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**THE PALACE OF GUZARA AND ITS ENVIRONS:  
ITS HERITAGE MANAGEMENT AND CONSERVATION**

**KEDIR ENDRIS**

**ADDIS ABABA, ETHIOPIA**

**November, 2018**

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ITS HERITAGE MANAGEMENT AND CONSERVATION**

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## **School of Graduate Studies**

This is to certify that, the thesis prepared by Kedir Endris, entitled: The Palace of Guzara and its Environs: its Heritage Management and Conservation and submitted in partial fulfillment of the requirements for the degree of Masters of Arts (Archaeology) compiles with the regulations of the University and meets the accepted standards with respect to originality and quality;

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## Abstract

The Palace of Guzara and its Environs: its Heritage Management and Conservation

Kedir Endris

Addis Ababa University, 2018

*Ethiopia is both fortunate and unfortunate as far as Cultural Heritage Management is concerned. It is fortunate because the country at large and the study area in particular are home for various heritages. Unfortunately, it is very unfortunate that we are unable to take care of our spectacular cultural heritages. As a result, they are all in a deplorable state which could be totally damaged soon unless immediate action is devised. The problem is becoming intense as these heritages are not adequately researched, documented, conserved, and promoted. The study assessed the management and conservation of Guzara Palace and its surrounding monuments, located in the Woredas of Gonda Zuria and Libo Kemkem, Amhara National Regional state, North West Ethiopia. To attain the objective of the research, seven heritages namely, the Palace of Guzara, Dil Amba Giorgis Church, Gobatit Dildey, Debsan/Debresan Gemb, Bahri Gemb, Debre Mitmak Cave Church, and Washa Endrias Cave Church were selected purposely based on the objective of the research. In order to collect data, the researcher conducted serious field observation, and field survey. And, field data recording tools were also used to collect information on the field. Interview was also employed to collect data (23 informants were selected purposely). Additionally, the researcher has also consulted secondary sources from previous researches, books, internet sources, and regional and Wereda's documents. To analyze the gathered data, qualitative method was used. The finding of the study shows that all of the selected monuments of the study area are in a deplorable state. The study reveals that both man-made and natural-made hazards were the cause for the deterioration of the heritages. This is due to the less attention given for the protection, preservation, and conservation of the monuments by the government. This shows that Heritage Management activity in the study area is negligible. Hence, immediate preservation and conservation measures are crucial to keep the resources from any threat, to use it for sustainable development and transfer to the next generation.*

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## List of Acronyms

**ANRSBCT**- Amhara National Regional State Bureau of Culture and Tourism

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

**CRCCH**- Center for Research and Conservation of Cultural Heritage

**CSA**- Central Statistical Agency

**E.C.** - Ethiopian Calendar

**EPRDF**- Ethiopian People's Revolutionary Democratic Front

**FDRE-STMP**- Federal Democratic Republic of Ethiopia Sustainable Tourism Master Plan

**ETDP**- Ethiopian Tourism Development Policy

**FDRE**- Federal Democratic Republic of Ethiopia

**G.C.**- Gregorian Calendar

**GZWCTO**- Gondar Zuria *Wereda* Culture and Tourism Office

**GZWAO**-Gondar Zuria *Wereda* Agriculture Office

**GZWGCO**-Gondar Zuria *Wereda* Government Communication Office

**GZWWRDO**-Gondar Zuria *Wereda* Water Resource Development Office

**ICCROM**- International Center for the Study of the Preservation and Conservation of Cultural Heritge

**Km**- Kilometer

**LKWCTO**- Libo Kemkem *Wereda* Culture and Tourism Office

**LKWGCO**-Libo Kemkem *Wereda* Government Communication Office

**LKWADOO**-Libo Kemkem *Wereda* Agriculture Development Office

**M.A.S.L.** - Mean above sea level

**UNDP**- United Nations Development Program

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

## CHAPTER ONE: INTRODUCTION

### 1.1 Background of the Study Area

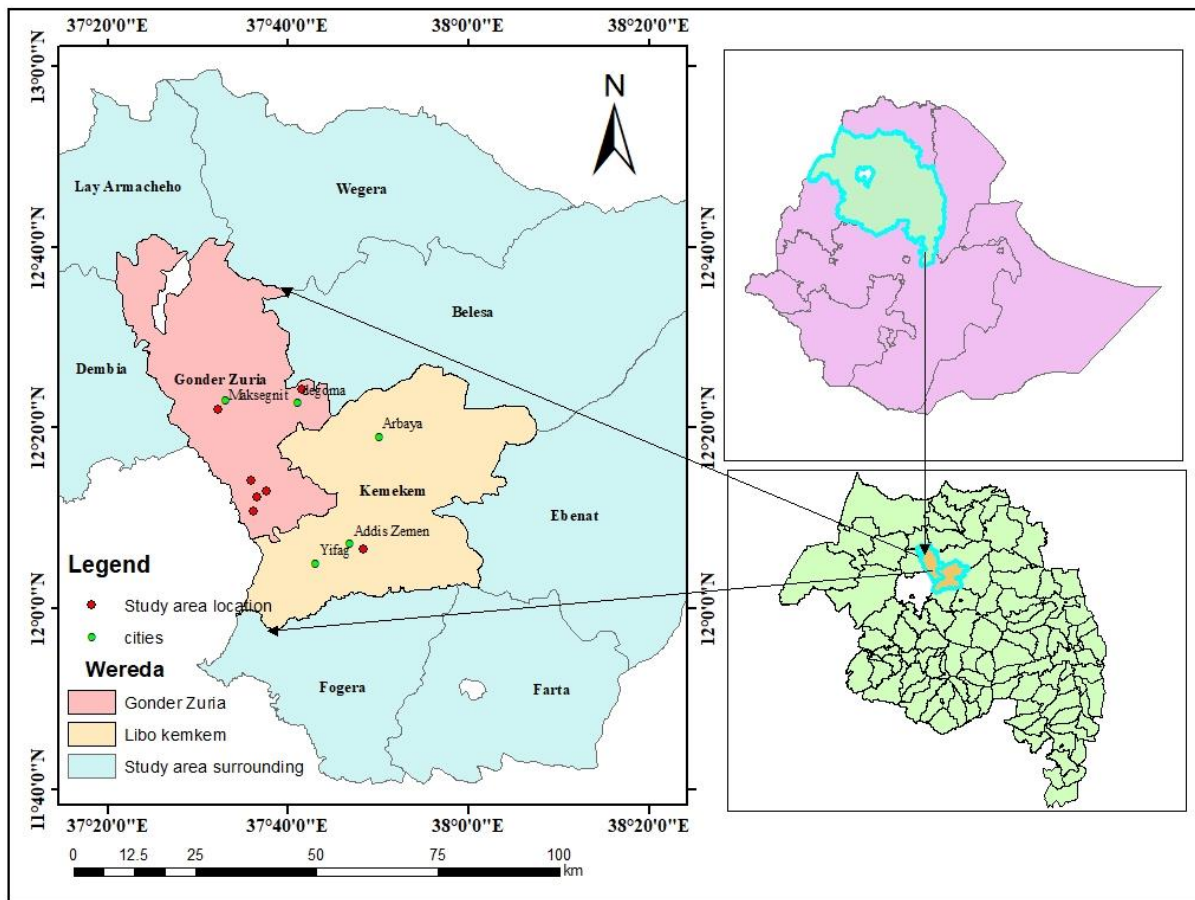
#### 1.1.1 Natural Setting

The study area is located in the North Western Ethiopia of the Amhara Regional State, particularly in the *Weredas* of Gondar Zuria and Libo kemkem situated in North and South Gondar Zones respectively. The sites selected include the Palace of Guzara, Ruins of Del Amba Giorgis Church, Gobatit Deldey, Debsan Gemb, Bahri Ginb St. Michael Church, and Debre Mitmak Cave Church that are found in Gondar Zuria *Wereda* and Washa Endrias Cave which is located in Libo Kemkem *Wereda*.

Amhara region is one of the nine national regional states of Ethiopia. Its capital is Bahirdar. The region includes Lake Tana, the largest lake in Ethiopia, and Semien Mountain National Park which also includes the highest mountain, Ras Dashen (ANRSBCT, 2006: 9-11).

The Amhara Regional State is located at 9°-14° N and 36°-40°E North West of Ethiopia. The region is divided into three major agricultural climatic zones: highland (above 2,300 meters above sea level), semi-highland (1,500 to 2,300 meters above sea level) and lowland (below 1,500 meters above sea level) sharing 20%, 44% and 28% respectively. This variety of ecology contributes to have diversified agriculture (ANRSBCT, 2006: 9-11).

Geologically, North West Ethiopia, where the study area is found, is made up of Mesozoic marine sediments. And, the tertiary lava flows overlies it (Mesfin, 1972: 37). According to the same source, the higher parts of Begemeder, which now includes the study area, is characterized by a sharply rising and falling surface and great structure, with its peaks rise over 4000 meters above sea level and receives average rain fall of 1000-1400 mm a year in summer seasons (June, July and August). Similarly, the physical geography is characterized by mountainous, highland plateaus, escarpments and valleys, and floods which flows towards the Lake Tana basins (Simons, 1960 in Gedef, 2014:29), with the escarpment has from 7000-7500 feet altitudinal ranges and the plain has an altitude of around 6000 feet (Dombrowski, 1970: 21-22).



### 1.1 Map of the Study Area

(Source: made by Ahmed Musa)

Gondar Zuria *Wereda* is found in Amhara Regional State of North Gondar administrative zone. It is one of the 22 *Weredas* in the zone. It is found adjacent to Gondar city administration in the north, Libo Kemkem *Wereda* in the south, West Belesa in the east, Dembia in the west, and Wegera in the north east. It covers an area of about 114,986 hectare of which 22.86% being *Dega* and 77.14% *Weyna Dega* (GZWCTO, 2018).

The geographical setting of the *Wereda* consists of plateaus, mountains, and valleys with each type of landscape accounting 65%, 25%, and 10% respectively. The color of the soil includes black soil (45%), red soil (20%), and brown color (35%). Gondar Zuria *Wereda's* altitudinal range varies from 1800-2700 m.a.s.l. with an average annual rain fall of from 950-1035 mm. The average temperature of the area ranges from 24-33 degree centigrade (GZWAO, 2018).

In terms of availability of water resource, the *Wereda* is very rich in streams and rivers that are suitable for irrigation and its water coverage is 58%. Arno, Garo, Magach, Gumara, Angarab, and Demaza are the main rivers of the *Wereda*. If we see the type of plants grown in the *Wereda*, *weyra* (*Olea Africana*), *semiza*, *girar*, *qulqual*, *wanza* (*Cordia africana*), *bahirzaf* (*eucalyptus*) (GZWWRDO, 2018; GZWAO, 2018) are worth mentioning. The researcher has observed that teff, mashila (millet), *dagussa*, *bakeila* (bean), *ater* (pea), *gebs* (barley) are the major crops produced in this *Wereda*.

Geographically, South Gondar zone is located between 11° 39' 59.99''N latitude and 38° 00' 00'' longitude within the Amhara National Regional State at an altitude range of 500-3,600 m.a.s.l. On average, the area receives from 700 mm- 1300 mm rainfall and its temperature ranges from 17-19 °C (Behailu and Haftamu, 2017:2).

Libo Kemkem *Wereda* is one of the ten *Weredas* and two administrative towns found in South Gondar administrative zone in Amhara Regional State, North West Ethiopia. It is found at 11°12'12'' north latitude and 37°25'38'' longitude and has a border neighboring to Belesa *Wereda* in the north, Fogera *Wereda* in the south, Ebnat *Wereda* in the east and Gonder Zuria *Wereda* and Tana Hayk in the west. Addis Zemen, the seat of Libo kemkem *Wereda*, is crossed by Bahirdar- Gondar road and is far from the center of South Gondar administrative zone, Debre Tabour, by 62 km, from Bahir Dar by 80 km, from Gondar by 85 km, and from Addis Ababa, capital city of Ethiopia, by 652 km (LKWCTO, 2017, LKWADO, 2018).

The landscape is mountainous and plain lowland. The lowland part of the *Woreda* is partly covered with Acacia trees and the soil is black which cracks deeply during the dry season. Small-scale irrigation is started in the plain lowland part of the *Woreda* (Kassahun, nd: 3). If we see the land use of the *Wereda*, it seems 39.6% is used for agriculture, 14.3% for animal grazing, 4.6% covered by forest, and others cover 41.5%. The color of soil in the *Woreda* consists of 60 % brown, 22 % red, 15 % black, and 3% gray (LKWADO, 2018).

Libo Kemkem *Wereda* covers 1081.57 square km from which 42% is plateau, 21 % is mountainous, ruggedness (a sharply rising and falling surface) is 30%, water bodies' share 6% and valleys cover 1% from the total square kilo meter. This *Wereda* is divided into 29 countryside/ villages and 5 towns of *Kebele* (LKWGCO, 2018; LKWCTO, 2018).

According to LKWCTO (2017), the geographical setting ranges from 1800 to 2850 m.a.s.l in which the area consists of both *Dega* ( covers 4.1%) and *Weyna Dega* (covers 95.9%) climatic zones. The average temperature of the area ranges from 11.1 to 27.9 c whereas the average annual rain fall ranges from 900 to 1400 mm.

The rural population is relatively poor, relying on traditional farming and livestock production. Rain-fed subsistence farming of crops (maize, millet, teff and sorghum), animal husbandry, and irrigated rice cultivation remain the principal agricultural activities despite poor soil fertility and highly variable rainfall in most areas (LKWADO, 2018). Various types of crops and cereals, vegetables and fruits, and spices are produced in Libo Kemkem *Woreda*. For example, from crops and cereals *teff*, *dagusa*, wheat, barley, sorghum, pea, beans, chickpeas; from vegetables and fruits potato, tomato, banana, lemon, papaya; and from spices, garlic and red onions, coriander(*dinbital*), bishops weed (*nech azmud*) and black cumin (*tikur azmud*), fenugreek (*abish*) are produced (ibid).

### 1.1.2 Cultural Setting

The Amhara Region, as to CSA 2015/16, has a population of 20,558,851 out of which 10,149,282 were men and 10,409,569 were women (CSA, 2015/16).

In North West Ethiopia, where the study area is situated, there are various communities whose languages are generally grouped under two main language families\_ the Afro-Asiatic and Nilo-Saharan. For instance, the Afro-Asiatic language family of the Semitic speaking Amhara, Omotic speaking Shenasha, Kushitic speaking Agew, Bete Israel, Kimant, and the Gumuz of the Nilo-Saharan language family has lived (Simoons, 1960 as cited in Gedef 2014: 29).

Followers of the Orthodox religion are the dominant population settled in Gondar Zuria *Wereda*. The majority of the people (94.8%) are Christians while Muslim communities also live in the area sharing 5.2% (GZWCTO, 2018). According to the 2007 National Census, the total population of Gondar Zuria *Wereda* was 191, 351 from which 97,363 were men and 93,988 were women.

Similarly, in Gondar Zuria *Wereda*, Amhara population is the dominant population lived in Libo Kemkem *Wereda*. Besides, small number of nationals of both Tigray and Oromia regions and around Lake Tana at Kiregna Kab Kebele administration a group of population called *Weyto*,

whose subsistence depends on fishing, lived in the area. Even though majority of the population are followers of Christianity, followers of Islam and Protestant religions are also found in this area (LKWCTB, 2017).

In Libo Kemekem *Wereda* the total population, in 2010, was around 223,526 of which 113,290 were males whereas 110,236 were females. In the countryside, the number of population was 213,509 of which males were 108,916 whereas females were 104,509; in the town 10,017 people lived from which 4,374 were males while females were 5,643 in number (LKWGCO, 2018).

## 1.2. Background of the Study

Heritage is the basic record of past human activities, thus, its protection and proper management is vital so as to let archaeologists and other scholars study and interpret for the benefit of both the present and future generation (ICOMOS, 1990:12).

Mouch and Smith (2010:20) stated that in some countries heritage management and protection practices began many years ago. It was around the beginning of the 1800s that India formulated laws regarding its rich heritage (Ota, 2005, as cited in Mouch and Smith, 2010:20). Likewise, Renfrew and Bahn (2012:552) points out that England attempted to protect its heritage by formulating laws of Ancient Monuments Act as early as 1882 whereas America drew American Antiquities Act in 1906. However, cultural heritage management in many countries of the world such as in Argentina (Endere, 2000), Brazil (DeBlasis, 2003), and Peru (Silva, nd) is a recent development (as cited in Mouch and Smith, 2010:20). Until 1984, in the world there was almost no international discussion on heritage management issues (Cleere, 1989, as cited in Mouch and Smith, 2010:18).

Africa has an extremely rich and varied cultural heritage which testifies the great civilizations of the past populations (ICCRROM, 2008: 6). However, the continent is unable to safeguard these vast cultural heritages (Mabulla, 2000: 2-3). Thus, these resources are threatened by many factors such as environmental pressures, lack of awareness about the value of heritage, lack of inventories, illicit trafficking, clandestine excavation, low levels of funding, and inadequate expertise, and equipment (ICRRROM, 2008: 12; Kassaye, 2009:12). This is due to the absence of

any strong official policy which insists on the protection and preservation of the heritages of the third world, including Africa (Greene, 1995: 180). In line with this, in 2014, the International Federation of Arts Council and Culture Agencies (IFACCA, 2014: 1-4) attempted to gather information about cultural policies in 213 countries around the world. Of these, in Africa only 27 countries have cultural policies with “Preservation, promotion and conservation of cultural heritage and memory” (p. 4) are the major elements of the policies. The source noted that the oldest cultural policy, in the continent, is the 1996 South African White Paper on Arts, Culture and Heritage while the latest being the Cultural Policy of Sierra Leone in May 2014. Thus, Cultural heritage management is a newly emerging issue in Africa (Osireditse, 2016: 1).

Ethiopia is a home for diversified heritages (Mitchel and Coles, 2009: 85). They are bequeathed by from the past to the present and the future generations. However, the country’s heritage management system is relatively poor. This case is similarly reflected in what Stanislaw (1969:11) mentioned that in Ethiopia the transfer of heritages from the past to the present is not done with understanding of the importance of preservation. Thus, this shows heritage management in the country is a newly emerging issue. However, Abba Paulos Tzadua (1968) cited in Solomon Gebreyes (2007:1-5) argued that management of cultural heritages, especially church treasures, in Ethiopia dated as far back as the early 15<sup>th</sup> c as the Ethiopian Orthodox Tewahdo Church treasures received a concern for its protection and preservation under the rule of Fetha Nagast. Even some others pushed the date back to the Aksumite period as the emperors who reigned after king Ezana made a private collection of royal materials (Dagfe Gabra Tsadiq, 1990 cited in Solomon Gebreyes, 2007:1-5). Nevertheless, Mitchell and Coles (2009) cited in Gebre Kirstos (2016: 2) argued that management of heritages in Ethiopia is much less successful. Likewise, Somasekharan (2016: 99) noted that in Ethiopia the endorsement of laws for the protection and preservation of cultural heritage is a recent phenomenon as compared to many colonized countries of sub Saharan Africa. He further mentioned that until the 1966 there were no standardized heritage laws or professional restoration programs even though the history of the country’s archaeological research dates back to mid- nineteenth century.

After wards, in 1974, the Provisional Military Government of Ethiopia, recognizing the need and responsibility of safeguarding the Cultural Heritage of Ethiopia, formed a center with in the ministry of culture and signed the world convention concerning the preservation of cultural

heritage. Hence, the Center for Research and Conservation of Cultural Heritage (CRCCH) was established with the goal of undertaking inventories and surveys; enforcement of legal protections; setting up of effective administrative machinery, institutions, museums, and the undertaking of scientific research and training. CRCCH was composed of four sections: Anthropology and Archeology, the National museum, inspection and inventory, and preservation and presentation section (Solomon Woredekal, 1969: 42).

Later on, the Constitution of the Federal Democratic Republic of Ethiopia (FDRE) gave attention to the protection and preservation of the country's heritages. In line with this, Article 51 in sub Article (3) of the 1995 Constitution, on page 25, states that the Federal Government "Shall establish and implement national standards and basic policy criteria for public health, education, science, and technology as well as for the protection and preservation of cultural and historical heritage" (p. 25). Besides, the Council of Ministers of Ethiopia enacted the Cultural Policy of Ethiopia in October 1997. The policy, with regard to the conservation, preservation and inspection of heritage, on page 6, points out very important points such as preparing national heritage map which includes the distribution of the country's historical, cultural, natural heritages; preservation of the country's heritage sites; arrangement of all the necessary preconditions to protect heritage sites from manmade damages such as construction, and development; keeping our heritages from theft, illicit trafficking, illegal exchanges, expatriation etc.

Finally, a more elaborate concern for protection of our heritages has come very recently, with the endorsement of proclamation No. 209/2000 which initiates for research and conservation of cultural heritages of the country. This proclamation is a good move as it clearly devises ways and means for the full protection and preservation of cultural heritages. It has also established institutions such as Authority for Research and Conservation of Cultural Heritage (ARCCH) with full power and duties. However, though it seems comprehensive as compared to the previous drafted proclamations of the country, it has major gaps.

Accordingly, though the country endorsed such heritage related laws, many including the present researcher argued that these rules are not fully implemented on the ground, so our non-renewable

heritages are deteriorated, damaged, and even lost forever which should instead be transferred to the present and the next generation.

Therefore, the country has still a very poor cultural heritage management system, the result of which is its heritages are under the state of deterioration or damage due to a number of human and natural related calamities. For example, if we look at the heritages that are found in the study area such as around Enfraz (Guzara Palace, Gobatit Dildey, the Debsan Ginb), around Addis Zemen (Washa Indrias Cave Church), around Maksegnit (Bahri Ginb St. Michael Church building), and around Degoma (Debremitmak Cave Church), they have not received the necessary heritage management activities. As a result, this thesis is intended to assess the heritage management and conservation of the palace of Guzara and its environs.

### **1.3 Statement of the Problem**

Ethiopia is endowed with various cultural as well as natural heritages (Stanislaw, 1969:11; Binaye and Yihefew, 2016: 421; ETD, 2009: 7; FDRE-STMP, 2015: 45-46; Proclamation No. 209/2000: 1). However, due to various factors the country's heritages are in the process of destruction due to less attention given for heritage management and conservation. In line with this, Somasekharan (2016:99) mentioned the following:

*...most built heritages in Ethiopia have been subjected to considerable physical interventions. Such physical interventions have disregarded structural authenticity and integrity of the monuments. Due to different factors attention to cultural heritage and the implementation of heritage legislation has been negligent (p. 99).*

According to Eskinder (2015:4), at the time of conservation of historical monuments, an appropriate selection of the binding materials is very crucial. He further notes that "The physical and chemical properties of binding materials should match as close as possible to those of the unaltered original binding materials, (p. 4)" but, Berry (1989:128) noted that Bahri-Gemb, one of the site in the study area, was conserved with concrete cement of the dome shaped part of the building, hence it diminished the original character of the building.

Likewise, there are few previous researches conducted in the study area. Pankhurst (1978: 415-426) though his emphasis was to study the history of the area, especially about Enfraz town, as to how and why settlement (*katama*) was established, he slightly described the architectural characteristics of the Palace of Guzara and the Gobatit Dildiy. Similarly, Anfray (1989:12-17) attempted slightly to conduct archaeological investigation in the study area, but it lacked detailed description of the monuments other than its slight description of its history and its very good photographs. From all reviewed data, only the work of Berry (1990) clearly discuss about the architectural characteristics of Bahri Gmb, one of the monuments of this study area. He attempted to describe its architectural similarity with the Gondarien Castles. In 2006, the Spanish research team from Madrid Complutense University led by Fernandez (Fernandez, 2006 as cited in Fikadu, 2012: 10) conducted a preliminary survey of the area with particular reference to the monuments which they claimed made by the Jesuits. Following that, Fernandez et'al (2012:2) further conducted archaeological study on four archaeological sites (at Gorgora Nova, Debsan, Denkez, Azezo (Gannata Iyasus)) found at North, and North East of Lake Tana around Gondar. The research team conducted excavation at Gannata Iyasus from 2007 up to 2011. Besides conducting archaeological excavation they did topographical survey and reconstructed the four sites. Notwithstanding it is a big beginning (conducting archaeological investigation in the area), the research was not concerned about the monuments state of conservation, management, and its various threats causing it to be deteriorated, damaged and lost forever. Moreover, Dawit (2009) has also attempted to conduct archeological investigation and documented some of the Jesuit monuments which are found North and North East of Lake Tana. However, similar to the above hitherto researches; it lacks detailed information such as the potential of the area, their state of protection and the various threats of the area etc. His research, influenced by Fernandez's research team, is only confined to the Jesuit monuments. Finally, a more recent survey on heritages which are found in Gondar *Zuria Wereda* was conducted by Muhammed (2017). The researcher in his M.A. thesis attempted to survey the heritage monuments of the same *Wereda* including Debsan Gemb, Bahri Gemb, Gobatit Dildey, Ruins of Dil Amba Giorgis Church, and the Plalace of Guzara. However, it is their history that he attempted to see as a highlight.

Therefore, it is difficult to say the monuments of study area has been fully surveyed, investigated and described in the researches done so far. Largely, the study area is unstudied from the

perspectives of heritage management and conservation. Thus, due to the above problems, a research in the study area with respect to its heritage management and conservation was found to be important to assess the potential heritage resources of the area, to identify which heritages were affected by various problems, to clarify the threats which caused danger to the heritages and to give insights on how to manage the threats etc. in the study area in particular and in the country at large.

#### **1.4 Research Questions**

The following are the list of research questions of this research.

- What does the distribution of monuments in the study area look like?
- What is the state of management and conservation of the monuments?
- Are there any threats that cause damage to the monuments/ heritages of the study area?
- What is the material construction for the monuments and the technology applied?
- Are there any similarities between Guzara and Gondarian palaces?
- What role do these heritages play in terms of tourist attraction?

#### **1.5 Objective of the Study**

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

The main objective of this thesis was to assess the state of management and conservation of Guzara Palace and its Environs, located in the *Weredas* of Gondar Zuria and Libo Kemkem, Amhara National Regional State, North West Ethiopia.

##### **1.5.2 Specific objectives**

- To examine the types of distribution of the monuments and its implication
- To identify the construction materials and the technology of the monuments
- To identify architectural similarities among themselves and with Gondarian buildings
- To examine the status of management and conservation of the monuments
- To describe the current state of the monuments and identify the threats affecting them and suggest the possible solutions, and
- To assess the contribution of the resources for tourism growth and sustainable development

## 1.6 Scope of the Study

The researcher was highly interested to study the whole heritage resources of the entire study area, but because of shortages of money and time, the study was delimited to some purposely selected heritage resources. In line with this, Pandey and Mishra, 2015:40; Fagan and Durrani, 2016: 147; Renfrew and Bahn, 2012:77; and Renfrew, 1996 as cited in Tilahun (2016:12) justified that in case of shortage of money and time it is difficult to study the entire data universe under investigation and, therefore, drawing a representative sample is very important.

Accordingly, this study covered the following areas of sites which the researcher believed they are representative of the entire data universe. These are: (a) Guzara palace, Ruins of Dil Amba Giorgis Church, Gobatit Dildey, the Debsan Ghenb (all found around Enfarz town), Bahri Ginb St. Michael Church (located around Maksegnit town), and Debre Mitmak Cave Church (located around Degoma town) in Godar Zuria *Wereda*; and (b) Cave of Washa Endrias (located around Addis Zemen town) in Libokemkem *Wereda*. They were selected purposefully on the basis of the above mentioned reason.

## 1.7 Research Methodology

Research methodology is the general principle which guides us from the beginning to the end of research activity (Dawson, 2002: 4). He further stated that “It is the overall approach to studying your topic” (p.14). Therefore, the methodologies of this research are the following.

### 1.7.1 Sampling Method

#### 1.7.1.1 Site Selection

The researcher has selected samples of seven sites that are representative of the whole data (universe/ area). Thus, the researcher used purposive sampling method to select the samples.

Pandey and Mishra (2015:53), and Burke and Smith (2004, 90) wrote that judgment sampling, a non-probabilistic sampling category, involves the selection of samples from the population by the investigator on the basis of available information but the samples should be representative of the whole data (universe). Similarly, Ashmore and Sharer (2010:79) stated that non-probability sampling helps the researcher’s expertise or knowledge to select samples which are most relevant to the research that he/or she conducts. Therefore, the researcher has deliberately selected the samples for the following purposes.

- That they are very spectacular heritages in the study area.

- That the heritages are on the state of sever-destruction in case of various threats
- That despite its potentials, except few attempts, the area has remained unstudied in detail from the point of heritage management and conservation.

#### **1.7.1.2 Informant Selection**

The researcher had informants that were recruited from region and *Wereda* tourism offices, tourist guiders, scholars (worker in ARCCH), and local residents. The researcher selected 23 informants to be interviewed using purposive sampling method on the basis of the objective of the research. Accordingly, the researcher selected these informative informants deliberately so as to acquire pertinent information to accomplish the research in a better way.

#### **1.7.2 Methods of Data Collection**

To acquire pertinent information for this study, the researcher used both primary and secondary sources of data. Primary sources of data were gathered through field survey and serious personal observation, interview, and using archaeological data collecting instruments like meters, digital camera, field note books, pen, pencil and so on whereas secondary sources were collected from both published and unpublished documents, internet sources, leaflets and brochures etc.

##### **1.7.2.1 Background Research**

To eventually make this research good enough, before the researcher went to the field for actual field work, he had conducted background research about the study area. Background research is a preliminary step that researchers do before the actual field work begins (Hester, Shafer, & Feder 2016: 50). As justified by King (1978: 19), “background documentary research is an essential part of any survey program”. It helps to do the field work in a successful way as it indicates what type of potentially significant sites would exist in the area, helps to define the physical features of the site, points the location of the site, distance of the site, and direction of the site etc. (King, 1978: 19, Renfrew and Bahn, 2012: 75). Similarly, according to Barrett, L., and Scott, H. (2004: 161), after initial background research is performed, surveys are usually done. They further stated that “Conducting preparatory archival research prior to survey endeavors will help to avoid the pitfalls of misidentification and misinterpretation of cultural remains, pitfalls which can have lasting detrimental effects on our understanding of the past” (p.161).

As a result, the researcher has tried to review every important document to make the background research efficient and strong enough. Relevant past archaeological study reports such as thesis, dissertations, national and regional files; and photographs; and *Wereda* tourism office documents and any other relevant publications, documents, and files (all about to the study area) were searched as a background research. Besides, the researcher has also interviewed knowledgeable individuals, local population, and a guide in order to get better information about the overall situation of the study area before I went to the field for field work.

#### ***1.7.2.2 Pilot (Preliminary) Survey***

After collecting necessary information through background research, the researcher made a pilot survey of some parts of the study area in January and august 2017 G.C. to understand the general situation of it. During that time I observed partly the potential of the area, its state of conservation (for Guzara palace only), and protection and preservation of the area.

#### ***1.7.2.3 Field Data Collection***

Likewise, conducting a detailed data collection was the task of the researcher on the field as Sharer and Ashmore (2010: 105) stated archaeological data gathering is conducted on the field. Seriously, the researcher has gathered pertinent information to accomplish the research in a fruitful way. Intensive survey of the study area was conducted to the extent of available time and knowledge with the researcher from January up to March 2018 G.C. This task was not difficult to the researcher because he is familiar to the area since he conducted a pilot survey of the area for the purpose of defining the research problem of the study at the very beginning. However, since some of the sites were in the countryside, the researcher was obliged to walk, at least, 2 hours to reach his destination sites. However, since the study area is located around the birth place of the researcher, it was easy to accomplish the duty appropriately. In doing so, the researcher has used the following techniques.

##### ***1.7.2.3.1 Field Survey***

Survey plays a great role for gathering data during field work. With respect to this, Ashmore and Sharer (2010: 86) indicated that “surveys are crucial to archaeological research” (p. 86). They further stated archaeological survey as a method archaeologists use to collect data from sites or regions. Likewise, Fagan and Durrani (2016:143-148) and Renfrew and Bahn (2012: 78) point

out that survey is one of the methods by which we gather data during field work. Therefore, the researcher has made intensive survey of the study area to assess and document the potential of the study area, its state of heritage management, the state of conservation of the palace of Guzara, the threats that cause damage to the heritage potential of the area. The resources that were on the state of deterioration or decay/ damage were critically identified, recorded and photographed. In order to collect detail information, the researcher did all the necessary activities such as photographing of parts of the heritages under study and taking frequent field note book of all the necessary information about the management, conservation, and preservation of the resources under study.

#### **1.7.2.4 Research Tools**

As justified by Fagan and Durrani (2016:170-175), recording of the location of sites, features, their extent, its surface features, and potential threats in the site etc. revealed by survey is a very paramount consideration (See also Venice Charter, article 16, 1964:1-4). So, the researcher used instruments which were helpful to record data during field work such as measuring the length and width of features of heritages, taking photograph of the resources, recording information on field notes. Therefore, the following instruments such as digital camera, various types of meters for measurement, pen, pencil and books, ladder to measure the length of monuments, and tape recorder (I used mobile recorder), were used in order to capture valuable information.

##### **1.7.2.4.1 Photographing**

To support the description of the monuments of the study area with clear evidence frequent photographs were taken.

#### **1.7.2.5 Interview**

As a supplementary source of acquiring data, I interviewed 23 purposely selected informants about the general aspect of the study area. Workers in tourism offices both at regional and *Wereda* level, scholars, local residents, and a tourist guide were interviewed regarding the monuments of the area, to understand how was the state of conservation of the heritages (particularly the palace of Guzara since it has been conserving at different periods of time), how was their protection and preservation, what were the challenges faced by the resources, and what measures have been taken to halt these threats/ problems by the concerned bodies etc.

### **1.7.3 Data Analysis**

As most social science field of studies, most of the time, use qualitative methods of data analysis, similarly this research was analyzed through this method because it helped the researcher to be flexible to gather data appropriately, to describe and understand the data, and interpret and analyze the data in a better way. Similarly, Kumar (2011:103) stated that qualitative research's main target is "to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs" of places and of peoples. Hence, "the parameters of the scope of a study, and information gathering methods and processes, are often flexible" (P.104).

### **1.8 Significance of the study**

I hoped that this research is very important to assess how the cultural heritage management of the area was in particular and the country at large. Thus, it will be important to the Ethiopian government (especially for those policy makers), and non-governmental institutions, and international organizations working for heritage management as information about the potential of the area, its state of management, and its deterioration so that they would take measures in appropriate way. Besides, it could also be used to serve as a starting point for future researchers in similar topic of discussions because there is little research done in this area. Moreover, the researcher believes that the result of this research will increase the knowledge of the world communities (scholars, researchers etc.).

### **1.9 Ethical Consideration**

Any archaeological research should be ruled by ethical principles. As stated by Burke and Smith (2004: 37), a respect to other people's cultural traditions, consultation with local communities and custodians, asking permissions, behaving appropriately, obtaining information from the correct person, keeping information as confidential as necessary, a responsibility of ensuring the information is used correctly are all the ethical considerations one should take in to account during archaeological field research. Similarly, Ethiopia in its proclamation No.209/2000 for Research and Conservation of Cultural Heritage puts that "no person may conduct exploration, discovery, and study of cultural heritage without obtaining a prior written permit from Authority for Research and Conservation of Cultural Heritage" (p.7). Accordingly, permission to conduct this research is received from the Department of Archaeology and Heritage Management, Addis

Ababa University, Amhara Region Culture and Tourism bureau, *Wereda* tourism offices and *Kebelle* administrations. During interview, informants were asked their willingness and were told the purpose of the enquiry as it discussed by Walliman (2011: 43) that a researcher should keep in mind issues of informants consent, confidentiality, anonymity and courtesy.

### **1.10 Organization of the Thesis**

This research comprises five chapters. The first chapter consists of the introduction part which includes background of the study area and background of the study, statement of the problem, objective of the study, research methodology, scope, significance of the study, and ethical consideration of the study. Review of related literature is presented in chapter two. The third chapter is a section of presentation of what the researcher has gathered during field work. Chapter four is a section of data analysis and discussion. Finally, the conclusion and recommendation part of the research is presented in chapter five.

## A CHAPTER TWO

### LITERATURE REVIEW

*... this city was adorned with most beautiful structures, a fair palace, and a cathedral proudly vaunting her obelisks, sculptures, and several sumptuous edifices. Some of the pillars are still to be seen, with inscriptions of unknown letters...the ruins still remain to testify that once it was great and populous (Ludolf, 1681 as cited in Munro- Hay, 1991:27).*

The above statement is about ancient Aksum, and its monumental characteristics consisting of different material cultures such as obelisks, palaces, buildings and many other buildings of Ethiopia dated back to the Aksumite times, whose civilization is testified by these various traditional architectural characteristics.

The earliest architectural tradition of Ethiopia goes back to, according to Fattovich, 5<sup>th</sup> century BC as excavation revealed material cultures such as the altar, stelae, inscriptions, tombs, secular structures and other materials from the pre- Aksumite sites (such as Yeha) of the country found in the vicinity of Aksum (Fatovich, 1989 as cited in Munro Hay 199: 60).

In the transfer of this building traditions (of the Aksumites) to the succeeding centuries of the medieval times (to the Lasta area and later to the Gondarians), Bernard (1969a: 3) in his research ‘Ancient Architecture and Art in Ethiopia’ indicated the stableness of building traditions of the country in his words as “this ancient tradition lasted over a thousand years through the Pre-Aksumite, and Aksumite time and well in to the Christian medieval period” (p. 3). He further underlined that the stone buildings which we see today in the rock hewn churches of Lalibela and in Gondarien palaces and church buildings of Ethiopia are imitations of earlier structure in wood, though ‘...everything of wood has vanished but that stele decorations at Aksum illustrate plenty of carpentry in windows and doors’(p. 3).

The medieval period churches of Lasta, today’s Lalibela, bear various architectural traditions of the ancient Aksumites. Various architectural characteristics visible in the most remarkable

churches of Lalibela, as in the case of Yimrahanna Kristos, its typical basilica arrangements, its arches, its doors and windows, its “window frieze”, its ceiling design- all are proves of unity of style with the Aksumites. Thus, there was a continuation of traditional architectural characteristics to the medieval period building designs from its predecessors (Bernard, 1969b: 4-6). He further notes the unity of style of the buildings as follows”

*The Lalibela churches contain as much of Aksumite doors and windows.....especially the Amanuel church has been described as designed to be more Aksumites..... Yimrahanna Kirstos shows typical basilica arrangements, at the same time as having the “ins and outs” and the technical details of Aksumite buildings (p.4 and 9).*

Similarly, Buxton (1964:240) expressed the sameness and unchanged nature of Ethiopian traditional architectural characteristics of constructing walls, design of windows and frames of doors and “friezes” beginning from the pre-Christian until the medieval periods with his saying that “the earliest known examples of (the Aksumite stelae) were clearly modified copies of such buildings in solid stone, as also were the “monolithic” or excavated churches of the later centuries” (p. 240). Therefore, he argued that the rock hewn churches of Lalibela represented the replica of the earlier built up churches in a technique of making buildings in solid stone. Again, Buxton (1973: 3-6) in his book entitled as “The Christian Antiquities of Northern Ethiopia” further justified that the traditional pre-Christian cultural style was the basis of all Ethiopian architecture as “the Lasta monuments illustrate a stage in the extension of the Ethiopian influence southward during the medieval times” (p.6).

Regarding the transfer of political power from ancient Aksumites to the Lasta, Sergew (1972) in Philipson (1977: 230-35) mentioned that in the late 10th century a new ruling group of Cushitic-speaking Agau, the Zagwe dynasty, overthrew the Aksumites and reestablished centralized political authority over what is now in Lalibela town. Bidder, 1959; and Gerster, 1970 in Philipson, 1977:230-235, noted the rock hewn churches of Lalibela, which are all ecclesiastical, attributed the above noted Zagwe dynasty. Philipson (1977: 234) further explains these spectacular churches of Lalibela contain many architectural features of the ancient Aksumiyes and “their style clearly owes far less debt than was once thought to foreign influences or artisans” (P. 234).

After centuries both the Aksumites and the Zagwe dynasty declined and lost their center of power, Gondar became the new seat of the political center during the medieval period of Ethiopia, with King Fasiladas (r. 1632-1667), who built palaces, and other structures, selected the place as his permanent residential area.

Berry (1989: 123-127) called this building tradition which is confined to south, north and north eastern shores of Lake Tana region (around Gondar) as 'Gonadr-style' architecture. He listed a number of architectural elements which characterize what he called the Gondar-style buildings. Some of them include: rectangular ground plans for palaces and churches, domed angle towers, square observation towers on palace roofs, roof terraces with battlements, fully arched doors and windows, arches decorated with colored stone, external stone staircase, wooden balconies etc.

But, before king Fasiladas (r.1632-1667) and his successors built various palaces, buildings and spectacular churches in Gondar and its nearby vicinity, there were monuments erected earlier than the castles found in Gondar, as Fikadu (2012) called them pre-Gondarien monuments found around south, north, and north east of Lake Tana in close proximity to Gondar town. Some of the monuments of my study area such as the Palace of Guzara, ruins of Dil Amba Giorgis Church, Gobatit Dildiy, Debsan Gemb, and Bahri Gemb are all pre-Gondarien buildings which are situated north east of Lake Tana south of Gondar town. But, the question is where the origin of these monuments was?

Berry (1989:125), in his research "Gondar Style Architecture and Its Royal Patrons" though he did not deny the link between the Gondar-style architectural tradition (Note well that it includes the pre-Gondarien buildings) with that of its predecessors - the Aksumite and the Zagwe dynasty architectural tradition, as he noted "there is surely a close relationship between the stone building tradition of Tigre, which stretches continuously back to Aksum, and the techniques employed in Gondar-style construction" (p.125), he argued that the building tradition as he called the Gondar-style is clearly a foreign origin (by Portuguese soldiers and their descendants, Turks or Indians), that is, its main architectural features have no antecedent in Ethiopia and are coming from abroad. For this, his argument is that the technology of using limes mortar which is clearly seen in Gondarien monuments (including pre-Gondrien) were not employed by its predecessors for a millions of years in the northern highlands during the Aksumite times.

Likewise, Munro-Hay (1991:26-30) supported Berry in his saying that there was a harmony or relationship in different aspects in between Ethiopia and the Portuguese (in its soldiers and missionaries) in between mid-16<sup>th</sup> century such that the later influence was great on Ethiopia. Furthermore, Casad (2012:7) noted that the contact of the Jesuit missionaries with Ethiopians has brought changes not only in the areas of the religious life of Ethiopians but also in many other areas of material culture even beyond the early 17<sup>th</sup> century.

Pankhurst, R. (1978:415-426) has also postulated the idea that this Gondar style architecture has been influenced by foreigners. For instance, in his study he noted that the Palace of Guzara was erected with the help of the Turks who were surrendered by Sertse Dingle (r.1563-1597) at the fort of Dabarwa.

As usual, Fernandez et'al (2012:2) claimed that it was the Jesuits who introduced the technique of constructing buildings with the help of lime mortar in Ethiopia. He usually attributed any building constructed during the medieval time (including buildings built before Gondar castles and churches) which are found rounding Lake Tana, the largest lake of Ethiopia, to be influenced by the methodology of the missionaries of the Jesuits. In his excavation at Azezo at Gennate Eyesus Church from 2007-2011, he concluded that the building technique of this palace was very similar to that of other Jesuit buildings such as Debsan and Denkez.

Dawit (2009), influenced by Fernandez being his student, further claimed that some of the monuments located north, and north east of Lake Tana (in my study area he slightly sees the Debsan Ginb only) which predates the Gondar castles had architectural influences from the Jesuit missionaries.

However, the above noted idea seems implausible as it is challenged by other archaeological expeditions. For instance, in an excavation conducted in Aksum by Philipson revealed that lime mortar was used by Aksumites as a raw material of construction long time before the Jesuits came to Ethiopia as it is glimpsed from the brick of arches, an archeological site found near to the still standing stelae of aksumites inside the stelae park (Philipson, 1995 as cited in Fikadu, 2012:9).

Likewise, Fasil (2004) in Fikadu (2012:9) similarly stand against the diffusionist view of lime mortar as a legacy of the Jesuits to Ethiopia. He insisted that a technique of making monuments

and structures of churches with the use of lime mortar and also arches, stone masonry, timber work were practiced during the Aksumite time thousands of years long before the entering of the Jesuits to Ethiopia.

Philipson (2004: 78) in his research “The Aksumite Roots of Medieval Ethiopia” stated that the continuity and sameness of the two civilizations in terms of various aspects especially in building architecture rather than being seen separately. He expressed this in his saying as:

*In Ethiopian historiography, there has been a tendency for the Aksumite and medieval period to be studied separately. The former has been seen as the preserve of archaeologists and epigraphers, with significant contributions also made by numismatists and by historians - ancient, Byzantine or ecclesiastical - whose specialism is not specifically Ethiopian. The medieval period on the other hand has been studied primarily from an art-historical perspective, often emphasizing foreign connections, and through Ethiopian historical record. The links between the two periods, while recognized, have not been comprehensively investigated, and the methodological dichotomy has exaggerated their distinctiveness and has meant that they have tended to be the preserves of different groups of scholars. It will conclude that there has been much greater continuity between the two periods than has been recognized hitherto, and that the specifically Ethiopian contribution has been dominant throughout (p. 78).*

However, Baccary (1903) in Fernandez (2012:87) opposed the above idea and seeks to see the development of the two civilizations differently such that the traditional medieval architecture of the Gondarien, including those monuments built before the castles and churches of Gondar, were of a foreign origin by which the Jesuits introduced the importance of lime mortar to construct buildings. Look at his words as:

*Archeological data supports the pre-eminence played by mortar in the erection and diffusion of missionary architecture. The Jesuit records state very clearly that modern stone buildings began to be erected in Ethiopia thanks to the introduction of lime mortar by Manoel Magro, skilled mason brought by the missionaries from India in 1624 (p. 87).*

Similarly, Fernandez et'al (2012: 87) claimed that before 1624 (before the Jesuits brought the technique through the Indian man) in Ethiopia stone construction was done more traditionally by

which smaller stones are attached with clay or with straw or with animal dung or with *chika* (boiled soil). Thus, they had no idea about lime mortar.

However, looking at the monuments found around Enfraz town, the Palace of Guzara, and in Maksegnit town, the Bahri-Gemb (both of them are in my study area); the above argument become under question mark as the buildings were constructed with the use of lime mortar long before the coming of the Jesuits (Marid Wolde Aregay, 1984: 160-164; Marid Wolde Aregay, 1998 in Fernandez et'al 2012:88; Berry: 128-129). Look at the following what Marid (1984:164) has written in his research 'Society and Technology in Ethiopia 1500-1800' in his argument against those who claimed the art was introduced by the Jesuits:

*The claim by the Jesuits to the effect that the use of lime was totally unknown in Ethiopia until Indian masons brought by them introduced its use needs some consideration. The fact that in Ethiopia lime was known as nora, an Arabic word for lime, and not as chunambo or any other Indian word, indicated the venue of its introduction (p. 164).*

So, where did it come from? What would they say? They will have nothing to say. However, still Fernandez et'al (2012:88) has his say as "he (Marid) has taken local oral sources at face value to sustain the rather implausible idea" that the above noted statement is unacceptable. However, the Jesuit missionaries themselves such as Almeida and Manuel Barradas in Marid Wolde Aregay (1984:164) said that lime mortar was used in Massawa and in the ruins of the church of St. Mary of Asmera respectively.

Furthermore, in expressing the similarities of the Palace of Guzara with those of later erected monuments, Pollera (nd) in Pankhurst (1978:419-426) stated that the castle of Guzara was built in a style which is almost the same to that of the first of the Gondar castles erected more than half a century later. Similarly, Pankhurst who argued the building tradition of Ethiopians as a foreign origin wrote (the similarity of the castle of Guzara and the later castle constructions of Gondar) on page 419 as:

*The similarity in form and design is indeed such as to suggest that the edifice at Guzara must have served as a model for the earliest buildings at Gondar, only some 65*

*kilometers away. It reveals that the Gondar style of architecture was in fact in existence well before the founding of the imperial city (Pankhurst, 1978: 419).*

Therefore, the proofs that constructing buildings with lime mortar is well known in Guzara, an edifice built long time before the coming of the Jesuits, which was served as hallmark for latter constructions of castles and churches in and around Gondar. Thus, again the idea of introduction of lime mortar for constructions by the Jesuits seems irrelevant/ or improbable.

To sum up, the view of attributing the monuments for the missionaries is unacceptable as researches done so far drive architectural affinities of these medieval monuments with its predecessors (the Zagwes and the Aksumites) as they witnessed the presence of similar masonry works and architectural designs (example arches) on Aksumite and Zagwe buildings (Buxton, 1947, Phillipson, 2004, Bernard, 1969a; Fasil, 2004, Grester 1970, and Phillipson, 1995 as cited in Fikadu, 2012:7-12).

Although there is little research done in the study area in areas of preservation, conservation, and promotion of heritages, some scholarly done researches in different aspects are discussed as follows.

Pankhurst, R. (1978: 415-426) in his research entitled “Three Urban Precursors of Gondar: Emfraz, Gorgora and Denkez” attempted to study the history of the establishment of katama or military head quarter in the hitherto noted places. He studied the establishment of settlement at Emfraz, which is in my study area. Besides, he slightly tried to discuss the architectural characteristics of the Palace of Guzara and the stone bridge what is now called the Gobatit Dildiy. Besides, he noted that the castle served as a model for later Gondar style architectural monuments. Likewise, Anfary (1989: 12-17) tried to study some of the monuments of this study area such as the Palace of Guzara, the Gobatit Dildiy, the Debsan Gemb, and the Bahri Gemb. Thus, he left some short notes about them. But, the problem is he simply described its location, taking photograph, and writing the history slightly. No detail information was provided as to how the potential of the area, its conservation and its management status and so forth. Berry (1990:83-92) also tried to study the monument of Bahri Gemb, one of the selected site to this study, in which he clearly describes the architectural characteristics such as the ground plan of the church, the arches of the doors and windows, the domes etc. and claims the date at which the

Bahri Gemb was built against the recommendations of oral traditions (of the church clerks) which attributes it to the 16<sup>th</sup> c to the time of Libne Dingle. He even made reconstructions of the southern façade and cross section of the church. But, since it was done some 20 years back from now, it is better to understand the current state of the monument in a better way.

The Italians during their occupation of Ethiopia, as Solomon (1989: 41) mentioned, attempted to preserve the Gondar castles by consolidating its structure and giving it new functions, they converted it into military headquarters. But, the same source noted that after Italians were repulsed out of the country, the castles once again lost their importance and received little maintenance or turned in to ruins.

After wards, the Ethiopian government began to be interested in safeguarding the Gondarian castles as tourism began to boom in the country. Ethiopian tourism organization in collaboration with the World Heritage Fund and UNESCO set up a project to upgrade the conditions of the country's monuments, including the Gondar church buildings. Thus, the team which came in 1967 tried to reconstruct the ruined parts of the castle; restored the ceiling paintings of Gondar churches such as Debre Birhan Selassie and Medhanealem (ibid, P.41).

Again, Center for Research and Conservation of Cultural Heritage (CRCCH), its preservation and presentation section with the financial aid it gained from UNDP and experts from UNESCO set up a project and carried out conservation activities like repairing the Debre Birhan Selassie church and restored the ceiling and paintings in the church. Also, they restored the ground plan of Mentuwab palace in Fassil Ghebbi, and also architectural restoration work has been conducted on Debre Sina church in Lake Tana (ibid, p.43).

In 2006, Fernandez et'al (2012:2) conducted survey on the important as they called 'the Jesuit architectonic sites' found at North, and North East of Lake Tana area around Gondar. Then, they set up a project to be carried out from four archaeological sites (Gorgora Nova, Debsan, Denkez, and Azezo) which they believed it to have been constructed with the help of the missionaries. Though they selected four sites special attention was given to the archaeological site of Azezo (Gannata Iyasus) where they carried out archaeological excavation from 2007 up to 2011. However, conservation, promotion, and management of the heritages were not the objective of

their research, but it was confined to see their realm of claiming the Jesuits had religious as well as cultural influence on the Ethiopians.

Dawit (2009), being influenced by the Fernandez's research team, which came from Complutense University of Madrid, attempted to study the potential of heritage monuments and its state of preservation which are located North, and North East of Lake Tana around Gondar in his research entitled "Archaeological Investigation of the Jesuit Monuments North of Lake Tana". He selected four sites namely Azezo (Gannnata Iyasus), Debsan, Denkez, and Gorgora Nova, but only the Debsan Gemb, which is in my study area, has received little attention in his investigation. Even, his research did not show the overall monuments, its preservation, its conservation and its state of being challenged by various agents of deterioration briefly. Likewise, Muhammed (2017) attempted to survey the monuments which are found in Gondar *Zuria Wereda*. In his M.A. thesis entitled as 'A Survey of Historical Heritages in Gondar *Zuria Wereda*: from the Fourteenth to the Eighteenth Century' attempted to study sites such as the palace of Guzara, Debsan Gemb, Dil Amba Giorgis Church, Debsan Gemb, Gobatit Dildi, and Bahri Gemb. Hence, some highlight description about the sites with some photographs was provided. However, it is more of history. Even it does not enhance to know the full potential of the area, its state of protection and conservation, and the various causes of deterioration.

Furthermore, Behailu and Haftamu (2017), attempted to study the heritages which are located in South Gondar, Amhara Regional State, West Ethiopia, from the perspective of its potential for tourism attraction and the challenges. They selected six heritage sites in their study of which only one, Washa Endrias Cave, which is in my study area, received slight attention in their investigation. Only its slight history, its potential as tourism boom, and some of its photographs are shown in their research. But, they failed to see the site from protection, conservation, and management points of view as their aim was more of tourism related.

Thus, from the above noted researches, only the works of Muhammed (2017), Berry (1990), Panchrust (1978), Anfray (1989), Dawit (2009), and Behailu and Haftamu (2017) studied highlightly the heritage buildings that is located in Gondar *Zuria Wereda* and Libokemkem wereda as they prepared descriptions of the buildings, site plans, photographs, its history and so forth.

But, these researches which are conducted in my study area and its surrounding are inadequate in assessing the heritage potentials of the area, its state of preservation and conservation, and the various agents of deterioration. In general, the researches that are done regarding heritage management are few and inadequate to fully understand the potential of the area, its state of conservation, its potential for tourism boom and so forth.

Accordingly, the Palaces, buildings, Churches (both cave and built), and an ancient bridge which are located in two *Weredas* (Gondar Zuria and Libikemkem) in Amhara regional state, North Western Ethiopia, have not received adequate research yet. Even a research which deals in areas of heritage management is almost absent despite the potential of the area. So, it sounds good to conduct a research in the area, thus, this research attempted to study: the Palace of Guzara and its Surrounding Monuments: its Heritage Management and Conservation.

## CHAPTER THREE

### INVENTORY AND DATA PRESENTATION

In this section, the data which is gathered through various methods will be presented and discussed. The study circulated about heritage management and conservation of the palace of Guzara and its environs. Therefore, the study area incorporated the palace of Guzara, ruins of Dil Amba Giorgis Church, the Debsan Gemb, Gobatit Dildiy, Bahri Gemb Kidus Michael Church and Debre Mitmak Cave Church. All are located in Gondar *Zuria Wereda* of North Gondar administrative zone whereas the cave of Washa Endrias is found in Libo Kemkem *Wereda* of South Gondar administrative zone. All of these heritage sites are selected on the basis of purposive sampling as the resources are:

- ✓ Spectacular heritages of the study area and needs urgent intervention
- ✓ Very potential resources to the development of tourism in the area in particular and the country in general, but now it provides very low contribution
- ✓ hugely affected by threats coming from both cultural and natural factors

#### 3.1 The Palace of Guzara

The Palace of Guzara is located along the road which takes us to Gondar from Bahir Dar at a place called Guzara which is situated at a few distances before we reach to the town of Enfraz or Emfraz. One should also travel on the gravel road (See. Figure 3.2) either by vehicle or on foot about one kilo meter to the northern direction to the plateau where the castle is situated. Facing the town of Enfraz to north western direction and Lake Tana to western direction, the palace of Guzara is situated at a hill top (Figure 3.1) where one can see everything of the surrounding, even the largest lake of Ethiopia-Lake Tana, and the Dembia Palin (See. Pankhurst, 1978:415, Berry, 1989: 123-130). The coordinates of the site are N 14° 14' 14'' E 37° 38' 5'' (Muhammed, 2017: 45).



Figure 3.1. View of the palace of Guzara from distance, leaving Enfraz town to North Western direction (Its view from Enfraz town) (Photo by Kedir 2018)

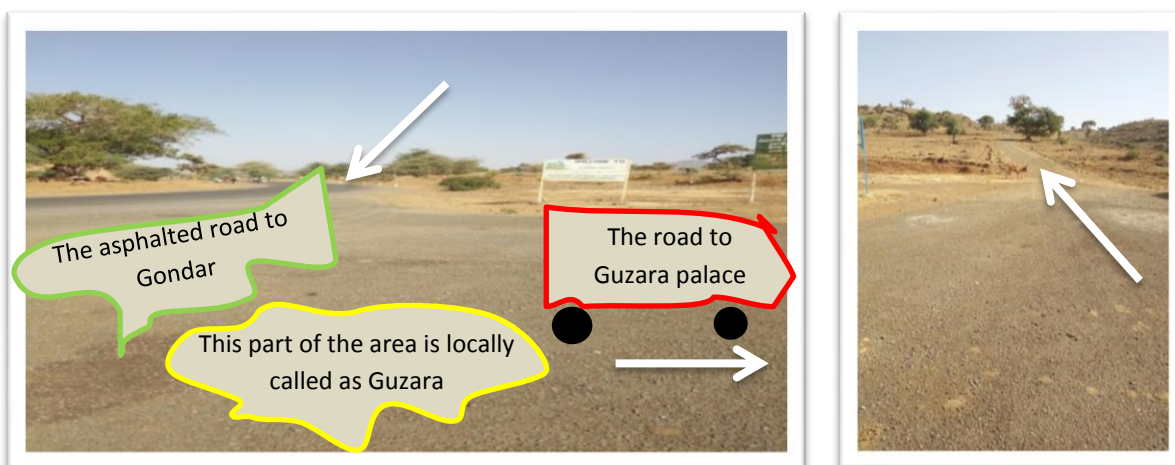


Figure 3.2. Road leading to Guzara Palace branching to the northern direction from the main Bahir Dar-Gondar asphalted road at the place called Guzara (left figure), the gravel road to the Palace (right figure) (Photo by Kedir 2018)

According to Gondar Zuria *Wereda* Culture and Tourism Office, the palace of Guzara was constructed by Sertse Dingle (r. 1563-1597). Also, my informants (Samuale, 2017; Girmachew,

2018) credited the construction of the palace to Emperor Sertse Dingle (r. 1563-1597). But, others claimed that it was constructed by foreigners. Thus, broadly speaking, there are two views regarding as to who built the Guzara Castle. The first groups stated that the palace was constructed by Sertse Dingle; with their basis is oral tradition. The other group of scholars argued that the palace was made by the emperor with the help of foreigners. For example, Pankhurst, R. (1978: 415-417) argued that the castle of Guzara was made by Sertse Dingle with the guidance of the Turks who became servant after he defeated them at Debarwa in 1579. Similarly, Almeida in Mared (1984:164) justified that the use of mortar is totally unknown until it was brought and introduced its use by Indian masons; hence the castle might be constructed by foreigners.

### **3.1.1 Description of the Palace of Guzara**

Pankhurst, R. (1978: 415) described that the castle of Guzara has a rectangular shape and it measures eighteen meters in length and twelve meters in width. The castle has two floors which were constructed from rough brown volcanic stones and mortar with an outside staircase to the upper floor, but according to my field survey, there is also one staircase in a broken state inside the palace leading to the upper floors (Figure 3.3) and the palace has three floor with the last /or upper one contains only one room (informant: Samuel Mekonen, 2017). We can recognize it from part of the remains of the floor. However, because of the damage of the palace (Figure 3.4) especially in its southern part in a war between the army of the *Durge* soldiers and the EPRDF army during 1983 (informants: Ato Gebeyehu Ayalew, 2018 and Fasika Fantaye, 2018), we cannot easily recognize the third floor. Pankhurst further described that the first floor consisted of five rooms where as the arrangement of the second floor is the same as the first one, the ground. The ground plan of the castle (Figure 3.5) is rectangular with two round angle towers on the north and one square tower in the southern face. Likewise, Berry (1989:128-129) noted that the Palace of Guzara, built in 1570, is the earliest secular edifice in the Gondar-style architecture and used as an architectural model for constructions of later Gondarian castles. He expressed the architecture of the palace as it includes rectangular ground plan, domed angle towers, and battlements. The thickness of the palace is one meter. The whole compound is surrounded by a ruined enclosure with entrance gates.

As to my field survey, the palace was constructed by small stones which were plastered by mortar. The first and second roofs were made by wood beams such as *Tsid Enchet* and *Wanza* (*Cordia africana*). The four corners of the doors and the windows, some of it are closed and others are open, of the palace of Guzara were constructed by small decorated stones (mostly its top) and the same wood. The doors and the windows have an arc shape (Figure 3.6) which is similar with other succeeding castles and churches found in and around Gondar. Although the palace had 8 and 10 number of windows and doors respectively, currently none of them is in tact.



Figure 3.3. A destructed staircase inside the palace leading to the upper floor (the left figure); the outside stair case (the right figure) (Photo by Kedir 2018)

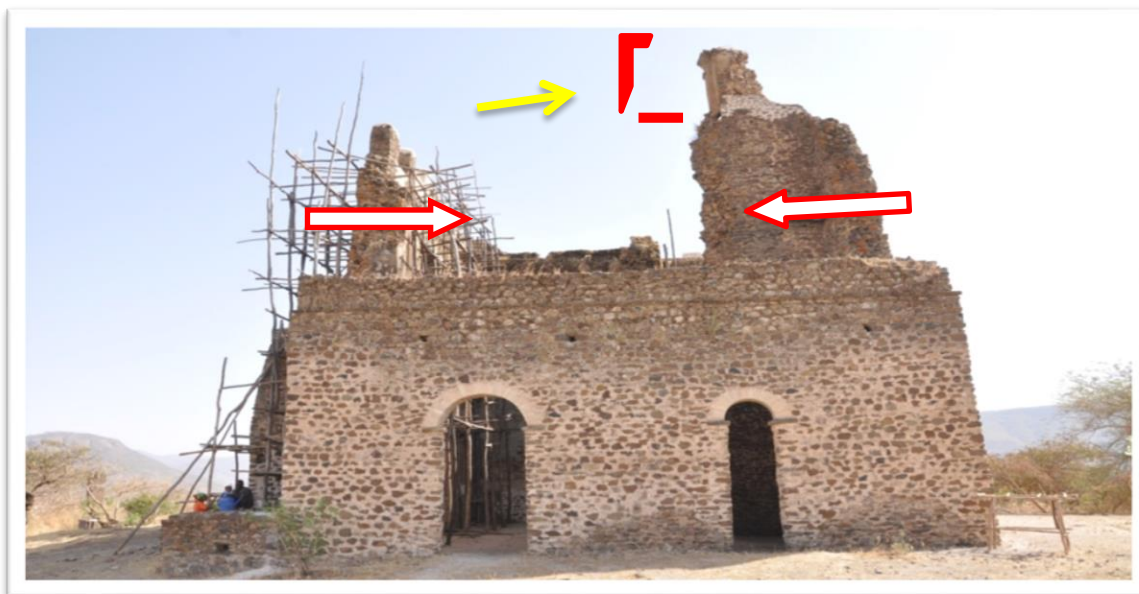


Figure 3.4. The Palace of Guzara, its southern face showing the damage by war between the Derge army and EPRDF soldiers, with the middle arrow indicates the third floor where as the left and right arrow show the total damage of the palace in its southern face (Photo by Kedir 2018)

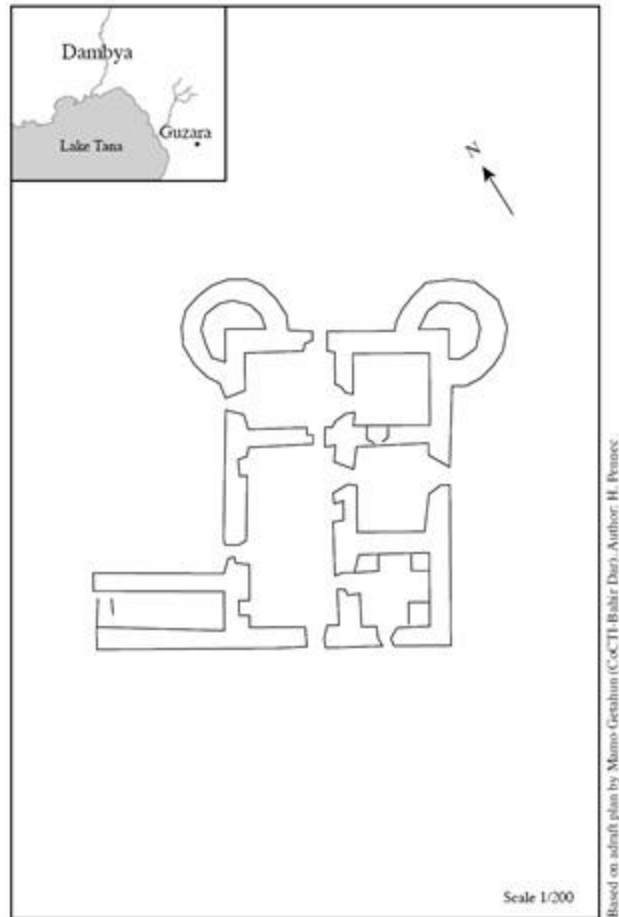


Figure 3.5 Ground Plan of the Palace of Guzara (after Pennec, nd)

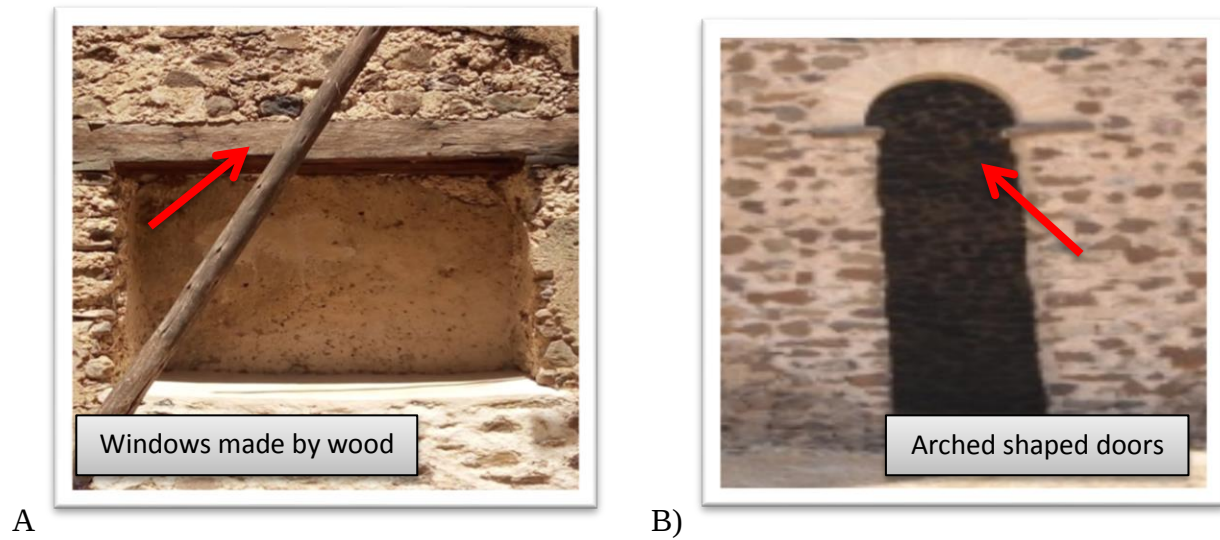


Figure 3.6. Shows closed windows (A), and arched doors (B) (Photo by Kedir 2018)

### 3.1.2 Compound Wall/ Pale of the Palace

As noted above, Guzara palace is situated at a plateau where it catches the attention of eyes of everybody who sees it. It is walled by a large circular fence (Figure 3.7). Albeit much part of the fence is destructed due to natural and cultural causes, some parts are still preserved in situ showing how it was looked like originally. My informant (Samuel Mekonen, 2018), expressed that the overall wall of the palace measures 580 meter from which 280 meter is reconstructed by small stones without attaching it by lime mortar, but diminishes the original characteristics of the palace and its wall while 300 meter is still preserved keeping its authenticity. As to my measurement, the thickness of the old enclosure is about 80 centimeter whereas the thickness of the reconstructed wall ranges from 80 centimeter to 1 meter, and the length of the old compound wall measures 3.2 meter whereas the reconstructed one is 1.30 meter(See. figure 3.8).



Figure 3.7. Wall surrounded the Palace of Guzara (Photo by Kedir 2018)



Figure 3.8. The length and thickness of the old compound wall of the Palace: the length (left figure), and its thickness (right figure) (Photo by Kedir 2018)

As to my field survey and my informant, Samuel, 2017, the palace of Guzara had four gates, two each in the eastern and western direction. Currently these gates are in a destructed state, thus one cannot easily identify for what purpose they were constructed as they are destructed and not giving service today. Currently, there is a new gate which leads to the compound of the palace in the western direction near to the two old gates (Figure 3.9, 3.10 and 3.11).

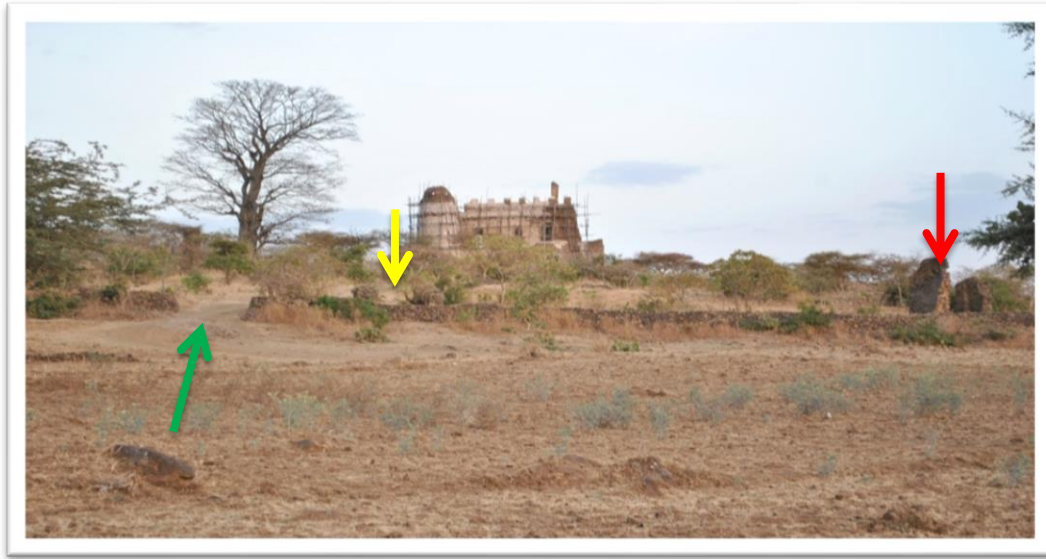


Figure 3.9. Western gates to the compound of the Palace of Guzara: the new gate (the left arrow), the old gates (the middle and the right arrows) (Photo by Kedir 2018)



Figure 3.10. Western gates of the Palace (view from inside): better preserved but grasses are grown on it (left figure), and gate on destruction (right figure) (Photo by Kedir 2018)



Figure 3.11. Gates of the Palace at its eastern direction from north to south direction: better preserved (left figure), and destroyed gate (right figure) (Photo by Kedir 2018)

The width of the larger western gate is about 2.35 meters while the smaller one measures about 2.10 meters. The two gates which are found in the eastern direction from south to north direction measures 2.75 meter and 2.80 meter respectively.

In addition to these gates, *Atse Sertse Dingle* (r.1556-1589) has also constructed four watch towers. As we understand from its design and its strategic position as well as response of informants (Samuel, 2018), they were purposely constructed to control the surrounding environment.

### 3.1.3 The Four Pillars

Once we entered to the compound of the palace, as to my field survey, we can see, north of the palace, four pillars of stones of four sided each erected in parallel which, according to Amhara Region Youth, Culture and Sport Bureau (1996), once up on a time in the past were used to make shelter for the societies who came to pay tributes to the king.

One of these pillars is destroyed while the rest are still standing (See figure 3.12) and at the peak of these pillars there is a hole through which something can be attached with it, thus it strengthened the idea that it was served as a form of shelter (See the arrow at figure 3.12). The length of the pillars measures 4.5 meters while its width is about 1.10 meters.

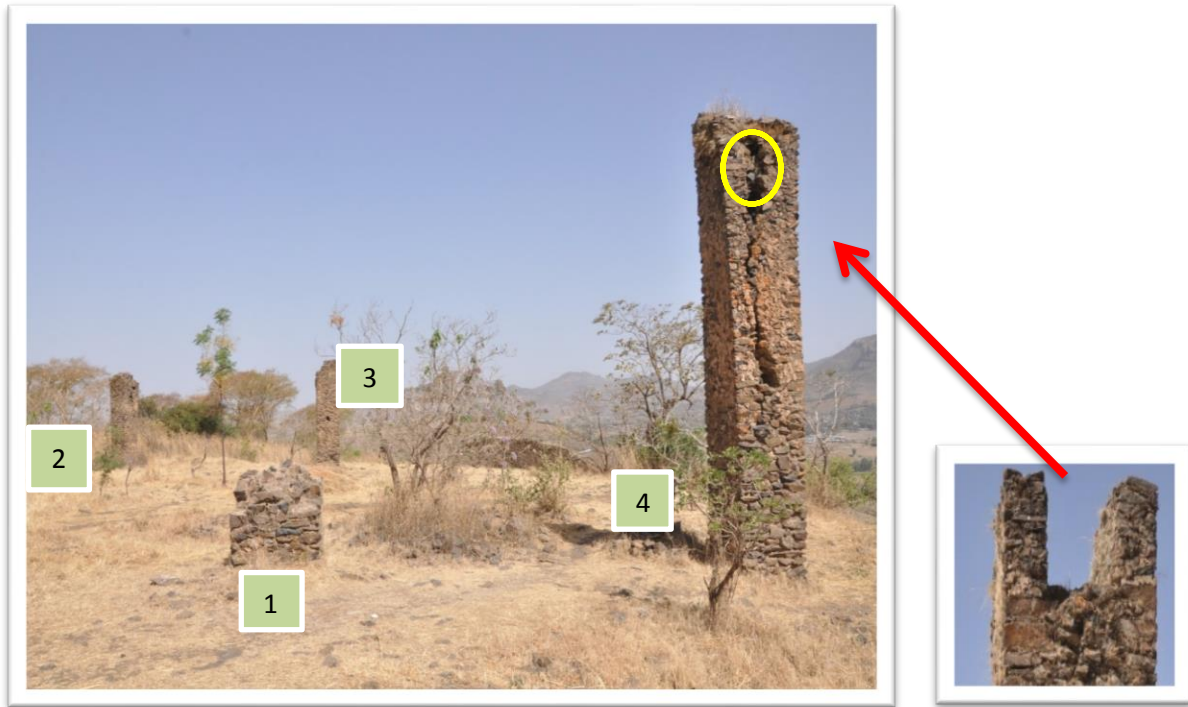


Figure 3.12. Four Parallely erected Pillars, with one of it is severely injured while the rest are still standing but on the state of deterioration. (Photo by Kedir 2018)

The problem regarding these pillars is that during the rainy season trees (Figure 3.13) are grown on them leading it to be further deteriorated as it shown below.

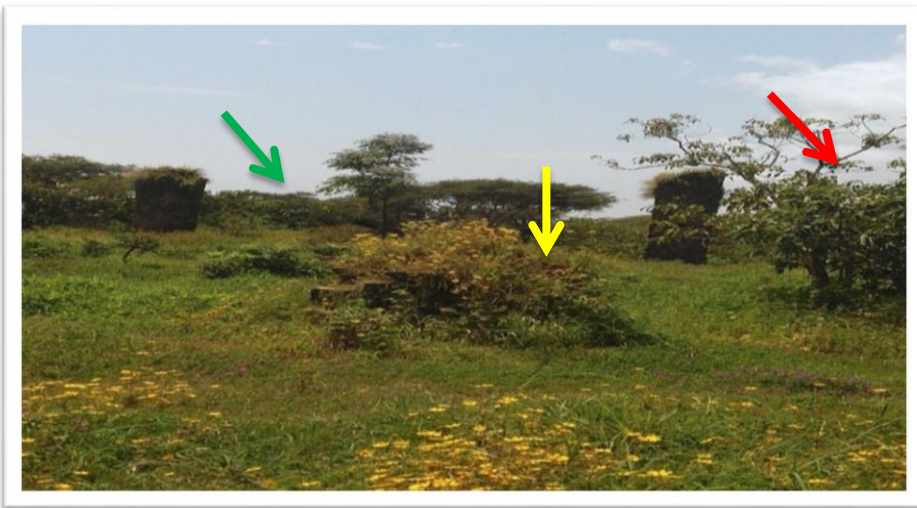


Figure 3.13. Trees grown on the pillars causing it to be deteriorated bitterly (Photo by Kedir 2017)

### 3.1.4 Current Condition of the Palace

Although the palace is an old historical building standing for the last 400 years, it has stood the test of time and climatic pressure particularly rain and sun, and serves as a source of income. It contributes to the wellbeing of the local population as a means of generating income through tourism. Yet, it suffers from lack of proper conservation and management. As Branko Glisic (2007) in Eskinder Desta (2015:2) mentioned, human and natural related calamities cause to the deterioration, damaging or even loss of inestimable resources such as old stone bridges, palaces, churches, cathedrals, monuments etc. Thus, regular maintenance and restoration works are important. But, in case of the Palace of Guzara, the opposite is true, that is, it is in a deterioration state.

Thus, some parts of the Guzara palace are in a good condition while most of its part is in a deplorable state especially its internal parts, the roofs, the woody doors and windows of the palace (Figure 3.14). If we look at the first and second roofs of the building, they are totally damaged by various threats caused by both human and natural related factors. The wood beams which connect one part of the building to the other just serving as a floor is totally damaged in case of long age, rain, sun, growth of trees, growth of algae, activities of insects and so on.

In a pamphlet of the Amhara Regional State Youth, Culture and Sport Bureau (1996) it is written that the palace had reception and mansions both at the ground and second floor, as well as additional king's mansion, but to the present day there is no any room which bears hall center especially in the second floor (upstairs), even at the ground the rooms do not give clue about their function, thus, it is difficult to say this room was served as conference hall, and that one is a dining, or reception room. (Figure 3.15).



Figure 3.14. Palace of Guzara: in deplorable state, internal face (left figure), and in a good condition, its eastern facade (right figure) (Photo by Kedir 2018)

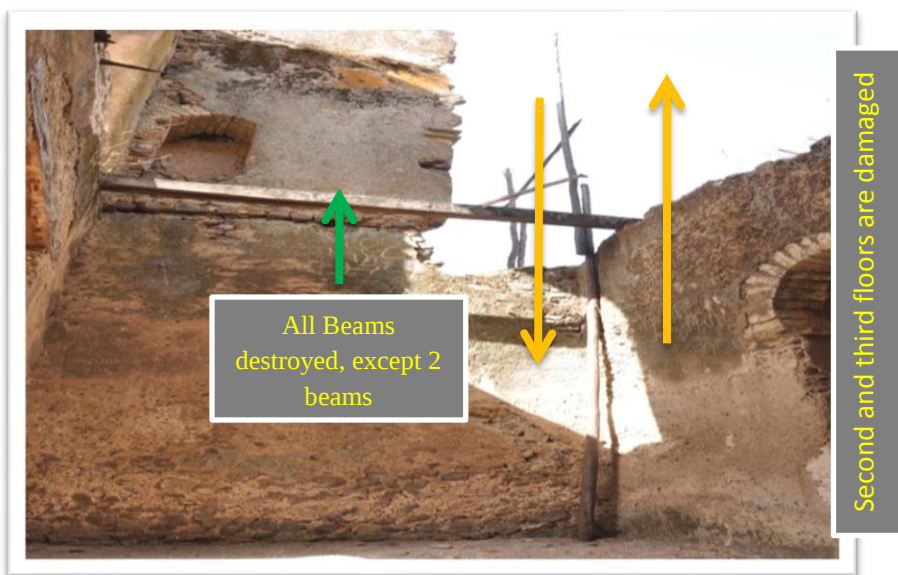


Figure 3.15. Damaged second and third floors of the Palace (Photo by Kedir 2018)

Furthermore, the Amhara Regional State Youth, Culture and Sport Bureau (1996), on the second face of a one page brochure, stated the situation as the following:

የጉዛራ ቤተመንግስት በአሁኑ ጊዜ በእድሜ ብዛትና በእንክብካቤ እጦት ወደ መውደሙ ደረጃ የደረሰና አሳሳቢ ሁኔታ ላይ ያለ ጥንታዊ ቅርስ ነው። የእንጨት በሮቹና መስኮቶቹ ጠፍተዋል። ጣራው ሙሉ በሙሉ ፈርሷል። በደቡብ በኩል የነበረው ግድግዳና ደረጃወች ፈርሰዋል። የፎቄ ወለሎች ወድመዋል። የበርና የመስኮት የእንጨት ተሽጋጋሪወች ወላልቀው ጠፍተዋል። ቀሪው የህንፃው አካልም በከፍተኛ የጉዳት ደረጃ ላይ ይገኛል። የድንኰዋን መወጠሪያ እንደነበሩ የሚገመቱ አምዶች ከፊሎቹ ፈርሰዋል። የግቢው አጥር ሙሉ በሙሉ ፈርሶአል። አካባቢው እጅግ በሚያሳዝን ሁኔታ ተራቁቱአል። መሬቱም ለምነቱን አጥቶአል።

It is roughly translated as: the Palace of Guzara is found in a state of ruins due to long age and absence of management. The wood windows and doors have been damaged. The whole roof has been destructed. Parts of the building, its southern wall and stages, have all been destructed. The floors of the second storey (upstairs), the woods of the doors and windows have been totally lost. And parts of the building is found in a highly danger-state of damage. The pillars which were believed to be used to make shelter have partially been destructed. The pale of the palace have totally been destructed. The surrounding area has been deforested badly. Even the land has lost its fertility.

Eskinder Desta (2016:14) wrote as: “Historical monuments are the precious signs of our past. They are non-replaceable fragments of our cultural heritage and their future depends on our attitudes and actions towards preserving them” (p.14).

However, the castle of Guzara does not receive the necessary heritage management activities; rather it is damaged by human and natural caused agents of destruction. For example, besides to the natural threats, parts of the building were destroyed by the surrounding farmers in search of gun fire and other precious resources (informant: Belete Abera, 2017).

The other part which needs urgent notice is that the compound wall of the palace. Most parts of the compound wall are destructed, except few portions which keeps the authenticity as it was originally constructed (Figure 3.16).

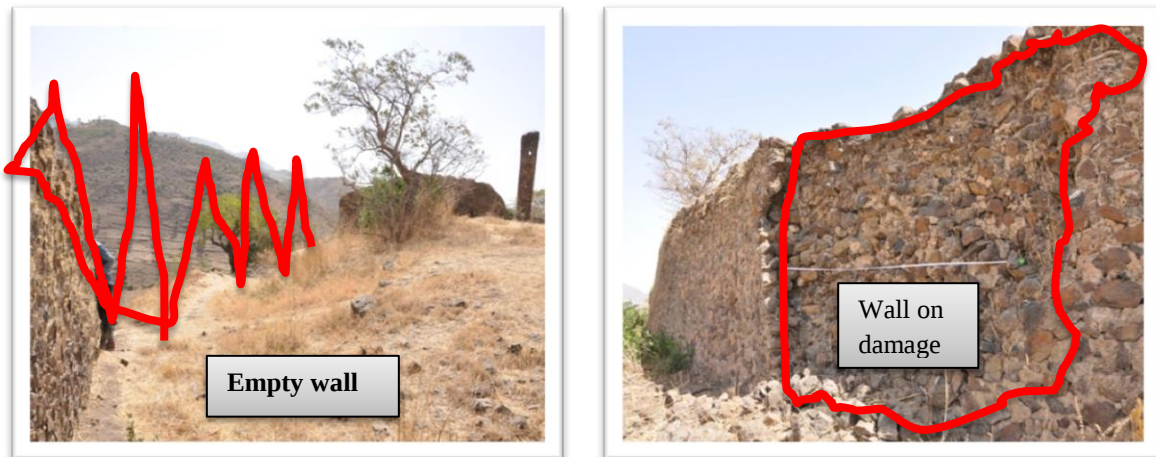


Figure 3.16. View of enclosure of the Guzara Palace: total damaged compound wall, photo taken from inside the compound (left figure), and compound wall on the state of damage (right figure), outside the compound (Photo by Kedir 2018)

### 3.1.5 The History of Conservation of the Palace

The palace is still standing since its erection during the late 16<sup>th</sup> c AD. However, beginning from the last 6 or 7 decades the palace has been deteriorating from time to time as it was neglected by the communities as well as the concerned bodies. According to my informants, starting from the regime of Haileselassie II, the area was bare, meaning that it was not inhabited by humans, therefore, it was easily accessible for everybody as well as animals, which in turn has accelerated for its destruction through time (Informants: Nigus Birhan, 2018, Gebeyehu Ayalew, 2018).

Nigus Birhan (2018), my informant, said that before 10 years the palace's compound was a center for grazing of animals. There was no responsible government organ which follows up the palace to keep it from threats. Even, according to Samuel Mekonen (2018), there was no culture and tourism office in Gonder Zuria *Wereda*, where the castle is located, before 10 years. It is a recent development. Having in mind this, to start to conserve the palace now is a great progress.

However, recently the palace received some form of management and conservation activities. Hence, according to the pamphlet of Amhara Regional State Youth, Culture, and Sport Bureau (1996), the regions Youth, Culture, and Sport bureau attempted to prepare a project to study the state of preservation of the palace of Guzara during that time and sent the report to American Embassy to ask fund for its conservation, as a result, they got fund for the conservation of the

palace. As to Ato Gebeyehu (2018), my informant, the fund they received was assumed to be 50,000 dollars. But, the problem was that they did not conserve the palace appropriately. He further notes:

“የተጠገኑት የቤተመንግስቱ ቦሮች ብቻ ነበሩ። ስራውን በደንብ አልሰሩትም (አልጠገኑትም)። ነገርግን ከክልል፣ ከዞንና ከወረዳ የተውጣጡ የመንግስት አካላት (እኔምተገኝቻለሁ) የምረቃው እለት ገንዘቡን ለሰጡት ፈረንጆች አቀባበል ተደርጎላቸው ተጠገነ ተብሎ ተመርቋል”

It is roughly translated as: though government officials from all sectors, even he was envited, have celebrated the conservation of the palace of Guzara by inviting the donors, what had been conserved were only the doors of the palace. Even they did not conduct the conservation appropriately.

Though the conservation was not satisfactory (Informant: Gebeyehu, 2018; Alemayehu G/ wold, 2018) it was a big beginning to think about the palace should be preserved and continues to exist to the next generation. After that, again the palace has been forgotten for years as additional conservation activities started very recently in 2014/15 G.C.

With the fund of 825,000 Ethiopian birr from Federal government of Ethiopia and additional 400,000 birr from the regions culture and tourism bureau, the conservation activity started in 2014/15 G.C. with the auspice of Culture and Tourism office of north Gondar administrative zone and ARCCH. However, due to ceasure of budget which was released each year the conservation was interrupted for one year. Again, in July 2017/18, it was restarted and still the conservation is going on to the present day (informants: Sahlemariam, 2018; Girmachew, 2018) (See figure 3.17).



Figure 3.17. Guzara Palace on Conservation: the northern face (left figure), and the western face (the right figure) (Photo by Kedir 2018)

### 3.1.6 The Process of Conservation

Before the beginning of conserving the palace of Guzara, a preliminary study was conducted by North Gondar Administrative Zone Culture and Tourism Office with the help of experts from ARCCH (Informants: Mezemir, 2018; Alemayehu, 2018). Then after, the necessary materials such as fund, staff, and lime stone were prepared. After that, the consolidation work was started. Today, even the consolidation work is continuing. This conservation is guided by Ato Sahle, a surveyor who works in the same office and Alemayehu from ARCCH (Girmachew, 2018; Alemayehu, 2018). My informants emphasized that what is going on now on the palace is to fill the porous part of the building and try to preserve the building as it is.

According to my informant, Fasika Fentaye, 2018, an expert in limestone mortar preparation, the process of conservation activities is stated as follows:

“First, we brought the lime stone/ or locally called Nora from Ambo, west Ethiopia. Then, it was sieved to separate the pure limestone from its sands and ingredients (coarser limestone). Then, the powder limestone was mixed by water very well, finally to be buried in the soil for either seven or eight years, but in the case of Guzara it was buried (See Figure 3.18), for four years and it was fetched by water. After that, the limestone is taken out from where it was buried and put inside container to be mixed with water and rolled by hand material for five or six days (Figure

3.19). Finally, this limestone mixing with the coarse limestone which was left when sieving will be used for conservation activities as a mortar (See figure 3.20, and Figure 3.21)”



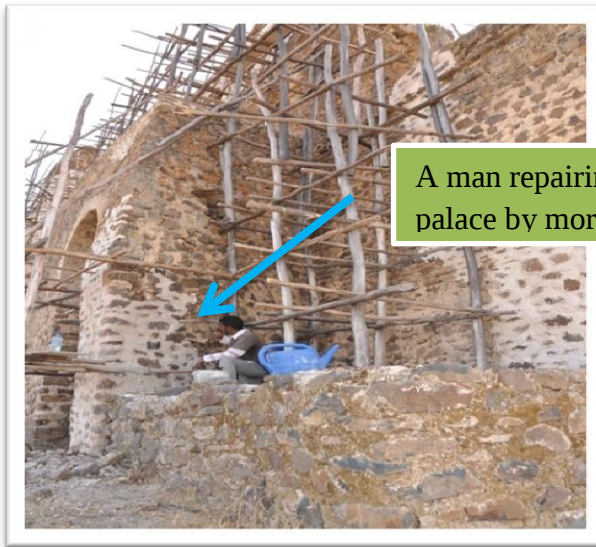
Figure: 3.18. A place where lime stone was buried beneath the surface; lime stone taken out to be boiled with water in containers (left figure), lime powder still buried (right figure) (Photo by Kedir 2018)



Figure 3.19. A woman boiling the lime powder, which was buried, with water (Photo by Kedir 2018)



Figure 3.20. A man pounding coarse limestone debris (left figure), and a man mixes limestone powder with coarse limestone debris to make it ready for conservation (right figure) (Photo by Kedir 2018)



A man repairing the  
palace by mortar



Figure 3.21 Mortar used in repairing the Castle (Photo by Kedir 2018)

However, is the conservation being conducted really conservation? For the present researcher, it is questionable. As Bantalem Tadesse (2004 E.C.: 122) and Mengistu Gobeze (2004 E.C.)

stated, unprofessional act of conservation is a challenge or threat to the heritages of Ethiopia. Similarly, I have forwarded the following reasons for the conservation being conducted is unprofessional. Firstly, the concerned authorities did not conduct a deep scientific preliminary study very well. Since the palace is hugely destructed long ago, it becomes very difficult to maintain the original character of the building (to keep its authenticity), and now it is shown as the conservation continues they are very challenged to conserve especially the first floor of the building, which is totally damaged. Secondly, because the conservation on the palace is not supported with concrete evidence, it is repaired against as to how the profession of conservation orders that conservation should be conducted. As I observed the process of conservation during field work, the masons simply paint the mortar on the building which is not exactly similar with original building as it is clearly visible from parts of the debris of the building and enclosure of the palace (Figure 3.22).



Figure 3.22 Conservation difference: old building, very compacted, well done where much amount of lime mortar used, (left figure), and wall conserved slightly by lime mortar (right figure) (Photo by Kedir 2018)

Thirdly, there is no professional supervisor who guides the conservation. As to informants, (Girmachew, 2018, and Samuel, 2018), the process of conservation is guided by culture and tourism office of north Gondar administrative zone. *Ato Sahlemaryam*, a surveyor, is the person who supervises the conservation. Though he has experience about conservation because he

worked with *Ato Mamo* and *Ato Mezemir*, two architects who did conservation activities all times in the region, he is not professionally well equipped. So, there are no engineers, archaeologists, architects, historians as well as foreign experts participated in the conservation of the palace. Finally, the fund 1,225,000 Ethiopian birr is not sufficient for overall conservation process, as a result, according to Samuel Mekonen, 2018, my informant, the conservation process was interrupted for one year due to budget constraint.

In general, for the present researcher, this conservation is tantamount to destruction instead of conservation. In a country where we can find good engineers, archaeologists, historians, and architects; if they had worked in collaboration, this problem would not have been happened. And even if the problem is beyond their capacity they can ask the help of experts from UNESCO and other organizations. The absence of free flow of information and less awareness about the value of heritages created the problem.

### **3.1.7 Discoveries around the Palace of Guzara**

During my field survey around the palace of Guzara, I have found, in collaboration with the guider of the palace and the surrounding person, some material cultures such as grinding stones, potteries, settlement area, and collection of stones.

#### **3.1.7.1 Grinding Stone**

At a few distances, may be some 200 meter away from Guzara palace outside of its enclosure, in the eastern direction, many grinding stones were discovered on the surface of the earth, 15 in number. The grinding stones were prepared from hard, black rock (Figure 3.23). They are found in a fragmented state mixed with shred of potteries.



Figure 3.23. Grinding Stone (Photo by Kedir 2018)

#### 3.1.7.2 Pottery

Red small sized fragments of potteries were also discovered on the surface of the earth in association with grinding stones. Some of them are informative and some others are not (Figure 3.24). On the outer surface of the shred potteries, some decorations were observed.

A)



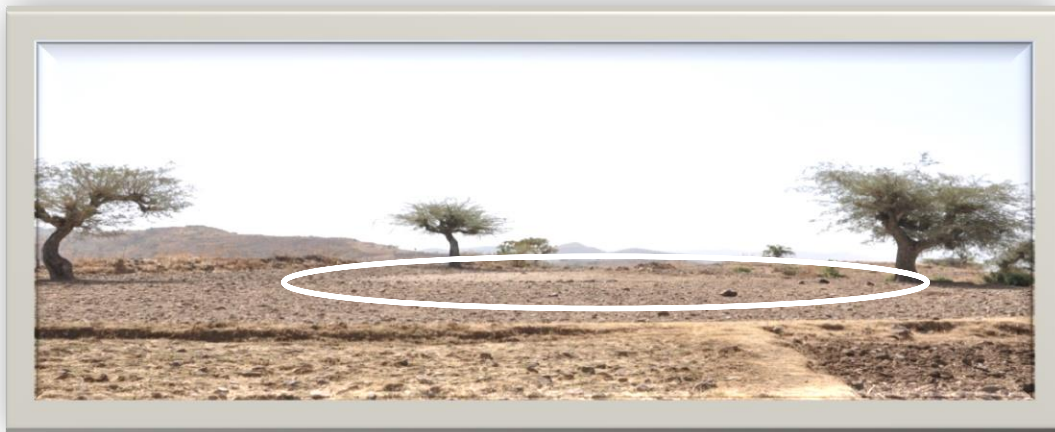
B)

Figure 3.24. Potteries: A) Non-informative B) Informative (Photo by Kedir 2018)

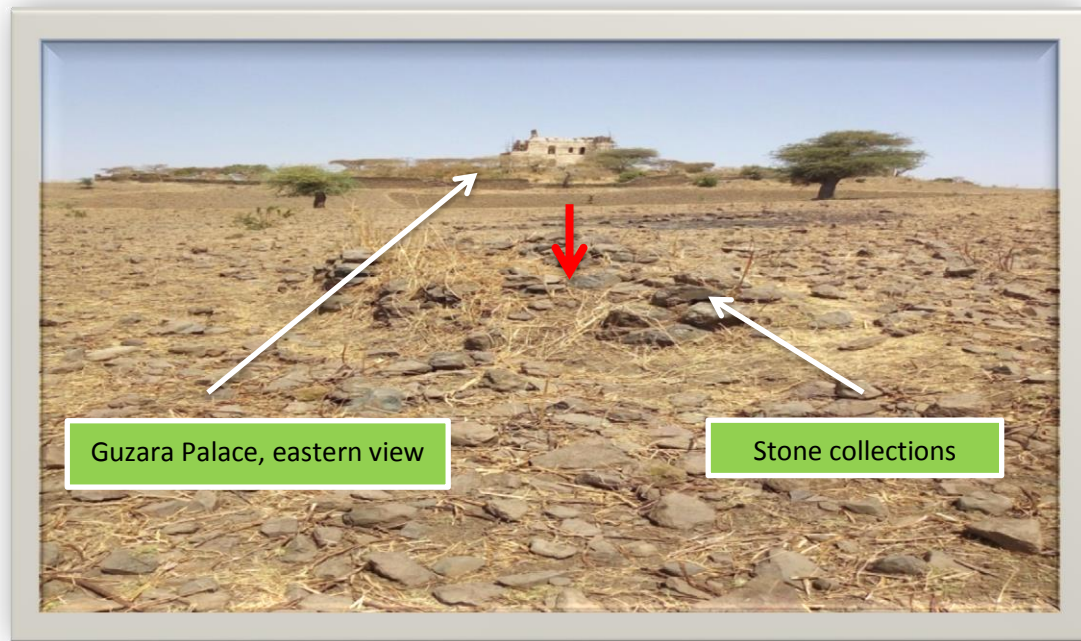
Besides, the surrounding farmer, Muhabaw, expressed that he found small-sized potteries which is locally called as *megeberia* or *anestegna Genbo* as well as metal spoons when he ploughed his farmland in 2014/ 15 G.C. He told the present researcher that the pot had some form of residues like butter/ or cereals, but withdrew soon he discovered (informant: Muhabaw, 2018).

### 3.1.7.3 Settlement Area

An area which exhibits collections of small stones, grinding stones, and potteries is located to the east of the palace of Guzara. The soil of this area is such a kind of loose that tells us the area might have been occupied by past human being. It is situated in front of the eastern gate of the Guzara palace (See figure 3.25). Hence, it might be a settlement area.



A)



B)

Figure 3.25 Settlement area: a place where grinding stones and potteries is discovered (figure A), and collections of stones (figure B) (Photo by Kedir 2018)

### 3.2 Ruins of the Church of Del Amba Giorgis

Outside of the compound of the palace of Guzara, some 400 meter away to south western direction, there is a fenced area by enclosure, which was, according to response of informants (Melaku, 2018, Samuel Mekonen, 2018), a place where Del Amba Goirgis was constructed (Figure 3.26). It is located along the road, on the other left side, which takes to the palace of Guzara from the main Bahir Dar- Gondarasphalted road. As to Muhammed (2017: 52), its coordinates are N 12<sup>0</sup> 13' 59" E 37<sup>0</sup> 37' 55".

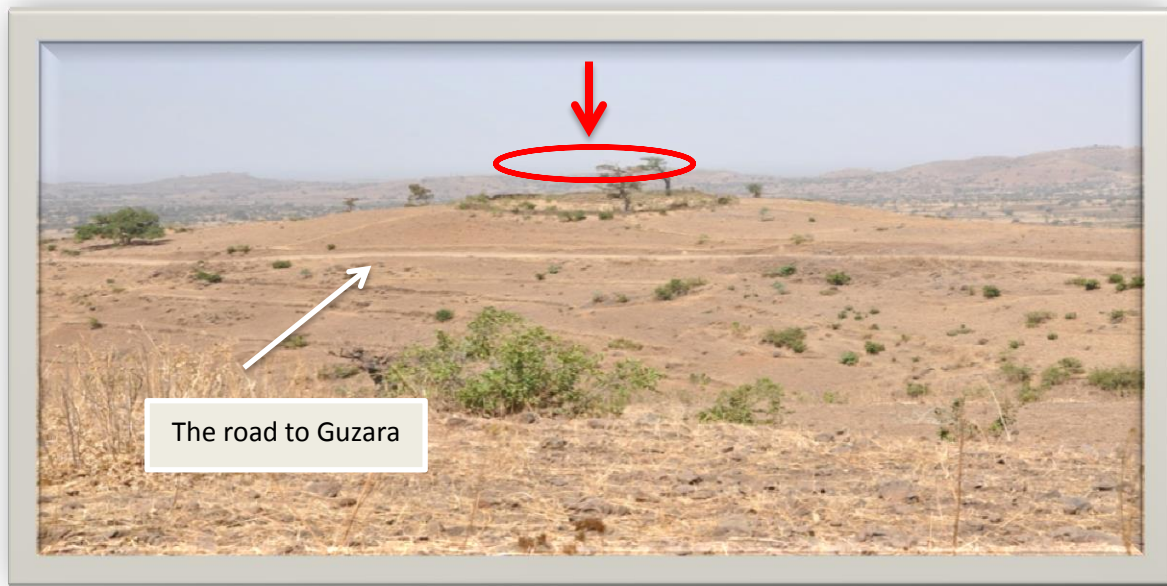


Figure 3.26 Distance view of ruins of Del Amba Gorgis Church from Guzara Palace (Photo by Kedir 2018)

Inside the ruined enclosure, there is accumulation of stones making a circle which might be the ruins of the church. The church is totally damaged, except the collected stones. Besides, most parts of the enclosure of the church are destructed but few parts of it are intact preserved (See Figure 3.27, Figure 3.28, Figure 3.29, and Figure 3.30). According to my field survey, the techniques and material construction of the church is exactly the same as the Guzara palace, and it is evidenced on the enclosure of the church in which small stones are plastered with lime mortar, which is identical with the palace of Guzara. Therefore, it can be said that both them were constructed at the same time, might be the oral tradition attribution by King Sertse Dingle (r. 1563-1597).



Figure 3.27 Ruins of the Church, collections of stones in circle at the middle of the compound (Photo by Kedir 2018)



Figure 3.28 Collections of stone west of the circled stone collections (Photo by Kedir 2018)



Figure 3.29 Well preserved Enclosure of the Church (Photo by Kedir 2018)



Figure 3.30 Destructed Enclosure of the Church (Photo by Kedir 2018)

### 3.3 Gobatit Dildiy

The other monumental heritage selected in the study area is Gobatit Dildiy. Engdu eta'l (2017: 3) mentioned that it is also called Guzara Bridge. The name Gobatit Dildiy is given, as to informants, as the shape of the bridge seems like a semi-circular or a curve in shape.

As to Gondar Zuria *Wereda* Culture and Tourism Office, the bridge is found in Debsan Tikara *Kebele*, found 22 km far from Maksegnit, the *Wereda's* capital city. It is located at equal distance in between the town of Enfraz and the palace of Guzara- which is 1 km. Simply, Gobatit Dildiy is situated some 500 meter away to the north from the newly in use Enfraz Bridge along the asphalted road which takes us from Enfraz to Bahir Dar. According to Muhammed (2017: 51), its coordinates are N 12° 14' 18" E 37° 37' 50"

According to Maksegnit Culture and Tourism Bureau, the bridge was constructed by King Sertse Dengil (r. 1563-1597). The purpose of construction of the bridge was to serve the surrounding societies as a bridge to a river called Arno Garno. However, as to my informant (Ato Gebeyehu Ayalew, 2018), it was constructed by the king to connect his palace with the church of *Lideta* and the old town of Enfraz locally called as *Sar Wuha* (literally meaning grass water). The bridge is so ancient that indicates us the technique in which past societies attempted to build constructions (their engineering skill) during their time (GZWCTB, 2018).

As to my field work, the bridge was constructed by combining small rough stone one with lime mortar on a natural foundation which is made up of granite stone that has maintained the bridge since its erection (See also Engdu eta'l, 2017: 3). The bridge's outer length is 12 meter whereas its height from the earth is 6.5 meter. At the base, the length of the bridge measures about 4.8 meter. The choice of the foundation at which the bridge was constructed tells us that how much the past society had been knowledgeable and their engineering capabilities would have been. However, as the same is true for other monuments of the study area such as Bahri Ghinb, Debsan Ghnib, and Guzara palace, Gobatit Dildiy has been and is being deteriorated by agents of destruction (Figure 3.31).



Figure 3.31 Gobatit Dildey (Photo by Kedir 2018)

Notwithstanding the bridge is perhaps the first to be constructed in this part of the country (Pankurst, 1978:419; Engidu, et'al 2017:3), sadly speaking, it is being deteriorated because of long age, the river's winter flood, weathering, low awareness about the value of heritages among the communities, negligence and poor handling both by societies and government, lack of professionals, and poorness etc. If we carefully look at it, the surface of the bridge is eroded by animal and human movement, and the effect of weathering (rain, wind, dust and sun) while its part immediately above the base is eroded by flood of the rainy season. The nearby locally called *Warka* or sycamore tree has been failed by the flood. Therefore, unless measurement is taken now, this very spectacular ancient bridge will be the next to be broken and lost forever (Figure 3.32).



Figure 3.32. The base of the Bridge eroded by the rainy flood (left figure), and its deteriorated surface (right figure) (Photo by Kedir 2018)

### 3.3.1 Discovery around Gobatit Dildiy

#### 3.3.1.1. *Foundation of an ancient Ruined Building*

Very near to Gobatit Dildiy, some 50 meter away to the western direction, we found a foundation which is a rectangular in shape and does not give a clear hint what it was originally. But, according to the surrounding communities (informant: Engdaw Aragai, 2018), orally, it is believed that there was an underground house/ structure beneath the foundation. It is located in a raised area than its surrounding (Figure 3.33 and Figure 3.34). However, it needs further investigation to proof it.

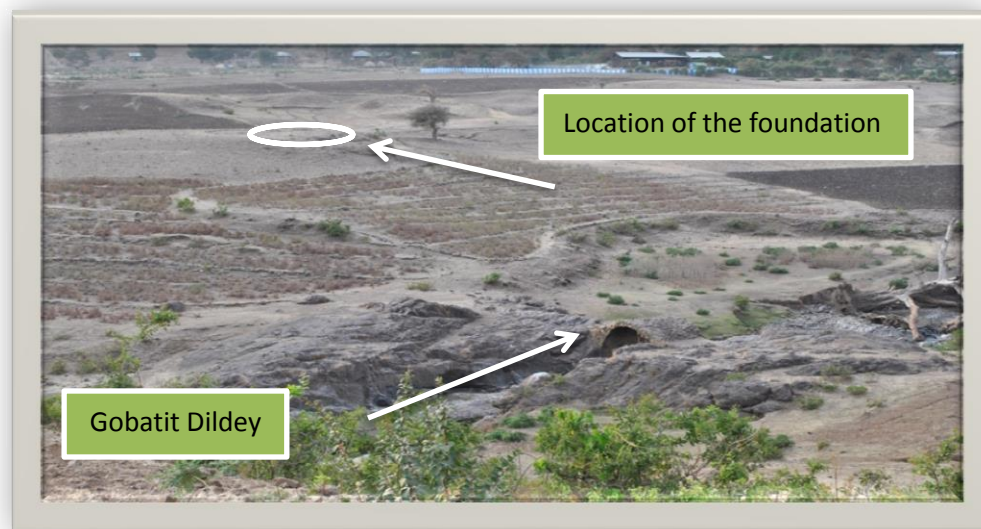


Figure 3.33 Distance view of the place where the Foundation of Ruined Building is located  
(Photo by Kedir 2018)



Figure 3.34 Foundation of Ruined Building near Gobatit Dildey (Photo by Kedir 2018)

### 3.4 Debsan Gimb

The monument of Debsan or Debre San is located some 3- to-4 kilo meters north east of Enfraz town. It is situated at one of the plateaus/or hills which are found in front of the palace of Guzara (Figure 2.35). It takes more than 30 minutes to travel on the track road on foot to the Debsan building from Enfraz town. As to Muhammed (2017: 67), its coordinates are N 12<sup>0</sup> 15' 53" E 37<sup>0</sup> 38' 54".



Figure 3.35 The plateau where the Debsan Gemb is located (left figure), and the road to the Debsan (right figure) (Photo by Kedir 2018)

According to my informants (Gebeyehu Ayalew, 2018, Bayle Agaxai, 2017, and Mekonen Assefa, 2018), on the basis of oral tradition, the building was constructed by Zana Gebo, who was governor/monitor of the Jews or *Falasha* whose origin was from Israel. He was the follower of Orit religion. However, missionary documents ascribed the building to the Jesuit residence (Fernandez et'al, 2012:73-88). Therefore, there is no a clear cut information about this issue.

#### 3.4.1 Description of the Building

Like the surrounding monuments such as the palace of Guzara, the Denkez palace and Bahri Gemb, the Debsan gemb is constructed by small local stones plastered by lime mortar. However, currently the mortar is totally removed from the building except few parts at inside of it. The building follows a rectangular plan (See. Figure 3.36) and has two partitions. The measurement of the building shows that it is 24x6-8 meter with a height of 4.7 meter from the earth to the top of the building.

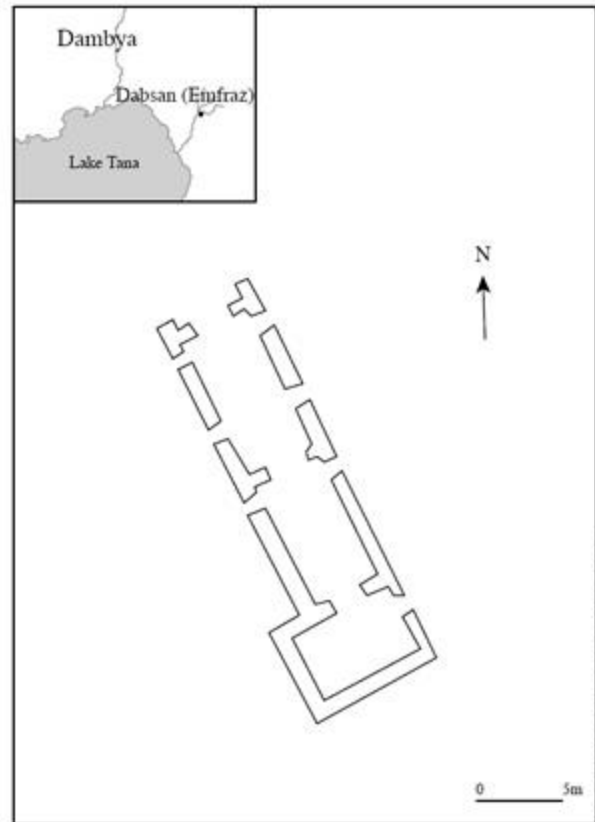


Figure 3.36 Ground Plan of the Debsan Gemb (after Anfray, 1980-1981: 20)

It has eight doors and eight windows, but currently all of them are lost forever and free for everything to get in. The doors and windows of the building of Debsan are arched just so what is seen in the palace of Guzara, in Bahri Gemb, and in Gondar palaces. The top of the doors and windows are made by well-dressed limestone and bricks indicating how were the technology during the period when it was erected. Of eight doors in general, four of its top which seemed like arch-shaped were made by well-dressed lime stone while the rest four were made by bricks (See. Figure 3.37 and Figure 3.38).

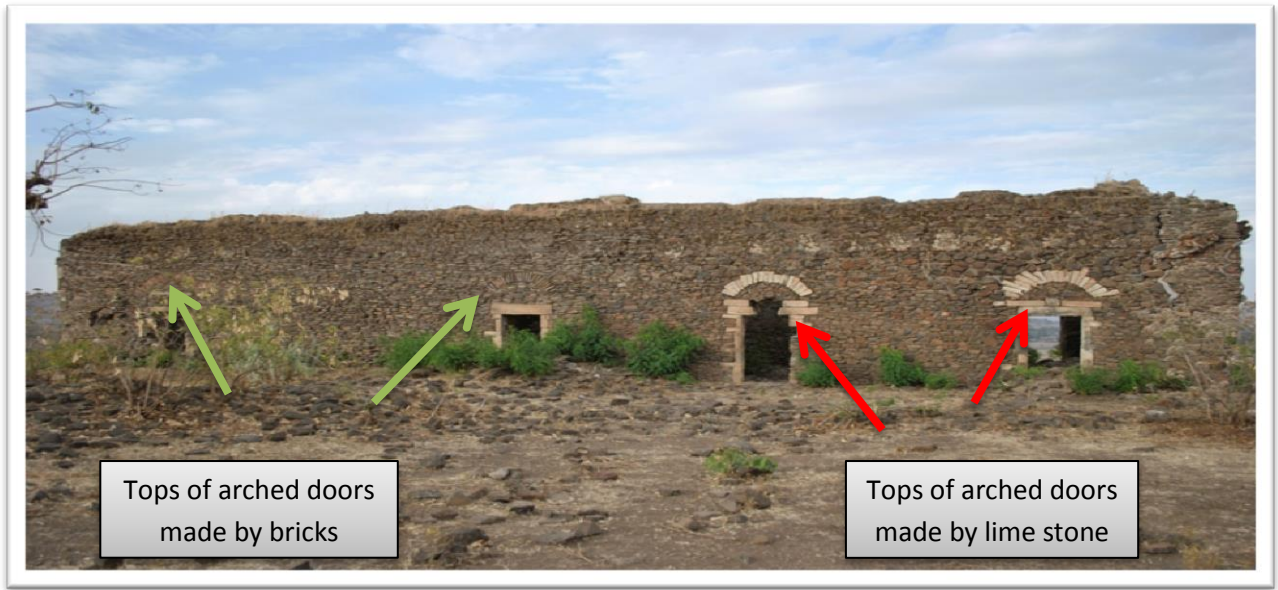


Figure 3.37 General view of the Debsan Gemb, Southern face: arched doors made by bricks and decorated lime stone (Photo by Kedir 2018)



Figure 3.38 Arched Windows (left figure) and Doors (right figure) (Photo by Kedir 2018)

Though the building is a very spectacular heritage of the area and catches the attention of everyone who sees it, sadly speaking, it is hugely in a deplorable state. Nearly all parts of the building have been destroyed by various threats. The windows, the doors, the roof, and the wall which divides the building in to partitions have been damaged and lost forever. Also, the northern face of the building has been totally destructured. The surrounding farmers expressed that the area was abandoned since the regime of Haileselassie I (Bayle, 2017, my informant). As a result, it was threatened by both human and natural related causes which finally have led the

building to have the current state, building in a state of ruins. As we will see in other topic in detail in the coming pages, the building of Debsan is affected by rainfall, sun, activities of animals, growth of tree, growth of algae, and the surrounding farmers etc. Especially, according to my field survey, and response of informants (Bayle, 2017, and Mekonen, 2018) the tree locally called as *chibha* which is grown all over the building and its roots is the major challenge to the building where it created crack and led it to be deteriorated very desperately (Figure 3.39). This problem becomes worse during the rainy season as the trees are grown fast.



Figure 3.39 Trees grown on the building: at inside (left figure), and at outside, the eastern face (right figure) (Photo by Kedir 2017)

To sum up, there is no management and conservation activities done so far for such a kind of heritage which would create a big opportunity for the development of tourism to the local communities in particular and Ethiopians at large. The issue is just so what our fathers and mothers are saying in their proverb as “the gold in hand will be considered as silver”. Still, no documentation activity is conducted, no the current status of the building is recognized, still no attempts has been made to preserve, protect, and conserve the building so as to use it today wisely and transfer to the next posterity, but the concerned authorities whose task is to sleep day and night are paid. The roof of the building was totally collapsed and showed no evidence how was it originally seemed like (Figure 3.40). The wall of the building has been too much deteriorated, only the bare stones will talk you when you ask what would happen to the mortars which plastered and kept the building stone, where are the doors, the windows, what was inside the Debre San or Debsan Gemb etc. Even now the stones from which the building was

constructed began cracking (parts of the building was failed totally) (Figure 3.40), the well-dressed lime stones which were used to decorate the edge of the building, the doors and windows are taken by the surrounding farmers to be used to paint their house. According to my informant, Bayle Agaxia, 2017, farmers destroyed the building in search of limestone for the purpose of painting their house.

Therefore, unless we give due attention and collaborate in an innocent and open heart to tackle the problem, the time will not be far as if we are condemned that we ignore the accountability/or oath our grandfathers and grandmothers gave us to transfer the resource to the next generation as they did to us. In this regard, the present researcher will not forget to release great thanks to the guider of the palace of Guzara and its environs, Samuel Mekonen, who, in 2018 G.C., coordinated the surrounding farmers to cut the trees grown on the Debsan Ginb which was a major challenge to the building.



Figure 3.40 Aerial view of the Building, showing how much it is deteriorated (Photo by Kedir 2018)

The Debsan Gemb had enclosure as it is seen from the destructed pillars and collection of stones surrounding the building (Figure 3.41). In the south eastern, north eastern and north western directions, deteriorated pillars are visible which might have been served as a gate to the compound of the building.



Figure 3.41 Destroyed Pillars, located to north of the Building, might have been served as gates (Photo by Kedir 2018)

Near the building to the western direction, there is a rectangular structure which was used as a cistern which is 10.5x3.7 meter with a height of 2.5 meter long (Figure 3.42).



Figure 3.42 Cistern near to the Building, south of the Debsan Ginb (Photo by Kedir 2018)



Figure 3.43 Ladder used to photograph and measure the building (left figure), and totally damaged western view of the Building (right figure) (Photo by Kedir 2018)

### 3.4.2 Other Findings

#### 3.4.2.1 Burial Sites and Grinding Stones

Inside the compound of Debsan or Debre San Gemb to the eastern direction is an area of burial site. More than 20 burial sites are visible inside the compound, each of it making elliptical shape with stones rest in east-western arrangement (Figure 3.44). In addition, the present researcher has also documented three grinding stones (Figure 3.45).



Figure 3.44 Burial Sites (Photo by Kedir 2018)



Figure 3.45 Grinding Stones (Photo by Kedir 2018)

### 3.5 Bahri Gemb St. Michael Church

From the main Gondar –Bahir Dar asphalted road, five kilo meter before we reach Maksegnit town, there is a small village town locally called Bahri Gemb where a 17<sup>th</sup> c.AD building and another new building is visible with in an enclosure after ten minutes’ walk to the left of the road to the northern direction (See also Berry, 1990: 83). The building is situated at a strategic place at Bahri Ginb town village which is found 37 kilo meter and 710 kilometers away from Gondar and Addis Ababa, capital city of Ethiopia, respectively (Figure 3.46). As to Muhammed (2017: 54), its coordinates are N12<sup>0</sup> 24’ 44” E 37<sup>0</sup> 31’ 21”.

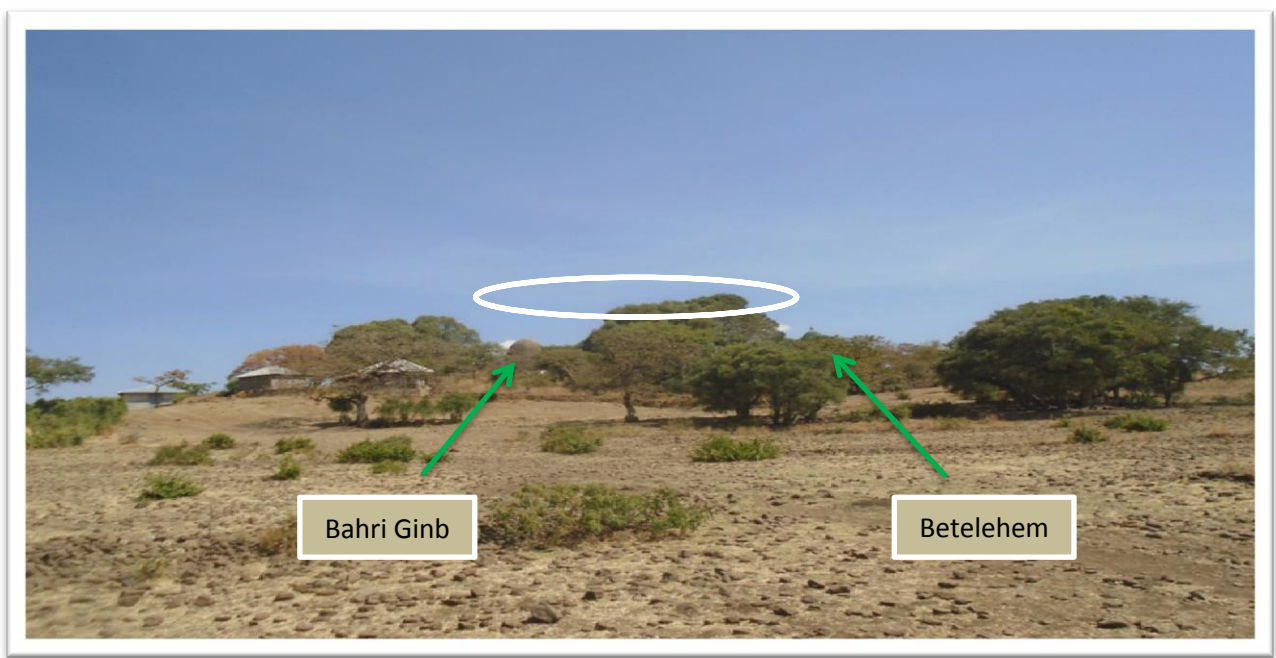


Figure 3.46 Distance view of Bahri Gemb (Photo by Kedir 2018)

### 3.5.1 Its History

As to Gondar Zuria *Wereda* Culture and Tourism Bureau report, the building of Bahri Ginb St. Michael Church is constructed by *Dejach* Bahri in 1631c.A.D. Also, Baye Birhan (2018), the surrounding farmer, has expressed that the building was constructed by the same. But, Berry (1990:90) argued that the church might have been constructed in a latter date during the mid 18<sup>th</sup> c against the claims of oral tradition for it was constructed during the 16<sup>th</sup> c.

According to informants (Baye, 2018, and Aymiro, 2018), as to oral tradition, it has been said that Dejach Bahri came from Tigray region, north Ethiopia, and lived in Dembia *Wereda* at Arebia Medhani Alem, around Gondar in Amhara Regional State, West Ethiopia. While he constructed Arebia Medhane Alem church in Dembia *Wereda*, the surrounding priests accused him as if he had constructed a church without having a tabot, but they hidden it. However, Dejach Bahri honestly told the concerned body, the government, that the Tabot was there where he placed it, but not found as the priests hidden it. As a result, he had been forced to be fired of there and moved towards Bahri Ginb. After that, he got married with the Gondarian queen Welete Qidusan and began to live at Bahri Ginb and built Bahri Ginb building.

### 3.5.2 Description of the Building

Bahri Gemb, for any observer from outside, has a rectangular shape with egg-shaped top at the middle of the building (Figure 3.47). But, Berry (1990:84) noted that “the ground plan is square in contrast to the rectangular or circular designs generally employed in ecclesiastical architecture in the central northern highlands” (p.84). It is very imposing, albeit in a state of deterioration, building which shows the same architectural design and technological construction of a 16/17 century A.D. building like that of the surrounding heritages of the study area such as the palace of Guzara, the Debsan Ginb and the Gondar castles. The building is constructed by small local stones plastered by lime mortar. As indicated by Berry (1990:84), the church is constructed by brick size pieces of brown basalt and with white mortar as all Gondar style buildings. It is partitioned in to three partitions such as Qine Mahlet, Kidest, and Mekdes. In general, Bahri Ginb St. Michael church has 17 doors, and three windows, only in the eastern direction but currently closed with local stones by the surrounding communities. That is, in Kidist, the church has 13 gates each resembling the doors found at the palace of Guzara and Gondar castles, but

currently all are open with some of them are in a state of destruction. The Makdes part of the building has four big doors, three of them are replaced by modern metal door and one is closed by local stone by the church communities in the present day (Figure 3.48). Bahri Ginb has twelve pillars once supporting the roof of the building, but some of it is in a destructed state. From the size and numbers of these pillars we can assume that how much its roof was complex and bigger in size.

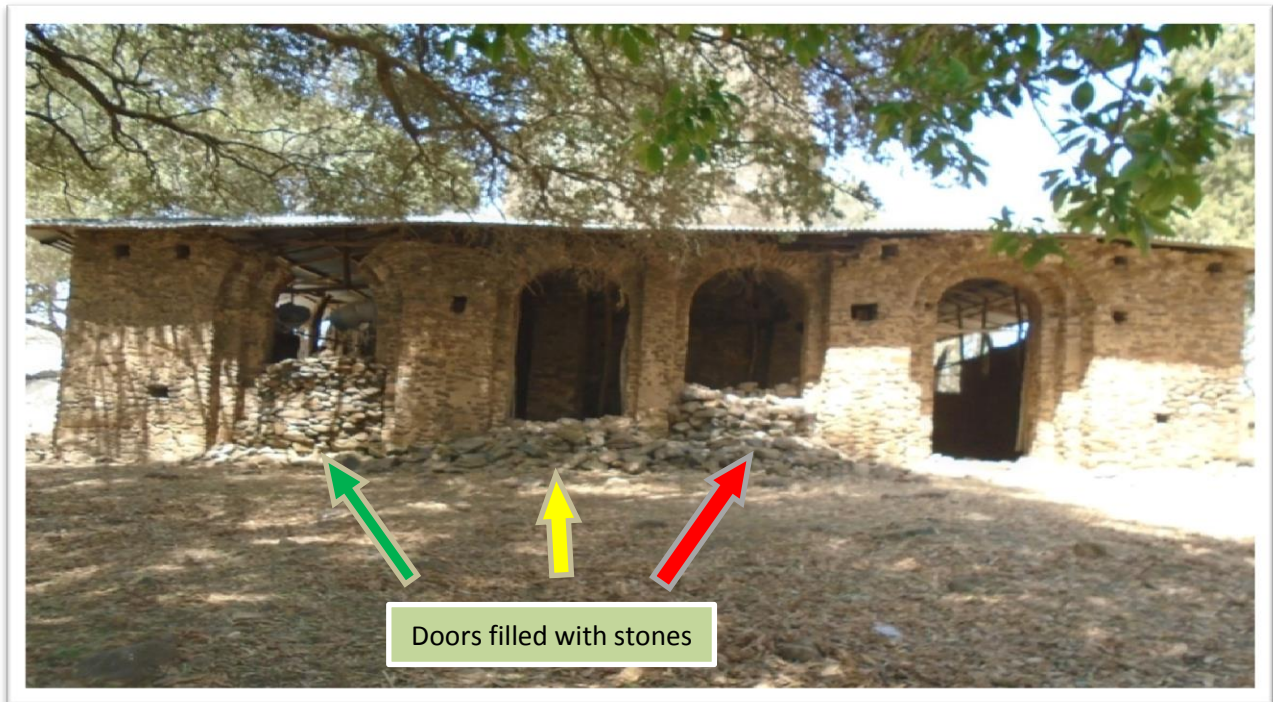


Figure 3.47 General view of Bahri Ginb, Eastern Face (Photo by Kedir 2018)

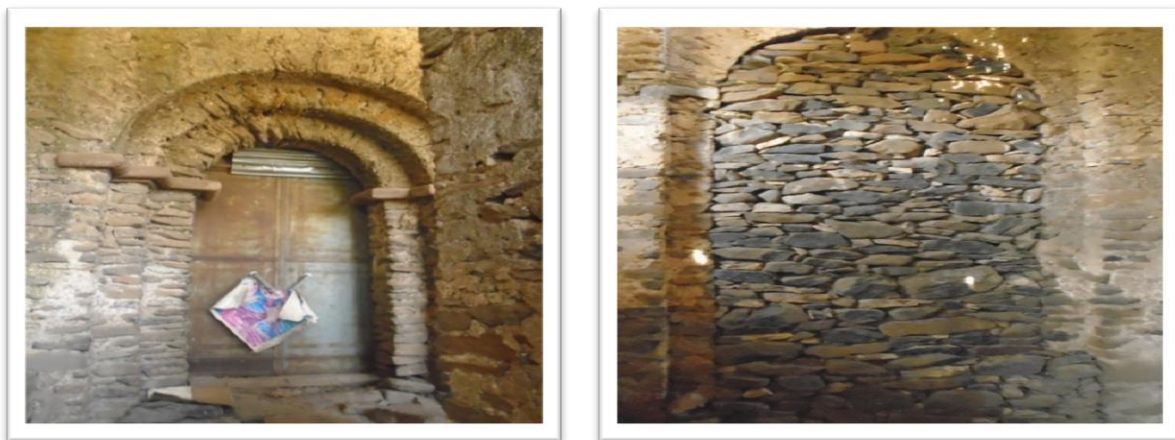


Figure 3.48. Doors at the gate to Makdes, the inner room: a door replaced with iron sheet (left figure), and a door closed by stones by Church Communities (right figure) (Photo by Kedir 2018)

At the eastern face of the building, as you see in the above figure, three of the four doors, starting from the left side, are filled with collections of stones at their base. Once we entered to the inner part via this face at the forth gate, to the left side we come across three closed windows (closed by the surrounding societies). Immediately above these closed windows is a metal wire used as a material construction (Figure 3.49), if so, we can say that metal technology was used to build monuments sometime 300- 400 years ago unlike the other heritages of the study area such as the palace of Guzara. However, it should be further investigated to make it more concrete evidence.

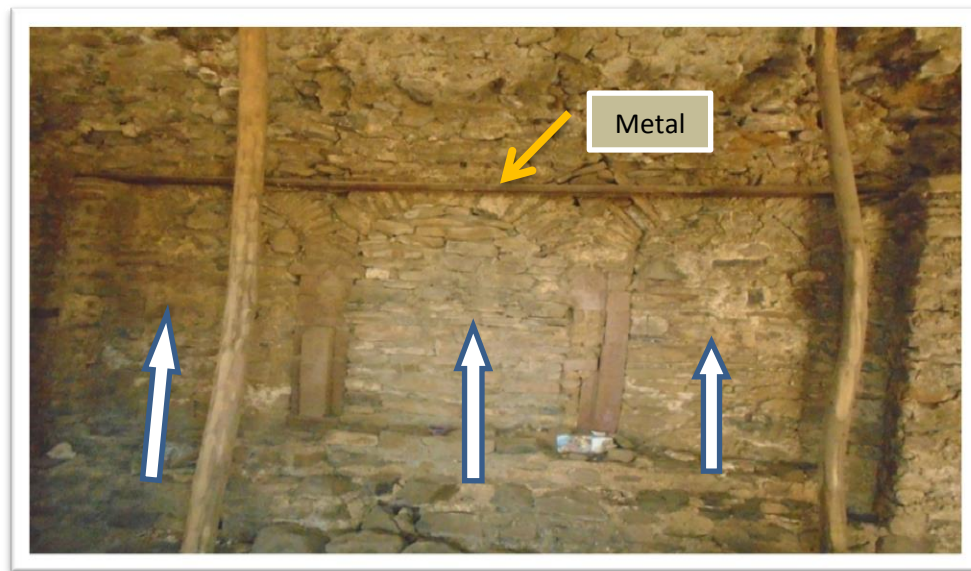


Figure 3.49 Closed arched windows, with metal at its top (Photo by Kedir 2018)

The southern face of the building (its outer part) was damaged i.e. all the doors were damaged, one of which has been closed by stones by communities in the present day whereas at the western side of the church, at the middle, the communities built a new small room for their own purpose. If we look at the northern face of the building, this part is destructed totally but reconstructed by the communities though it does not keep the authenticity of the building.

The roof of the Bahri Ginb has totally been destroyed except the inner egg-shaped top part of the building (the Makdes); however it is now covered by thin sheets. According to my informants (Aymero Seyoum, 2018, and Baye Birhan, 2018), the roof was remade by the surrounding societies by thin sheets to protect the building from rainfall in 1987 E.C.

### **3.5.3 Current Status and Conservation of Bahri Ginb Building**

Although this building, like others, is very spectacular monument of the study area, it has been damaged by various threats. Most parts are missed except the inner part which is the so called Makdes. The outer part of the building in all its directions (particularly the northern face) have been deteriorated; only the pillars and parts of the wall and gates of the building, albeit deteriorated, are still erecting. Because of the absence of management by the concerned bodies, the church communities did unnecessary activities on the building whatever they want, for example, they built new room annexed to the western part of the building, filled windows as well as doors, and entrances by stones which were open originally, attempted to conserve the outer part of the building with local stones (especially the northern face), tried to cover the roof of the building with iron sheets, and replaced the doors with iron doors, especially the inner part of the room, all of which were against the profession of conservation and did not respect the authenticity of the original building (See Figure 3.50, Figure 3.51, Figure 3.52, Figure 3.53 and Figure 3.54).



Figure 3.50 Western views, new added room (Photo by Kedir 2018)

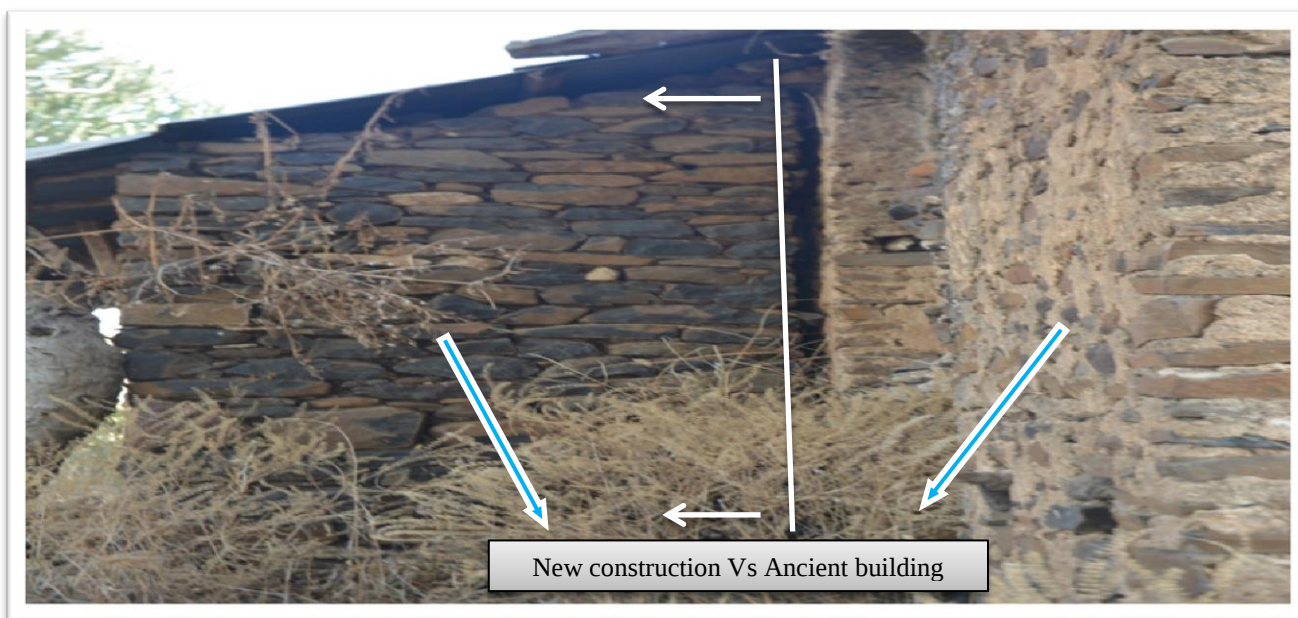


Figure 3.51 New added room to the original building, view at side (in terms of material construction, techniques of construction, compactness, authenticity etc...) (Photo by Kedir 2018)

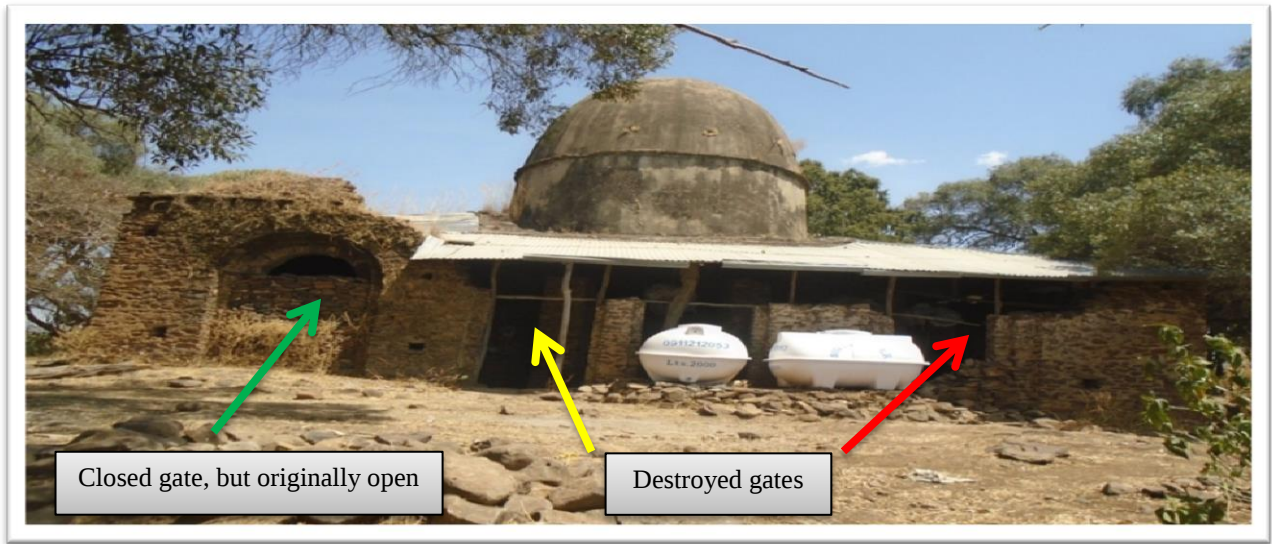


Figure 3.52 Southern face of the Building (Photo by Kedir 2018)



Figure 3.53 A part of the Bahri Ginb roof, providing a hint how the original roof of the building seemed like (Photo by Kedir 2018)



Figure 3.54 Northern face of Bahri Ginb, destroyed but repaired with stones without keeping the authenticity of the original Building (Photo by Kedir 2018)

Currently Bahri Ginb does not give a church service as it is ready to be conserved in the near future. It is at the nearby former treasure house called Betelehem that religious activities are being conducted today. According to the information got from Culture and Tourism Bureau of Gondar Zuria *Wereda* (2018) the communities who were settled inside the church compound were replaced to another area for the sake of conserving the building. Therefore, now the necessary conservation materials are being prepared, for example, the lime stone was brought and buried inside the earth as you can see in the next figure (Figure 3.55). However, the problem is that this conservation activity will also be faced by conservation problems as similar with the problems occurred in the conservation of the palace of Guzara as there are no professionals responsible for the conservation work, no deep knowledge how to do conservation, lack of professional pre-conservation study prior to the actual conservation is started, lack of adequate fund for the project etc.



Figure 3.55 Conservation Process of Bahri Ginb, coarser lime stone (the left two figures) and the buried lime powder (right figure) (Photo by Kedir 2018)

#### 3.5.4 Beteleheim (Treasure House)

Within the compound of Bahri Ginb there is a new building called Beteleheim made during the regime of Hailesellase I. As to informants, it was constructed by a man called Nega Hailesellase, who was the governor of Gondar district during that time, to put the treasures of Bahri Ginb while he was attempting to conserve it. But, he had been dismissed out of the area before he finished conserving it, because the then government condemned him as if he had constructed a church while he was a government official (informants: Baye Birhan, 2018, Aymiro Seyoum, 2018). This building has as same an egg-shaped tower as Bahri Ginb which was built with bricks covered by lime mortar. Currently, it is painted with green, yellow and red color in order making the Ethiopian national flag (Figure 3.56). Today it looks that rounding the building the surrounding communities made a new house attached with the former old building in 2005 E.C.. And now it serves both as a church as well as storing room.

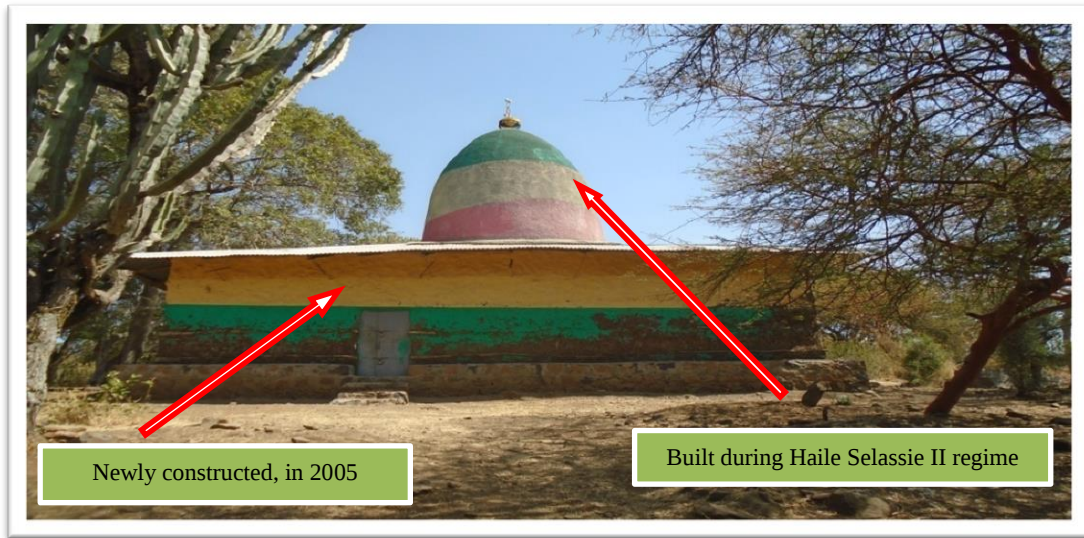


Figure 3.56 General view of Betlehem; the inner one, constructed during Haile Selassie I regime, and the rectangle thin sheet house made in 2005 E.C. by Communities (Photo by Kedir 2018)

Generally speaking, albeit destructed through time, and albeit not professionally done, an attempt of management and conservation activity, to some extent, was conducted at Bahri Ginb by communities if we compare it with other resources of the study area. For example, Nega Haile Selassie's attempt to repair the building during the regime of Haile Selassie I, the church communities attempt of covering the roof of the building to protect it from rain, and the current measure to resettle the communities outside of the church compound by the *Wereda* culture and tourism bureau are all an activities of heritage management. But, they are done against the principle of conservation, except resettling the communities.

### 3.6 Debre Mitmak Rock Hewn Cave Church

The other most interesting heritage resource of the study area is the rock cut cave church called as Debre Mitemak. It is reached only by foot after over an hour walk from the village town of Degoma, found 25 kilo meter North East from the *Wereda's* capital center-Maksegnit, in Shewana kebele. Facing the locally called Sibinna Mountain on the southern direction, Debre Mitemak cave is situated in eyes catching mountainous, valleys, and ups and downs geographical landscape of the area (Figure 3.57). According to the information got from GZWCTO, 2018 and the response of informants (Mebrat Nega, 2018), Debre Mitmak Cave was made by king Lalibela.

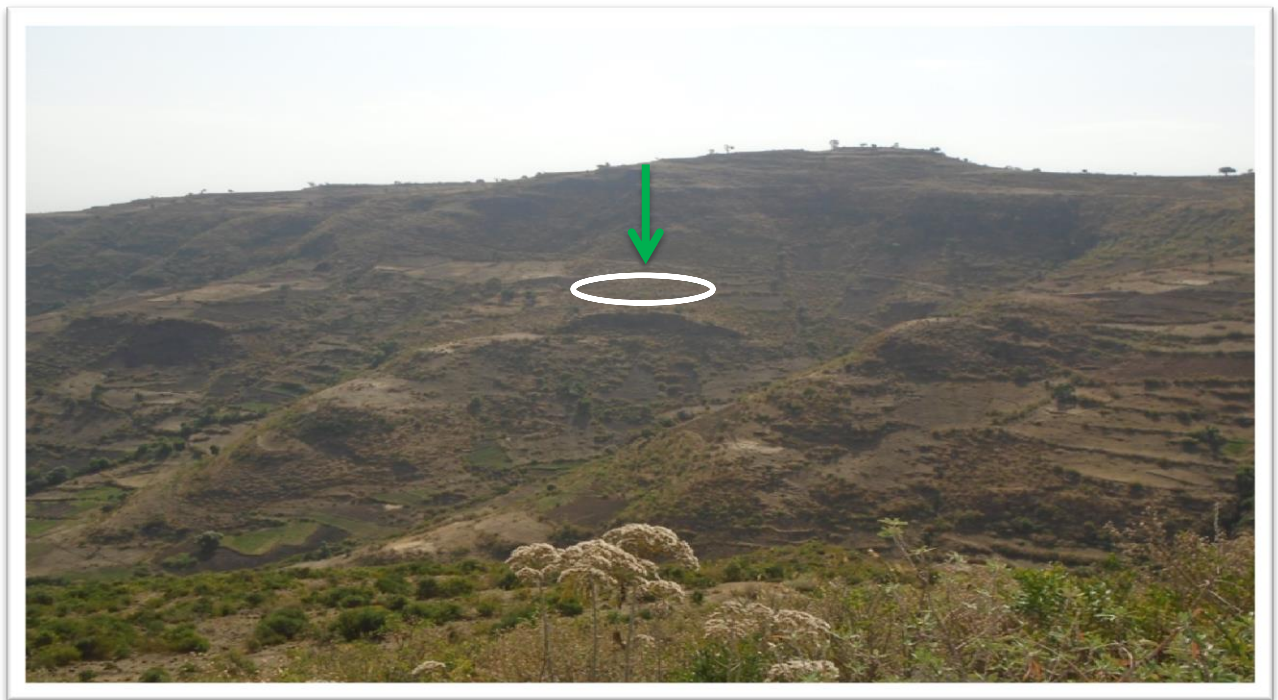


Figure 3.57. Distance view of the area where Debre Mitmak Cave Church is located (Photo by Kedir 2018)

#### 3.6.1 Description of the Cave Church

Debre Mitmak cave church was built from the living rock as similar with the rock hewn churches of Lalibela, but if we compare it the way it was constructed, it is a reverse of Lalibela churches. That means, as it is said by scholars that the rock hewn churches of Lalibela were cut from top

towards the bottom, but Debre Mitmak cave church was constructed beginning from bottom to top as it is clearly understandable from the structure of the building and the way it was constructed.

The cave church has almost a rectangular shape at its inside, but it seems a mountain with plain at its top outside. It has two doors where the western door is the gate of females whereas the northern one is men's gate. The cave church has also three windows. It has also false windows.

It is partitioned in to three parts as Kine Mahlet, Kidist, and finally Mekdes (informants: Girmachew, 2018, and Mebrat, 2018). These parts are separated one from the other by pillars. Inside the cave there are four pillars which are curved out of a living rock and have decorations at their top. Inside the cave church there are totally nine holes from which only two of them are open but the rest are filled with soil and stone. According to the same informant they were used to put precious religious materials of the church. Outside the cave church some holes are visible which according to the surrounding farmers were made as a shelter/ or house for monks of the church (Figure 3.58).

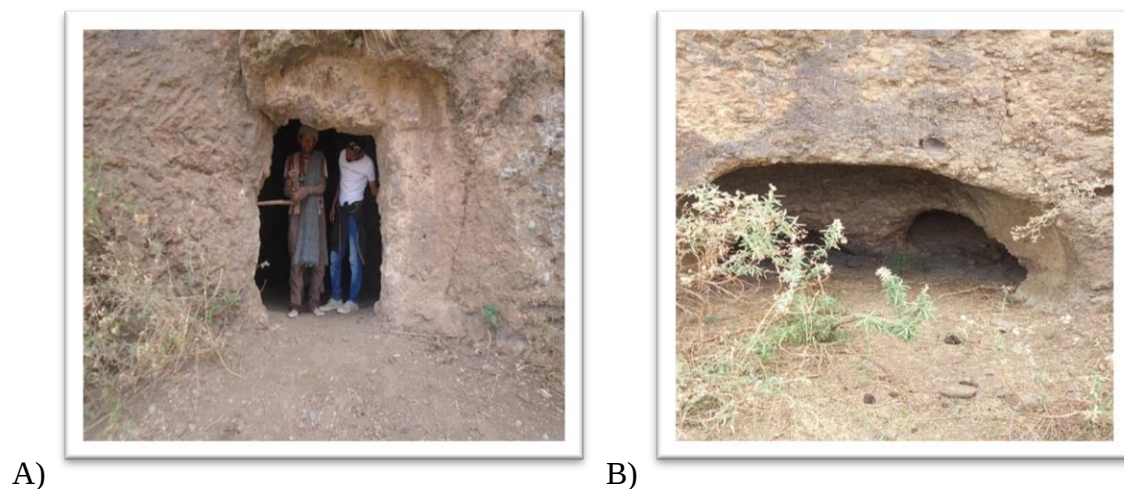


Figure 3.58 A) Entrance to the Cave Church (female's gate); B) Monks hole home near to the Cave Church (Photo by Kedir 2018)

### 3.6.2 Its Engravings

There are very spectacular engravings at the roof of Debre Mitmak cave church. When we enter to the cave church through female's gate, at the roof of Kine Mahlet, we can see engraving of symbol of sun to the left and right side of it whereas symbol of cross is visible at the middle part

(Figure 3.59). In Kidest part of the cave church, which is separated from Kine Mahlet by pillars, engraving of symbol of cross are depicted to the left and right side of the roof while in the middle symbol of moon is engraved (Figure 3.60).

In the last partition of the church, in Mekdes, symbol of sun, star (eight wing star) and a bowl (it seems a wood bowl) are engraved from the roof at the left, middle and right side respectively. Also, three decorated stone stages (in Amharic: *Menberoch*) are erected from north to south direction with, according to informants (Ato Girmachew, 2018 and Ato Mebrat Nega, 2018), the middle stage has a hole which was used to put the cross (Figure 3.61). At the eastern wall of the cave church in the same section, we can clearly see five closed windows (false windows).

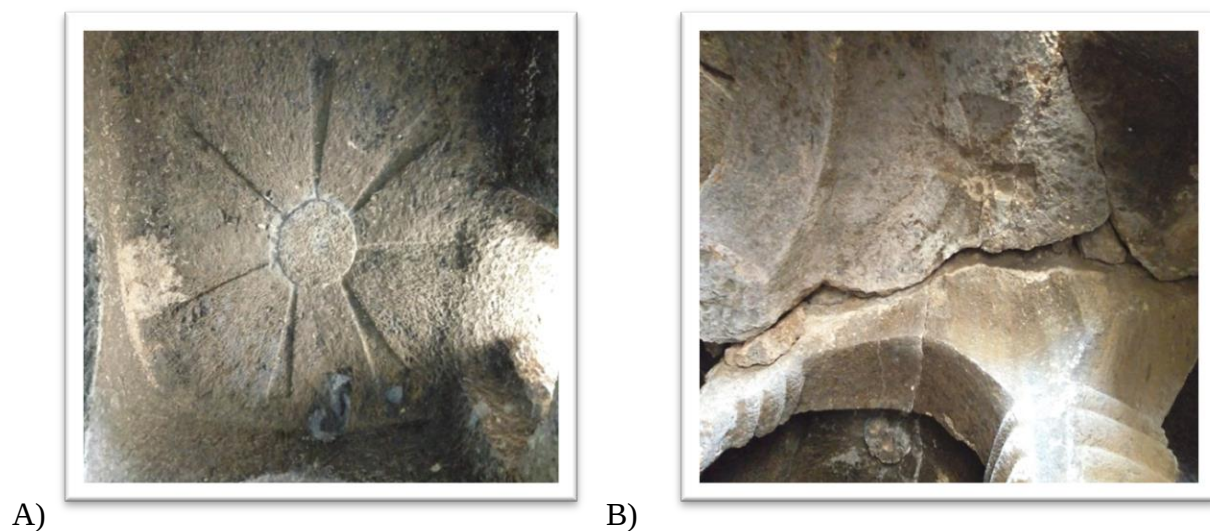


Figure 3.59 Engravings: of Sun (A), and of Cross (B) (Photo by Kedir 2018)



Figure 3.60 Shows Peoples seeing Engraving of symbol of Moon (left figure), and Star with eight wings (right figure) (Photo by Kedir 2018)



Figure 3.61 Three stages (*Menberoch*) at Mekdes (A), and the middle stage with hole used to put Cross (B) (Photo by Kedir 2018)

As noted above, there are four pillars cut from the living rock inside the cave church. These pillars have decorations at its top part. Symbol of moon is also depicted at the middle of the two interconnected pillars. Though the pillars are very impressive creativity of our past, two of them are injured with the one which is found to the left side in Kine Mahlet when entering via female's gate is damaged badly by lightening in 1989 E.C. (informant: Mebrat Nega, 2018). Informants told the present researcher that even if there has not been any attempt of preservation and conservation of the cave church so far by the *Wereda* culture and tourism bureau, in 2009 E.C., the surrounding communities took out the debris accumulated as lightening injured the church as part of cultural heritage management. However, in general, an activity of cultural heritage management is very poor.

### 3.7 Washa Endrias Cave Church

Twelve kilometers away from Addis Zemen in the western direction, in a wide and large plateau of *Tara Gedam* dense forest is an area where we can find an ancient cave church which is locally called as Washa Endrias. The cave's inside is 30 x 40, with 20 meter long from surface to top (LKWGCO, 2018; LKCTB, 2017). It is located along Bahir Dar –Gondar road after passing Addis Zemen town in a forested area called Tara Gedam found some 7 kilometer before we come across Guzara Palace (Figure 3.62).



Figure 3.62. Washa Endrias Cave Church, its front view (Photo by Kedir 2018)

#### 3.7.1 Its History

Washa Endrias cave church is established in 5500 B.C., with the place was originally served as during the Old Testament as it, in addition to tells of old historic peoples, is expressed by religious heritages found inside the cave church (LKGCO, 2018; informant Werku Demis, 2018). However, Behailu and Haftamu (2017:3) claimed that the cave was used since 899 GC before the birth of Jesus Christ. But, as to the present researcher, this should be strengthened by concrete archaeological evidence as some of the material cultures found in the same church can be dated through archaeological dating methods, therefore we can cross check the date provided by oral tradition.

Later on, when Old Testament was replaced by New Testament (Addis Kidan), during the period of Yekunno Amlak, a religious person called Abune Endrias brought, with the permission of Abune Tekle Hymanot, Tabote Eyesus from Shewa and prayed in this place (Washa Endrias) and gave the current name of the cave which is Washa Endrias and did the church to have been center for Addis Kidan religious center. The source mentioned that the various artifacts and part of the caves inside attested the above mentioned story (LKGCO, 2018; Behailu and Haftamu, 2017:3).

### 3.7.2 Description of the Cave Church

When one looks from outside, the cave church is rectangular in shape. I did not see the inside part as the priests refused me to get in to it because of my religion being Muslim. However, it is free for all foreign tourists no matter how what their background and religion could be. So, I wonder why they refused me. Anyway, it was my friends who pictured and documented some of the material cultures of the church found inside it. But, the present researcher has observed the church, at its front face. It contains various decorations such as symbol of cross. It has four wooden doors and six windows of which three of them can be opened and closed but the rest are closed with opening/ aperture to let sun glow enters inside the church. The gates to the church to females and boys are different. It is in the first door, when looking at the front face, from left to right direction that men are allowed to get in while the third one is a gate of females. The other most important thing is that, as to the response of informants (Ahmed Seid, 2018; Akele, 2018), there was huge number of accumulations of skeleton of human beings inside the church, but nowadays it is impossible to observe them as the rock falls filled the inside cave road which leads to the place where the skeletons are accumulated.

Inside Washa Endrias church there are various material cultures such as:

- very large cereal storage: used to put grape (*Weyin*) or currant (*Zebib*) since Old Testament
- road inside the cave/ or cave-inside road,
- bowl (*Genda*) made of wood: used to fetch blood, Yoghurt, or milk for the pythonduring Old Testament
- a human figurine statue (idol) called *Degole* which was served as religious cult (or god) before the coming of Old Testament,

- Picture of St. Marry made of wood and skin during Old Testament
- Two drums or (*Negarit*) called *Keh Atsewam* gifted by Zara Yaekob to this monastery,
- *Yedem Mercha/ Yedem Tsewa* or (Blood Spray) made from wood: used to spray blood on humans as a religious practice during Old Testament after the priest (*Kahn/ Keis*) finished the religious ceremony,
- a stone bowl: used to collect blood when animals were slaughtered during Old Testament,
- Game or (*Gebeta*) made of wood: used to pass their free time during Old Testament
- Stone bell, wood bell: used to call prayers to the church (Informant: Werku Demis, 2018)

(See. Figure 3.63, Figure 3.64, Figure 3.65, Figure, 3.66, Figure, 3.67, Figure 3.68)

There are also two human skeletons (one inside glass and the other inside cupboard) inside the church. In addition to these there are also various manuscripts but the administrator of the church refused to show me and my colleague. Even, according to Nibret Damtai (2018), the guard of the church, there is a manuscript which two persons are unable to carry.



Figure 3.63. A priest holding a statue which was served as a religious practice before Old Testament (Photo by Akele 2018)



Figure 3.64. An artifact used to collect blood when an animal was slaughtered (left figure), and an Artifact used to spray blood on the religious people (right figure):- both during Old Testament (Photo by Akele 2018)



Figure 3.65. Picture of St. Marry drawn during Old Testament (Orit time) (left figure), and drum (“Negarit”) given by Zara Yaekob to the church (right figure) (Photo by Akele 2018)



Figure 3.66. Game used to pass free time starting from Old Testament (left figure), and a bell made of wood for calling prayers (right figure) (Photo by Akele 2018)



Figure 3.67. Grain Storage used to put Grape or Currant (Weyin or Zebib) (left figure), and a bowl used to drink Python (right figure)



Figure 3.68. Human Skeletons in the box (left and right figure) (Photo by Akele 2018)

## **CHAPTER FOUR**

### **ANALYSIS AND DISCUSSION**

In this chapter the researcher has attempted to discuss and analyze the data gathered during the field work. Thus, it has been attempted that the data are interpreted in relation to the existing researches that have been conducted so far.

#### **4.1 Interpretation and Implication**

##### **4.1.1 Implication of Site Selection and Distribution of the Monuments**

Except for Gobatit Dildey and Bahri Gemb, the rest monuments of the study area were built on a relatively higher elevated ground from which one can see the surrounding environment in a birds-eye view.

The Palace of Guzara, as noted earlier in chapter three, is situated on a hill top at a place called Guzara, which is very near to south east of Enfraz town. Though the surrounding area is much of mountainous, if we compare it to the nearby settlement area, it is located at a higher plateau. Albeit not clearly known why King Sertse Dingle (r. 1563-1597) was interested to settle there, as to informant Gebeyehu Ayalew, it was to protect themselves from enemies. In line with this, Taddese Tamrat (1972) mentioned the presence of politics (political rivalries) among different war lords, with the court or royal camp or katama moved regularly at the then time. Likewise, Merid Wolde Aregay (1984:156-160) mentioned the presence of repeated wars between strong princes with in the same territory or between rulers of neighboring states driven by economic and territorial interests during the medieval period. He further stated the occurrence of war between the Christian and the Muslim Chiefs before the middle of the 16<sup>th</sup> century and emperors and warlords after this period. Furthermore, Almeida M. (1954) cited in Munro Hay (1991:26) commented that Sertse Dingle was in war with the Turks during his time. Thus, the presence of four Watch Towers on the palace's wall strengthens the idea that the area was strategically important to control the surrounding distant areas. Accordingly, Sertse Dingle (r. 1563-1597) might have selected the place to defend the upcoming warriors from distance. Similarly, Fekadu (2012:68-69) indicated that during the pre Gondarien period making buildings on elevated areas

was common in the country. This culture continued until Gondar lost its power as the center of the country, as the palace of Emperor Tewodros II, and Meqdele Medhane Alem church are situated at a hilly area (Bantalemet'et al, 2015:75).

My informants further expressed that the area might have also been selected due to its need of fresh air (Gebeyehu Ayalew) and its strategic place to see the surrounding natural beauty such as Lake Tana (Samuel Mekonen), which is clearly visible from the palace. So, it is possible to think that they (the past) were very intelligent in terms of admiring their nature and defending themselves from anything that could cause danger to them.

However, why was the state frequently changing its royal camp?

Guzara or Emphraz or Gubae had not served for long as a center of Kings. The center moved towards another place, to the north. But, though it is difficult to know why the area was soon changed to other places from its strategic center. Pankhurst (1978:419), Merid Wolde Aregay (1989: 57-60) mentioned that the medieval rulers had, in addition to collecting taxes and tributes, had to control trade routes on which their revenue was highly dependent. So, the need of security of the western trade route, which passed through Gondar area, and the need of collections of customs might be the possible reason for the movement of the government further to north from Gubae, today's Guzara, or maybe to Gorgora around north of Lake Tana or to Denkez.

Likewise, Tadesse Tamrat (1972) in Hernandez et al (2012:87) justifies that the need of change of royal camps might be due to environmental factors. If it was true that the court was moved towards Lake Tana from Guzara this hypothesis seems like a more plausible reason.

Besides, in addition to the Palace of Guzara, the rest sites of the study area, except for Gobatit Dildiy and Bahri Ginb, are situated at a higher plateau (Figure 4.1.) This once again tells us that those areas were strategic places to control the surrounding environment. Likewise, Dawit (2009) stated that pre-Gondarian monuments situated north of Lake Tana were built on a relatively higher ground, probably in addition to controlling the activities carried out in the surrounding area, they also aimed at incorporating their power in the minds of their subordinates.



Figure 4.1 Distant view of Monumental site of DebsanGemb (left figure) and Palace of Guzara (right figure) (Photo by Kedir , 2012)

Besides, all sites of the study area except Debre Mitmak Cave Church are situated along the fertile land of Lake Tana region. They were also built nearby rivers. For instance, the Palace of Guzara, Debsan Gemb, Washa Endrias Cave Church, and Bahri Gemb are located near to Lake Tana. The Guzara Palace and Debsan Gemb are also near to Arno- Garno and Aba Garno River respectively. Washa Endrias is also located near to rivers called Enkisenana, Chika Masha and Arno while Debre Mitmak is found close to a source of hot spring locally called Saifatra Mariam. Bahri Gemb is few kilometer away from Gumara river. Accordingly, the existence of these monumental buildings in close proximity to the Lake Tana, the largest lake of the country, and many rivers could imply about the process of site formation and settlement in the area, thus, there was a high interaction between the societies and the environment.

#### **4.1.2 Reconstructing the Technology**

Understanding the techniques and the way monuments of the past were built helps us to reconstruct the technology and mind consciousness of the past societies. If we carefully examine, for instance, the system and the choice of the geographical setting at which Gobatit Dildiyy was built, we can at least infer about the mind set and the technology of the society during that period, which was very intelligent. It was built on a hard black granite stone which secures the bridge not to be disintegrated easily against agents of deterioration (Figure 4.2). It is their great

mind consciousness and technology that helps the monument to be served for them for long period of time and transferred to the present society by withstanding the windy, rainy, sunny (in general the effects of weathering condition) for more than 400 years since its erection. They knew that the rock, the granite boulder over which the bridge is erected, is harder than the surrounding geology of the earth. This shows that they were aware of the geology of their surrounding which in turn indicates their great mind consciousness and technology. To build the bridge they used small local stones (natural gift undecorated ones) plastered by lime mortar. The art of using lime mortar which attached the stones of the bridge together without disintegration for long period of time indicates how good the technology was during that time. Thus, it keeps the bridge to continue to the present as it was since its erection. Therefore, from this monument we could infer how good the technology and mind consciousness of the past societies were.



Figure 4.2. Shows the basement Granite rock over which Gobatit Dildiy was built (Photo by Kedir 2018)

Besides, the system of excavation of both Washa Endrias and Debre Mitmak caves out of a living rock is also another material culture which enables us to infer the technology and mind consciousness of the societies. Techniques in the art of making the churches out of a hard living rock requires at least good technology and consciousness mind that could help to organize the societies to work on it. In the case of Debre Mitmak the technique of execution of the church is similar with what is seen in Lalibela rock hewn churches, but it was built from bottom to top

which is a reverse of the way Lalibela churches were excavated. The different art and decorations which is seen inside the cave church are indications of the technology of the time and their interest to express their feeling.

Furthermore, all the monuments of the study area, except caves of WashaEndrias and DebreMitmak, were built by smaller local undressed stones plastered by lime mortar. Thus, the art of using lime mortar to construct buildings was the technology of the time. Though it is controversial whether it is a local tradition or a foreign diffusion, the society's awareness of using this technology to better strengthen their buildings indicates as to how good the technology was during their time.

The stones which were used for construction are somewhat similar in the study area. And the choice of the stones for construction which, according to my observation, are simple, hard, and undecorated natural ones might show their ability of identifying the correct raw material for construction, thus it shows their great mind and consciousness.

In general, the art of making monuments, the raw materials used, the various decorations, awareness of the geology of their surrounding are inferences for the technological advancements of that period in history and their mind consciousness. Similarly, Philipson (2004: 83) stated that the different materials, cultures which are present in Aksum today such as the stelae and similar monuments are clear evidences for the technology and the organization of the ancient Aksumites.

#### **4.1.3 Inferences from the Engravings of Debre Mitmak Cave Church**

As noted in chapter three, Debre Mitmak Cave Church, cut from a living rock, is very spectacular in its construction. Besides, what is amazing with regard to it is its rock art. In addition to the various decorations inside the church, there are engravings of the sun, moon, star (with 8 wings), cross, and bowl shaped engraving on the roof the building. However, the reason for their execution is obscured to date. But, cannot we claim a justification?

As to Tekle (2011:24), the rock arts of Ethiopia might have been executed due to the spiritualistic or symbolic relationship between ancient societies and their surrounding environment. That means, instead of using their surrounding environment as shelters, they provided it spiritualistic value. Thus, it is believed that they (the rock arts) might have had

ideological or religious meanings or functions for the societies who carved it. Similarly, it seems that the rock arts of Debre Mitmak might have been executed due to the religious belief that the societies provide to nature. Hence, before the belief of Christianity as it can be deciphered from the cross, petroglyphs such as sun, moon, star (with eight wings), might indicate the religious belief of pre-christianity. Likewise, scholars stated that the pre- Christian symbol of sun and moon on the monolithic of Aksum could represent the local deity Mahrem, comparing with the Greek god of war, Aries (UNESCO, 2008: 5-6). So, there seems to be similarities between Aksum and Debre Mitmak.

In terms of the style of rock arts, Cerviceck (1970s) in Tekle (2011:32) justified two types. These are the Surre- Hanakiya and the Dahtami style from the former to the latter respectively. Hence, according to Philipson (1977) in Tekle (2011:33), naturalistic and semi naturalistic representations of long-horned and short horned hump less cattle, sheep and humans (herders) are examples of depictions of the earliest stage of the Ethiopian Arabian style where as “More schematic paintings and engravings as well as abstract geometric symbols characterize the second stage of the Ethiopian-Arabian Style” (Bachechi, 1995 as cited in Tekle, 2011: 34). He (Bachechi) expressed that animals drawn in large body size, cattle with carved horn, humans, humped cattle, camels, and horses are depictions of the second stage of Ethiopian Arabian style. Similarly, Agazi (1997:30) in his study of the rock arts around Temben and Agame region (Tigray region, Northern Ethiopia) where, according to him, the engravings of the sites such as Dabo Zelelew and Mihdar Abtur, and Tselim Ba’ati’s naturalistic paintings belong to the earliest Ethiopian Arabian style (Surre Hanakiya) whereas paintings of the Dabo Zelelew and Tselim Ba’ati Barud and schematized paintings of Tsilim Ba’ati fall under the latter Dahtami style. The source stated that the presence of hump less long horned cattle, hump less cow, bovid, humped cattle, humans, and ostrich which could be categorized in both the above hitherto mentioned rock art styles. Likewise, in southern Ethiopia, similar types of rock art styles which could be categorized under the Ethiopian Arabian style were also documented where depictions of hump less long horned cattle and zebu (at sappe), bovid (at Godana Kinjo), anthropomorph and bovid (at EjersaGara Hallo site) are discovered (Quellec and Gizachew, 2001:205-212). However, the engravings found in Debre Mitmak are quite different from the above stated Ethiopian Arabian style. In Debre Mitmak, engraved elements include symbol of cross, sun, moon, star with eight

wings, and bowl shaped petroglyph. Therefore, it exhibits a different rock art style. I named it Debre Mitmak Style. There is no any other animal or human depiction.

Furthermore, as to the researcher, this also shows that the area might have been occupied by a number of societies having different religion, culture, traditional practice or something else long before the 12<sup>th</sup> c. Thus, the area might have been important in understanding of occupation of multiple societies whose religion, culture, and tradition is different in a single site.

#### **4.1.4 Inferences from the Material Cultures of Washa Endrias Cave Church**

Washa Endrias Cave Church consists of various material cultures such as a human figurine statue (or idol) locally called *Degole* (believed as a god before the coming of Orit religion), a stone bowl (used to collect blood when animals were slaughtered during Orit time), blood spray (*yedemtsiwa* or *yedemmercha*) made from wood (used to spray blood on peoples as a religious practice during Orit time), various parchment books such as Metsehafe Gedle Hawariat (5 kg) Metsehafe Zemare (50 kg), Metsehafe Mestegabir, Metsehafe Gebromemo etc. (used during Christianity, and even nowadays), and others (LKWCTO, 2018; Informant: Werku Demes).

Therefore, from these material cultures it can be inferred that the area, the cave church, might have been occupied for long periods of time by various communities having different religion, culture etc. It is because of the presence of different material cultures like: idol (human figurine statue), stone bowl, blood spray, parchment books, symbol of cross etc. testifying different culture and religion. Similarly, Hodder and Hutson (2003: 167) expressed that if there are different material culture, we should consider it might serve for various functions. Furthermore, they further stated that:

*...interpreting past meaning content from material culture, it seems that archaeologists work by identifying various types of relevant similarities and differences, and that these are built up into various types of contextual associations. Abstractions are then made from contexts and associations and differences in order to arrive at meaning in terms of function and content (p. 173).*

Aesthetically, the front face of the church is decorated by various decorations where symbol of cross is decorated above the windows. It might, therefore, suggest, as justified by Hodder and

Hutson (2003: 165) “archaeologists need to make abstraction from the symbolic functions of the objects .... in order to identify the meaning content behind them” (p.165) that Washa Endrias Cave Church might have been also occupied by the followers of the religion of Christianity after it was introduced to the country. The same source expressed that the structure of societies can be inferred by understanding how the ideas denoted by material symbols, hence, the area might have been occupied by different societies in terms of religion, culture, traditions etc.

#### 4.2. Raw Materials of the Monuments

As to the survey of the researcher, except for Debre Mitmak and Washa Endrias Cave Churches, there was somewhat a similar type of constructional technology in the study area where the heritages/ monuments were constructed by small local stones plastered by lime mortar. This case is true for the Palace of Guzara, ruins of Dil AmbaGiorgis Church, Gobatit Didey, Debsan Ginb, and Bahri Ginb St. Michael Church. All of them were made by small undressed natural rubble stone attached with lime mortar. My informant, (Mezemir, 2018) expressed that the Palace of Guzara is constructed by small undressed stone connected by lime mortar. He added that, in addition to small stones and lime mortars, strong woods were also used as a raw material to make the windows and doors of the palace. And its roofs (or upstairs) were made by junipers/ or cedars (*Tidenchet*), *Weyra*, *Donga* and so on. Similarly, Berry, (1989: 123) noted that:

*Constructions was invariably in stone, lime mortar, and wood, the latter used for roofing beams, flooring, and balconies. The stone employed was brown basalt, quite common in the Gondar area, roughly shaped in to brick-sized pieces that could be handled and fitted together easily to form solid walls. This basalt together with white mortar produced the brown mottled appearance so characteristic of Gondar style buildings (p.123).*

As to my observation, some wood beams are visible today on the damaged floors of the upper rooms of the building (See. Figure 4.3). In the case of Debsan Gemb, in addition to fragments of wood beams, bricks were also used as a source of raw material for its construction, where it was used to make the windows and doors of the building. The same is true for the church of Betelehem, which was made by a local person called Hailesellasia during the Haileselassie I regime, which is found in the compound of Bahri Ginb (Informants: Baye Birhan and Aymiro

Seyoum, 2018). Fragments of bricks are scattered today on the surface of the earth around the compound of Bahri Ginb St. Michael Church. However, what is strange is that, unlike in the others, steel was used as a construction material for the Bahri Ginb St Michael Church (Figure 3.3). On the eastern face of the building above the two purposely closed windows, long steel connecting the walls of the building is visible. But, it must be assured that it is not used during reconstruction of the building. So, further investigation should be conducted.

In the case of Debre Mitmak St. Michael Church and Washa Endrias Cave Church, it is carved out of a living rock, with the former being somewhat similar in the way it was built and its architecture with the Lalibela rock hewn churches.



Figure 4.3. Materials used to construct a) Wood beams at Guzara Castle (the left figure), b) Metals at Bahri Gemb (the middle figure), and c) Wood beams at Debsan Ginb (the right figure) (of the Monuments) (Photo by Kedir 2018)

#### 4.3. Architectural Comparison among the monuments of the study area and with the Gondarian Castles

All the surveyed religious as well as secular monuments of the study area have some form of architectural similarities among themselves and with other Gondarian Castles, except for Caves of Washa Endrias and Debre Mitmak for they are rock hewn churches. If we start from the construction material, as noted above, they are all constructed by small local stones plastered by lime mortar, with the exception of the Caves of Debre Mitmak and Washa Endrias. The monuments of the study area have rectangular ground plan except for the semi- circular shaped Gobatit Dildiy, and Bahri Gemb which (Berry, 1990: 84) noted it is circular.

The other most important architectural characteristics of the monuments of the study area is that they are all, except for the Caves of Washa Endrias and Debre Mitmak churches, built structures rather than rock hewn. In line with this, (Berry, 1989:123) stated that “Gondar- style architecture represents a distinct architectural tradition... both ecclesiastical and secular... all structures are built structures in contrast with the rock-hewn tradition of Lalibela and Tigre”. In terms of material construction, all were built by materials like small undecorated natural gift stones, wood, bricks and lime mortar, but in the case of Bahri Gemb metal was also used and in the Desan Gemb besides to the above noted material constructions, white lime stone was also used especially at the corner of the building for the purpose of decorating it.

The shape of the monuments, its decoration, the technique of the art of making of the doors and windows, the design of the buildings, the strategic place it was situated, its circular round wall, and its material construction makes it similar to the monuments of the study area and with the Gondarian Castles. For instance, except for Gobatit Dildiy and the two above noted churches, all the monuments of the study area have rounded circular enclosures. This even makes the monuments similar with the Fasiladas castles of Gondar.

Accordingly, from all of the monuments of the study area, the palace of Guzara and the Bahri Gemb are the ideal monuments which have architectural similarities with the Castles of Fasiladas which are found in Gondar town and its nearby vicinity. Even, some scholars argued that the Palace of Guzara and the Bahri Gemb are the basis for latter similar Gondar-style architectural monuments. In line with this, Berry (1989: 123-130) justified that “the Castle of Gondar, popularly attributed to King Fasiladas (r.1632-67), which is the best Gondar-style architecture is the replica of Guzara”. Likewise, Marid Wolde Aregay (1984: 127-147) noted that the Palace of Fasiladas (r.1632-1667) is the exact copy of the Palace of Guzara, which used lime mortar long before the coming of the Jesuits. In expressing the architectural similarities of BahriGemb with the Gondar Castles Berry (1989: 128) wrote as: “The Bahri Gimb Debre Genet Qiddus Michael exhibits several Gondar-style features such as: stone and lime mortar construction, doors and window in full arch, decorative stone in some arches, barrel-vaulting, and bracket capitals” (p.128).

Similarly, the above noted architectural characteristics are also visible at the Castles of Gondar which are built by King Fasiladas (r.1632-1667) and his successors. For example, look at the picture below which shows similar arched doors in Guzara, BahriGemb, and Gondar Castles (Figure 4.4).

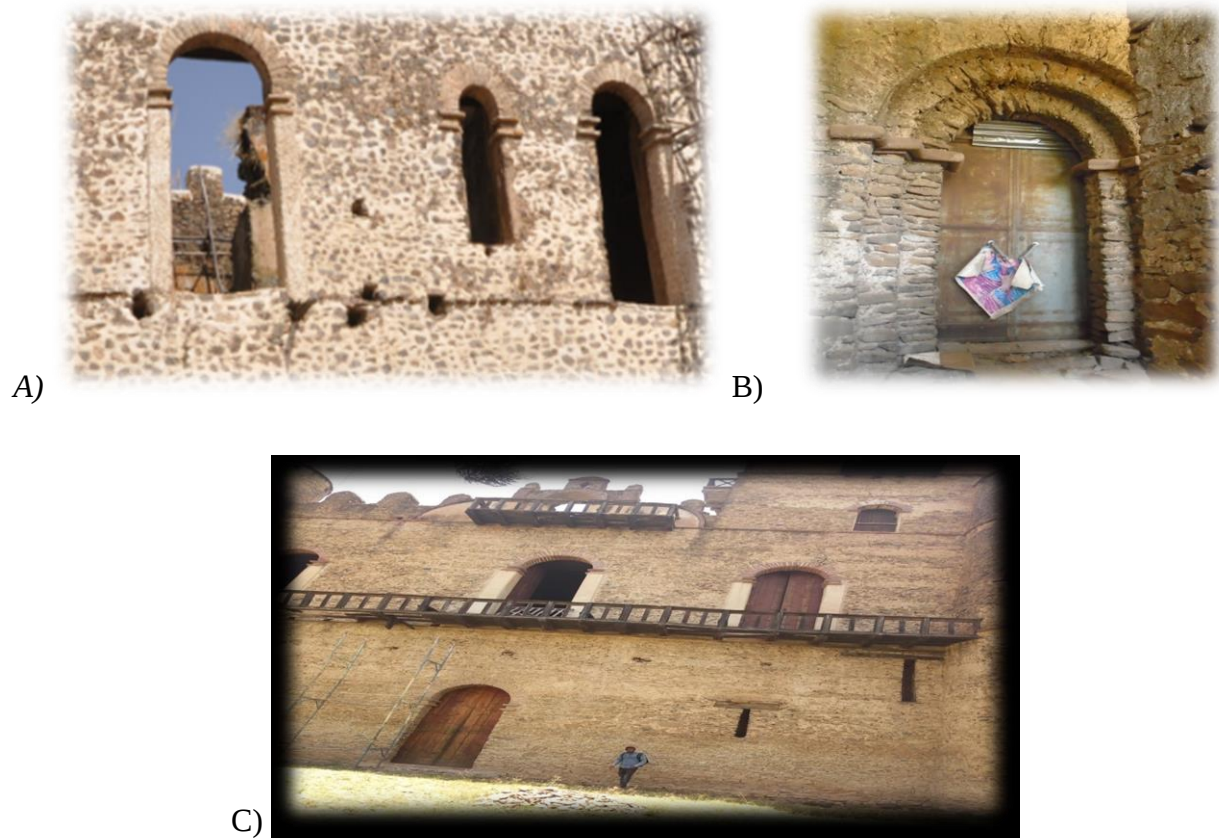


Figure 4.4. Arched Doors A) Guzara B) BahriGemb C) Fasiladas Castle (Photo by Kedir 2018)

Without overstate, the palace of Guzara is identical in everything with the Castles of Gondar. Its form of structure (rectangular ground plan), its technique of putting the stones one above the other plastered by lime mortar (the art of using stone), the design of doors and windows, the egg-shaped tops, the chimney, its circular enclosures, its watch towers (in Guzara there are 4 watch towers), its drainage systems and some other architectural characteristics are similar with the architectures displayed in the Castles of Gondar. In line with this, Berry (1989:128) noted that:

*...the castle of Guzara, about 50 kilometers southeast of Gondar at Imfraz, north corner, built about 1570, it is the earliest secular structure in the Gondar style presently known*

*and obviously served as the prototype for successive castles in Gondar. Notables here are the rectangular ground plan, domed angle towers, and battlements (p.128).*

Take a look at the following pictures showing architectural similarities between the Palace of Guzara and the Castles of Gondar (Figure 4.5, 4.6, 4.7).

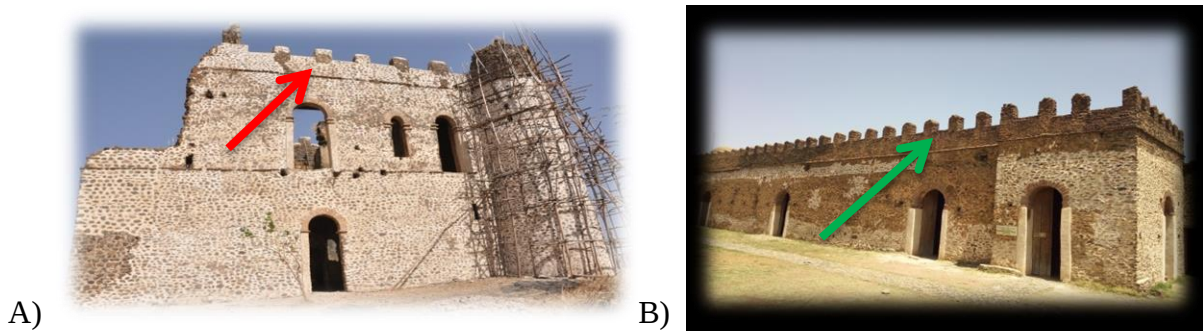


Figure 4.5. Decorations at the top of Palace of Guzara (A), and Bakafa's Castle in Gondar (B) (Photo by Kedir 2018)



Figure 4.6. Chimneys at the Palace of Guzara (left figure), Fasiladas Castle (middle figure), and Iyas's Castle (right figure) (Photo by Kedir 2018)

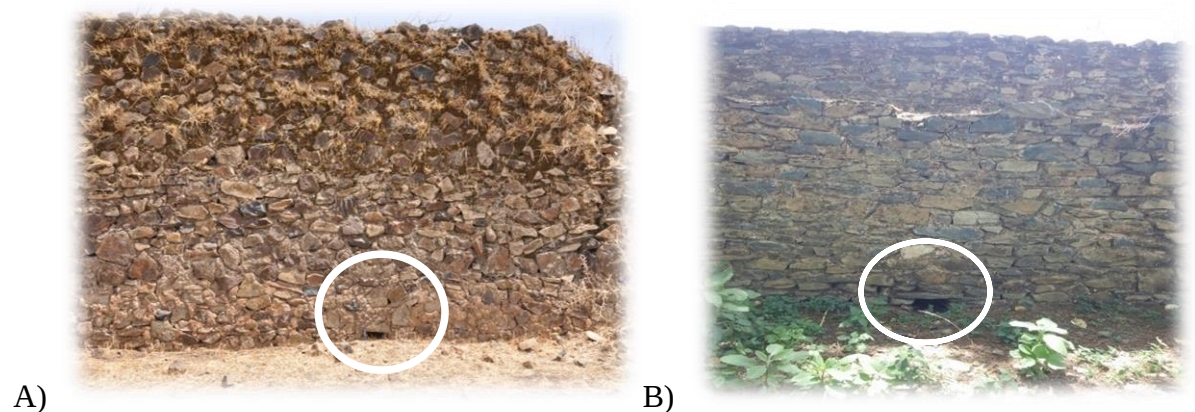


Figure 4.7. Tubes for drainage system: A) in the Palace of Guzara, and B) in Castles of Gondar (Photo by Kedir 2018)

Thus, monuments of the study area have similar architectural characteristics with the castles of Gondar built by Fasiladas (r.1632-67) and his successors. But, the cave churches of Wahsa Endrias and Debre Mitmak are rock hewn curved out of a living rock.

However, scholars like Berry (1989), Casad (2012), Fernandez et'al (2006) in Fikadu, 2012, Fernandez et'al (2012), and Dawit (2009) claimed that this Gondar-style architecture is a foreign origin; particularly they argued that the art of using lime mortar was a Jewish missionary's creativity.

But, the above stated idea seems implausible as similar type of architectural technologies were existed in earlier local civilizations as the Aksumites and the Zagwes were skilled in constructing buildings with stone masonry, timber work, lime mortar and so on, and therefore there existed similar architectural traditions such as arches (Fasil, 2004 as cited in Fikadu, 2012; Fikadu, 2012, Philipson, 2004).

Similarly, Marid Wolde Aregay (1984:164) argued against the ethnocentric view of the diffusion of using lime mortar by the Jesuits to the country. In his argument he wrote as “the fact that in Ethiopia lime was known as nora, an Arabic word for lime, and not as chunambo, or any other Indian word, indicates the venue of its introduction”(p.164). He further indicates that even Almedia and Manuel Barradas (who are Jesuit missionaries) mentioned lime was being used in Massawa, and in the ruins of the church of St. Marry of Asmera long before the coming of the Jesuits.

Furthermore, Philipson (2005) cited in Fikadu (2012:9-12) further justified that the excavation conducted at Aksum proofs that the art of using lime mortar existed as it was used to build the Bricks of Arches during the Aksumite period.

Furthermore, in my study area some of the monuments that are in Pre-Gondarian which were built long before the coming of the Jesuits showed the use of lime mortar. For instance, the Palace of Guzara, Gobatit Dildiy, and Bahri Gemb were constructed by small local stones

mortared by lime mortar, where some architectural characteristics such as the arches in Bahri Gemb and Debsan Gemb are similar with the Brick of Arches of the Aksumite (Figure 4.8).



Figure 4.8. Lime mortared Brick of Arches found in Aksum (left figure) (after Werku 2015) and a similar architecture in Bahri Gemb (middle figure), and in Debsan Gemb (right figure) (Photo by Kedir 2018)

#### 4.4. The State of Heritage Management of the Monuments

Though the study area is a home of various heritages, as it is noted earlier in chapter three, seven main heritage resources were selected deliberately to be included in this study. These include: the Palace of Guzara, ruins of Dil Amba Giorgis Church, Gobatit Dildey, the Debsan Ginb, Bahri Ginb St. Michael church, Debre Mitmak Cave Church, and Washa Indrias Cave Church. These heritages are very important from the point of view of history, religion, aesthetic, architectural and scientific study. But, these resources are in a deplorable state because of various reasons. Unless preservation measurement is taken soon they will be turned in to ruins and lost forever. Similarly, throughout the world and Ethiopia is no exception, heritages have been threatened to an ever-increasing speed by atmospheric agents (Athens Charter, 1931), by growing of plants (Drewett, 1999) and by looting (Ashmore and Sharer, 2010; Feyissa , 2016), by agricultural expansion (Engdu et'al, 2017), by development (Bixenstine S., 2013; UNESCO, 1972; Engdu et'al,2017), by management deficiencies (See ICOMOS, 2005), by heritage trafficking crime (See. the Ethiopian Herald, 14 April 2018), and by unprofessional act of conservation (Mengistu, 2004 E.C.; Bantalem, 2004 E.C.; Engdu eta'l, 2017), and by others.

Regarding the conservation of historic monuments, the Venice Charter (1964) stated that it is the responsibility of all to keep our heritages (the heritages of all) with its authenticity to the future

generations (See also UNESCO, 1970; UNESCO, 1972; Ethiopian Proclamation no. 209/2000). In our case, it is clearly seen that the heritages of the study area in particular and the country at large have not received the necessary conservation activity; hence, without overstating the issue, all of them are in a state of destruction. If we take the Palace of Guzara, though it is being on conservation today, most parts of the building including its compound wall are severely destroyed. All of the doors and windows of the building were lost forever. The rooms of the second and third floor of the building were damaged and lost forever. The beams over which the second floor of the building was standing were lost forever. The wall of the building is affected by both natural and cultural calamities. Algae, lichens, smaller trees etc. are grown on the wall of the building. Much part of the original compound pale of the palace is destroyed, though today it is restored by simple wall with small stones which does not keep the authenticity of the original fence. These all indicates that the Guzara Palace did receive little management from the concerned bodies. It is a shame that part of the world heritage site of Gondar is negatively affected by both cultural and natural calamities. Look at the following picture showing the compound of the Palace of Guzara serving as storage of chaff heap for the cows of the surrounding farmers (Figure 4.9).



Figure 4.9. Chaff heap of cows inside the compound of the Guzara Palace (Photo by Kedir 2018)

With regard to the conservation being on process, though my informant, Mezemir, 2018, stated that preliminary study had been conducted before the actual conservation was started, I generally treated it as unprofessional conservation leading the palace not to be similar with the original

building as they did not undertake detail scientific pre-conservation study about the overall issue of the palace. You can see what I have forwarded and why it is so in chapter three. In line with this, the Athens charter (1931:4) indicated that a thorough analysis about a given building should be done before any conservation is undertaken on it. Likewise, the Burra Charter, 2013 in Engdu et al (2017: 10) justified that the basic principle of any conservation is that understanding the object in question and collecting the necessary information about their physical condition before any action and intervention that might change the form of objects take place (See also, Alaud 1984 cited in Bantalem, 2004 E.C.: 121). Furthermore, Jokilehto J. (2006:310) debated that before we come to restoration activity, we should identify the heritage first and understand what it means, its importance, its values and its overall situation. “It is only then that an intervention can be contemplated” (p.310). The other problem is that the conservationists are unprofessional. The team which supervises the conservation is controlled by a surveyor. However, UNESCO (1972) in Bantaem (2004: 122) noted that any conservation activity should be carried out by well trained professionals so that it is possible to conserve any building in a way it protects its originality. However, the project is not comprehensive in specializations such as historian, geographers, architects, engineers/ conservators, geologists and archaeologists. In line with this, the Athens Charter again justified that the “architects and curators of monuments should collaborate with specialists in the physical, chemical, and natural sciences” (the Athens Charter, 1931:3) and restoration of heritages needs the support of knowledge of all sciences (See the Venice Charter, 1964:2 Article 2) to preserve and conserve them in a more professional way. Eskinder Desta (2015:3) also argued that one must have a deep knowledge of the field itself before practicing any conservation activity.

As stated in chapter three, the amount of fund allocated for the conservation of the palace of Guzara earned from the federal government of Ethiopia has been 1,225,000 according to my informants (Samuel Mekonen, 2018; Girmachew, 2018; Sahlemariam, 2018). They informed me that though the project started in 2007 E.C., due to scarcity of budget released each year, the conservation activity was interrupted for a year. Again, in July 2009 E.C. the conservation work was restarted. Assuming that Guzara palace is a huge, very spectacular heritage of the area in particular and part of the Gondar world heritage site of Ethiopia at large, the allocated budget is not sufficient to conserve it very professionally. However, UNESCO (1972:2) recalls countries of member states and parties for the identification, protection, preservation, conservation,

presentation and transmission of world heritage sites. So, if the Ethiopian government is unable to provide enough budget, why does not require the help of UNESCO which controls the world heritage sites? With regard to this, UNESCO (1972:9) in its Article 15 stated the establishment of grants, a World Heritage Fund, for the Protection of the world cultural and natural heritage of outstanding universal value found throughout the world.

As far as preservation is concerned, frankly speaking, though little attempt is being undertaken nowadays, it has received less attention to preserve it appropriately. Despite its spectacular building, as to informants (Nigus Birhan, 2018), the compound of Guzara was a grazing land before some 6-7 years. The palace has hugely been threatened by both cultural and natural calamities. It is very recently that the concerned bodies decided to protect it against the threats. But, even today there is no cyclical measurement to protect the palace from these threats. No permanent guard was employed to safeguard the Guzara Place and its compound. Herders have been playing on it. It is also a place where wedding ceremonies are practiced on and near the building. Hence, it is overused in case of mass human traffic over the building. People have written their personal expressions on the wall of the building. Also, during the rainy season, the palace is affected by the rainy flood because the building is totally open to the sky as all of the roofs of the second and third floor have been damaged. Lichens, algae, grasses etc. are grown on the building causing the building to be deteriorated further. The mortar of the building was failed off, especially the external part of the palace. When one sees the rock accumulated inside the compound of the palace, it is easy to make a guess that the site has received only little attention for its preservation against its potential to boom the development of tourism in the area in particular and the country at large.

Similarly, Gobatit Dildey is the one which needs urgent conservation. The outer surface of the bridge and its base at which the bridge stands on is highly deteriorated due to rain, the movement of humans and animals, and the rainy flood respectively (Figure 4.10). According to Gondar Zuria *Wereda* Culture and Tourism Bureau, the bridge is claimed to be the oldest bridge in the country. Similarly, Engdu eta'l (2017:3) stated that the bridge is claimed to be the first ever constructed in Ethiopia. However, it has been highly challenged by agents of deterioration.

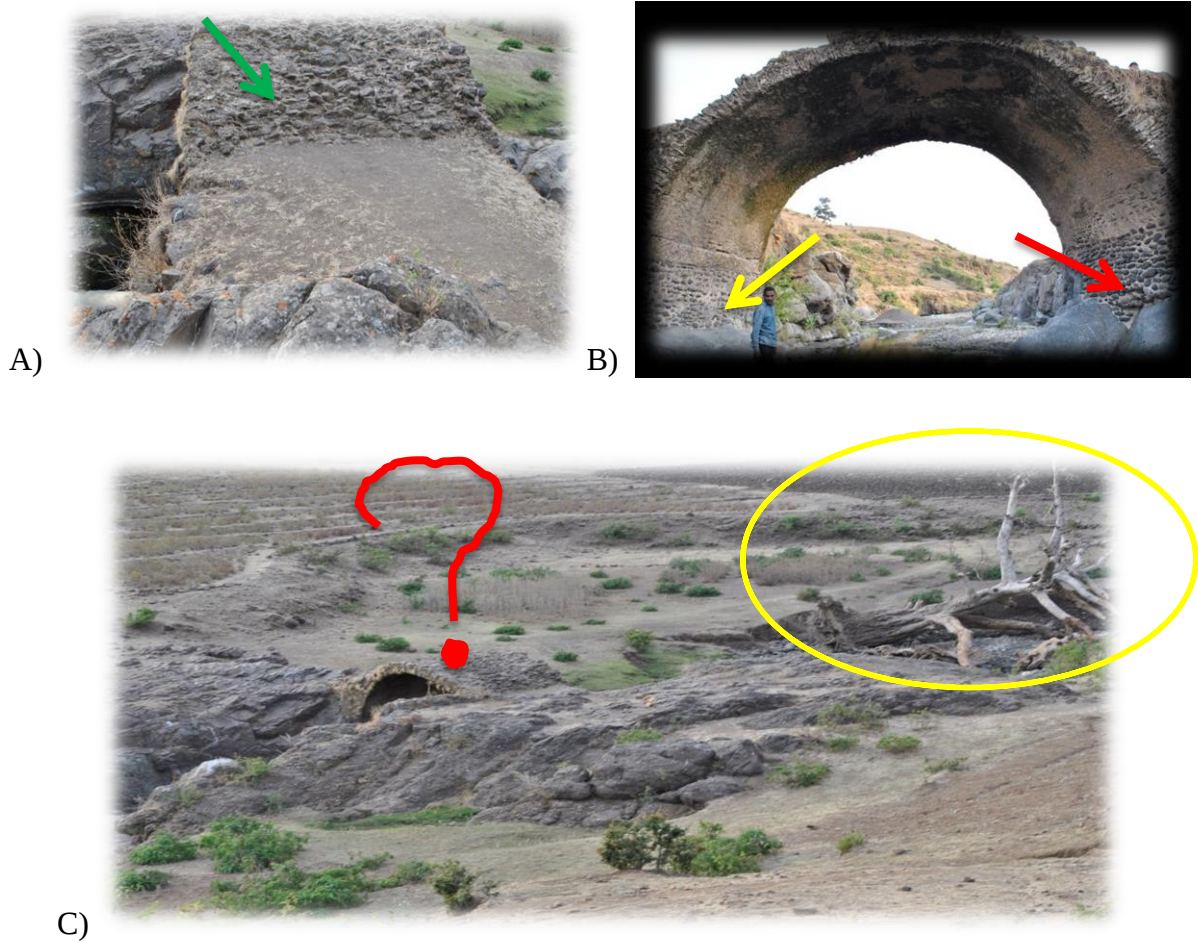


Figure 4.10 Deterioration of the Bridge by humans, animals, and weathering (A), by flooding (B), and the fallen trees by the rainy flood showing how much it is risky for the Bridge (C) (Photo by Kedir 2018)

The same is true for the Bahri Ginb and the Debsan Ginb. Both of them have been highly deteriorated heritages of the study area. The latter is extremely such a destructed building that it shows how much we neglect our nonrenewable heritages. Similarly, Engdu et al (2017:10) argued that “negligence and lack of attention is contributing their fair share towards the destruction of heritages” of the country. The doors and windows as well as the partition of the building were destroyed and lost forever. The mortar of the wall of the building was collapsed. Its roof was totally damaged. The compound has been freely accessed for everything so that humans and animals (see Figure 4.11) caused threats to the building. The researcher has observed that trees, lichens, and mosses are grown on and aside of the building.

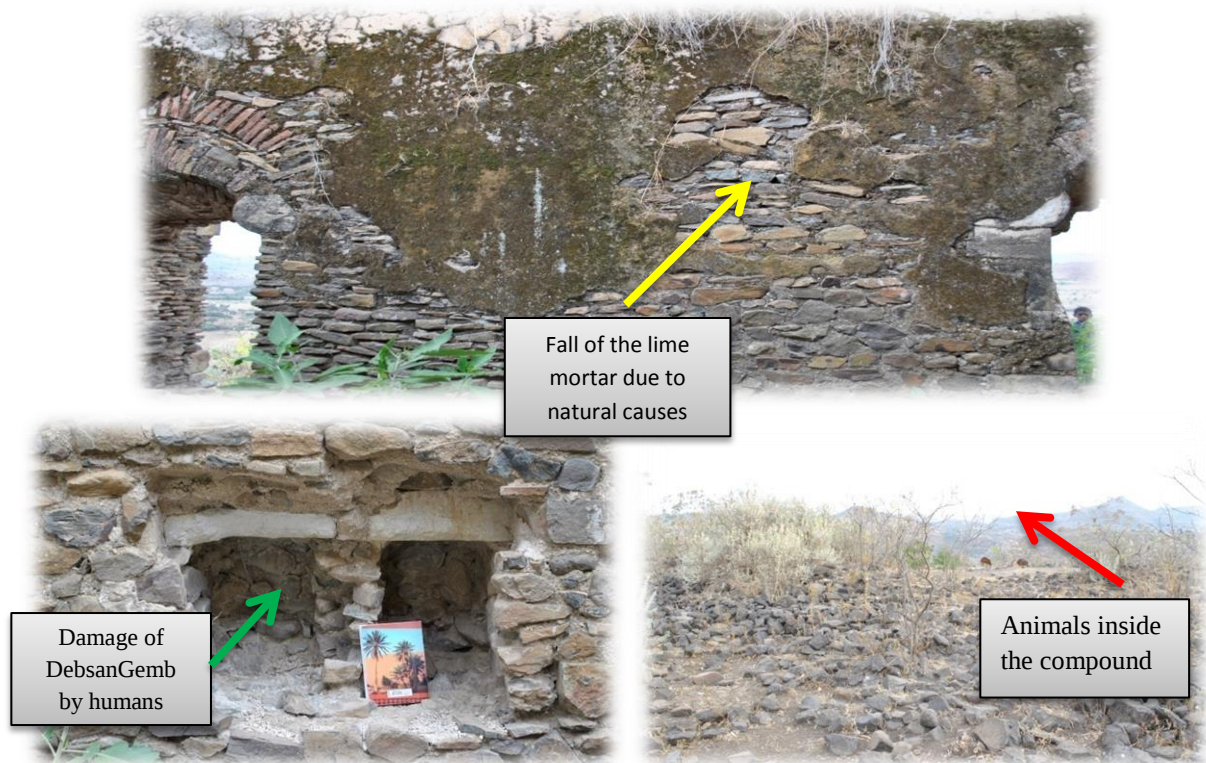


Figure 4.11.Deterioraion of Debsan Gemb due to Human and Natural factors (Photo by Kedir 2018)

Likewise, Bahri Ginb has also been affected by various problems. Human and natural factors have been the causes for the deterioration, disintegration and damage of the building. Various parts of the building including the doors, windows, the roofs, and its walls have been damaged. Algae, lichens, burrowing animals and human actions are the causes for the problem. No preservation attempt was done so far to stop further deterioration of the building, except, as to informants, the trial of a person called Haileselassie who, in 1960s, constructed Betelehem church near to Bahri Gemb for the purpose of conserving it, but failed. The unprofessional conservational activities of the surrounding communities on the building (which diminishes the original character) also created a problem as far as conservation is concerned. They, as to informants (Baye and Aymiro, 2018), recapped the damaged roof of the building with thin sheets in 1987 E.C., but it was against the principle of conservation as “replacements of missing parts must integrate harmoniously with the whole” (Venice Charter, 1964:3, See also Macedo,

2010 in Eskinder, 2015:83), and caring to regain the original character of the heritage and respect to the historic and artistic work of the past should be considered during conservation (Athens Charter, 1931:3), but it was done on the contrary. Similarly, a new room was added to the western part of the building by the church communities. Hence, it decreased the antique nature of the building as well as its traditional setting (See figure 4.12). In line with this, Venice charter (1964:4) in Article 6 noted that any new construction which would alter the relation of the whole building must not be allowed.

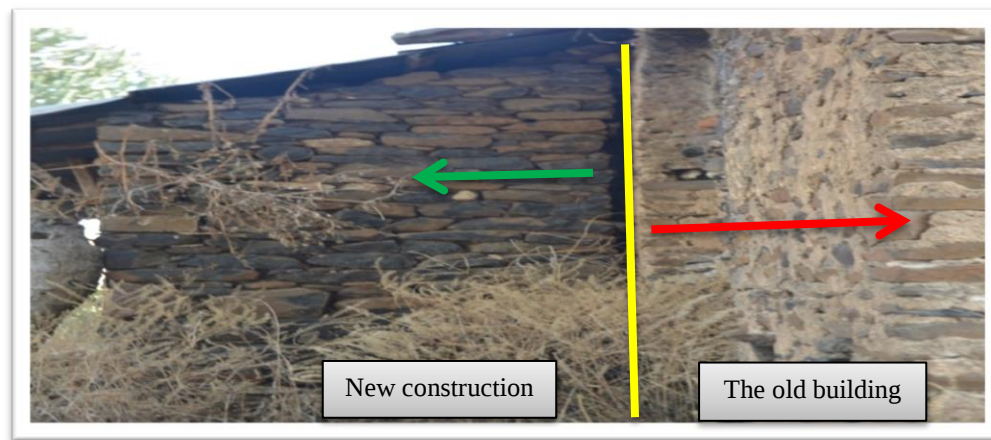


Figure 4.12. New construction eroding the authenticity of the original Bahri Ginb building (Photo by Kedir 2018)

Furthermore, the doors of the building have also been changed with modern thin metal sheet, which again deteriorates the problem of not keeping the original character of the heritage which should be transferred to the society which will come after us. As to informants (Mezemir, 2018), some parts of the building were conserved with concrete cement unlike the original material. Also, Berry (1969:128) further indicated that Bahri Gemb was restored with a new cement coating of the dome in 1960s. But Macedo, (2010) in Eskinder, (2015:83), argued that improper restorations by applying incompatible materials help to accelerate the process of the deterioration of the building.

Similarly, as far as Debre Mitmak Cave Church's preservation is concerned, similar to others of the study area, threats coming from both human and natural actions caused the deterioration of the building. During the field visit, the researcher has observed that the features (pits) which, as

to my informant (Mebrat Nega, 2018), either was served as putting parchment books/ or the tube leading to underground was filled and blocked with soil. In addition, he said that since the cave church was abandoned, the surrounding cattle herders settle their animals inside the church causing it to be further deteriorated. He added that even the herders played inside the church; as a result, they broke the stone doors. But, the disappearance of any one item is partially or as a whole is consider a loss and impoverishment of the heritage (See. The Venice Charter, 1964: 1-4). The other most dangerous problem of Debre Mitmak cave church is the floods. During the rainy season the flood which entered through the crack, created as lightening knocked the church, which caused the wall of the church to be eroded and shriveled seriously. As part of heritage management activity, thanks to the surrounding farmers, in 2009 E.C., they took out the soils accumulated as lightening knocked it in 1989 E.C. Hence, they should be appreciated.

However, a big obstacle with regard to Debre Mitmak is that the site is located in a remote and inaccessible area. Thus, it makes the preservation and conservation of the cave church more challenging. The *Wereda* culture and tourism bureau in particular and the country at large did nothing to take action to halt the deterioration of the site although the area is very potential from the religious, historical, cultural, architectural and technological points of view. But, UNESCO (1972:4), in its article 4 and 5 mentioned the duty of each state party (assume Ethiopia is a member) to ensure to identify, protect, conserve, present and transmit its heritages to the coming posterity. Similarly, Jokilehto, J. (2006: 6) argued that the responsibility of preserving heritages rests on the shoulder of all parties of the society.

The other important, but threatened heritage site of the study area is Cave of Washa Endrias Church. Though this cave church, constructed out of a living rock, is very spectacular resource of the study area, it and its material culture is challenged by various agents of deterioration. Its material cultures such as human figurine statue (or idol) locally called *Degole* (used as a religious cult /or god before the coming of Orit religion), a stone bowl (used to collect blood when animals were slaughtered during Orit time), blood spray (*yedemtsiwa* or *yedemmercha*) made from wood (used to spray blood on people as a religious practice during Orit time), various parchment books such as Metsehafe Gedle Hawariat (5 kg) Metsehafe Zemare (50 kg), Metsehafe Mestegabir, Metsehafe Gebromemo etc. (used during Christianity, and even nowadays), and others (LKWCTB, 2018; Informant: Werku Demes, 2018) are affected by

preservation problems. All of the material cultures found in the cave church, except few, are challenged by absence of preservation activities. As to my informants (Werku Demis, 2018; Akele, 2018), the material cultures including the parchment books have no showcases and are simply placed one over the other on the ground. Hence, they are being deteriorated because of dust, old age, and burrowing animals etc. For instance, the picture of St. Marry, made during Orit time, as to informants, became invisible/faded up in case of absence of preservation and conservation activity. The garner/or storage of grape or currant is also deteriorated in case of absence of preservation treatment, thus it is damaged due to old age, dust and wastes of bat. The same is true for the old parchment books of the church, as to the LKWCTB, 2018, they are damaged due to old age and absence of conservation activity.

Similarly, as to Nibret Damtei, 2018, (my informant) the highly rainy flood during the rainy season has hugely affected the outer front face of the cave church such as the wooden doors, windows, and the decorations. Hence, though the area is very important and contains ancient material cultures, it does not receive sufficient protection, preservation and conservation activity. However, the administrator of the church, Werku Demis, 2018, told the present researcher that some people who lived in Addis Ababa whose birth place is around the area collected money and showcased two human fossils, one inside a glass and the other inside a cupboard (See figure 3.13). Similarly, as to LKWCTB, 2018, the fossils were preserved inside a glass-cupboard by benevolent from Addis Ababa in 1996 E.C. so as to protect it from contacts of tourists.



Figure 4.13. Preservation of Human bone inside Washa Endrias Cave Church (Photo by Akele 2018)

To sum up, in spite of the fact that the area under investigation contains the above stated very spectacular heritages, they did not receive the necessary scientific heritage management activities. As a result, they are all in a deplorable state. From the selected heritage sites of the study area, Debsan Ginb was the most badly damaged. All have been suffered by various calamities coming generally from human and natural factors. Except, Guzara palace, though it is questionable whether it is practiced on the basis of the principles of conservation or not, it is now (at the time when this research is done) on conservation, i.e. filling up of the deteriorated mortar.

#### **4.5. Causes of Deterioration of Monuments of the Study Area**

Natural and man-made agents of destruction have been the major causes of destruction for the monuments found in the area under investigation. Natural causes of destruction include physical causes (crystallization of soluble salts), biological causes, and natural causes whereas manmade agents of destruction include the mechanical causes (looting and intentional damage, graffiti writing, the quest for treasure of the past, unprofessional attempt of conservation, and war).

##### **4.5.1 Natural Causes**

###### ***A) Crystallization of Soluble Salts***

This problem is created when water soluble salts are crystalized on or inside the surface of heritage buildings. According to Prasad (2013: 578), when water (or rainfall) rests on buildings, salts will be accumulated on the surface of the stone building after water is evaporated. Thus, this process, i.e, crystalization of salts, will create cracks and finally little by little cause to the disintegration of historical stone monuments. Similarly, Macedo (2010) in Eskinder, (2015:79-80) stated that the crystallization of soluble salts in the porous parts of the building frequently produces deterioration. Thus, due to this problem some of the heritages of the study area have been disintegrated, deteriorated and ruined. The most prominent examples are the palace of Guzara, ruins of Dil Amba Giorgis Church, Gobatit Dildiy and Bahri Ginb St. Michael Church. As to my observation, the above stated heritages were constructed by small stones plastered by lime mortar. So, Lime stones were good for construction. However, Palomo et'al, (2006) in Eskinder, (2015:82) indicated that lime mortars are, in general, weak, most porous and permeable materials, thus, most of them are susceptible to be deteriorated for crystallization of salts. If we see the Guzara Palace, though it is now under conservation, it is more than

comprehension to see a part of Gondar world heritage site in a more deplorable state. The lime mortar is totally failed out from the outer wall of the building, with the inside also deteriorated (Figure 4.14 and Figure 4.15).



Figure 4.14: Deterioration of the Mortar and decay of the Palace of Guzara (Photo by Kedir 2018)

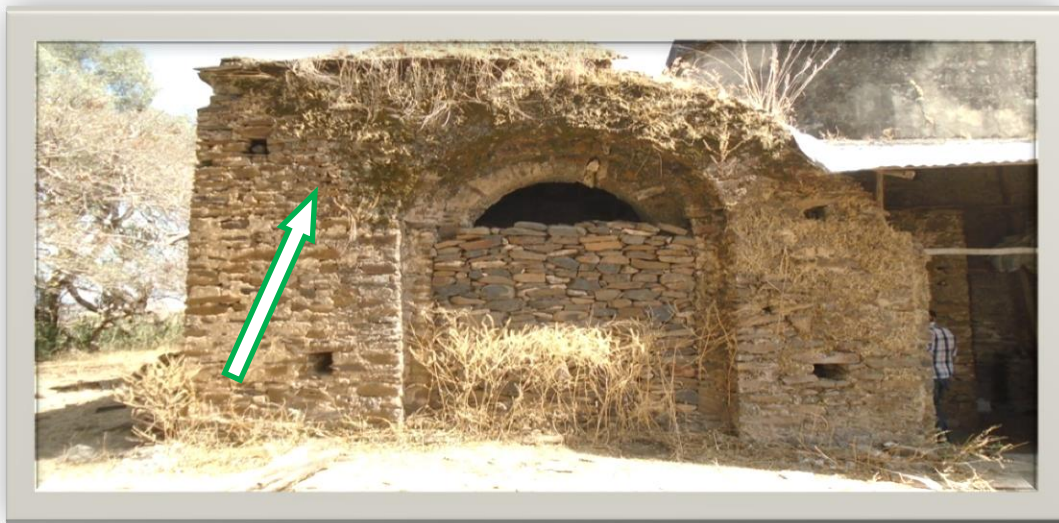


Figure 4.15. Deterioration of the lime mortar and decay of the Bahri Ginb St. Michael Church Building (Photo by Kedir 2018)

***B) Biological Causes (algae, lichens, trees, burrowing animals)***

These are also major causes of destruction of the monuments found in the area under investigation such as the growth of algae, lichens, mosses, and even big trees on or beside of the buildings such as in the Palace of Guzara (Figure 4.16), Bahri Ginb, Debsan Ginb, Debre Mitmak Cave Church, Washa Endrias Cave Church and the Gobatit Dildiy. Likewise, Prasad (2013: 578) indicated that “Lichens and mosses appearing in winter months with increasing humidity related to climate speeds up the deteriorations on monumental buildings” (See also. ESKINDER DESTA, 2015: 84; ISMAEL, 2015: 76). These problems have been the chief problems both to the internal and external part of the buildings. The problem has become even worse during the rainy season of the country. From the above mentioned heritages, Debsan Ginb is very affected by the growth of big trees on much part of the building where the roots of the trees has also led to the breaking down of parts of the buildings (especially its eastern and northern parts, both the inside and the outside part) (Figure 4.17). In the case of Wasa Endrias Cave Church, its material cultures are threatened by animals such as the bat’s faeces affected the garner (storage material) which had been used to store grapes (Weyin) or currant (Zebib) during Orit time (Informant: KeisWerku, 2018). The inside rooms became dirty by the faeces of the bats. Likewise, the inside part of Bahri Gemb St. Michael Church has also been affected by the same problem. Similarly,

in spite of the fact that Gobatit Dildiy of Enfraz has been able to transfer to the present by withstanding the sunny, windy, and rainy environment of the area for more than 400 years, nowadays it is in a deplorable state. The surface of the bridge and its basement has been deteriorated because of old age, weathering, the rainy flood and growing of lichens etc. Adding to these problems, the traffic of animals and humans caused the bridge to be deteriorated since it has reached to a fragile state. Furthermore, Debre Mitmak Cave Church has also been affected by the activities of animals and humans. Mebrat Nega (2018), my informant, told the researcher that the surrounding farmers used to settle their cattle inside the cave church. Thus, the pillars of the cave church were deteriorated by the contact of the animals.

Therefore, due to the above mentioned problems, the resources of the study area have been and are being deteriorated seriously. The various parts of the buildings, their decorations, their aesthetics, and their religious and cultural values have been diminished. This shows that how much we neglect our nonrenewable resources which would boost tourism development of the area in particular and the country at large if we manage and promote them appropriately.

To sum up, without overstate the issue, heritage resources of the study area were affected by biological causes, thus, parts of the buildings were disintegrated, destroyed, and totally lost. Accordingly, it is possible to conclude that heritage management in the study area was very poor.

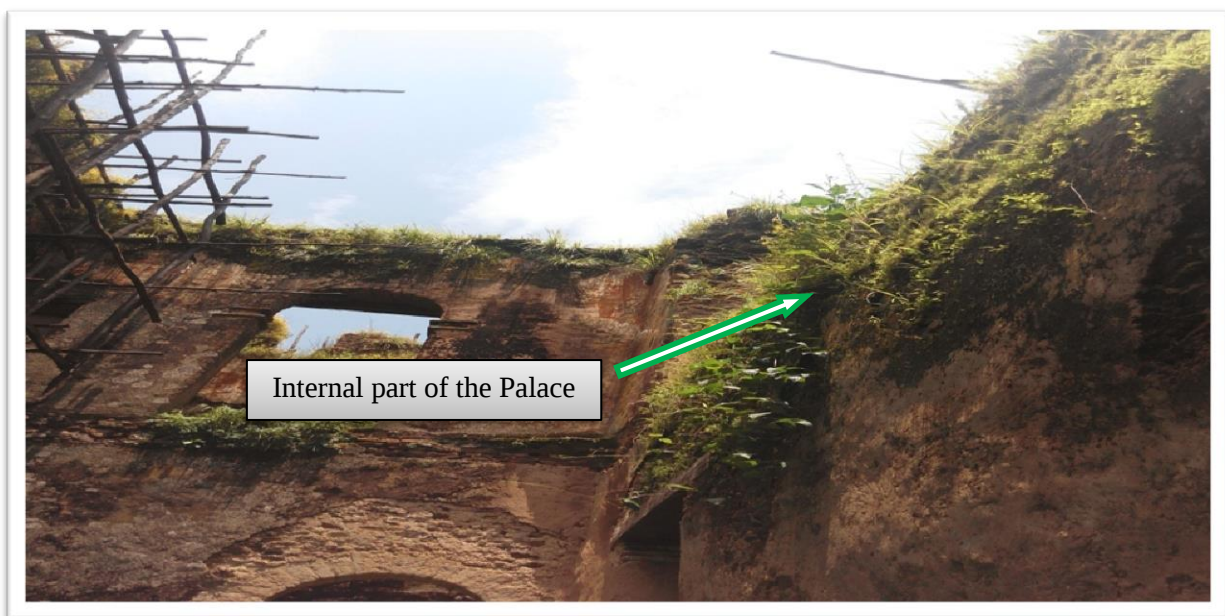




Figure 4.16. Mortar Deterioration, decay and damage of the Guzara Palace due to Biological Causes (Photo by Kedir 2017/2018)



Figure 4.17 Gobatit Dildiy and Debsan Ginb (from left to right) affected by Biological Causes (Photo by Kedir 2017)

### *C) Lightening, Temperature, flooding, and Rain (Natural threats)*

Besides to the above mentioned threats, some of the monuments of the study area are also being threatened by natural causes of destruction such as lightening, temperature, flooding, and rain. Similarly, Prasad (2013: 576) noted that monumental buildings are deteriorated due to change in day and night temperature, water movement on the buildings, rainfall, salts, and air pollution. Likewise, Ismail (2015:73-74) stated that the change of temperature (freezing and thawing) in day- night, and winter and summer led to the expansion and contraction of the surface of

buildings, thus, deterioration could be occur. As to informant, (Mebrat, 2018) Debre Mitmak Cave church was badly destructed by lightening in 1989 E.C. (See Figure 4.18). Temperature, rain, and sun radiation are threats to all selected heritages of the study area. Furthermore, Except Bahri Ginb, the rainy flood affected all the monuments of the study area such as Guzara Palace, the Debsan Ginb, Debre Mitmak, Ruins of Dil Amba Giorgis Church, Gobatit Dildiy, and Washa Endrias Cave Church. Thus, parts of the buildings have been deteriorated, broken and partially damaged.

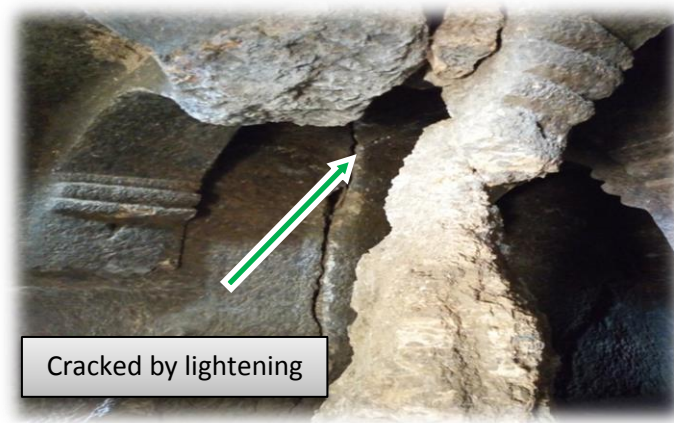


Figure 4.18 Pillars of Debre Mitmak Cave Church destroyed by lightening (Photo by Kedir 2018)

Mebrat Nega, 2018, my informant, told me that the Cave church has also been affected by flood as it enters via the crack created by lightening.

Therefore, these problems substantiated by negligence and poor handling, poorness, lack of awareness about the value of the heritages both among societies and concerned organs, lack of adequate professionals, and poor management system of the country have led to the deterioration and even loss of our remarkable heritages which must be transferred to the present as well as the next generation. Hence, this indicates that management of heritages is ineffective in the study area in particular and the country at large.

#### 4.5.4 Human-made Causes

Besides the above stated problems, monuments of the study area have also been damaged, disintegrated and aesthetically diminished by human made threats. Looting, graffiti writing on the wall of buildings, quest for treasure of the past societies, unprofessional attempt of conservation, low awareness about the value of heritages, negligence and poor handling are all the causes by which the resources of the area under investigation are destroyed, disintegrated, and broken in to pieces.

##### A) Looting and Intentional Damage

Of the selected heritages of the study area, the Debsan Ginb and the palace of Guzara have been highly affected by the activity of looting and intentional damage. As to informants, the surrounding farmers damaged parts of the building in search of lime stone so as to use it to paint their house so that their house become colorful (Informant: Baile, 2017). As some parts of the building were made from very well decorated lime stones such as parts/ or corners of the doors and windows, and angles of the building, particularly its south eastern part, the farmers intentionally damaged the building leading it to be ruined further (Figure 4.19 (See also 4.21 which shows intentional damage to part of the Palace of Guzara by Farmers). The researcher has observed the damaged part of the building during the field survey. Similarly, as to informant's response, some of the heritage treasures of Washa Endrias Cave church have been looted by church communities, but retrieved soon (Informant: Yerom, 2018). The same is true for Debre Mitmak Cave Church where the surrounding cattle herders damaged the stones with which the door of the cave church was made from (Informant: Mebrat Nega, 2018). But, the Ethiopian heritage proclamation 209/2000, on page 4, stated the need to control looting and illicit trafficking of cultural heritages. The same source even sets to "protect cultural heritage against man-made and natural disasters" (p.3) as its main objective, but not implemented on the ground. Thus, again activity of heritage management in the study area is at a lower level.



Figure 4.19. Destruction of Debsan Gemb by Humans in search of Lime Stone (Photo by Kedir 2018)

### *B) Graffiti Writing*

Having in mind the lack of awareness among the societies about the value of their non-renewable heritages, it is a usual practice to see human expressions; writings, on the wall of historic buildings (See also Eskinder, 2015: 85). Our prominent example is the Palace of Guzara. On the wall of the building, in the inside part, the surrounding irresponsible societies particularly youngsters have written various expressions causing the building to be deteriorated (See Figure 4.20). Assuming that it is part of the Gondar World Heritage Site of the country, it is a headache as there are no any responsible bodies (from communities, *Wereda* and region culture and tourism bureaus and the Federal government) which insist on for its preservation in order to stand against such agents of deterioration. As such, it shows that, in the study area, the concept of heritage management is like a fetus found inside a mother's womb, i.e. it is negligible /or none.

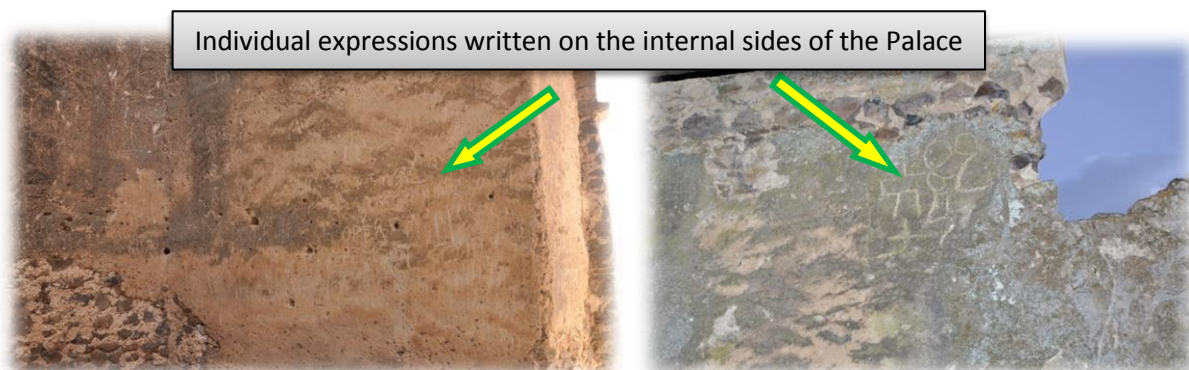


Figure 4.20 Deterioration of the building and its mortar due to Humans (Photo by Kedir 2018)

### *C) The quest for treasure of the past*

Sometimes monuments become the target of individuals who seek treasures of the past with a fictional thinking that the past societies might have buried their precious resources inside or around their house. In line with this, farmers who live around Guzara Palace in the area under investigation have intentionally destroyed parts of the basement of the egg shaped top tower of the building which is annexed to the north western direction (See Figure 4.21) (Informant: Belete Abera, 2017). This showed that the communities did not have awareness about the value of their heritages. In turn, it postulates that the concern we give to our heritages is less as the concerned organizations did nothing in creating public awareness as part of a heritage management activity. But, UNESCO (1972:13) in its Article 27 obliged that each state party should teach its population to have honor to their heritages and create awareness about the threats that they faced. As a result, the *Wereda* and region's tourism workers in particular and the Ministry of Culture and Tourism of Ethiopia at large must work hard to do so.

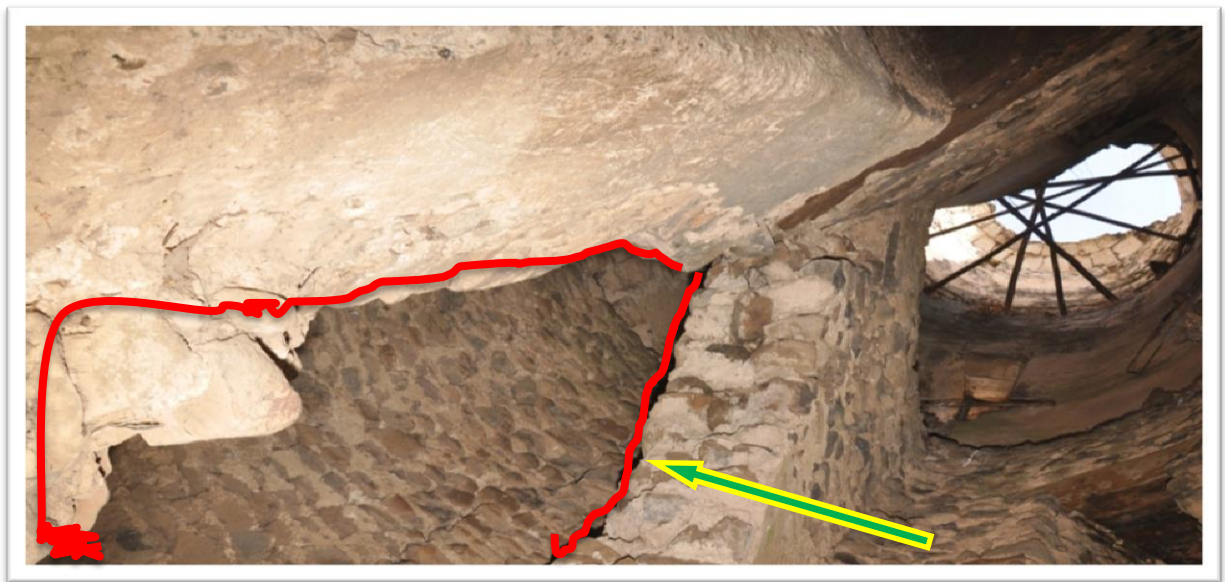


Figure 4.21. Intentional damage of part of the tower of Guzara Palace (Photo by Kedir 2018)

### *D) Unprofessional Attempt of Conservation*

Conservation of heritage buildings by amateurs is, in general, a headache to the heritages of the country. Similar to rock Hewn churches of Lalibela (Mengistu, 2004 E.C), Lake Tanachurches

and monasteries (Bantalem, 2004 E.C), and Gondarian Period Bridges of Ethiopia (Engdu, 2017), the present researcher has argued that the palace of Guzara is being conserved nowadays in a way which does not keep its authenticity. Therefore, unprofessional attempt of conservation was also a problem of the Guzara Palace.

#### *E) War*

In addition to loss of human life that it creates, war also caused heritages of the world and Ethiopia is no exception to have been destroyed and lost forever. In our case, the southern face of the Palace of Guzara was damaged in a war between the *Durge* regime and EPRDF soldiers in 1983 E.C. As to informants, the palace was damaged by EPRDF soldiers in their fight against the *Durge* regime (Gebeyehu, 2018), but, on the contrary, Turuye Bezuneh (2018) mentioned that it was not damaged by EPRDF soldier but by the *Durge* troops. Though it is not clearly identified as to who caused the problem, war was an agent of destruction of the monument. As a result, the second and third floors of the palace were destroyed (See Figure 4.22).

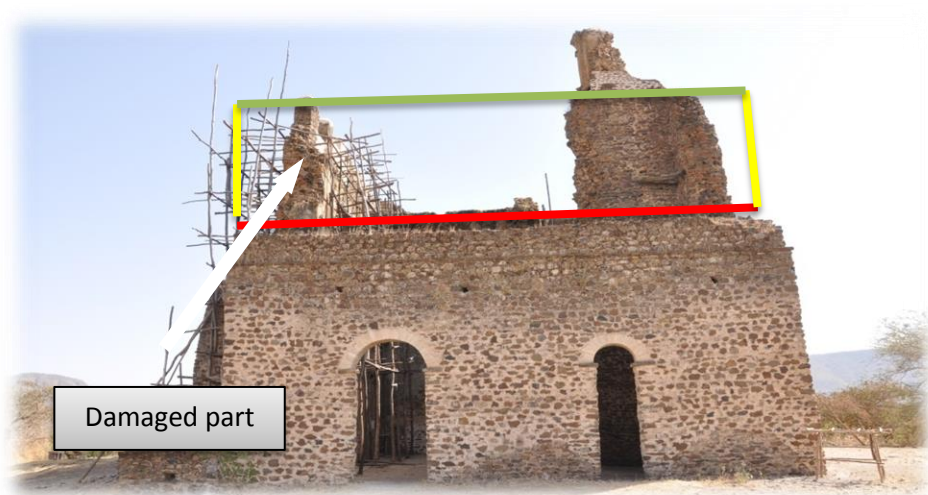


Figure 4.22. Shows the damaged part of the southern face of the Palace by war (Photo by Kedir 2018)

Likewise, Richard Panchrust (1978:74) in his research entitled as ‘three urban precursors of Gondar: Emfraz, Gorgora and Denkez’ described that the church of Bahri Ginb was destroyed by Muslim- Christian war in 1540. Similarly, Berry (1990:83) indicated that the same building was devastated by internal and external wars (by the Sudanese Dervishes).

#### 4.6 Tourism Potential

As to me, heritage and tourism are two sides of one coin; they are inseparable and mutually benefit each other. Tourism is nothing without the service of heritage. Thus, heritage is the key for tourism development. As a result, the concern we provide for our heritage will be increased as tourism reinforces for the protection, preservation, and conservation of ancient monuments, archaeological sites, palaces, and other material cultures.

Tourism nowadays is becoming the biggest industry in the world. It provides varieties of job choices to the world population. In line with this, Boniface and Fowler (1993:12) described this fast developing economic sector as “The Greatest Show on Earth”. According to United Nation World Tourism Organization (UNWTO), (2017), in the world international tourist arrivals (overnight visitors) in 2016 grew by 3.9% to reach a total of 1,235 million worldwide, an increase of 46 million over the previous year. Hence, reminding us of the vitality of heritage for tourism boom, Boniface and Fowler (1993:12) indicated that “the life blood of much of that industry is heritage”. So, it is very important to bear in mind that heritages should be researched, documented, protected, preserved and transferred to the next posterity. But, to afford the necessary benefit, tourism should be properly managed so as to minimize the damage it creates on the heritages.

Accordingly, it can be said that heritage and tourism are highly related to each other. And if heritages are researched, documented, and protected appropriately, they will have tremendous significance to the societies who are in heritage areas.

Coming to my study area, it is full of very spectacular heritages, both natural and cultural which catches the eyes of tourists. But, the concern of this research is all about cultural heritages. So, the heritages of the area under investigation are very potential to boom tourism and sustainable development of the area in particular and the country at large. Similarly, Ashenafi (2016) in his study of the ‘Historic Route in Ethiopian Tourism Development’ noted that Gondar and its surrounding consisted of various attractions, heritages, which contribute to the tourism sector of the country. However, their use as a source of income for both the local society and the government is below the expected level. Even, it can be said that much of them are not used for

tourism utility. This is in case of various factors of human as well as natural related (Informant: Sahlemaryam, 2018).

The Palace of Guzara, Gobatit Dildey, the Debsan Ginb, the Cave of Washa Endrias, Bahri Ginb St. Michael Church, and Debre Mitmak Cave Church are of the most important heritages of the study area which are very potential for the growth of tourism in the area in particular and the country in general. However, according to the expert of heritage conservation and management of Gondar zuria *Wereda* (Sahlemaryam, 2018), their use for tourism utility is below the expected level.

Of the heritages of the study area, the Palace of Guzara and Gobatit Dildiey are better visited by tourists (Informant: Girmachew, 2018). It is because of their nearness to the main Gonadr- Bahri Dar asphalted road. As to my informant, Werku Demis (2018), Washa Endrias Cave Church is also sometimes visited by both domestic and international tourists. However, as compared with its potential it is very low. Debsan Ginb and Debre Mitmak Cave Church are still not used for tourism due to its inaccessibleness. (Informants: Samuel mekonen, 2017/2018; Girmachew, 2018).

Thus, even though the study area consists of various heritages which are potential in catching the eyes of tourists (both domestic and international), they are not serving the communities in particular and the country in general as a source of income from tourism.

In general, boom of tourism in the area, as to my observation, is very low due to:

#### ✓ **Low Promotion**

There has been no promotional works done so far by the concerned authorities to subjugate the heritages of the study area in the minds of both domestic and international tourists. As a result, they are almost unknown for the same tourists. However, the country in its ‘Sustainable Tourism Master Plan 2015-2025’ (STMP, 2015: 136) emphasized the need to gazzeting our heritages for all of domestic as well as international visitors. It is very shameful in a 21th c. that we are unable to publicize our own heritages to our population and international communities in a world which become a village nowadays as stated by Mumford (1961) in Boniface and Fowler (1993:1) that a

new human personality is created in, according to his saying, a 'One Man World' in case of Communication as:-

*The old separation of man and nature, of townsman and countryman, of Greek and barbarian, of citizen and foreigner, can no longer be maintained; for communication, the entire planet is becoming a village; and as a result, the smallest neighborhood or precinct must be planned as a working model of the larger world (p.1).*

Even, Boniface and Fowler (1993:19) argued that our view about destination areas is colored/influenced by what is propagated in the media.

As to Girmachew, head of heritage management of Gondar Zuria Wereda, the Palace of Guzara and its environs are not even incorporated in the itinerary of heritages of tourist guides by Zone Culture and Tourism Bureaus. Similarly, my informant, (Samuel Mekonen, 2018) stated that there is absence of promotional works to promote the heritages of the study area. In my interview with him, he mentioned that the tourists (both domestic and international) who come to visit the heritages are very low in spite of the fact that the area is very remarkably attractive. But, nowadays the number of domestic tourists is a little bit increased as the area particularly Guzara and Gobatit Dildiy, is promoted by artist Yihune Belay in his music as the tourists themselves have told the reason why they are interested to visit the area.

#### ✓ **Inaccessibleness**

As to field survey of the present researcher, some of the heritages of the study area are located in inaccessible areas. There is no even gravel road which leads to them. As a result, they are not visited by tourists, but, if so it will be by adventure tourists. On the contrary, those of accessible areas are reached by gravel road which are not suitably constructed. Of the heritages of the study area, only the Place of Guzara and Washa Endrias Cave Church are reached by the gravel road, but the rest such as the Debsan Ginb, Debre Mitmak Cave Church, Gobatit Dildey, Bahri Ginb St Michael Church have no road which lead to them. Their means of ease is walking on the natural soil, may be for one to two hours, and may be on the ups and downs of the grandeur geographical setting, except for Bahri Ginb and Gobatit Dildiy. Both of these are reached after ten minutes' walk. This issue, as to the present researcher, could be taken as a factor for the low

tourism boom in the study area. Similarly, Boniface and Fowler (1993:19) argued the need to create conducive/ or fertile environment for tourists as he noted “to cater successfully to tourists from other cultures, a producer must avoid offending his customers” (p.19).

#### ✓ **Badly deteriorated**

As it is clearly noted in chapter three, the heritages of the area under investigation are in a seriously deplorable state. All of the heritages have been deteriorated, with parts of them were damaged and lost forever. They have been confronting with agents of deterioration since their erection. This has occurred due to absence of management of heritages in the area. As a result, their aesthetic has totally been lost. Even some of them were transferred to us in a condition where we today could not clearly identify the purpose for which they were constructed. For instance, the Palace of Guzara, though it contains many rooms at the ground and on the upstairs, there is no any evidence which trace the function it was served during the past. The same is true for the Debsan Ginb. What is left today is the deteriorated buildings and its fragmented history. The problem is worsening as there is no any protection, preservation, and conservation of the heritages, except few.

According to the guide of the Palace of Guzara, Samuel Mekonen, even it was before ten years that Culture and Tourism Bureau established in the Wereda where these heritages are located. Likewise, Berry (1989: 126-127) in his study entitled as ‘Gondar-Style Architecture And Its Royal Patrons’ mentioned, on page 126-127, that “ one oft-observed trait of northern Ethiopians is a pronounced disregard of buildings, monuments, books, etc., that date back to the past, an attitude that leads to neglect, deterioration, and all too often, destruction”. Accordingly, as to me, it has contributed for the low level growth of tourism in the study area.

#### ✓ **Overshadowed by the Famous Gondarian Castles**

The Gondarian Castles and its remarkable churches found in the town and very nearly surrounding the town are routinely visited by both domestic and international tourists for they are the most famously known. But, though the heritages of this study area are as remarkable as the heritages found in and very near to Gondar, they are hosted none or little tourists. The tourist’s plan of what to visit supported by the low promotional activities for the heritages aggravated the problem for they are being engulfed by the most famously known Gondar Castles and churches, thus, little tourism boom in the study area.

The above statement is approved by a tourist who I interviewed in 20 January 2018. When he tried to photograph the Palace of Guzara standing from the asphalted road, 1 km far away from the Palace, I asked him that why not he went there and visited the Palace? He replied me that ‘they had no time to visit it, still they had to visit Tis Abay Fall and the monasteries of Lake Tana in Bahir Dar’ (Informant: Fernando Olivera, 2018). This indicates that the tourists have no intention to visit the heritages of Guzara Palace and its environs other than the most promoted Castles and remarkable churches of Gondar (Figure 4.23).



Figure 4.23. A tourist photographing the Palace of Guzara from distance, at Gondar-Bahir Dar asphalted road, one km far from the Palace (Photo by Kedir 2018)

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATION

This section of the thesis summarized the main result of the research in a precise form. Besides, it postulates some solutions as to what needs to be done to salvage the heritages of the study area from deterioration, damage and totally lost forever due to agents of deterioration- of both man-made and natural-made.

#### 5.1. Conclusion

Gondar Zuria *Wereda* and Libo Kemkem *Wereda*, found in north Gondar administrative zone and south Gondar administrative zone respectively of the Amhara Regional State in North West Ethiopia, are center for various heritages such as palaces, ancient bridges, and churches. They had all been constructed before those monuments which were constructed by Fasiladas (r. 1632-1667) and his successors in and very near to Gondar town. But, they are obviously known as Gondar- style monuments (Berry, 1989:124-130) though they predates the Gondarien palaces and churches and served as a prototype for later monumental constructions of the area (Pankhurst, 1978:419; Marid Welde Aregay, 1984: 127-147). For this research, about seven monumental structures were selected; of which two of them are rock cut cave churches. The palace of Guzara, ruins of Dil Amaba Giorgis Church, Gobatit Dildiy, Debsan Gemb, Bahri Gemb, and Debre Mitmak rock cut church are found in Gondar Zuria *Wereda* whereas Washa Endrias rock cut Church is found in Libo Kemkem *Wereda*.

Except for Gobatit Dildey and Bahri Gemb, the rest monuments of the study area were built on a relatively higher elevated ground from which one can see the surrounding environment in a birds-eye view.

Understanding the techniques and the way monuments of the past were executed helps us to reconstruct the technology and mind consciousness of the past societies. If we carefully examine, for instance, the system and the choice of the geographical setting at which Gobatit Dildiy was stood, we can at least infer about the mind consciousness and the technology of the society

during that period, which was very intelligent. They knew that the rock, the granite boulder over which the bridge is erected, is harder than the surrounding geology of the earth. Thus, they made the bridge on it. This shows that they were aware of the geology of their surrounding which in turn indicates their great mind consciousness and technology.

Furthermore, all the monuments of the study area, except caves of Washa Endrias and Debre Mitmak, were built by smaller local undressed stones plastered by lime mortar. Thus, the art of using lime mortar to construct buildings was the technology of the time.

Lime mortar, undecorated gravel stone, and wood were common construction materials for the monuments of the study area, but in the case of Bahri Gemb, surprisingly metal was used as a source of material construction unlike in others.

Rock art was discovered at the site of Debre Mitmak. On the roofs of the cave church various engravings such as symbol of cross, symbol of moon, symbol of sun, symbol of star (with eight wings), and symbol of a bowl were engraved. Though difficult to know exactly why they were executed, it seems like the rock arts of Debre Mitmak might have been executed due to the religious belief that the societies provides to nature. Hence, before the belief of Christianity as it can be deciphered from the cross, petroglyphs such as sun, moon, star (with eight wings), might indicate the religious belief of pre-christianity. Similarly, as to Tekle (2011:24), the rock arts of Ethiopia might have been executed due to the spiritualistic or symbolic relationship between ancient societies and their surrounding environment. That means, instead of using their surrounding environment as shelters, they provide it spiritualistic value. Thus, it is believed that they (the rock arts) might have had ideological or religious meanings or functions for the societies who carved it.

Notwithstanding, these spectacular heritages are in a worst state of deterioration. All of them have been confronted against agents of deterioration resulted from both human and natural actions. Of all the heritage sites of the study area, the Debsan Gemb has been damaged very desperately. The major factors of deterioration which caused heritages of the study area to be deteriorated, damaged, and lost forever include physical factors, biological factors, mechanical factors, and natural factors. The following are natural-made agents of deterioration. Crystallization of soluble salts on the surface of the buildings led the deterioration of lime mortar

with which the monuments was made so that it accelerated the destruction and loss of the buildings. Growth of lichens and trees on and aside of the buildings also caused to disintegration of the buildings. For example, Debsan Gemb was badly damaged by a tree locally called as *chibha* as compared to the rest selected heritages of the study area. Besides, effects of the wind, rain, radiation, humidity, and temperature have also been obvious threats to the surveyed heritages. The rainy flood has also been a threat to some of the heritages of the study area. Furthermore, lightening was also a threat to one of the selected heritage of the study area i.e Debre Mitmak cave church. On the other hand, looting and intentional damage, the quest for treasure of the past, graffiti writing, and unprofessional attempt of conservation were the major manmade causes of deterioration. These threats were aggravated by low awareness, lack of educated professionals, negligence and poor handling. Accordingly, albeit the study area is potentially rich, Heritage Management in the study area has been negligible. There has been very little attempt to protect, conserve, and manage the heritages of the study area by the concerned authorities. For example, though Guzara Palace nowadays is on conservation, it is unprofessionally conducted. As a result, it diminished the original character of the monument.

As a result, these resources are not sufficiently exploited as a source of tourism development in the area in particular and the country at large.

Totally, there were few archaeological investigations conducted by Muhammed Nurhusien, Dawit Tibebu, the Spanish research team, Berry, Behailu and Haftamu, Francis Anfray, and Merid Wolde Aregay around the palace of Guzara and its environs. But, none of them attempted to study the state of management of the heritages of the study area. Except for Muhammed, Dawit, Berry, Behailu and Haftamu, and the Spanish research team, the emphasis of the rest researchers was historical. Therefore, the following are some of the most important issues of this study which were missed by previous researches. These are:

- ✓ Intensive survey and documentation of the potential heritages of the study area
- ✓ Detail investigation of the agents of deterioration
- ✓ Assessment of its management and conservation briefly
- ✓ Examine the potential of the heritages for the tourism development

- ✓ Identification of architectural similarities among the heritages of the study area themselves and with the Gondarien Castles

## 5.2. Recommendation

The study has indicated that there has been little Cultural Heritage Management in the area under investigation, hence, without overstate the issue, nearly all of the monuments of the study area are in a deplorable state. Due to this, its vitality for tourism development is very poor despite its immense potential. Thus, the following measures are suggested to conserve the monuments of the study area so as to allow it serve for tourism utility now and to prolong its life for future generation.

- ✓ The first and foremost solution is that awareness creation about the value of heritages among the societies. In this regard, the concerned authorities have to do a lot to teach the communities to honor their own resources. The society should be informed about the threat causing damage to the resources. Besides, the local communities should be part of the heritage tourism of the area (community-based tourism), that is, in decision making and they should be benefited from tourist's income generation. So that, they feel a sense of belongingness and ownership of their own resources. As a result, they become part of the heritage management activity.
- ✓ Training should be given to the heritage officers of the *Wereda* culture and tourism offices about the value of heritages, the concept of conservation, mechanisms of management etc. Most of the workers are amateurs. In case of this, they are negligent to give aid to protect heritage resources.
- ✓ The principle of 'Profession for professionals' should receive attention by the government. It is the basic obstacle not only in areas of heritage management but also in all sectors of the government organs. Most of the workers of the *Wereda* and Zone culture and tourism offices are not serving in their profession, even some of them are below the expected level. As a result, they were incapable to give the necessary protection for heritage resources of the study area.
- ✓ One of the selected sites of the study area, the Palace of Gezara, is now on conservation. But, it is conserving against the principle of conservation as the conservation on process

is not done the way as to keep the originality of the monument. In addition, they are further preparing to conserve the other most spectacular heritage of the area, Bahri Gemb, with the same committee and with the same unprofessional knowledge. Therefore, the present researcher would like to suggest either to stop the conservation or to seek advice for committed country loved professionals (for the case of Guzara Palace). But, for the case of Bahri Gemb it is better not to start the conservation until the conservation team becomes professionally adequate (to include historians, geologists, architects, engineers, geographers, archaeologists and so on) and the necessary financial resources.

- ✓ Most of the heritage sites of the study area are inaccessible, so good gravel road which easily accessed them must be constructed to boost tourism growth in the area in particular and the country at large.
- ✓ Even though the study area has full of heritage resources, they are little visited by tourists as it is being engulfed by the most famously known World Heritage sites found in and very near to Gondar. So, the concerned bodies should promote the area via Medias (radio, television, you tubes, magazines and so on.)
- ✓ To alleviate these problems, further scientific studies should be done.
- ✓ Finally, since most of the selected heritage sites of the study area are in a deplorable state, immediate preventive action should be done. If not, with in the coming few years they will totally be damaged and lost. So, the concerned *Wereda*, regional, and national bodies should work hand in hand to halt the problem and allow the heritages continue to the next generation.

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### List of Informants

| N<br>o. | Informant Status              |        |     |                            |                    |                     | Remark                                                                                                               |
|---------|-------------------------------|--------|-----|----------------------------|--------------------|---------------------|----------------------------------------------------------------------------------------------------------------------|
|         | Name                          | Sex    | Age | Date of Interview          | Place of Interview | Residence           |                                                                                                                      |
| 1       | <i>Ato Ahmed Seid</i>         | Male   | 32  | 01/07/2010                 | Addis Zemen        | Addis Zemen         | He is a university student. He has visited the inside part of Washa Endrias before it now filled with the rock falls |
| 2       | <i>Ato Akele</i>              | Male   | 35  | 03/07/2010                 | Addis Zemen        | Addis Zemen         | Dweller of Addis Zemen town                                                                                          |
| 3       | <i>Ato Alemayehu G/Weld</i>   | Male   | 59  | 10/01/2011                 | Phone interview    | Addis Ababa         | Senior Architect in ARCCH                                                                                            |
| 4       | <i>Ato Belete Abera</i>       | Male   | 60  | 5/01/2010                  | Guzara             | Guzara              | Farmer and guard of Guzara Palace                                                                                    |
| 5       | <i>Ato Aymiro Siyoum</i>      | Male   | 70  | 11/07/2010                 | Bahi Gemb          | Bahri Gemb          | He is a farmer and dweller of Bahri Gemb                                                                             |
| 6       | <i>Ato Baile Agaxia</i>       | Male   | 75  | 15/01/2010                 | Debsan             | Debsan              | He is a farmer and lives in Debsan village                                                                           |
| 7       | <i>Ato Baye Birhan</i>        | Male   | 48  | 11/07/2010                 | Bahri Gemb         | Bahri Gemb          | He is a Farmer who live around Bahri Gemb                                                                            |
| 8       | <i>Ato Engidaw Aragai</i>     | Male   |     | 12/07/2011                 | Enfraz             | Enfraz              | He is a student and dweller of Enfraz                                                                                |
| 9       | <i>Ato Gebeyehu Ayalew</i>    | Male   | 85  | 14/07/2010                 | Enfraz             | Enfraz              | He was a merchant and now is pensioner (private)                                                                     |
| 10      | <i>Ato Girmachew Mulugeta</i> | Male   | 30  | 11/07/2010 ,<br>15/07.2011 | Maksegnit          | Maksegnit           | He is heritage expert in Gondar Zuria Wereda                                                                         |
| 11      | <i>Ato Fernando Oliveira</i>  | Male   | 32  | 10/07/2010                 | Guzara             | Portugal            | A tourist who came to visit the Gondar castles                                                                       |
| 12      | <i>W/ro Fasika Fentaye</i>    | Female | 36  | 15/07/2010                 | Guzara             | Gondar              | Amateur expert in Nora preparation                                                                                   |
| 13      | <i>Mebrat Nega</i>            | Male   | 45  | 20/07/2010                 | Debre Mitmak       | Around Debre Mitmak | He is a farmer                                                                                                       |
| 14      | <i>Ato Mekonen Assefa</i>     | Male   | 33  | 13/07/2010                 | Debsan             | Debsan              | He was born and raised in Debsan,                                                                                    |

|    |                                    |        |    |            |                 |               |                                                                                   |
|----|------------------------------------|--------|----|------------|-----------------|---------------|-----------------------------------------------------------------------------------|
|    |                                    |        |    |            |                 |               | but now he is merchant                                                            |
| 15 | <i>Ato Muhabaw Tegegne</i>         | Male   | 50 | 17/07/2010 | Guzara          | Around Guzara | He is a Farmer and knows the palace since childhood                               |
| 16 | <i>Ato Mezemir</i>                 | Male   | 46 | 20/08/2010 | Gondar          | Gondar        | Expert in Conservation in Gondar                                                  |
| 17 | <i>Ato Nibret Damtai</i>           | Male   | 40 | 28/06/2010 | Washa Endrias   | Washa Endrias | He is the guard of the church of Washa Endrias and the surrounding dense forest   |
| 18 | <i>Ato Nigus Birhan</i>            | Male   | 50 | 15/07/2010 | Guzara          | Guzara        | He is a farmer and lives around Guzara village since childhood                    |
| 19 | <i>Ato Sahlemariam Wndeferewum</i> | Male   | 40 | 22/08/2011 | Phone interview | Gondar        | A survivor who works as Heritage conservation and Management in Gondar            |
| 20 | <i>Ato Samuel Mekonen</i>          | Male   | 35 | 10/07/2010 | Guzara          | Enfraz        | Guider of the Palace of Guzara and its surrounding                                |
| 21 | <i>W/roTuruye Bizuneh</i>          | Female | 52 | 15/07/2010 | Guzara          | Enfraz        | Daily worker during conservation of Guzara palace                                 |
| 22 | <i>Ato Werku Demise</i>            | Male   | 56 | 28/06/2010 | Washa Endrias   | Washa Endrias | He is a priest. He is also an accountant and writer. He is also church key holder |
| 23 | <i>W/roYerom</i>                   | Female | 45 | 10/06/2010 | Addis Zemen     | Addis Zemen   | Expert in heritages of the Libo Kemkem Wereda                                     |

## **Appendices**

### **Appendix A**

#### **I. Interview Questions**

##### **I. Interviewee details:**

A. Name\_\_\_\_\_

B. Social Position\_\_\_\_\_

C. Place of interview\_\_\_\_\_

D. Date of interview\_\_\_\_\_

##### **II. Questions:**

1. When was the monument constructed?
2. Who constructed the monument?
3. How is the state of management of the monuments?
4. Were conservation activities conducted on the monument? By whom?
5. What were and are the agents of deterioration of the monuments?
6. How is their role for tourism development?

## Appendix B

Addis Ababa University

Department of Archaeology and Heritage Management

### Archaeological Survey Documentation Sheet

1. Address

- A. Region: \_\_\_\_\_
- B. Zone: \_\_\_\_\_
- C. Wereda: \_\_\_\_\_
- D. Kebele: \_\_\_\_\_
- E. House No.: \_\_\_\_\_
- F. Locality: \_\_\_\_\_
- G. Site Name: \_\_\_\_\_
- H. Site Code: \_\_\_\_\_



GPS coordination: Northing: \_\_\_\_\_

Easting: \_\_\_\_\_

Elevation: \_\_\_\_\_

2. Site dimension: \_\_\_\_\_

3. Local land mark: \_\_\_\_\_

4. Monument name

4.1 Amharic name: \_\_\_\_\_ Local name \_\_\_\_\_ English \_\_\_\_\_

5. Topography

5.1. Terrain Setting: \_\_\_\_\_

5.2. Profile Position: \_\_\_\_\_

6. Vegetation: \_\_\_\_\_

7. Land Use: \_\_\_\_\_

8. Soil type and color: \_\_\_\_\_

9. Cultural Affiliation:

9.1. Absolute: \_\_\_\_\_

9.2. Relative: \_\_\_\_\_

10. Date of discovery: \_\_\_\_\_

11. Function

11.1. Previous: \_\_\_\_\_

11.2. Current function: \_\_\_\_\_

12. Description of the findings (Observed materials) quantities and associated features:

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13. Overall length of monuments/buildings: \_\_\_\_\_

Width: \_\_\_\_\_ Height: \_\_\_\_\_

Thickness: \_\_\_\_\_ Circumference: \_\_\_\_\_

14. Photography number: \_\_\_\_\_

15. Present condition (insitu, disturbed): \_\_\_\_\_

16. Threats: \_\_\_\_\_

17. Sketch plan or drawing: \_\_\_\_\_

18. Additional notes (remarks) or comments: \_\_\_\_\_

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19. Means of transportation: \_\_\_\_\_

20. Recommendation: \_\_\_\_\_

21. Inventoried by: \_\_\_\_\_

22. Date: \_\_\_\_\_

Declaration

I, the undersigned, declare that this thesis is my work and all sources of material used for the thesis have been duly acknowledged.

Name: Kedir Endris

Signature:\_\_\_\_\_

Date: October 2018

Addis Ababa University