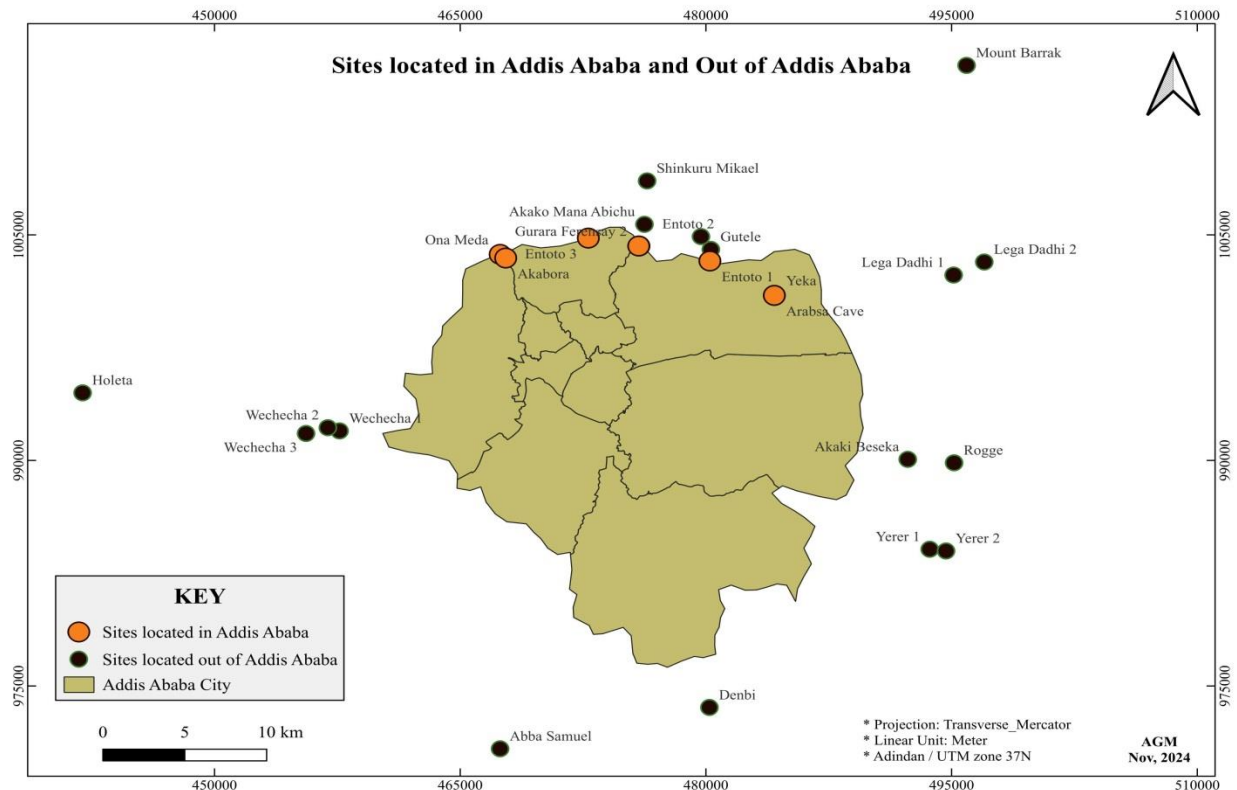


Figure 70: Map shows distribution of the surveyed Sites, Map made by Amanuel Getachew

5.1.1. Sites located in Addis Ababa

The researcher maintains multiple different sites within Addis Ababa. These sites are located on the summit of Entoto Mountain, such as Entoto one, Entoto two and Entoto three; the Gulalle Botanical Garden, such as Ona Meda and Akabora; and Yekka Hill and Arrabsa Cave, which is situated in Lami Kura Sub City on the edge of the Akaki Kality river. The sites that are located on the top Entoto Mountain are found in Addis Ababa and some of them are located in Oromia regional state, Shaggar city administration. Among them Entoto 1, Entoto 2, and Entoto 3 are located in Addis Ababa and Shunkuru Mikael, Akako Mana Abbichu, Gurara Ferensay, Gutele and Yeka are located in Oromia regional administration.

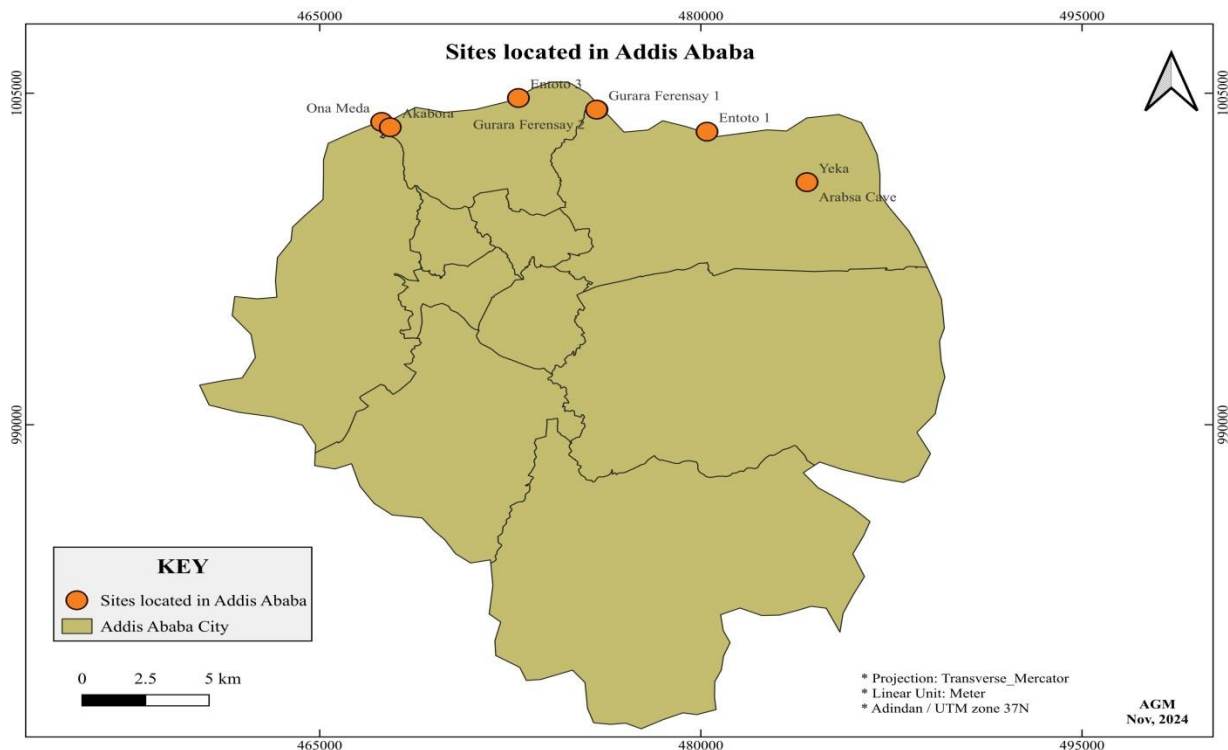


Figure 71: Map shows the Sites that are located in Addis Ababa, Map made by Amanuel Getachew



Figure 72: Map of the sites that are located on the Entoto Chain Mountain, Map made by Gosa Bulu

5.1.2. Sites located outside of Addis Ababa

The researcher surveyed different areas that are located out of Addis Ababa and have different sites. These sites are distributed in different local areas, and most of them are located in the highland area. For instance, the top of Yerer Mountain, such as Yerer one and Yerer two; Wochecha Mountain, such as Wochecha one, Wochecha two, and Wochecha three; Gurara Ferensay, Akako Mana Abbichu, Borota Mountain, etc. are the sites that are located on the summit of the mountain and out of Addis Ababa.

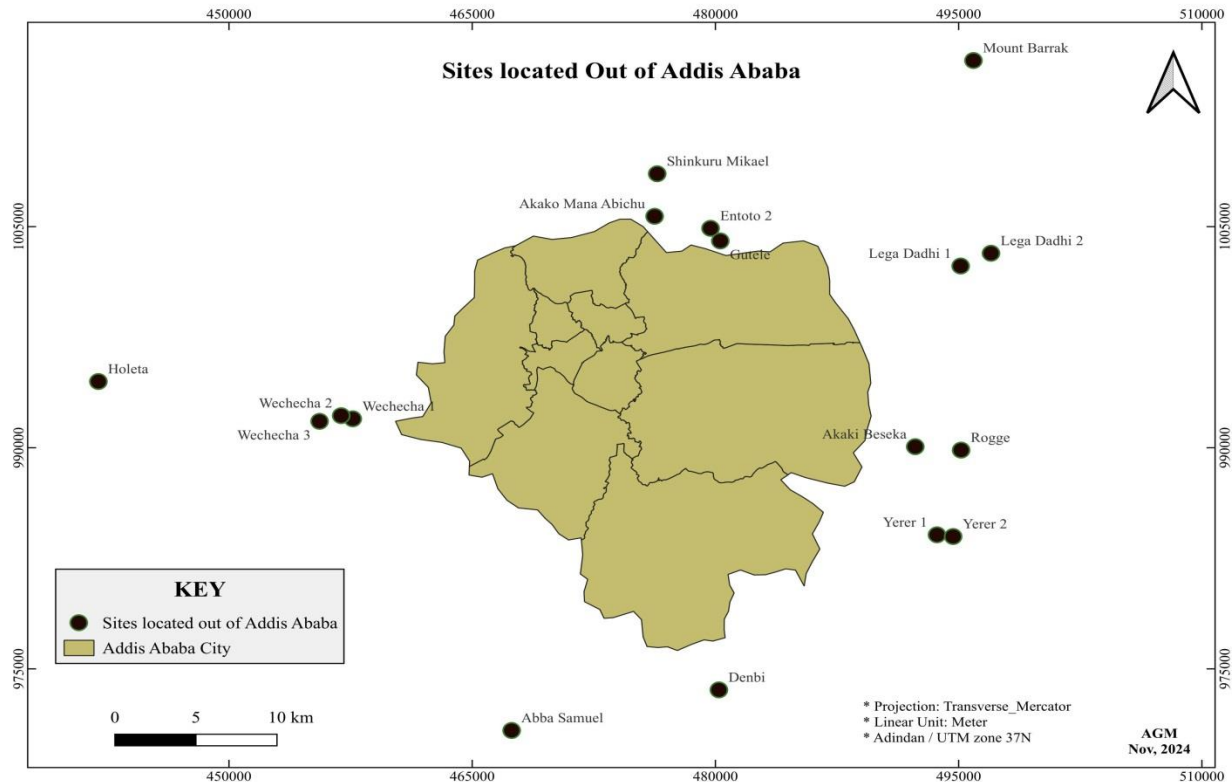


Figure 73: Map shows the the distributions of Sites located out of Addis Ababa, Map made by Amanuel Getachew

5.2. Types of the Sites

It is challenging to determine the types of sites because mistakes can be made when defining the types of sites based only on the building without any Archaeological excavation. Nonetheless, the researcher made an effort to categorize the many sorts of sites according to their locations, written records and oral traditions, whether there are defensive walls or Fortifications, Palaces, Churches, settlement areas, Cities, and so on.

5.2.1. Sites seem to be Fortification

The researcher classified some sites as defensive walls or fortifications based on their geographic location and based on their structures. Like the Entoto pentagonal sites and the Akabora site. These sites are atop Mountains, and the researcher found no evidence of material remains there.

At the site, the researcher hasn't seen sections in side the site and out of the site, except the single hole located at the center of the wall.

There is a pit at the Akabora site that may be used to store water. The hole is around one meter wide, although it is difficult to gauge how deep it is. Geographically, the locations of the sites are suitable for defense because they are located on the top of a Mountain, and they are only single walls that were built for defense. Although these areas are suitable to easily see their enemies.

Today's Gulalle Botanical Garden could have been part of Gafat land during the medieval period. It is near Mugar and the upper valley of the Awash River, where the origin of the Gafat people originates. Tadasse (1988: 126) claims that the place names Mugar, Warab, and the general geographical Shoan allies were of the origin land of Gafat people. And he claims that around this area there were different campaigns against different Gafat clans starting from Zara Yaqob up to Libna Dingel's reign (1504–40).

According to oral tradition, Empress Aste Menelik was said to have got Aste Dawit city seeing the wall, and he settled on the Entoto Mountain, and today the wall is used as a military camp and radio communication of the federal police commission. Due to these reasons the researcher categorized Akabora and Entoto pentagonal sites as fortifications or defensive walls.

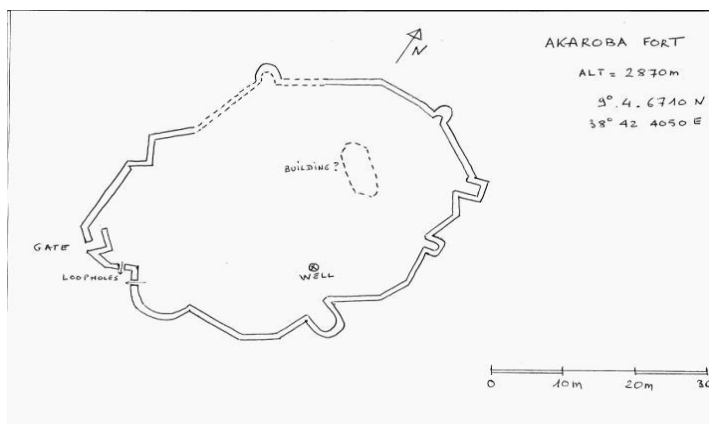


Figure 74: Map of Akabora Site, designed by Jean Franciso Breton (prof)

5.2.2. Sites appear to be Churches and Monasteries.

The researcher found certain sites that served as centers of worship or medieval Churches. The researcher identified these sites as Churches based on their written records, oral history, structure

and geographical location. Perched on top of Yerer Mountain, the site was formerly the capital of a multi-monarchical medieval metropolis. On the Yerer Mountain, there are two sites that seem to be Monasteries, among these two Monasteries one is completed whereas the second is not finished and the remaining site seems to be the remnants of the house and graves surrounding the house that is located at the bottom of the Mountain.

These Monastery sites are located on the top of the Mountain, whereas the other ruins are located at the bottom of the Mountain, and the researcher has no material remains from the monastery area except for depicted stone with a cross and a curved wall with a cross.



A



B

Figure 75: Photo of Cross engraved on the wall at the left side and Cross depicted on the rock at the right side at the Yerer 2 site on the top of Yerer Mountain found inside the Monastery, photo taken by Gosa Bulu

Although the researcher has another site near the Monastery around 50 m, it is a source of water that is collected in a rectangular hole. It could be a baptistery area. Currently it is used for the baptistery service and the researcher has information from the local residents that shows the site is a baptistery place.



A



B

Figure 76: Photo of a hole that seems baptistery place which was fulfilled with water, photo taken by Gosa Bulu

According to Sergew (1972: 290) and Habtamu (2020, 114-115) Yerer served as the capital city and center of power for several Abyssinian kingdoms, including Libna Dengel (1508-40), Baeda Maryam (1468-78), Yikuno-Amlak (1270-85) and Zar'a Ya'aqob (1434-68). Habtamu (2020, 114-115) asserts that King Dawit gave a Monastery to his friend Marqorewos, on the Yerer Mountain. For these reasons, researchers may have claimed the site as Churches and Monasteries. Despite being based solely on local oral history, the ruins of churches that were formerly known as Giyorgis and are now located five kilometers away from the original site.

Historically most Monasteries were located on the top of Mountain rather than lowland areas, for instance the Ziquala Abo Monastery is also located on the top Mountain. For these reasons the surveyed site could be the remains of a Monastery and Church belonging to Christian empire.

5.2.3. Sites appear to be settlement areas

The researcher has tried to categorize most of the sites as settlement areas, or they could be villages based on their structure, location of the site, written documents, material remains surveyed from the sites, and oral iformation from the local peoples. Among these sites, some are located on the top of Mountains, and the others are located in flat areas. For instance, the

researcher has the sites that seem to be settlements areas on the top of Entoto Mountain. These sites are different sites Entoto 1 and Entoto 2. Entoto 1 site is only a ruin, seeming like a dwelling site, while Entoto 2 site seems to be a Tumuli site. The researcher comes across pottery remains from two sites, and these potteries are similar in color, such as grey and black, and similar decoration, such as cord on their neck and the sites share similar stones that were used for building. Due to these reasons, the researcher claims that these sites belong to the same societies. The other idea researchers come across is that the Tumuli site means Entoto 2 is located in a similar area but has a different structure in size and shape. The main Tumuli site is a conic shape whereas the other structures seem wall structures that are demolished and the stones are scattered on the ground. The wall structures seem different means, in the south direction it seems old, and in the north direction it seems new. It seems after one society was settled and the other society came later and built another structure.

However, the researcher has guessed that this site belongs to Gafat societies based on the historical documents about the Gafat peoples, also known as Pagan societies. While we compare the site with other sites, it seems like a Tumuli site because it is stone debris and it's built by big blocks at the bottom and connected with earth. Morphologically, the site seems conical in form. Alebachew (2020: 166) claims that most of the Tumuli's that are located in the central highlands are conical in form, and it could refer to imitations of the forms of dwellings of the villagers in the area. Morphologically, the Tumuli are circular mounds of 10 to 25 m in diameter with a height generally not exceeding 5 to 6 m (Fauvelle and Poissonnier, 2016:64).

Additionally, the researcher has pottery remains at the Entoto Tumuli site, which refers to the culture of Gafats peoples. These pottery remains are burnished and carinated in dark gray to black in color. These types of pottery remains were discovered by (Fauvelle and Poissonnier (2016) in the central highlands of Ethiopia, and they suggested that they belonged to Shay cultures and may be Gafat peoples. Due to these reasons the researcher guessed that the Tumuli site which is located on the Entoto Mountain could be settlement areas.



A



B

Figure 77: Photo of surveyed pottery from the Entoto sites at the left side and excavated at the Ketetiya site by Favulle and Poissonnier (2016)

At the summit of Entoto Mountain, there are several sites that resemble populated areas. Among these sites, Akako Mana Abbichu and Shunkuru Mikael are interesting sites, and they are located in different directions of the Entoto Mountain. Akako Mana Abbichu site lies east of the Mountain in an area known as Mana Abbichu, which is placed under Oromia regional state, Shaggar City administration, and Akako Mana Abbichu woreda. The Shunkuru Mikael site is situated in Shaggar City administration, located to the east of Sululta town, Xiqure Kebele North West of the Shunkuru Mikael Saint Church. These two sites are located in the Entoto Mountain chain, and they seem like huge settlement areas. It is challenging to count the ruins of these two abandoned sites because they are divided into distinct sections, and Akako Mana Abbichu site is full of unaccountable pottery remains whereas the Shunkuru Miakel site has no much pottery remains.

There are about nine areas of ruins surrounding the Akako Mana Abbichu site, along with a quantity of ceramic remnants. The site is in a good place to settle; while it is on a Mountain, the grass may comfortably grow there. Currently there are densely populated societies in the area, and almost all of them are farmers and semi-pastoralists. At this site, the researcher comes across a

single house that is isolated from the other ruins, is 50 m away from the other ruins, and is built in an excellent way, including its own sections. Maybe the researcher claimed it could be the elite house and the house of societies leader. Maybe in the future archaeologists could identify its purpose by deep investigation and archaeological excavation. Due to the above reasons the researcher categorized Akako Mana Abbichu and Shunkuru Mikael sites as settlement places.

The Abba Samuel site is the other site that the researcher classified as a settlement area. There are other ruins scattered across the site that are covered in grass and Shrubs. Oral history and informants from the community describe the location as a sacred place and as being home to Greek populations before an invasion of Italy (1935-40). Krebs (2021) claims that during the Lalibela era, Abba Gebramenfes Kidus traveled from Egypt to the Lalibela king and lodged with him for a while before traveling to Yerer Mountain and remaining there. He saw Abbo Mariam of Ziquala and Adadi Mariam Rock Hewn Church after staying on the Yerer Mountain. Beginning his voyage to Ziquala, Abba Gebramenfes Kidus lodged at Abbo Church, the location of the Abba Samuel site. After resting at Abbo, he traveled to Ziquala Mountain. The researcher came across the same idea from the local resident. During his survey the researcher surveyed the remains of pottery and unaccountable remains of Obsidian. Due to these reasons, the researcher claimed the site as a settlement area rather than only a Church. Maybe there was a Church that society used.

The other areas that seem to be settlement areas are located around the Dadhi Dam and the edge of the Lega Dadhi River, meaning Lega Dadhi 1 and Lega Dadhi 2. The site lies next to Dadhi Dam, with its western and northern boundaries in view. These seem to be houses, one of which is divided into several sections and has a circular wall around it. The site looks like the residence of a wealthy family because there are multiple ruins that follow the first one and are connected to it in the shape of towers. These sites are made of high-quality stones, which is why they contain multiple internal sections that are finely shaped. The site is full of pottery remains, and it is located in a very suitable area that is available of water and flat area. This site is located to the north of the Yerer Mountain; it could be close to the area that was known as Telq in different documents during the medieval period. Due to these reasons, the researcher categorized this site under settlement area.

Researchers have surveyed sites that seem like settlement places in the locality called Hure Kebele. The site is situated in Akaki Beseka, Hure Kebele, and is surrounded by ruins that are

hidden in the grass and soil. This site is located west of Yerer Mountain, around 8 km away, and 4 km south-east of Addis Ababa, and it is situated north of Ziquala Mountain. The site is a circular ruin, and it may be a dwelling houses. There are more than ten ruins around the area, and the researcher came across so much pottery remains at the site. The pottery remains surveyed from the site are decorated in different styles of decoration, and among these types of decoration, there are cord and painted decoration styles. Akaki Beseka site is situated in the center of Ziquala, Wochacha, Menagesha, and Furi Mountains and is located on Debra Berhan road. Due to these reasons, the researcher tried to categorize the sites as settlement areas during the medieval period.

5.2.4. Sites seem to be stele

The researcher maintained a Stelae site south of Addis Ababa in the Denbi region, near Gelan town, close to Bishoftu City. The location appears to be far away, and the researcher saw it while conducting fieldwork for the survey. Some of the stones that have been placed there are broken. The stones actually appear to be stele. Around the area there is a quarry site that may have been used to erect these steles. These stones are very big in size and are similar in color to the erected stones. Due to this reason, the researcher suggested the site as a Stelae site.

5.2.5. Sites seem a Cave

During survey work, the researcher had different caves in different regions; these are Abba Samuel, Denbi, and Arrabsa caves. Among these three caves, two of them are located outside of Addis Ababa, and one is located on the border of Addis Ababa Oromia regional state, on the edge of Akaki Kality River.

The cave, located at Abba Samuel, is very interesting, and it's different from the rest. This cave is very deep, and it has an entrance, but nobody knows its depth. According to Priest Tamrat, who is the leader of Abbo Church, which is located at the site, the cave was built during the Lalibela king and is used as a secret tunnel to the Ziquala Mountain to connect with Abbo monastery located on the Ziquala Mountain. These caves are around five, and the researcher saw and took photos of only one cave because the rest are not comfortable with photography because, of the plants covered the entrance and it's difficult to see their depth.

The other interesting cave is Arrabsa Cave, which is located on the edge of the Akaki Kality River, whose source is Barrak Mountain. This cave is located on the edge of the river and has

more than 30 caves in number. When we see its size and the way it was built, it seems to be a natural cave rather than man-made. However, the researcher surveyed the cave; there are different sections inside the cave. Its amazing cave include interesting sections, different traditional chairs, traditional buffets or shelving, which was may be used to put traditional Torch and different granaries in different sections, and there are entrances with levels that are used for climbing to the sections. Due to these reasons, the researcher claimed the cave was a man made cave rather than a natural

5.3. The importance of the sites in reconstructing the history of medieval central Shoa and its neighbor

These surveyed sites have played a big role in the reconstruction of the history of medieval central Shoa and its neighboring areas, like Fetegar and Dawaro, regarding the Abyssinian kingdoms. Central Shoa and its neighboring area were the home of the Abyssinian kingdom starting with the reign of Yikuno- Amlak (Marcus 1994:16 and et al.). The Fra Mauro Map shows us that Shoa was the main district and center, which was known as the home of Abyssinian kingdoms starting with King Dawit (1382-1413).

May be today the surveyed sites are similar to sites or places that were referred to in the Fra Mauro map and listed by different writers, like the writer of Imam Ahmad Gagn called Arab Faqih, different travelers like Zorzi, Francisco Alvarez, and other internal and foreign writers and chronicles written during different reigns of kings, etc. The researcher has surveyed different sites; these were written on the Fra Mauro Map and in different historical documents.

For instance, according to the Fra Mauro Map, Barara was the capital city of King Dawit, and Barara was located in the *woreb* woreda and Shoa provinces. According to Krebs (2021:30) King Dawit lived in Amhara during the winter and moved his capital to Shoa during the summer season. The researcher surveyed the area that was listed by Fra Mauro and Arab Faqih regarding the location of the city of Barara. According to the Fra Mauro map, the city of Barara was located between Doco, which may be today known as Dukem, and Ausi, which may be today known as the Awash River (Pankhurst and Breternitz, 2009:213). Between these regions, the researcher has surveyed huge sites at the top of Wochecha Mountain and Furi Mountain. Maybe these sites were listed on the Fra Mauro map and listed in different historical documents related to the city of Barara. Due to different arguments, the researcher couldn't decide the exact place for the location

of Barara, the medieval royal city. However, the researcher claimed the location of Barara medieval royal city based on the sites surveyed and different written documents, to the south east of Addis Ababa city, near Furi and Wochecha Mountains.

Not only Barara, but Yerer were a home for the Abyssinian kingdom before and after Barara became the capital for Aste Dawit (Sergew, 1972: 290) and (Habtamu, 2020: 114–115). The researcher has surveyed Yerer Mountain, which is referred to as a historical Mountain and come across with different sites that are discussed above as Church and Monastery.

Habtamu (2020: 114–115) claims that on the top of Yerer Mountain, a Monastery was given to Marqerewos by Aste Dawit. Therefore, we can reconstruct the history of Aste Dawit within these sites, particularly regarding Yerer City.

As the researcher explained from the very beginning, most of the sites are located on the Mountains that were listed on the different written documents. Maybe this refers to the fact that the societies and their leaders or kingdoms were settled in the highland area to easily defend their enemies.

Especially the provinces of Shoa and Fetegar were attacked by Muslim Sultanates during Aste Dawit's reign during the fifteenth century, and to protect them, Aste Dawit was camped at Telq in Fetegar and Tobya in the Ifat region (Deresse, 2020).

Yalabasa and Telq may be today near Yerer Mountain, and there are different sites that have been discovered around these areas. The researcher has sites near these regions, for instance, Rogge local area and Godino east of Yerer Mountain, Akaki Baseka site west of Yerer Mountain, far away around eight kilometers and Lega Dadi sites to the north of Yerer Mountain. Maybe these sites are related to these historical areas and have helped us reconstruct and understand the history of these areas.

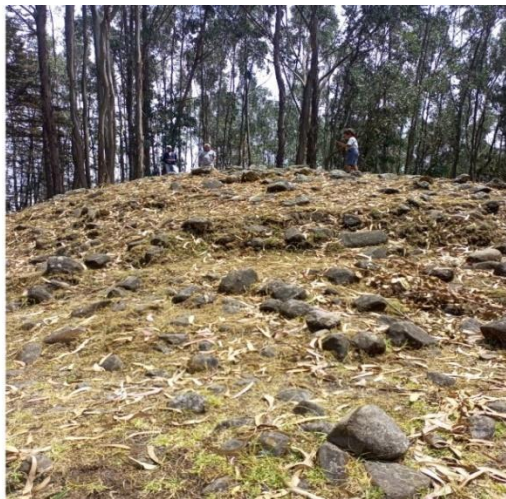
Therefore, these sites that are surveyed by the researcher are located in medieval Shoa and Fetegar, and they are related to the historical sites that are listed in different documents by different writers and scholars. These sites need important Archaeological excavation and deep investigation to understand and reconstruct the medieval history of the area.

5.4. Comparison of the surveyed sites with contemporary sites

The researcher has tried to compare the site surveyed during his survey with other sites that are located in Addis Ababa and its environs that were surveyed and excavated by different scholars. These sites were located in Fetegar and Shoa provinces. There are different sites that have similar characteristics to the ones that are surveyed by researchers. These sites are located in the northern Shoa of the Amhara region, and some of them are located in the Shaggar city adminstartion

Among these sites, the sites were excavated near Yerer Mountain, the area called Sire, Ginbi, Selale, and Dertu Archaeological Site located south-east of Addis Ababa, and the other site was surveyed by Dr. Alebachew Belay, in the northern part of Ethiopia, the area known as northern Shoa during the medieval period.

For instance, most of the sites that were surveyed by Dr. Alebachew were Tumulus sites. The researcher has surveyed Tumuli sites in the northern part of Addis Ababa, on the top of Entoto Mountain. Maybe if they were excavated and tested, we could find similar characteristics among the sites.



A



B

Figure 78: Photo of Tumuli site surveyed on the Entoto Mounatin at the left side and surveyed by Dr. Alebachew (2020).

The other site that is compared with surveyed sites is the Dertu Archaeological Site, which was excavated by the French Archaeological Team. This site may have been a settlement area, before it was excavated the ruins were scattered on the ground. There are more than ten sections, and among these sections, only three of them were excavated and the others were documented. It's located on the top of a Mountain called Dertu (CFEE, 2023). Based on their location and the amount of their ruins, Dertu archaeological site and Akako Mana Abbichu ruins seem to be similar sites. The French archeological team concluded the result of the Dertu Archaeological site as it was damaged during the war of Ibin Ahmad Ibrahim with Libna Dengil around 1530s. According to Stenhouse (2003), Ahmad Gagn was settled near Ziquala Mountain after he destroyed Badaqe, the city of the king. Dertu site is the nearest area to the Ziquala Mountain, and may be it was attacked by Ahmad Gagn during the 1530s.

The Dertu Archaeological Site is full of pottery remains on the surface and inside the excavated sections, and Akakao Mana Abbichu surveyed site is also full of pottery remains on the surface. Akako Mana Abbichu site is located east of Dertu Archaeological site, and historically, there were two of them in the same province, which means two of them were in Fetegar province. Due to these reasons, the researcher claimed these two sites may share a similar history, and they are similar in the geographical location.



A



B

Figure 79: Dertu Archaeological site before excavated at the left side and Akako mana Abbichu structure at the right side.

Although the researcher has compared his sites with the sites that were excavated by an Italian Archaeological mission in 1973 in the local area called Ginbi south east of the Yerer Mountain, the team excavated the site, and they decided the site as a church based on the material they found on the site during the excavation. The materials that they found at the site were referred to as medieval sites, and they could be Aste Lebna Dengel Church, which was located in the province of Fetegar and near Badaqe. The researcher is comparing Ginbi site with the Dertu Archaeological Site, and the ruins seem like a grave and Monastery on the Yerer Mountain. These sites are located in the same province of the medieval period called Fetegar and historical and the home of most of the Abssinian kings called Yerer Mountain. Although the researcher tried to compare the Ginbi site with the site surveyed at the Lega Dadhi. Before it was excavated, the Ginbi site seemed like a tower, and the Lega Dadhi site that was surveyed by the researcher also seemed like a tower, and the structure of the towers seemed similar, and the Ginbi site was started by a big block from the bottom and ended by a small block at the top; this makes it similar to the edge of the Lega Dadhi site. Due to this reason, the researcher tried to compare these sites based on their structure.



A

B

Figure 80: Ginbi Archaeological site excavated by Ricci 1973 at the left side and Lega Dedi structure at the right side

5.5. Comparing the sites with contemporary sites based on Material remains

Based on the material remains from the site, the researcher has tried to make comparisons with different sites. Especially based on the decoration of potteries that are collected from the different sites, the researcher has compared the sites with other sites that were excavated and surveyed from different areas by different scholars. For instance Dertu Archaeological site was excavated in 2023 by French Archaeological research team or known as, (CFEE) and there are pottery remains that were collected from the site during the excavation that are surveyed from the site and surrounding the site. These potteries were decorated in different types of decoration. Such as; Printed, Cord, incision, painting and etc. these types of potteries decorations are dominant during the different periods, such as Cord, Painting, incision were dominant during the twelve century up to twenty century whereas, Painting and Incision were dominant during the tenth up to fifteenth century.

Incision Decoration: The incised decoration was usually just parallel lines or dashes. Usually, the Sherds were severed using a pointed instrument, such as a stick. Incised lines might be straight, wavy, or zigzag (Abebe, 2010:83). The researcher was surveyed of a pottery item featuring incision decoration. These relics of ceramics were gathered from a number of sites that were previously referred to as medieval sites. For example, the researcher collected and took pictures of the many pottery artifacts that were discovered at the Yerer Mountain site. Among these fragments of pottery is a type of incision decoration composed of straight wave lines and from the Akako Mana Abbichu site the researcher surveyed incision decoration composed of straight lines. The incision type of pottery decoration were found at the Dertu Archaeological Site during the excavation and survey and discovered from Harla site by Professor Timothy Insoll in (2017).



A



B

Figure 81: Photo of incision decoration composed of straight lines, surveyed at Akako Mana abbichu site at the left side and excavated at Harla site by Timothy Insoll (2017), at the right side



C

Figure 82: Photo of Incision decoration composed of wave lines, surveyed at Yerer 1 site

Painted Decoration: Most painted decorative techniques were applied to the surface in the shape of many painted stripes, generally radiating from the neck or the place where the neck and shoulder meet, that were either straight or parallel wavy (Abebe, 2010:83). The researcher surveyed this kind of ceramic remains from various sites. At the site known as Akako Mana Abbichu, which is at the summit of the Entoto Mountain chain lies east direction, this style of decoration was surveyed. Additionally the researcher has surveyed painted decoration types at the site called Akaki Beseka located in the Hure kebele. These types of pottery remains were discovered from the other sites during survey and excavation, for instance, they were surveyed from northern Ethiopia by Rodríguez, (2017) and the researcher used it for comparison.



A

B

Figure 83: Photo of surveyed potteries at the northern Ethiopia by Rodríguez (2017) at the left side and surveyed pottery decorated with painted decoration style, at the site of Akako Mana Abbichu at the right side



C

Figure 84: Photo of surveyed pottery that is decorated with Cord decoration type, at the site called Akaki Beseka, photo taken by Gosa Bulu

5.6. List of the sites

Name of the sites	locality	Woreda	Northing	Easting	Area	dimension	Types of the sites	Status	Preservation status
Denbi	Denbi	Gelan	8°48'29.8"N	38°49'12.2"E			Seems Settlement	Newly discover	Poor

Abba Samuel	Hamus Gebeya	Sebeta Hawas	8°46'59.9"N	38°42'13.9"E			Caves and ruin of church	Newly discover	Poor
Akaki Besaka	Hure	Akaki Kality	8°57'27.2194"N	38°55'48.52884"E			Ruins seems Dwelling	Newly discover	Poor
Rogge	Rogge	Akaki Kality	8°57'19.70964"N	38°57'21.168"E			Ruins seems of dwelling	Newly discover	Poor
Yekka	Abado	Woreda 10	9°3'22.23612"N	38°51'21.618"E			Ruins seems of dwelling	Newly discover	Poor
Entoto 1	Entoto Mount	Gulalle	9°4'36.615"N	38°49'12.71172" E			Ruins seems of dwelling	Newly discover	Poor
Entoto 2	Entoto Mount	Gulalle	9°5'29.48388"N	38°48'54.87588"E			Ruins seems of Tumulis	Newly discover	Poor
Entoto 3	Entoto Mount	Gulalle	9°05'26.1"N	38°45'09.5"E			Ruins seems Deffensive wall	Newly discover	Poor
Yerer 1	Abbayyi	Yerer Abbayyi	9°3'4.548"N	38°45'36.528"E			Ruin seems church and grave	Newly discover	Poor
Yerer 2	Abbayyi	Yerer Abbayyi	8°54'08.8"N	38°57'05.1"E			Monastery and hole seems baptistery	Newly discover	Poor
Shunkuru Miakel	Tikure	Sululta	9°07'30.1"N	38°47'07.1"E	10,444.28 m ²	134 x 92	Ruins seems dwelling	Newly discover	Poor
Ona Meda	Gulalle Botanical Garden Park	Gulalle	9°04'50.7"N	38°42'13.2"E			Wall seems Tower	Newly discover	Poor
Akabora	Gulalle Botanical park	Gulalle	9°04'42.8"N	38°42'24.3"E			Wall seems Fortification	Newly discover	Poor
Wochecha 1	Kabi	Geda Fajji	8°58'28.1"N	38°36'52.4"E	193457km ²	400x650m	Ruins of wall	Newly discover	Poor
Wochecha 2	Kabi	Geda Fajji	8°58'35.15"N	38°36'29.0"E	1,383.447m ²	36x54m	Ruins of wall	Newly discover	Poor
Wochecha 3	Dhamota	Geda Fajji	8°58'22.5"N	38°35'45.4"E	3,597.26m ²	75x35m	Ruins seems of church	Newly discover	Poor
Gurara Feresay 1	Akako	Akako Mana Abbichu	9°05'09.0"N	38°46'50.8"	645.60m ²		Wall	Newly discover	Poor
Gurara Ferensay 2	Akako	Akako Mana Abbichu	9°05'09.0"N	38°46'50.3"E			Seems Tumuli	Newly discover	Poor
Akako Mana Abbichu	Akako St. Mariam	Akako Mana Abbichu	9°05'56.0"N	38°47'01.8"E	21,383.66m ²		Seems Settlement area	Newly discover	Poor
Lega	Dadhi	Kura					Ruins seems	Newly	Poor

Dadhi 1	Dam	Jiddah	9°04'06.4"N	38°57'20.2"E	4803.93m ²		dwelling	discover	
Lega Dadhi2	Dadhi Dam	Kura Jiddah	9°04'06.4"N	38°57'20.2"E	4803.93m ²		Ruins seems dwelling	Newely discover	Poor
Mount Barrak	Barrak	Barrak	9°11'40.4"N	38°57'46.0"E			Ruins seems Dwelling	Newely discover	Poor
Arrabsa	Arrabsa	Lami Kura	8°57'44.9"N	38°53'48.0"E			Cave	Newely discover	Poor
Holeta	Holeta	Holeta	8°59'49.9"N	38°28'18.5"E			Ruins seems Dwelling	Newely dsicover	Poor
Gutele	Akako	Kura Jiddah	9°05'01.7"N	38°49'14.6"E	575.54m ²	8m x 25m	Ruins seems Dwelling	Newely discover	Poor

Figure 85: Table shows the list of sites which were surveyed by the researcher

5.7. Current conservation status of the sites

In addition to attempting to solve the sites' present issues, the researcher has attempted to suggest the current conservation status of the studied sites while emphasizing the significance of heritage management. For example, the sites face several conservation challenges, such as societal ignorance of the sites, a lack of understanding of history and its significance, urbanization, farming, wall destruction for stone use, etc.

Heritage management is a broad concept that is essential to the protection and preservation of a place. It will be carried out after comprehending the concept of heritage and its importance to diverse populations. Understanding the concept of heritages and its value and significance is essential before any conservation or preservation work is done on the sites. Heritages are defined by different scholars and institutions, for example;

The Cambridge International Dictionary of English defines "heritage" as "features belonging to the culture of a particular society, such as traditions, languages, or buildings, which still exist from the past and which have a historical existence." (Teferi, 2018:2). The surveyed sites also fall under the criteria of heritage as given by the Cambridge International Dictionary of English. Because these sites feature historically significant buildings that date back thousands of years. Therefore, in order to conserve and preserve these sites for their values, everyone who is aware of the concept of heritages or does not need to take care of them. However, because the idea of heritages is misinterpreted, the surveyed sites are dealing with a number of problems.

The Oxford English Dictionary defines "heritage" as valuable objects, such as historic structures, that are inherited and passed down from one generation to the next and are associated with objects of historic or cultural significance that ought to be preserved (Harrison, 2010:5). Because the surveyed sites are historic structures that have been passed down from past generation to the next and are connected to historically significant objects, they are classified as heritages under the Harrison definition.

Conservation has come to be seen as “a complex and continual process that involves determinations about what constitutes heritage, how it is used, cared for, interpreted and so on by whom and for whom (De la Tore, 2013:6). Conservation of the historical sites is a crucial method to keep the historical value of the sites. Although the current conservation status of the surveyed sites is poor and the sites are losing their historical values. This happens by different social factors. Among these factors the most important are, Urbanization, farming and taking the stones from the sites for the purpose of construction.

5.7.1. Urbanization

At the present in the context of the active human economic activities in urbanized areas as well as the impact of negative environmental and urban planning factors (Elena and Irana, 2021:1) The sites are currently dealing with the challenges brought on by Addis Ababa's rapid expansion. For instance, Yekka Hill and Entoto Mountain's tops are impacted by the urbanization issue. These sites are close to Addis Ababa, and the home development has affected them severely. People's ignorance and lack of awareness for the site's significance is the cause of this. For example, the federal government maintains a forest project, or *Ceka* project, on Yekka Hill. One of my informants in the area told me that during the project's excavations, an excessive number of Sherds were discovered. These remnants of pottery were broken, lost their value, and were worthless as no one cared for them. The extraordinary growth of settlements is a result of rapid population growth and the increasing concentration of people in suburban areas. Heritage protection and management practices have always been a response to the rapid growth of the population and urban development (Yezihalem, 2023:98). The surveyed sites have been affected by the rapid growth of population in suburban areas and the rapid urban development of Addis Ababa. But there is no heritage protection and heritage management practice in the areas.

5.7.2. Farming

Most of the sites are being used for farming. The fact that these sites are on level ground makes them suitable for farming. The farmers don't know why these sites are important, who built them, when they were built, or what their purpose was. Additionally, the farmers are removing the stones from the sites and using them to build fences and other structures for themselves. At the Dertu Archaeological site, for example, the researcher witnessed when the locals took stones from the site and used them to build their own fence. The researcher has observed the fence constructed at the Wochecha sites using stones removed from the Wochecha ruins.

5.7.3. Lack of Awareness

Lack of awareness is one of the factors that are affecting the sites in Addis Ababa and its environs. Most of the surveyed sites are located outside of Addis Ababa, meaning in rural areas. The residents of the areas have no awareness about the heritage and the value of heritage. Due to this reason, they don't care for the sites that are located in the environment.

5.7.4. Lack of government support

The surveyed sites are facing different problems due to the lack of government support. In our country the government bodies are taking care of the documented heritage only. The surveyed sites were not documented until yet and they are new sites. Due to this reason nobody carries them and they are destroyed by local residents and by different developmental projects.

Conclusion

This researcher could be taken as a pioneer survey on the medieval sites in Addis Ababa and its environs. This study presents the results of the analysis of the survey sites from the 25 sites located in Addis Ababa and its environs. The findings shed new light on the poorly understood history of medieval central shoa and its neighbors, such as Fetegar and Dawaro. By documenting and inventorying the sites, the study also played a significant role in understanding the medieval history of medieval Shoa and its environs and reconstructing the history of the period.

In the findings of this study, various important sites were addressed within their medieval history, and important material remains were surveyed. These material remains include pottery remains and obsidians. Pottery remains were decorated with different ornaments that show different periods of time, and they hold the history of the medieval societies that lived in the central Shoa and its neighbors.

Based on the result of surveyed sites, it was also concluded that the presence of various medieval sites contains the history of the period and the relation with written materials regarding the medieval period.

Additionally, the result shows us the importance of the study area during the medieval period up to now. And the surveyed sites helped us to understand the settlement history of medieval societies in the area and the geographical history of the society's settlement.

Recommendation

The area should be protected. Conservation and management strategies should be devised by the concerned authorities in order to preserve its archaeological and historical significance and create opportunities for the local people through sustainable development programs.

Without a doubt, the study region is a part of the medieval central Shoa, Fetegar, and Dawaro. The area is rich in archaeological sites that preserve the history of the cultures, but the sites remain undiscovered due to a lack of adequate archaeological research and study. Therefore, more archaeological investigation is important for the sites.

The majority of academics, both domestic and foreign, are not interested in this field and are instead concentrated on the other. However, the research area is unexplored and has not received enough attention. Because of this, the region's history is weak.

As we saw in Chapter five, the sites are in poor conservation status, which is a result of no one caring about heritages, and the locals have been using the stones that have been removed for their own construction. The primary reason for this conduct is ignorance of the importance of heritage.

Most of the local residents do not understand the history of the sites. They don't know by whom the site was built and when. They don't have awareness about the sites. Therefore, giving awareness to the local residents is important. It will be done by the concerned body (EHA) to protect the sites within their historical values. Although the students of heritage and the teachers are also responsible to save these damaging heritage through giving an awareness for the local residents and informing the important situation of the sites to the concerned bodies. Archaeological impact assessment is also an important issue in the case of developmental projects around the sites. Generally every body has responsibility to save these important heritages from the man made and natural disaster.

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List of Informants

No	Name of Informants	Sex	Age	Position	Location	Date
1	Ato Kebbite Habebe	M	95	Elder and Local Historian	Rogge kebele	10/05/2023
2	Ato Bekelu Wolde	M	65	Elder and Farmer	Denbi Kebele	4/03/2023
3	W/ro Yeshi w/ Mariam	F	75		Entoto Mountain	2/11/2022
4	Ato Gudeta Ararso	M	80	Farmer	Korke Kebele	24/02/2023
5	W/ro Derartu Megersa	F	65		Korke Kebele	24/02/2023
6	Ato Seboqa Elema	M	52	Farmer	Korke Kebele	24/02/2023
7	Ato Gemmechu Balcha	M	89	Elder and Farmer	Hure Kebele	7/04/2024
8	Ato Elemo	M	82	Farmer	Gamole	14/04/2024

	Qittessa				Kebele	
9	Ato Tefera Getachew	M	75	Farmer	Gamole Kebele	21/04/2024
10	Ato Abera Jima	M	70	Knowlegable Elder	Hure Kebele	10/05/2024
11	Priest Tamirat	M	75	Priest at Abbo Church	Sabata Hawas Woreda	17/05/2024
12	Ato Retta Heyilu	M	40	Farmer	Yerer Abbayyi Woreda	15/08/2024