

University of Gondar



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Tourism Resources and Management in Ethiopia

For 3rd year History and Heritage Management Students

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Chapter One

1. The Historical Development of Tourism in Ethiopia

Introduction

Tourism: - A very general but widely accepted definition of tourism is the one of the United Nations World Tourism Organization (UNWTO). *“Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes”* (UNWTO 1993). It contains three major aspects to characterize a trip belonging to tourism which are overcoming of space, duration of stay and motivation of travel. Overcoming of space implies that tourism is always related to movements of people from a locality of origin to a foreign locality, whereas their duration of stay is limited to a maximum period of one year. The definition also implies the existence of different motivations to do tourism, and one has to differentiate between leisure trips which clearly belong to tourism and business trips which can be included, but also excluded, from tourism.

Tourism Resources:- A tourism resource can be defined as the sum of the physical and psychological satisfaction it provides to tourists during their travelling route to the destination. The tourist resource focuses on facilities and services designed to meet the needs of the tourist. It can be seen as a composite product, as the sum total of a country’s tourist attractions, transport, and accommodation and of entertainment which result in customer satisfaction. Each of the components of a tourist resource is supplied by individual providers of services like hotel companies, airlines, travel agencies, etc.

The tourist resource can be analyzed in terms of its attraction, accessibility, accommodation and amenities.

Tourism Management:- It involves the management of multitude of activities such as studying tour destination, planning the tour, making travel arrangements and providing accommodation. It also involves marketing efforts to attract tourists to travel to particular destinations.

Tourism in Ethiopia: - The Ethiopian context for developing tourism is somewhat unique in Africa in that the country has been, until recently, closed to foreign investors. This has resulted in

an unusual and potentially powerful paradigm where businesses in the tourism sector are almost entirely Ethiopian-owned (either by government, the Ethiopian Orthodox Church or the private sector). On the other hand, this closed and relatively controlled system has stifled the development of a creative and innovative industry (in terms of product development, crafts, exploration of new attractions etc.). Considering tourism as one of the economic sector came into being in Ethiopia very recently. It was around 1960, that the potential of tourism drew the attention of the imperial government authorities. The first tourism office was established in 1962. However, a setback in international tourism demand had been seen during the military regime

Historical Development of Travel and Tourism in Ethiopia

Travel of people for different purpose or motives has been usual in Ethiopia like in all other countries all over the world since the existence of man in this land. However, following the absence of supporting socio-economic structures, tourism delayed to be considered as one of the economic sectors for the development of this country up until the second half of the 20th century.

As far as Ethiopia is the cradle of mankind, it may not be difficult to justify that the earliest time human travel or movement in search of basic necessities for the life and other purposes had its nucleus over here. Since 1974, it has been underlined by the team of scientists that Ethiopia is the home of the world's earliest known hominid, i.e. Australopithecus Aphaeresis, dubbed Lucy, which lived some 3.2 million years ago. It has been also proved since 1994 another team of archaeologist that this country is the origin of man's earliest ancestry, Ardipithecus ramidus dating back to 4.4 million years ago.

This and a lot of other archaeological findings, combined with many other pre-historic discoveries made Ethiopia to be known as 'the cradle of mankind' throughout the world. This further justifies that travel of man for different purposes has been originated in Ethiopia prior to the other countries all over the world.

If we further start to look for man's story in this land, somewhere in the very past, i.e. by 5000BC and probably well before, are found to be inhabited on the plateau of the present day northern and central part of Ethiopia groups of tribes were existed. At the beginning these tribes were hunter gatherers but later they created the ancient center of plant domestication and dispersal. Particularly they developed horticultural techniques around 3000BC making direct

spatial line of diffusion from the Middle Eastern agricultural center of that ancient time. They are also known to imitate animal husbandry from Nubians around 2000BC or earlier.

A book titled “A short illustrated History of Ethiopia”, confirms that about 10000 years ago Hamitic peoples came in to Northeastern Africa from western Asia. They spread all over what is now Ethiopia. Later, some Neolithic peoples from the Nile valley penetrated in to the western border areas of Ethiopia. All the above historical facts indicate the history of travel in Ethiopia.

So, different tourism authors accept that surplus product was the prime factor that paved the way for ancient people to be involved in tourism like activities and that was created in the slave-owning society with emergency of state.

We can here understand that the indigenous peoples of Ethiopia were turned from hunter-gatherers in to horticulturalist as well as pastoralist. At the same time their organizations in to groups for war-fare gave them the upper hand another group. But they were not yet in a position to create surplus products, they did not either have a state organs and their travel was only limited to the purpose of survival. Therefore, that kind of travel was irrelevant to be the genesis of tours analogous to tourism.

As it is found from the Egyptian sources, the native or residents of the Ethiopian plateau were known as the Puntites classified as a race of Hamitic stock. Being highly institutionalized and ruled by kings, they used to export their products to Egypt.

In this case, it is assumed that surplus product was created and on the basis of the exploited means that privileged class members dealt with some kind of activities analogous to tourism, at least internally. That means some of the prerequisites for such travel, like money, present spare time, and destinations for recreation were fulfilled.

From that time to present day, explorers, navigators, merchants, hunters, missionaries, royal ambassadors etc made their way to Ethiopia.

Nevertheless, like their European contemporaries, those travelers could not fulfill, in terms of time, particularly the maximum limited stay in places or countries visited as outlined by the United Nations World Tourism Organization (UNWTO) for the present day tourists. The main contribution of those travelers was that they wrote books, reports, articles, etc. about what they saw in Ethiopia and that helped the next travelers as well as those who were interested in writing about it.

Who were the first travelers to Ethiopia?

The peoples of ancient Ethiopia had strong socio-economic, commercial and political relations with ancient kingdoms of Egypt, Israel, States of South Arabia, Greece, the Roman Empire, and others. The route of their contact to other world was in the Red Sea costs in the first place and the land of the caravan routes. From the ancient Ethiopian people trade (business travel) was their great tradition.

Travel among Ethiopia and the aforementioned kingdom was particularly practiced by merchants and explorers of that time. These travelers were the sources of information to the writers as well as to the individual kingdoms were they come from and that helped each nation to get pre-hand orientation about the socio economic and political conditions of both parties.

Tourism in Ethiopia dates back to the pre-Axumite period when the first illustrated travel guides to Ethiopia can be found in the friezes of the pyramids and ancient sites of Egypt. These depicted travels to the land of Punt, which the Egyptians knew was the source of the Nile, and where they traded for gold, incense, ivory and slaves. And it is believed to be Egyptians were probably the first outsiders to establish relations with Ethiopia. The fourth century Persian historian Mani described the Kingdom of Axum as being one of the four great empires of the world, ranking it alongside China, Persia and Rome (World Bank, 2006).

Migration of People to the Ancient Ethiopia

The first people to migrate to Ethiopia in search of fertile land for cultivation, better climatic conditions and comfortable life, were the South Arabians. Prior to the first and by the end of the second millennium B.C different states were formed in South Arabia where a civilization based economically on irrigated crops had been developed in the relative well-watered highlands. Among these states, four, viz. main, Saba, Qataban and Hadramawt were proved to exist.

From these and other states, hunters, merchants, explorers, etc. traveled to Ethiopia to fulfill their wishes. These peoples stayed for some time each dealing with own activities. But after they had studied the climatic as well as the socio economic conditions of the Ethiopia, these first comers advised their compatriots to emigrate, and the first immigration is assumed to take place before 1000B.C and believed to continuous up to 400B.C. By the same token, it is believed that there had occurred occasional expeditions from Ethiopia in to South Arabia. Such interaction and

relation in all fields between South Arabia and Ethiopia replaced the ancient Egyptians whose heyday and hegemony in the Southern Red sea has passed or collapsed.

In terms of modern tourism concepts the South Arabian immigrants have no place to be considered among those travelers who introduced tourism-like journeys. On the other hand the contribution they made in terms of state formation, cultural development, religious, and other centers as well as monuments, such as pagan temples, written language, etc. paved the way for the interaction of people and growth of travel internally and externally. Because of the creation of religious centers, at least internally, pilgrim-like travels were introduced, for example, to the Mattara, Hawelti, Azbi-Dera, Yeha, Melazo, etc. pagan gods' worshiping centers. By the same token, travels for trade, visiting friends, and relatives, and other peaceful purposes were grown up between South Arabia and Ethiopia.

Owing to the formation of state-organ and the emergence of state societies, travel analogous to tourism started to be practiced by the ruling bodies and other privileged groups who appropriated the surplus product. As an immediate example of this kind travel is that made by the legendary "Queen of Sheba". One of the relationships of Ethiopia made was with Israel. Travel between Ethiopia and Israel for trade/commerce, religion and other purposes developed at an early date. According to Ethiopian sources this relation was reached at its peak in the time of King Solomon and the Queen of Sheba at the beginning of the first century B.C. At the time Ethiopian merchants used to travel regularly to Israel. When the Queen of Sheba heard from the mouth of those merchants of the fame of Solomon concerning the name of the lord, she came to prove him with hard questions (Ayalew Sisay, 2010).

Such kind of travel that of the queen of Sheba and her son Menelik, can be grouped in to the present-day outbound tourism in terms of Ethiopia as a generating country. The purpose of this travel was to undergo new experiences, knowledge of others, culture, etc. Therefore, all these motivations enable us to conclude that the merchants and the Queen of Sheba with all her entourage are the pioneer travelers who contributed to the first real outbound business and pleasure tourism.

Later on Axum was believed to be an important city in the 1st Century AD and had an extensive and powerful empire, dominating the seaborne trade from Africa to Asia, with important interactions with Meroe in Nubia and Ancient Egypt. It was known to the Greeks and Romans, and features in Byzantine and Arab literature. The fact that Ethiopia had been known to the

ancient empires indicates, there were peoples who were travelling to and from Ethiopia including Ethiopians for different purposes. Hence, we can speak in confidence that the history of tourism in Ethiopia is as old as the beginning of civilization.

This tradition continued well with the Ethiopian capitals that succeeded Axum. In their new capital Lalibela, the Zagwes' were able to repeat the splendor of Axum. The monolithic churches that are registered by UNESCO are Lalibela's great achievements. These churches become the major tourist attractions since their construction. The new port adopted by the Zagwe's became the main gateway for travelers and traders of this period. Hence, Lalibela also hosted a number of travelers who came to the country for different purposes and thus carried out the task of making Ethiopia as a tourist destination.

The restoration of the solomonic dynasty was much less favorable to become a host for travelers as it inaugurated the tradition of what we call it the roving capitals. Besides, the war between the Christian highland kingdom and the Muslim principalities discouraged trading contacts with the outside world and tourists too.

In spite of this historical fact some travelers, missionaries endeavor to reach the Ethiopian emperor's at their mobile court. The Portuguese missionaries are the leading tourists to Ethiopia during this period. The medieval legend of the "Prester John of the Indies" that was circulated in Europe made Ethiopia one of the potential suspects of the country of this powerful Christian monarch. They needed him badly to make him an ally in their war against the ottomans in the Mediterranean region. Though the Portuguese were not successful in finding the powerful monarch of the Prester John of the Indies, they came into contact with the Ethiopian emperors who accepted them warmly. The Christian Ethiopian emperor's were living under the threat of Muslim forces that were being backed by the Arabs in the Middle East. The Portuguese help was instrumental for the Christian highland kingdom of Ethiopia as it ended the domination of Muslim forces in the battle field. The Portuguese mercenaries under the leadership of Christopher da Gama (the son of the great discoverer Vasco da Gama) who were requested by Emperor Libna Dengil to the Portugal king of Immanuel arrived during Emperor Gelawdewos helped the later to kill Ahmad Ibn Ibrahim al-ghazi or simply Ahmed Gagn and to liberate the Christian Kingdom.

Indeed, the relationship between Ethiopia and Portugal was in formal basis since it saw the establishment of Portuguese embassy in Ethiopia. But later the missionaries (Jesuits) who

followed the Portuguese military aid, ended in vain to convert the Orthodox Christians into Catholicism. After decades of bloodshed the Jesuits and all Europeans living in Ethiopia were evacuated from the country by Emperor Fasiledes who inaugurated a policy known as close door. Hence, the Portuguese soldiers, missionaries and other officials who were traveling to Ethiopia as tourists because of various reasons left the country.

Accordingly, the capital of Emperor Fasiledes, Gondar, was less visited by Europeans compared to its predecessors, Axum and Lalibela, though it was able to repeat their architectural achievements. Despite Fasiledes's closed door policy against the Europeans, nationals of other countries such as Armenians, Greeks, Indians, Arabs, used to visit the city and even settled in some quarters where their traces could still be identified.

The 18th and the 19th century ushered a new area in Ethiopian foreign relations, i.e., Ethiopia renewed its relations with the outside world and a number of Europeans travelled to the country under different objectives. Most of them were travelers, discoverers, missionaries, scientists, etc. Any ways, they were tourists too!

Chapter Two

2. An Overview of Ethiopian Tourist sites/Attractions

2.1. Historical/Archaeological/ Tourist Attractions in Ethiopia

Attractions in and Around Aksum

Aksum is a cultural UNESCO World Heritage Site in Ethiopia. It was inscribed into the UNESCO list in 1980. This city is located on the northern portion of Ethiopia, which was recognized by UNESCO as it is known as one of the oldest inhabited places in Africa. There are several ruins in Aksum that show evidence to the fact why this city is considered as the center of ancient Ethiopia, particularly during the time when the Kingdom of Aksum is among the most powerful during the time of Eastern Roman Empire and Persian rule.

Stelae

One of the outstanding attractions of the Aksumite civilization is the sophistication on workmanship of carving monolithic stelae from granite. The town of Aksum is home to over 1,000 stelae, most of which being fallen on the ground. These obelisks are around 1,700 years old and have become a symbol of the Ethiopian people's identity.

The three outstanding stelae of Aksum (stelae 1, stelae 2 and stelae 3) are found in the main stelae field/northern stelae park which was arranged by Ras Mengesha Seyoum in the 1960's, the then governor of Tigray province.

Stele 1(King Romhay Stele): This is the largest stele that humans have attempted to erect on earth. It is about 520 tons and about 33 m long ((3.84 meters wide, 2.35 meters deep). It is decorated on all its sides depicting 13 storey, windows and doors of the Aksumite Empire. It is believed that the stelae fell down on the process of erection. It fell on top of the tomb known as Nefas Mewcha and was intended as marker of royal double tombs known as the Mausoleum and the east tomb located to the west and east of the same stelae.

Stele 2(Aksum Stele): It is the second largest decorated and finest stelae of Aksum. It is about 24.6/24/23.4 m long (2.32 meters wide, 1.36 meters deep) and about 170 tons. Like stelae one, it is decorated on all its sides depicting 11 storey. The Italians took this stele to Rome in 1937 during World War II breaking in to 5 parts. It was returned to Aksum in three pieces in three successive flights between 19 and 23 April 2005 after 68 years of series efforts by successive Ethiopian governments since the time of Emperor Haileselassie I by Antonov aircraft and was re-installed on its original location in August 2008.

Stele 3 (Ezana's Stele): The third tallest stele standing in its original position is the 23 metre (2.65 meters wide, 1.18 meters deep, weighing 160 ton) Stele. It is inclined to the north and north east due to inadequate foundation and effects of several earthquakes. Its front basalt base plate is found about a half a meter below the original Axumite surface level due to erosion. Moreover, such a plate has engraved vine decorations. Three more stelae measure 18.2 meters high (1.56

meters wide, 0.76 meters deep, weighing 56 ton); 15.8 meters high (2.35 meters wide, 1 meters deep, weighing 75 ton) and 15.3 meters high (1.47 meters wide, 0.78 meters deep, weighing 43 tons).

Gudit Stelae Field: The Gudit Stelae Field which is also known as the Western Stelae Field is a large space consisting of over 400 dressed, undressed, round and pointed end stelae. Excavations undertaken in this field confirmed that the site was a cemetery of middle Axumite population in the middle of the second century AD.

Underground Tombs

- The Tomb of False Door/ Cemetery of Romhay
- The Mausoleum
- Tomb of Bazen
- Tombs of Kaleb and Gebremeskel

Palaces

- Dungur Elite Structure (Queen Sheba Palace):
- Ta'akha Mariam Palace:
- Dejach Gebresllassie Palace Compound:

Old Axum Town

The old Aksum town is located to the west and northwest of Aksum. It consists of traditional rectangular and circular stone buildings with at least one storey and underground rooms. The Aksum Old Town also preserves the residential, administrative and industrial centers of the Aksumites between about the 5th and 7thc AD.

Inscriptions

The town of Aksum preserves two important stone inscriptions located at the Ezana garden and at Mai Melahso in the northern outskirts of Aksum on the way leading to the tombs of Kaleb and Gebremeskel. Ezana (called the king of kings) was an illustrious Aksumite king who reigned during the 4th century AD. He had conducted series of military campaign in all directions which were consistently victorious. King Ezana is known from the trilingual inscription engraved in Greek, Sabea, and Ge'ez.

Mai-Shum (Queen of Sheba's Bath)

It is located on the foot of Mai-Quho hill and is a huge water reservoir hewn out of solid rock. It is the focal point for the annual ceremony of Timket or Epiphany which takes place mostly on 19 January.

Stone Thrones

Aksum was the place of coronation. For over five millennia, Kings had to be crowned in certain areas in order to be officially recognized. There was a fixed place called Menagesha (coronation

place) used for coronation ceremony. When one sovereign ruler dies and another succeeds him, his ceremonial process was held in Menagesha. Particularly, according to oral tradition since the coronation of Menelik I, the process was modified and became more attractive than before. The wise men of the city judged cases at Menagesha. Menagesha was also the place where the king was ordained, anointed with holy oil, and finally seated upon the throne of David.

Attractions around Aksum

Monastery of Debre Damo: the founder of the monastery is one of the Nine Saints, known as **Abune Aregawi** and the church was built during the reign of King Gebre Meskel. It shows the most exact architectural feature of Aksumite civilization.

Yeha: It is considered as the birth place of Ethiopia's early civilization. The ruins of buildings show its relation with Yemen. It is believed to be established by colonists from, southern Arabia. The immense, windowless sandstone walls of the ruins are the most enigmatic. The walls of the famous temple has been built only from slab stones but are well preserved.

Al-Negashi: On a small hill around 10km north of Wukro is the tiny town of Negashi. It is the oldest and holiest place for Muslims. The mosque was stood in the 7thc. Negashi is the first site of Muslim settlement in Ethiopia, by Mohammed's fellows fleeing persecution in South Arabia. Every year an important festival takes place at Negashi, attracting pilgrims.

Rock-hewn Churches of Tigrai: The chronology, art and technology possibly show a crucial link between Axum and Lalibela. Their architectural styles are less perfect than at Lalibela where the rock hewing tradition reached its zenith. Though not perfect, the number of the churches is estimated to be greater than 120. Many of the churches are located in groups, referred to as "cluster". The most famous clusters are: **Gheralta**- contains the largest number of churches, **Takatisfi** (Tsaeda Imba) - the most accessible, **Tembien** and **Atsbi** clusters.

Attractions in and Around Lalibela

The rock-hewn churches of Lalibela in Ethiopia were one of the first twelve sites to be inscribed by UNESCO on the World Heritage List in 1978 (UNESCO, 1978). The medieval monolithic cave churches of Lalibela were hewn out of a solid bedrock by the spiritually dedicated successive rulers of the Zagwe dynasty, King Lialibea being the pioneer, almost 800 years ago (Sergew: 1972:264). There are eleven churches in the compound, sculpted out of solid volcanic rock. Some are connected by long underground tunnels and mazes. Some are quarried enlargements of caves. The maze of churches offers a tremendous variety of styles: Grecian pillars, Arabesque windows, ancient swastika and Star of David carvings, arches. Lalibela is a living heritage. The churches are divided in to **three** groups based on their location divided by a seasonal river called Jordan.

Northwest group of churches (earthly Jerusalem): life on earth

- **Bête Medhaniale (house of the savior of the world):** it is the biggest rock hewn church in the world. Measuring 33.5m by 23.5m, it is supported by 74 pillars/columns- 34 large columns on the outside and 38 are inside which support the gabled roof.
- **Bête Mariam (House of St. Mary):** it is Lalibela's first building and one of the most entirely decorated in high standard. The ceiling and upper walls are painted by very early frescoes, and the columns, capital and arches are covered by beautifully carved details.
- **Bête Meskel (house of the cross):** four pillars divide the gallery in to two aisles and spanned by arcades. Some of the large caves in the chapel are still inhabited by hermits.
- **Bête Denagel (house of the Virgins):** it is the least impressive, roughest and without windows from Lalibela churches.
- **Bête Golgotha, Bête Michael and Silassie chapel:** the twin churches of bête Golgotha and Bête Michael are also known as Bête Debre Sina. Bête Golgotha is the only church where females are not permitted to enter. Bête Golgotha is known for containing some of the best early examples of Christian art in Ethiopia. It also contains Tomb of Christ, Tomb of Adam and movable slab of stone, said to cover the most secrete place in the holy city (i.e. the tomb of king Lalibela).

South East Group of Churches (heavenly Jerusalem): life after death

- **Bête Amanuel (house of Emanuel):** the free standing, monolithic church of bête Amanuel is considered as one of the most finely carved churches in Lalibela. In style it is Aksumite, more than any other churches in Lalibela.
- **Bête Merkorios (house of st.Merkorios):** it is decorated with beautiful frescoes.
- **Bête Aba Libanos (house of father Libanos):** it is unique among the town base churches in that the only roof of the church remains attached to the overhead rock. This church is said to be constructed in a single night by Lalibela's wife, Meskel Kibra, with the help from the Angles.
- **Bête Gabriel- Refuel:** this complex is made up of three halls and two courtyards. Its monumental façade is its most interesting feature. King Lalibela is said to have addressed his speech from the top of the church.

The Third Group of Churches (Noah's ship)

Bête Giorgis (house of St. George); this is an isolated one lying slightly apart from the main northern cluster- toward south of the town. King Lalibela has built this church at last. It is the most famous and photographed of all Lalibela's churches and represents the apogee of the rock hewn tradition of the time. Within the church there is an olive-wooden box carved by Lalibela himself and used for storing his famous tools.

Churches outside the town of Lalibela

- **Yemrehana Christos:** it is the most beautiful of the churches outside the town. It has been built at the top of the cave containing water and marble & olive wood panels. On the back

side of the church there are so many countless human remains of people who had an interest to be buried here after receiving Holy Communion blessed by St. Yemrehana Christos.

- **Ashetan Mariam:** founded at the top of the mountain, the construction was started by Lalibela completed by his son, Na'akuto la'ab. From the hill there are stunning views in all directions. It is believed that king Na'akuto la'ab is buried here.
- **Na'akuto la'ab:** it is simple but attractive church built under the natural cave. Some very old stone receptacles collect the precious holy water (faithful use to recover from different diseases) which drips from the roof church in the second section of the church, *Kidist*. The church boasts various treasures including crosses crowns, gold painted drum an illuminated Bible.

Attractions in and Around Gondar

Gondar was the 3rd capital city in Ethiopia next to Aksum and Lalibela respectively. It was founded by emperor Fasiledes in 1636 and become capital city for about 200 years. Gondar has been called as '**Africa's Camelot**'. Churches and castles are the main attractions of the town. Some of the main attractions of Gondar include:

Royal Enclosure: Gondar's Royal enclosure covers an area of 75,000 Sq. m and was registered by UNESCO in 1979. The enclosure is surrounded by the high stone walls and connected by a series of tunnels and raised walkways. There are six graceful castles in the palace compound built by the successive Gondarian kings of the 17th and 18th c.

1. **Fasile's castle:** is the oldest, largest and the most impressive of the castles. It stands two-storey high and it is topped by four small domed towers. The palace is made up of roughly hewn brown basalt. It has dining room and reception area, prayer room with four windows which give the view of one of the many churches (1st floor), and bedroom (2nd floor).
2. **Palace of Yohannes I:** which was once decorated with ivory and was built by the son and successor of Fasiledes; Yohannes. It is commonly known as the "Library of Yohannes".
3. **Palace of Iyasu I (Iyasu the Great):** it was built by Iyasu I and looks like a saddle shaped castle. In the former times, it was well decorated. Visitors described it as 'it is more beautiful than the others. But later on, it was damaged by the earthquake of 1704 and British bombing of 1940s.
4. **Castle of emperor Dawit III:** used for religious, plentiful entertainments and lion house- Abyssinian lions. It is locally known as the "house of song".
5. **Castle of emperor Bekaffa:** it is a long V-shaped storied castle, located at the extreme north of the compound to the left side. It has two long towers; one of them was served as a banqueting and receptionist hall.
6. **Mentuwab castle:** two- storied structure now used as the house of souvenir products and public library. Empress Mentuwab (wife of emperor Bekaffa and mother of Iyasu II) built it. There are also other different attractions outside the royal enclosure.

Fasiledes Bath: Around 2km northwest of the city center, the bath is attributed to Emperor Fasiledes and Iyasu. It is large, shady, beautiful and rectangular sunken pool that is overlooked by two storied tower surrounded by stone wall. It is known as bathing palace and constructed for important religious celebrations, like Timket ceremony

Qusquam Complex: Lying in the hills about 3.5km northwest of the town centre and it was built by Empress **Mentuwab**. This royal compound is less preserved than Fasiledes royal enclosure; it is made up of series of buildings including a long two-storied castellated palace used for state reception and for housing the royal garrison. The church of Qusquam contains paintings that show many religious subjects of Orthodox Church. The first floor of the church also contains mummified bodies of Mentuwab herself and her son Iyasu II grandson, Iyoas. Within the church there is a room that contains many royal treasures.

Debrebrhan Silassie: Lying around 2km to the north east of the royal enclosure and it is one of the country's most famous churches and one of highlights of Gondar and Ethiopia. The founder of the church is Iyasu I and Debrebrhan Silassie, means 'Trinity at the mount of light'. All those impressive paintings in the church were painted by artist Haile Meskel. Full of the color, life, wit and humanity of Ethiopian art at its best they provide practically a compendium of Ethiopian saints, martyrs and wisdom. It is the only Gondarian church that survived the attack of the Mahdist in 1880s. According to the local tradition, the church was saved from the sacking of the dervishes by swarm of bees.

Felasha Village (Wolleka): around 6km north of Gondar is the village of Wolleka, which was the home of population of Felasha or Ethiopian Jews or Bête Israelis. Judaism was the dominant religion in the northern Ethiopia before introduction of Christianity. But after introduction of Christianity, Judaism became nominal in the country. Falashas are famous craftsmen and good in pottery. Crafts, synagogue (their church) and their homes are worthwhile to visit.

Churches and Monasteries of Lake Tana (Around Bahirdar)

Bahirdar is one of the most attractive towns in Ethiopia with its plan, palm trees and its location nearby to Lake Tana. It is also the base to visit the Lake Tana monasteries & Blue Nile Falls. Using a boat excursion to Lake Tana monasteries (16th c to 17th c) is memorable. Amongst the most famous monasteries are:

- I. **Ura Kidane Mihret:** It is the most famous of the Zegie peninsula monasteries & very beautiful. It is also the most visited that holds collections of old crosses & crowns of 16th to 17th c. It was founded by Abune Betre Mariam.
- II. **Nagra Silassie:** It was built in the mid of-18th c having Gondarian castle style but little visited. Effigies (images) of Mentuwab and James Bruce are engraved on the exterior of the church. It is well known for its very impressive wall paintings.
- III. **Kebran Gebriel:** it is the closest monastery to Bahirdar and was founded by Abune Yohannes. It was founded in 17th c and is one of the most beautiful & atmospheric

monasteries. It is open only for men to visit. It is furnished with good paintings on the inner sanctuary. It belongs to the monasteries of Zegie peninsula.

- IV. **Tana Kirkos:** It is the most mysterious and important historically, since it is said that the Ark of Covenant has been hidden for 800 years in this monastery and St. Yared stayed there for few years and wrote different books which are still preserved there. It has also remnants which show relation with Jewish. It is open **only for men**.
- V. **Daga Estefanos:** The founder of the monastery is known as Abune Hirut Amlak, who used to cross Lake Tana by boat like stone, the stone that the monk used for transportation is seen in the monastery today. It is open only for men.

Tourist Attractions in and Around Harar

The spiritual heart of Ethiopia's larger Islamic community, Harar is considered as the 4th holiest city in the world after Mecca, Medina and Jerusalem with more than 90 mosques and 102 shrines.

Harar Wall: In 1520, the local emir Abu Baker shifted his capital from one of the early capital of Adal to Harar. But the emir was overthrown by the legendary Ahmed Ibn Ibrahim Al Ghazi (Gragh Ahmed). Fourteen years of war against the Christian empire of the west, during which time the rich resources of the city were depleted. By the time Great leader of the time himself was killed.

Inside the Wall: the walled city of Harar covers an area about 1km.sq. An exploration of the walled town locally known as Jugol begins at the main gate (duke's gate). There are six gates in total (Harar gate/Duke's gate, showa gate, Buda gate, sanga gate, erer gate, and fallana gate). The most important land mark within the walls, at least for orientation purpose, is the central square known as "Feres megala; literally "horse market". Some of the main attractions of the walled old town of Harar include;

- Bête Medhanealem cathedral
- Arthur Rimbaud's house; currently used as Museum containing series of panels illustrate about the life history of Rimbaud, old photographs, traditional Adare arts.
- Ras Tafari's house – the house bears his pre-coronation name.
- Jamia Mosque: Harar's greatest mosque built in 16th c.
- Gidir Megala; previously known as Muslim Market.
- Traditional Adare houses (Gegar).

Outside the wall; the main attractions include;

- Asma' addin Bari market or new market (also known as Christian market).
- The center of Ras Mekonon square; the equestrian statue of the Ras, cast in bronzy by well known artist Afework Tekle.
- Hyena feeding: Hyena feeding is possibly becoming Harar's greatest attraction & certainly most famous.

Sheikh Hussein Pilgrimage Center

It is located north of Sof Omar cave and is one of the most important sites for Muslim pilgrimages. The complex consists of an attractive little mosques, tombs and caves. It is said that Sheik Hussein himself used the cave to seek some peace and quiet for prayers. At least 500 years old, it is dedicated to the 13th c holy man, responsible for the conversion of many Bale and Arsi Oromo to Islam. Moreover, it is considered to be the first in Africa and among the most known in the world. This peaceful and atmospheric place attracts pilgrimages mainly during May and October and minor festivals during February and September. The place is open for all faiths.

Tiya Standing Stones

Remarkably little is known about the origin of Tiya or of the meanings of the symbols that are carved up on them. Listed as a UNESCO world heritage site, the stele field at Tiya today comprises some 45 stones of up to 2m in height. The largest stele on the field originally stood 5m high, but only the base remains in situ-the top part has been removed to the university in Addis Ababa. The major carved designs of the Tiya monuments are the swords, kind of plants or carvings of leaves below the sword, carved circles, a carving like the letter 'M' on its side and the carving like the letter 'X' with slightly curved lines.

Diredawa and its Surrounds

The town features straight, tree lined streets, neat squares and some interesting colonial architectural influence of Italy, France, and Arab. Indeed, Diredawa is commercial centre and includes markets such as *kafira market*. *Dire Dawa market* is also known as **Taiwan** with cheap electronic goods, and *Ashawa market*. Around Diredawa there are many caves which are archaeologically important and provide evidences for plant and animal domestication. Besides, the area is known with rock art sites.

Jimma

Jimma was the capital of the old province of Kaffa and it is the largest town in the western Ethiopia. Jimma is the capital of fertile region and considered as like an Ethiopian promised land. **Jimma Museum:** it has great significance of showing the customs and traditions of local people and the life of kings ruled the region. It mainly shows Jimma's traditional arts, crafts, wood works to show genius creative activities of in the former period. It also contains musical instruments and modern weapons like Italian guns. **Palace of Aba jiffar:** king Aba Jiffar was one of the most important local lords of king Kaffa. He ruled the region around 19th c. The palace is two-storied and contains the private family mosque with different chambers of library, throne room, reception, guard room, sentry tower and guest house.

Tourist Attractions in and Around Addis Ababa

- Ethnological Museum
- National Museum
- 'Red Terror' Martyrs Memorial Museum
- St George Cathedral & Museum

- Holy Trinity Cathedral
- Washa Mikael Church
- Merkato
- Lion of Judah Monument
- Bete Maryam Mausoleum
- Afewerk Tekle's Home & Studio
- The towering Derg Monument
- Institute of Ethiopian Studies
- Entoto Panoramic Viewpoint
- Africa Hall
- Addis Ababa Museum
- Natural History Museum
- Entoto Maryam Church
- Yekatit 12 Monument
- Entoto Maryam Museum
- Kidane Mehret Church
- National Archives & Library of Ethiopia
- Kiddus Mikael's Church
- Addis Ababa Park
- Jan Meda Sports Ground
- Presidential Palace

Lower Awash

The Lower Valley of Awash is found in Afar Regional State. This is a site of Paleoanthropological research. The Awash valley contains one of the most important groupings of paleontological sites on the African continent. The oldest remains found at the site date back at least 4 million years and provide evidence of human evolution which has modified our conception of the history of humankind. The most spectacular discovery came in 1974, when 52 fragments of a skeleton aged 3.2 million years enabled the famous Lucy to be reconstructed. The recent achievement with the discovery of Selam, a fossil that is the most complete and 150,000 years older than Lucy, is another testimony for the importance of the region for the study of human origin.

Important hominin fossils found in the Awash area includes:

- *Ardipithecus kadabba* (~5.8mya at the site of Western margin of middle Awash)
- *Ardipithecus ramidus* (~4.4mya)
- *Australopithecus afarensis* (~3.9-3mya)
- *Australopithecus garhi* (2.5mya)
- *Australopithecus anamensis* (~4mya)
- *Homo erectus* (~1.8-0.3mya)
- *Homo sapiens idaltu* (~200-40kya)
- Homo Habilis (~2.4-2mya at Hadar)
- Homo Erectus (~1.8-0.3mya at Gona)

Lower Omo

The Lower Valley of the Omo River is a prehistoric site where many hominid fossils have been found. The discovery of many fossils in this valley, especially *Homo gracilis*, has been of fundamental importance in the study of human evolution. The Lower valley of Omo is found in South Nations, Nationalities and Peoples Regional State. The discovery of many human and animal fossils and stone tools in the valley has been of fundamental importance in the study of

human evolution. Several hominid fossils and archaeological localities have been excavated by French and American teams. The oldest ever found stone tools dates back to about 2.4 million years ago. The area is also home to people with diverse cultures and natural beauty with national parks and an amazing flora and fauna.

Hominid evidences found in Omo Valley

- Australopithecus Afarensis at Uano and Shungura formation, Omo valley
- Australopithecus Aethiopicus at Shungura formation, Omo valley
- Australopithecus Garhi at Shungura formation, Omo valley
- Australopithecus boisei at Konso and Shungura, Omo valley
- Homo Habilis at Shungura, Omo valley
- Homo Erectus at Konso and Shungura, Omo valley
- Homo sapiens idaltu at Kibish, Omo valley

Melka Kuntre

It extends for several Km along both banks of the high Awash Valley, 50 Km to the south of Addis Ababa. Its geological nature consists in a series of superimposed fluvial terraces with Pleistocene and Holocene sediments altogether reaching a thickness of about 100 m. A series of more than seventy prehistoric levels is preserved in these sedimentary and volcanic formations, dated from the Oldowan until the Late Stone Age. As an archaeological works carried out by Jean Chavaillon at Melka Kuntre, the site is rich in Oldowan and Acheulian levels.

Hominid Evidences at Melka kuntre

- ❖ Dominantly Homo erectus/**probably, garhi & habilis/**

Generalization about the site (MK)

- It includes the stone tool evidences starting from ESA-LSA
- It includes dominantly one hominid evidence/erectus/
- Now it serves as an open air museum or archaeological in situ museum
- It provides us mainly cultural evidences/stone tool/
- It contains various localities within the site

Historical Tourism Resources of Ethiopia

The Genesis of Various Names of Ethiopia

History testifies that Ethiopia is one of the ancient countries in the world and there are different conceptions about the origins of its name.

- ❖ Ancient Egyptians used to call Ethiopia ‘To Neter’ in their Coptic language. It means the land of gods. This name was given perhaps because Ethiopia was the source of Blue Nile

(‘the life of Egypt’) and it was the land of the most indispensable products like myrrh and incense, which were presented by Egyptians as their offer to gods.

- ❖ Ancient Egyptians had also used the name ‘Punt’ to call the regions of Ethiopia and the horn in general. Some people speculated that the origin of the name ‘Punt’ is the biblical name ‘put’ (the grandson of Noah through Ham).
- ❖ According to ancient Greeks the word ‘Ethiopia’ is thought to be derived from the Greek word ‘Aithiopia’ which means ‘the land of burnt face’. Many people have agreed that this name was given by the Greeks to indicate the color of the people who are light skinned or a kind of chocolate, what we call today ‘Melke Teyim’ in Amharic. Homer depicted Ethiopians as mighty, very beautiful and respected. Herodotus, the father of ancient history described that Ethiopians exceed in beauty and height from all people.
- ❖ Contrary to ancient Greeks, the 15th c Ethiopian chronicler derived the origin of the name ‘Ethiopia’ from an ancient king called ‘Aethiops I’, who is said to have been in power in the 2nd millennium BC.
- ❖ Ancient Ethiopia has also some other names like the ‘Land of Habesha’ and ‘Abyssinia’. There are two views concerning the origin of the word Habesha. The 1st view states that Ethiopia has been called the land of Habesha because of the Habeshat people who are believed to have been migrated in to Ethiopia from south Arabia around the 5th c B.C. The 2nd view suggests that the name Habesha was given by the Arabs to mean mixed people. Similarly, the word ‘Abyssinia’ is said to have derived from the Arabic ‘Al-Habesha’, meaning the land of the Habesha people.
- ❖ Some other people (e.g. Hebrews) also say that Ethiopia was called the land of ‘Kush’. They claim that the biblical references of Kush apply to their own ancestor and civilization. In the bible Kush is mentioned as one of the sons of Ham, the grandson of Noah the father. Historically Kush was an ancient state in the territory of the present day republic of Sudan before the rise of the Aksumite Empire. Generally, Ethiopia is one of the few countries in the world, whose names are repeatedly mentioned in the Holy Scriptures (Holy Bible, Quran and Hadith).

Battle fields as historical heritage sites

Battle fields belong to the immovable cultural heritages. As most of the history of Ethiopia is more or less related to war, battle fields have a considerable symbolic importance. For uneasy number of times, the country has faced repeated threats from foreign invaders. However Ethiopia is the only African country to maintain independence throughout its history. Local conflicts for power have also been common in the history of the country.

The battles of Shimbra Kure and Woina Dega: the battle of Shimbra Kure (at the site around Debre Zeit) took place in 1529. At this battle, the Christian highland kingdom (led by Libne Dingel) was severely defeated by the Adals (led by Ahmed Gragn). Due to this victory, the Adals destroyed an immense number of the country’s heritages including the historical church of Aksum Tsion and the monastery of Debre libanos together with their deposits and the clergy.

Contrary to the battle of Shimbra Kure, the Adals were defeated and the Christian kingdom killed Gragn Ahmed at the battle of **Woina Dega** (near Lake Tana) in 1543 through the help of the Portuguese soldiers led by Christopher da Gama.

- ✓ **The battle of Mekdela (1868):** this was the battle between the British army led by General Robert Napier and Emperor Tewodros due to the detention of Europeans by Emperor Tewodros. At this battle Tewodros committed suicide and the British troops left the country taking Alemayehu Tewodros (the son of emperor Tewodros) with them including an immense number of Ethiopian golden treasures from Mekdela.
- ✓ **The battle of Gundat (1875) and Gura (1876):** at these battles, the Ethiopians devastated the ambition of Egyptians invasion during the reign of Emperor Yohannes. After the battle of Gura, the Egyptians have no longer tried to invade Ethiopia by force. The military victory of Ethiopia at these battles destroyed the Egyptians plans of expansion and aggression once and for all.
- ✓ **The battle of Metemma (1889):** the initial major cause for this battle was the Hewett treaty, signed between Britain and Ethiopia on 3 June 1884. The major aim of the treaty by British side was to save the Egyptians garrison in eastern Sudan from the attack of the Mahdists (Derbush). In return the British promised Ethiopia many things including the restoration of all Ethiopian territories that were formerly occupied by Egypt. But, at the end the British did not keep their promise and a skirmish rose between Ethiopia and Sudan. At the end of the battle of Metemma, Emperor Yohannes was killed and the Mahdists took his head to Sudan. Many historians said that due to the Hewett treaty, Ethiopia exchanged one weak enemy (Egypt) for two stronger ones (Italy and the Mahdists).
- ✓ **The battle of Adwa:** As Hewett treaty was for the Battle of Metemma, Wuchale which was signed on 2 May 1889 between Count Petro Antonelie and Menelik was for Adwa. The Italian version of the article XVII of the wuchale treaty restricted Ethiopia to make all here foreign contacts using Italy. But, emperor menelik rejected the whole of the treaty in Feb 1893. Eventually this leads to the decisive battle of Adwa on March 1, 1896, and concluded with the complete victory of Ethiopia. The battle of Adwa was the first major battle in the history of the world where the blacks defeated the whites using very rudimentary weapons. The victory inspired the black solidarity and nationalism. It became a symbol of black self rule and dignity.

The battle of Maichew (1936): the battle fought on 3 March 1936 between Ethiopia and Italy. It was caused by the 2nd Italian aggression against Ethiopia to avenge its shameful defeat at the battle of Adwa. On the Ethiopian side emperor Haileselassie commanded the battle of Maichew. Ethiopia lost this battle.

2.2. Major National Parks and Landscapes of Ethiopia as a Tourist Attraction

Natural tourism resources are type of resources (which are obtained through the natural process), unaffected which are artless, unthreaten which are unprocessed, and can be biological,

ecological, geographical, which can be used for tourism related activities. E.g. different landscapes (important resources are, ice glaciers, lakes, rivers, seas, national parks, valleys), farm lands, coastal (beach), outdoor activities (climbing, diving, ice walk), climate, and temperature etc.

National Parks in Ethiopia

A national park is a large area of public land chosen by a government for its scenic, recreational, scientific, or historical importance and usually given special protection.

1. Semien Mountains National Park

Location: it is situated on the Simen mountains massif with an altitudinal range from 1900 to 4543m asl. Major wildlife species: 23 mammals, 182 birds and about 500 plant species Endemic mammals: Gelada Baboon, Walia Ibex, Ethiopian Wolf, Menelik s' bushbuck & about five rodent species. Endemic birds: seven, Abyssinian cat bird, Abyssinian long-claw, Spot-breasted plover, Black-headed forest Oriol, Abyssinia Catbird & Black-headed siskin. Major physical/geological features: spectacular mountain scenery and escarpments consist of dark Trapp basalts and bright, soft tuff.

Massive erosion over the years on the Ethiopian plateau has created one of the most spectacular landscapes in the world, with jagged mountain peaks, deep valleys and sharp precipices dropping some 1,500 m. The national park was established in 1969 and is recognised and protected under national protected areas legislation. The park is home to some extremely rare animals such as the Gelada baboon, the Simien fox and the Walia ibex, a goat found nowhere else in the world. The Park was inscribed on the World Heritage List in 1978.

2. Abijjata – Shalla National Park

Located in the Oromia Region 200 kilometers south of Addis Ababa to the east of the Ziway - Shashamane highway, it contains 887 square kilometers including the Rift Valley lakes of Abijatta and Shalla. The two lakes are separated by three kilometers of hilly land. The altitude of the park ranges from 1540 to 2075 meters, the highest peak being Mount **Fike**, which is situated between the two lakes. Besides the two lakes, the primary attraction of this national park are a number of hot springs on the northeast corner of Lake Abijatta, and large numbers of flamingoes on the lake. Care must be exercised in driving vehicles out to the edge of this lake, as the thin crust of dried mud on the surface can give way without warning.

A recent visitor noted that while viable breeding populations of greater kudu, Giant Striped Gnu, Grant's gazelle, black-backed jackal and spotted hyena may exist, he saw no evidence of their presence. Although baboons are still quite common, they were outnumbered by the livestock

introduced by cattle herders. A few Grant's gazelle and several ostriches were kept in a fenced enclosure near the gate house. Nevertheless more than 300 bird species have been recorded in Abijatta-Shalla or the remnants of the adjacent park-like woodland. Reportedly, rehabilitation of this National Park had begun in 1996, and plans for active integration of local communities in its future planning and development had been announced.

3. Awash National Park

- ❖ Location: the park is located in the northern part of the Great Rift Valley. Its altitude ranges between 750-2007m.
- ❖ Major wildlife species: 81 mammals & 453 birds species
- ❖ Dominant mammals: Beisa oryx, Greater kudu, Soemmerring's gazelle, dikdik, Reedbuck.
- ❖ Endemic bird species: five endemic species include Golden-backed woodpecker, White-winged cliff-chat, White-billed starling,
- ❖ Vegetation types: grassland, thorn- bush-woodland, vegetation on steep slopes & lava.
- ❖ Awash National Park was established in 1966, although the act authorizing its existence was not completely passed for another three years. Awash National Park is one of the National Parks of Ethiopia. Located at the southern tip of the Afar Region, this park is 225 kilometers east of Addis Ababa, with its southern boundary along the Awash River, and covers at least 756 square kilometers of acacia woodland and grassland.

4. Bale Mountains National Park

- Location: the park is located Bale Zone within an altitude range of 1500-4377 m asl.
- Vegetation types: Afro-alpine heather, woodland, Gaysay grassland, and Herenna forest.
- Major wildlife species: 77 mammals & 260 birds and accepted as center for endemism
- Endemic mammals: include Mountain nyala, Statck's hare, Ethiopian wolf, Bale monkey, and few other rodents
- Endemic birds: about 7 (i.e. Abyssinian catbird, Abyssinian longclaw, Yellow-fronted parrot, Spot-breasted plover, Black-headed siskin and Golden-backed woodpecker)
- Flora: most notable are Giant lobelias, Kniphofia, *Helichrysum sp.*, *Hypericum*, *Hagenia abyssinica* and *Juniperus procera*.
- Major physical: pronounced by mountain formations, extensive plateau, valley and mountains.
- In 1969 the Bale Mountains National Park was established. Nominated in 2009 to the World Heritage Tentative List, *Bale Mountains National Park* (BMNP) is a national park in Ethiopia with one of the highest incidences of animal endemism of any terrestrial habitat in the world.

5. Gambela National Park

- ❖ Location: the park is situated in Gambella Region. The altitude of the park ranges from 400-768 asl.
- ❖ Vegetation type: Savanna characteristics predominantly swamp deciduous woodland and riparian formations.
- ❖ Major wildlife species: 41 mammals and 154 birds
- ❖ Dominant Mammals, Nile Lechwe, A. Buffalo, Elephant, White Eared Cob, Roan Antelope
- ❖ Major physical features: extensive swamps and wetlands. It is 5061 square kilometers.

The general topography of the Park is flat, with some areas of higher ground where deciduous woodland and savanna occur; these higher areas are often rocky with large termite mounds. About 66% of the area is considered shrubland, 15% is forest, while 17% has been modified by man. Gambela National Park also supports extensive areas of wet grassland and swamps where the native grasses grow over 3 meters in height.

6. Mago National Park

- ❖ Location: the park is situated in South Omo Zone. Its altitude ranges between 450-2,528m asl.
- ❖ Vegetation type: Savanna (predominantly patchy grasslands, woodland, bushland and riverine forests).
- ❖ Major wildlife species: about 81 and 257 bird species & three endemic birds.
- ❖ Large mammals include Buffalo, Elephant, Burchell's Zebra, Greater Kudu, African hunting Dog, Lion, Leopard, Cheetah,
- ❖ Major physical/geological features: Mago Mountain and Omo River. The Mago National Park was established in 1979. Its highest point is Mount Mago (2528 meters).

7. Maze National Park

Maze National Park is a national park, 210 square kilometers in size, in the Southern Nations, Nationalities, and People's Region of Ethiopia. Elevations within the park range between 1000 and 1200 meters above sea level. Maze was founded in 2005, and is managed by the Ethiopian Wildlife Conservation Authority. Maze is noted for its population of the endangered Swayne's hartebeest (*Alcelaphus buselaphus swaynei*), and is said to be second only to Senkelle Swayne's Hartebeest Sanctuary in importance for that subspecies.

8. Nechisar National Park

- ❖ Location: the park is located near Arbaminch town in Gamogofa zone.
- ❖ Vegetation type: Savanna characteristics (grassland, forest, wetlands and bush land).

- ❖ Major wildlife species: 84 mammals and 342 bird species include Burchell's Zebra, Swayne's Hartebeest, Hippopotamus, crocodile, African hunting Dog, Lion and Leopard.
- ❖ Endemic mammals: including Swayne's Hartebeest, Scott's hairy Bat, White-footed Rat, Ethiopian grass Rat and Hinde's Bat.
- ❖ Endemic birds: Nechisar nightjar
- ❖ Major physical features: lakes Abaya and Chamo, Rift valley escarpment, Kulfo ground water forest and Filwoha hot spring.
- ❖ Nechisar National Park was established in 1974.

9. Omo National Park

- ❖ Location: the park is situated in South Omo Zone, some 870km south of Addis Ababa. Its altitude ranges between 440-1,183m asl.
- ❖ Vegetation type: Savanna predominantly plains, deciduous woodland, bush land and riparian formations.
- ❖ Major wildlife species: 75 mammals and 325 bird species & a endemic birds
- ❖ Mammals: include Common Eland, Buffalo, Elephant, Burchell's Zebra, Greater Kudu, African hunting Dog, Lion, Leopard, Cheetah, and Ostrich.
- ❖ Major physical features: the plain land, Omo River and Kuma hot springs.
- ❖ The park covers approximately 4,068 square kilometers.

10. Yangudi Rassa National Park

- ❖ Location: the park is found on the north-eastern part of the country with altitudinal ranges between 400-1460m asl.
- ❖ Vegetation types: semi-desert trees and succulent scrub, semi-arid grass and plains, shrub-steppe, bush land and acacia-wooded grassland.
- ❖ Major wildlife species: 36 mammals & 230 birds
- ❖ Mammals: Soemmerring's Gazelle, Hamadryas Baboon, Cheetah, Leopard, Lion, Kudu, Salt's Dikdik. Wild Ass is world endangered species
- ❖ Endemic: wild ass
- ❖ Major physical features: Awash River, active volcanoes, archeological sites, extensive arid-desert ecosystem & Dallol depression.
- ❖ This national park was proposed in 1977 in specific to protect the African Wild Ass, but the steps needed to officially establish this park have not been completed as of 2002. Recently, the Wild Ass went extinct in Yagundi Rassa.

11. Alatish National Park

- ❖ Location: the park is situated in southwester of North Gondar. Its altitude ranges between 450-2528m asl.

- ❖ Vegetation type: Savanna, Combretum-Terminalia woodland, woody grass land and riverine forests.
- ❖ Major wildlife species: about 37 mammals and 204 bird species
- ❖ Dominant mammals: African Elephant, Greater Kudu, Lesser Kudu, Aulis Baboon, monkey, Jackal, Warthog, Lion, Caracal, striped Hyena and Serval Cat.
- ❖ Major physical features: almost 97% of the area is plain and few small peaks and Ayema and Alata River.

12. Gerall National Park

- ❖ Located in Somalia Region and Oromia around Borena.
- ❖ Established in 2005 with a total area of the National Park is 3858Km²
- ❖ Significant species: Beisa Oryx and Grant's Gazelle

13. Kafta Sheraro National Park

- Located in Tigray Region, north Ethiopia
- Lies in the lowlands of the Tekezze Valley, south of the Tekezze River.
- Area 5,000 km², bordered by southern Eritrea
- The ground cover is mostly open savannah with thorny bushes and grass, typical of Combretum-Terminalia woodland type.
- Kafta-Shiraro National Park supports one of the nine isolated elephant (*Loxodonta africana*) populations in Ethiopia.
- The park supports about 100 elephants (Shoshani, 2004).
- The elephants in this population seasonally migrate between Ethiopia and Eritrea, and possibly to eastern Sudan (Yirme, 1997).

14. Borena Saynt National Park

- Established in 2009
- Total area of the National Park is 43.75km²
- 11 endemic plants (e.g. *Erythrina brucei*, *Kniphofia foliosa*, *Lobelia rhynchopetalum*, *Acacia abyssinica*)
- 23 large mammals Klipspringer, caracal, *Colombus gureza*, *Canis aureus* Common bushbuck, Leopard etc .
- 57 birds (e.g. [White-collared Pigeon](#), [Thick-billed Raven](#), *Slender-billed Starling*, *Augur Buzzard*)
- 4 endemic birds Abyssinian cat bird, Abyssinian woodpecker, Black headed siskin, Harwood's Francolin
- Ecosystem: Afro alpine, Sub Afro alpine and Montane
- Vegetation Type: Afro alpine grassland complex and dry evergreen montane forest

Wildlife Sanctuary in Ethiopia

Wildlife sanctuary is a place of land or water body where wildlife is protected from predators and from being destroyed or hunted by human beings.

A. Didessa Wildlife Sanctuary

Didessa Wildlife Sanctuary is a protected area and wildlife sanctuary in Ethiopia. It is located in Didessa woreda, which is part of the Illubabor Zone of the Oromia Region.

B. Harar Wildlife Sanctuary

- Location: the sanctuary is situated 570km east of Addis Ababa with the altitude ranges 1000-2000m asl.
- Vegetation type: semi-arid bush and woodland.
- Major wildlife species: 22 mammals, many bird species
- Mammals include the African Elephant, near endemic Hamadryas Baboon.

C. Kuni-Muktar Mountain Nyala Sanctuary

- located in kuni Mountains in Asebe Teferi
- Wildlife species: 20 mammals and 24 birds specie,
- Endemic species: 1 mammal & 4 birds are endemic
- Physical feature: Mountains range/chains

D. Senkelle Swayne's Hartebeest Sanctuary

Senkelle Swayne's Hartebeest Sanctuary is a protected area in the Oromia Region of Ethiopia, dedicated especially to the protection of the Swayne's Hartebeest. Covering 58 square kilometers, the reserve is located some 10 kilometers south of the Shashemene-Arba Minch road.

- Location: the altitude ranges 1500-2,300m asl.
- Vegetation type: Savanna grassland and bushland
- Major wildlife species: 37 mammals and 91 bird species
- Endemic species: Swayne's Hartebees

E. Yabelo Wildlife Sanctuary

- Location: it is located in Borena Zone, some 550km south-east of Addis Ababa with altitude ranges between 1000-1,500m asl.
- Vegetation type: Savanna grassland and bushland
- Major wildlife species: 43 mammal and 194 bird species,
- Endemic birds: *Prince Ruspoli's Touraco*, *Abyssinian Bushcrow*, *White-tailed Swallow*, *Degodi Lark* and *Sidamo Lark*

Wildlife Reserves in Ethiopia

Wild life reserve is a large area of land where birds or animals are kept in protected conditions in the wild, either for conservation purposes or to be hunted for sport. Hunting is not permitted in a controlled hunting area without first obtaining a controlled hunting area permit. Ethiopia also has so many wildlife reserves which includes the following;

Reserves	Area (km ²)	Location
Alledoghi	1,832	Afar
Awash West	1,781	Afar
Bale	1,766	Bale
Chew Bahir	4,212	South Omo
Gewane	2,439	Afar
Mille-Sardo	8,766	Afar
Shire	753	Tigrai
Tama	3,269	South Omo

Endemic Mammals of Ethiopia

Ethiopia endowed with various types of animals. The following are endemic mammals of the country;

- Gelada Baboon
- Miniliks bushbuck (Dukula)
- Mountain Nyala (Dega Agazin)
- Walia Ibex (Walia)
- Red fox / Ethiopian wolf/ Red Jackals/ Semein Fox
- Swayne's Hartebeest (korkay)

Some Endemic Bird Species

- Wattled Ibis
- Blue-Winged Goose
- Harwood's Francolin
- Rouget's Rail
- White-Collared Pigeon
- Yellow-Fronted Parrot
- Black-Winged Lovebird
- Golden-Backed Woodpecker
- Abyssinian Long-Claw
- Ruppell's Chat
- Abyssinian catbird
- Black-Headed Siskin
- Stresemann's Bush-Crow

Lakes in Ethiopia

Koka Reservoir

The Koka Reservoir (also known as Lake Gelila) is a reservoir in south-central Ethiopia. It was created by the construction of the Koka Dam across the Awash River. The reservoir has an area of 21526 square meters there is a variety of wildlife and birds around the lake.

Lake Abaya

Lake Abaya is a lake in the Southern Nations, Nationalities, and Peoples Region of Ethiopia. It was named Lake Margherita by the Italian explorer Vittorio Bottego, the first European commonly thought to visit the lake, to honor the wife of king Umberto I of Italy, Queen Margherita. This name appears in older publications, and currently is rarely used. There are a number of islands in this lake, the largest being Aruro; others include Gidicho, Welege, Galmaka, and Alkali. The lake is red due to a high load of suspended sediments. Lake Abaya does not always have an outflow, but in some years it overflows into Lake Chamo.

Lake Abijata

It lies in the Main Ethiopian Rift valley south of AddisAbaba, in the Abijatta-Shalla National Park. According to the Statistical Abstract of Ethiopia for 1967/68, the lake is 17 kilometers long and 15 km wide, with a surface area of 205 square kilometers. It has a maximum depth of 14 meters and is at an elevation of 1,573 meters. Along the northeastern corner of this lake are a number of hot springs, which are important both as a tourist attraction and to the local inhabitants.

Lake Afrera/Afdera

Lake Afrera is a hyper saline lake in northern Ethiopia. Located in Administrative Zone Afar Region, it is one of the lakes of the Danakil Depression. According to its entry in Lakenet, it has a surface area of 100 km² (39 sq mi), although another source states the area is 12,500 hectares.

Lake Ashenge

Lake Ashenge (also Lake Ashangi) is a lake in the Tigray Region of Ethiopia. Located in the Ethiopian highlands at an elevation of 2409 meters, it has no outlet. According to the Statistical Abstract of Ethiopia for 1967/68, Lake Ashenge is five kilometers long and four wide, with a surface area of 20 square kilometers.

Lake Chamo

LakeChamo is a lake in the Southern Nations, Nationalities, and Peoples Region of southern Ethiopia. It is located in the Main Ethiopian Rift at an elevation of 1,110 meters. It is just to the south of Lake Abaya and the city of Arba Minch, and east of the Guge Mountains. The lake's northern end lies in the Nechisar National Park.

Lake Hayq

Lake Hayq or Lake Haik is a freshwater lake of Ethiopia. It is located north of Dessie, in the Debub Wollo Zone of the Amhara Region. The town of Hayq is to the west of the lake. Lake Hayq is 6.7 km long and 6

km wide, with a surface area of 23 km². It has a maximum depth of 88 m and is at an elevation of 2,030 meters above sea level.

Lake Langano

Langano is a lake in the Oromia Region of Ethiopia, exactly 200 kilometers by road south of the capital, Addis Ababa, on the border between the Misraq Shewa and Arsi Zones. The first European to record its existence, Oscar Neumann, records that it was also known as "Lake Kore". It is located to the east of Lake Abijatta in the Main Ethiopian Rift at an elevation of 1,585 meters.

Lake Shalla

Lake Shalla lies in Ethiopia south of Addis Ababa, in the Abijatta-Shalla National Park. The lake is 28 kilometers long and 12 wide, with a surface area of 329 square kilometers. It has a maximum depth of 266 meters and is at an elevation of 1,558 meters. As such, it is the deepest of Ethiopia's Rift Valley lakes.

Lake Tana

Lake Tana is the source of the Blue Nile and is the largest lake in Ethiopia. Located in Amhara Region in the north-western Ethiopian highlands the lake is approximately 84 kilometers long and 66 kilometers wide, with a maximum depth of 15 meters, and an elevation of 1,840 meters. Lake Tana is fed by the Lesser Abay, Reb and Gumara Rivers and its surface area ranges from 3,000 to 3,500 km² depending on season and rainfall. The lake level has been regulated since the construction of the control weir where the lake discharges into the Blue Nile, which regulates the flow to the Tis Abbai falls and hydro-power station.

Lake Zway

Lake Zway or Lake Ziway is one of the freshwater Rift Valley lakes of Ethiopia. It is located about 60 miles south of Addis Ababa, on the border between the Regions of Oromia and of the Southern Nations, Nationalities, and Peoples. The town of Ziway lies on the lake's western shore.

Lake Zway is 31 kilometers long and 20 km wide, with a surface area of 440 square kilometers. It has a maximum depth of 9 meters and is at an elevation of 1,636 meters. According to the Statistical Abstract of Ethiopia for 1967/68, Lake Zway is 25 kilometers long and 20 km wide, with a surface area of 434 square kilometers. It has a maximum depth of 4 meters and is at an elevation of 1,846 meters.

Rivers of Ethiopia

- **The Mereb River** (The Mereb River (or Gash River), is a river flowing out of central Eritrea. Its chief importance is defining part of the boundary between Eritrea and Ethiopia. the Mereb River is 440 kilometres (270 mi) long.)
- **Tekezé River** (The river is also known as the Setit in Eritrea, western Ethiopia, and eastern Sudan. The Tekezé River is 608 kilometers (378 mi) long.)
- **Blue Nile** (It makes about 80% by volume of the Great Nile River. The Blue Nile from Ethiopia originating from Lake Tana and the White Nile that originated from Lake Victoria merge into the Great Nile River at Khartoum, the Sudan capital to form the longest river of the world draining to the Mediterranean Sea. The Blue Nile flows generally south from Lake Tana and then west across Ethiopia and northwest into Sudan. Within 30 kilometres (19 mi) of its source at Lake Tana,)

- **Baro River** (The Baro River is a river in southwestern Ethiopia, which defines part of Ethiopia's border with South Sudan. The Baro river is created by the confluence of the Birbir and Gebba Rivers, east of Metu in the Illubabor Zone of the Oromia Region.)
- **Shebelle River** (The Shebelle River begins in the highlands of Ethiopia, and then flows southeast into Somalia towards Mogadishu.)
- **Ganale** (a perennial river in southeastern Ethiopia. Rising in the mountains east of Aleta Wendo, the Dawa flows south and east to join with the Dawa at the border with Somalia to become the Jubba.)
- **Awash River** (is a major river of Ethiopia. Its course is entirely contained within the boundaries of Ethiopia, and empties into a chain of interconnected lakes that begin with Lake Gargori and end with Lake Abbe (or Abhe Bad) on the border with Djibouti, some 100 kilometers (60 or 70 miles) from the head of the Gulf of Tadjoura.)
- **Omo River** (is an important river of southern Ethiopia. Its course is entirely contained within the boundaries of Ethiopia, and empties into Lake Turkana on the border with Kenya.)

Water Falls

- Cheleankua water fall: south west Mekele, 60m height waterfall
- Jenbar waterfall: in the Simen Mountains National Park, 800m height,
- The Blue Nile Fall,
- Tesikie waterfall: located in Awie Zone about 180m height
- Ajora, Sangana, Andabo Falls: in woliyta south of Hosa'ena 100m into the thickly wooded gorge,
- About 67 waterfalls in Sheka zone i.e. Sheksheko and many other undiscovered waterfalls by tourists and other much seasonal water falls in the country that can be tourism resources.

Landscapes of Ethiopia

Much of the Ethiopian landmass is part of the East African Rift Plateau. Ethiopia has a general elevation ranging from 1,500 to 3,000 meters above sea level. Interspersed on the landscape are higher mountain ranges and cratered cones, the highest of which, at 4,620 meters, is Ras Dashen Terara northeast of Gonder. The highlands that comprise much of the country are often referred to as the Ethiopian Plateau and are usually thought of as divided into northern and southern parts. In a strict geographical sense, however, they are bisected by the Great Rift Valley into the northwestern highlands and the southeastern highlands, each with associated lowlands. The northwestern highlands are considerably more extensive and rugged and are divided into northern and southern sections by the valley of the Abay (Blue Nile).

North of Addis Ababa, the surface of the plateau is interspersed with towering mountains and deep chasms that create a variety of physiography, climate, and indigenous vegetation. The plateau also contains mountain ranges such as the Chercher and Aranna. Given the rugged nature of these mountains and the

surrounding tableland, foreigners receive a false impression of the country's topography when Ethiopians refer to the landform as a plateau. Few of these peaks' surfaces are flat except for a scattering of level-topped mountains known to Ethiopians as *ambas*.

Southwest of Addis Ababa, the plateau also is rugged, but its elevation is slightly lower than in its northern section. To the southeast of Addis Ababa, beyond the Ahmar and Mendobo mountain ranges and the higher elevations of the southeastern highlands, the plateau slopes gently toward the southeast. The land here is rocky desert and, consequently, is sparsely populated.

The Great Rift Valley forms a third physiographic region. This extensive fault system extends from the Jordan Valley in the Middle East to the Zambezi River's Shire tributary in Mozambique. The segment running through central Ethiopia is marked in the north by the Denakil Depression and the coastal lowlands, or Afar Plain, as they are sometimes known. To the south, at approximately 9° north latitude, the Great Rift Valley becomes a deep trench slicing through the plateau from north to south, its width averaging fifty kilometers. The southern half of the Ethiopian segment of the valley is dotted by a chain of relatively large lakes. Some hold fresh water, fed by small streams from the east; others contain salts and minerals.

In the north, the Great Rift Valley broadens into a funnel-shaped saline plain. The Denakil Depression, a large, triangle-shaped basin that in places is 115 meters below sea level, is one of the hottest places on earth. On the northeastern edge of the depression, maritime hills border a hot, arid, and treeless strip of coastal land sixteen to eighty kilometers wide. These coastal hills drain inland into saline lakes, from which commercial salt is extracted. Along the Red Sea coast are the Dahlak Islands, which are sparsely inhabited.

In contrast with the plateau's steep scarps along the Great Rift Valley and in the north, the western and southwestern slopes descend somewhat less abruptly and are broken more often by river exits. Between the plateau and the Sudanese border in the west lies a narrow strip of sparsely populated tropical lowland that belongs politically to Ethiopia but whose inhabitants are related to the people of Sudan. These tropical lowlands on the periphery of the plateau, particularly in the far north and along the western frontier, contrast markedly with the upland terrain.

The existence of small volcanoes, hot springs, and many deep gorges indicates that large segments of the landmass are still geologically unstable. Numerous volcanoes occur in the Denakil area, and hot springs and steaming fissures are found in other northern areas of the Great Rift Valley. A line of seismic faults extends along the length of Eritrea and the Denakil Depression, and small earthquakes have been recorded in the area in recent times.

Mountain Ranges in Ethiopia

- **Mount Abuna Yosef** (At 4,260 metres (13,976 ft) it is the 6th tallest mountain in Ethiopia and the 19th highest of Africa. It is located in the Lasta massif in the Semien Wollo Zone of the Amhara Region.)

- **AmbaAlage** (Located in the Debubawi Zone of the Tigray Region, Amba Alagi dominates the roadway that runs past it from the city of Mek'ele south to Maychew. Because of its strategic location, Amba Alagi has been the location of several battles.)
- **Amaro Mountains** (The Amaro Mountains are a mountain range in south western Ethiopia. Extending 60 kilometers along a north-south axis east of Lake Chamo, these mountains are located in the Nechisar National Park, which lies in the Amaro special woreda.)
- **Amba Aradom** (Located in the Debub Misraqawi (Southeastern) Zone of the Tigray Region, between Mek'ele and Addis Abeba. The mount is famous for the Battle of Enderta that the Italians fought in order to capture Amba Aradam on 15 February 1936, and for the massacre three years later, as an action against the *Arbegnoch*, or Ethiopian partisans)
- **Mount Batu** (Mount Batus is one of the highest of the Bale Mountains of Ethiopia, as well as of the Oromia Region. It reaches an elevation of 4,307 meters.)
- **Mount Chilalo** (The highest point in the Arsi Zone of the Oromia Region, and located on the border between the Hitosa and Tiyo woreda with gentle slopes for more than 1500 meters from the top of the plateau. At the summit, there is a large, almost circular caldera about 6 kilometers in diameter, whose southern rim is considered to be the mountain's summit.)
- **Mount Choqa** (Mount Choqa at 4,100 meters (13,451 ft), is one of the highest mountains of Gojjam, a region of Ethiopia located south of Lake Tana. The mountain and its surrounding area lack forests and its slopes are cultivated up to an elevation of 3,000 meters above sea level.
- **Mount Entoto** (Mount Entoto (Amharic: ኢንቶጦ) is the highest peak overlooking the city of Addis Ababa, the capital of Ethiopia. Mount Entoto is part of the Entoto mountain chain, reaching 3,200 meters above sea level.)
- **Mount Fentale** (Fentale is a stratovolcano located in the Oromia Region, Ethiopia. It is the highest point of Fentaleworeda. It is 2007 meters.)
- **Mount Guna** (Mount Guna or Guna Terara is a mountain located near the city of Debre Tabor, in Ethiopia, in the Amhara region. It is the highest point in the Debub Gondar Zone with an elevation of 4,120 metres (13,517 ft) above sea level.)
- **Mount Gurage** (Mount Gurage, located in central Ethiopia, is the highest point of not only the Gurage Zone but the entire Southern Nations, Nationalities and Peoples Region. Mount Gurage is described as part of an upwarped massif, which overlooks the Rift Valley.)
- **Mount Hay** (Mount Hay is a mountain in northwestern Ethiopia, inside the Amhara Region. It is located in the Semien Mountains National Park, close to Ethiopia's highest peak, Ras Dashen. Mount Hay has an elevation of 4173 meters above sea level.)
- **Ras Dashen** (Ras Dashen is the highest mountain in Ethiopia and tenth highest mountain of Africa. Part of Semien Mountains National Park, it reaches an elevation of 4,620 meters.)
- **Mount Tullu Demtu** (Tullu Demtu (or *Tulu Dīmtu*) is the second-highest mountain in Ethiopia after Ras Dashen with 4377 meters above sea level. Tullu Demtu is part of range of mountains Bale in Oromia Region in southeast Ethiopia, located in the Bale National Park.)
- **Mount Zuqualla**

Mount Zuquallais an extinct volcano in the Oromia region of Ethiopia. Situated in Ada'a Chukala woreda of the Misraq (East) Shewa Zone, it rises from the plain 30 kilometres (19 mi) south of Debre Zeyit. With a height of 2,989 meters (9,806 ft), it is known for its crater lake, lake Dembel, an elliptical crater lake with a maximum diameter of about one kilometer, but the trail around the crater is about 6 kilometers long.

2.3. Other Intangible Attractions

Intangible Forms of Cultural Resources

This forms the basis for tourism in different destinations. They play an important role either as major attractions themselves or as ancillary attractions at larger more visible tourist sites. It includes traditions, ways of life, ceremonies and rituals, dances, agricultural practices, culinary habits, gastronomy, e.t.c.

Meskel (Finding of the True Cross): Meskel is celebrated by dancing, feasting and lighting a massive bonfire known in Ethiopian tradition as "Damera". Meskel commemorates the finding of the True Cross in the fourth century when Empress Helena, mother of Constantine the Great, discovered the True Cross on which Christ was crucified. The feast is celebrated in Ethiopia on September 17 Ethiopian calendar (September 27 Gregorian calendar), 6 months after the discovery of the True Cross. The celebration of Meskel signifies the presence of the True Cross at mountain of Gishen Mariam monastery and also symbolizes the events carried out by Empress Helena. According to tradition, Empress Helena lit incense and prayed for assistance to guide her. The smoke drifted towards the direction of the buried cross. She dug and found three crosses; one of them was the True Cross used to crucify Jesus Christ. Empress Helena then gave a piece of the True Cross to all churches, including the Ethiopian Church. This piece was then brought to Ethiopia. According to the Ethiopian legend, when people get close to the piece of the True Cross it made them naked by its powerful light. Because of this, a decision was made to bury it at the mountain of Gishen Mariam monastery in Wollo region. The monastery of Gishen Mariam holds a volume of a book which records the story of the True Cross of Christ and how it was acquired.

Fiche Chamballala

Fiche Chamballala, New Year among the Sidama people, has been registered as Intangible Cultural Heritage of Humanity by UNESCO. Fichu was one of the 23 elements inscribed out of a total of 35 that were proposed at the 10th session of the committee for the safeguarding of intangible cultural heritage meeting in Windhoek, Namibia. Fiche Chamballala was Ethiopia's second Intangible Cultural Heritage of Humanity to be inscribed by UNESCO, next to Meskel festival, the finding of the True Cross.

Fiche is an anniversary celebrated by the Sidama people as a New Year event. According to scholars, socio-cultural heritages handed down by forefathers through generations to descendants (current generation). Sidama New Year (Fiche Chamballala) anniversary has been celebrated for more than 2000 years. Basis for such unique local New Year's Day determination and celebration is Sidama calendar which was an outcome of unreserved and relentless innovative efforts of selected knowledgeable and highly respected group of people who were actively involved in profound study of the solar system among which the moon, earth, sun and stars included.

Gada system

Gada is a traditional system of governance used by the Oromo people in Ethiopia developed from knowledge gained by community experience over generations. The system regulates political, economic, social and religious activities of the community dealing with issues such as conflict resolution, reparation and protecting women's rights. It serves as a mechanism for enforcing moral conduct, building social cohesion, and expressing forms of community culture. Gada is organized into five classes with one of these functioning as the ruling class consisting of a chairperson, officials and an assembly. Each class progresses through a series of grades before it can function in authority with the leadership changing on a rotational basis every eight years. Class membership is open to men, whose fathers are already members, while women are consulted for decision-making on protecting women's rights. The classes are taught by oral historians covering history, laws, rituals, time reckoning, cosmology, myths, rules of conduct, and the function of the Gada system. Meetings and ceremonies take place under a sycamore tree (considered the Gada symbol) while major clans have established Gada centres and ceremonial spaces according to territory. Knowledge about the Gada system is transmitted to children in the home and at school.

Timket (Epiphany): Timket (Epiphany) is one of the greatest festivals in the Ethiopian Orthodox Tewahido Church calendar. It commemorates Christ's Baptism by Saint John in the Jordan River. Timket is celebrated in Ethiopia on January 11 Ethiopian calendar (January 19 Gregorian calendar), two weeks after Ledet (Ethiopian Christmas), beginning on the Eve of Timket with colorful processions and ceremonies ending on the January 12 (January 20 Gregorian calendar). In Timket, Tella and Tej are brewed, special bread is baked called "Himbasha" (in Tigrigna) "Ambasha" (in Amharic), and sheep are slaughtered to mark the three-day celebration.

Jumping of bulls or Maz; held from July to September and the 1st half of December. It is performed in areas of Turmi and Dimeka. It marks the imitation of the young men in to the adulthood. It is in this ceremony that the fate of a young Hamer man is determined. Besides the ceremony of Maz, greater attention has been given to hair styling and decoration of the Hamer people. Hamer night dancing is known as Evangadi.

Culinary traditions: Ethiopians' have unique and original varieties of culinary delights; "injera" and "Wot" are the most prominent. Injera is the heart of every meal in Ethiopia. The national dish of Ethiopia is locally known as "Wot" usually a hot spicy stew which comes in many varieties. Together with the meal, Ethiopians enjoy a variety of drinks like Coffee, Tej, Tella, Arake e.t.c.

Festivals and special events: These range from those that have international appeal to small seasonal community based festivals that attract only local interests. A number of festivals are celebrated throughout the year in Ethiopia. During festivals, best clothes are worn, food and drink are plentiful, musicians play and people dance and sing.

Pilgrimage: Pilgrimages are travel on particular occasions made by religious people to holy places in order to get spiritual blessings. Pilgrimages are very common both by Ethiopian Muslims and Orthodox Christians. This includes Axum Tsion Maryam (November30/Hidar21), Lalibela; Debre Roha (January7/Tahsas29), kulbby Gabriel (January28/Tahsas19), Sheik Hussein Shrine and Sof Omar cave in Bale, Negashi in Tigrai, Harar e.t.c.

Traditional art and craft: Traditional paintings are found in the form of icons, as murals in the churches and in manuscripts. Paintings on wooden panels of sacred objects are called icons. Murals are paintings on the ceilings, walls and columns of the church. Most Ethiopian manuscripts and paintings with the exception of ancient rock carvings have religious orientations. Crafts are also major aspects of the Ethiopian cultural heritage. They are reflections of the traditional ways of life of the people. Basketry, pottery, wood work, metal work, horn work, weaving and leather work are some of the major types of crafts in Ethiopia.

Traditional music: Music in Ethiopia plays an important part of many socio-cultural activities. People use it in ceremonies, work, personal and social activities to express their feelings and ideas and to entertain and relax themselves. Music is also part of the expressions of political and economic relations and mental processes in daily life. Ethiopians have a very rich tradition of both religious and secular music that constitute an important part of their cultural life. Music has a considerable contribution in promoting and preservation of the traditional cultural features of a region or population.

Religious music is the major manifestation of the beliefs and traditions. Ethiopian church song was invented by St. Yared. The song is generally known as Aquaquam that can be carried out by using instruments such as Drum(kebero), sistrum(tsinatsil) a kind of sophisticated rattle, Mequamia(prayer stick), Meleket or trumpet e.t.c.

Secular music in Ethiopia has unique feature and largely varied in style and content. It is usually accompanied by a variety of traditional dances. Music and dance are the major aspects of the peoples' socio-cultural activities. Among the major types of Ethiopian secular music are folk music, Fukera, Musho, and song (e.g. the national anthem). Various types of traditional instruments are used like Kirar, Mesinko, Washint, Embilta, Meleket e.t.c.

Dance: Dance traditionally serves for social purposes, for religious festivals, social occasions (wedding & funeral ceremony) and to motivate warriors. In Ethiopia every ethnic group has its own wide variety of dancing styles. But Iskista is the most common in Ethiopia in many entertainment places. Boasting (Fukera) is the most attractive, undertaken during public holiday by which warriors show their agility in the battle. Peoples of lower Omo valley have also their own dancing styles, most of which contain jumping and leaping up& down.

Costume: The Ethiopian traditional costume is made of woven cotton. Ethiopian men and women wear this traditional costume called gabbi or Netella. Women often wear dresses (Kemis) and netella with borders of colored embroidered woven crosses, but other designs are also used. Other ethnic groups and tribes in the south and west of the country wear different costumes that reflect their own traditions.

Theatre: Ethiopia has ancient and flourishing theatre in Africa. There are different theater companies in Addis Ababa (Ras theatre, National theatre, Hager fikir theatre, Addis Ababa theatre and culture hall, Children and Youth theatre etc.). Ethiopian theatre has been written in Amharic and has resisted European influence. Moreover, it played important role in Ethiopian history; it has preserved its own local flavor or outlook.

Giving respect for elders: Respecting elders is a moral obligation adhered by most of the people of Ethiopia. Similarly giving any type of assistance for old people in general and the parents in particular is largely expected from youngsters and children. Example; when an elderly person enters a room, it is customary to stand up and give him/her a better seat.

Welcoming guests (hospitality): The people of Ethiopia have been well known in hospitality since ancient times. Guests have been welcomed warmly and have enjoyed a variety of entertainment. It is said by many foreigners that the people of Ethiopia are very friendly, smiling and polite for guests.

Myths and Legends: The legends of Aleka Gebrahana, the legend of queen Sheba and Solomon, the story of Preter Jhon, the legend of queen Fura of Sidama and so on.

Enkutatash (New Year): Enkutatash (Ethiopian New Year) falls on September 1 Ethiopian calendar (September 11 Gregorian calendar) at the end of the Ethiopian rain season and is called Enkutatash. September 1 is also celebrated to mark the commemoration of Saint John the Baptist. Enkutatash (Ethiopian New Year) is not only a religious holiday but it also a day for young boys and girls to sing and dance and for exchanging New Year greetings among urban and rural inhabitants.

Kulubi (Feast of Saint Gabriel): The feast of Saint Gabriel (kulubi Gebriel), the Archangel, is celebrated on December 19 Ethiopian calendar (December 28 Gregorian calendar) which culminates in a pilgrimage to Kulubi, about 68 kilometers from Dire Dawa. Orthodox Tewahido Christians mark the celebration with colorful processions and ceremonies. Pilgrims walk up the hill to the church to fulfill a vow and give gifts to the church. Some pilgrims carry heavy rocks on their back up the hill to the church.

Ledet (Christmas): Ledet (Christmas) falls on December 29 Ethiopian calendars (January 7 Gregorian calendar). Ledet (Christmas) is celebrated after 43 days fasting known as Tsome Gahad (Advent), with a spectacular procession, which begins at 6 AM and lasts until 9 AM. After the mass service, people go home to break the fast with the meat of chicken or lamb or beef accompanied with injera and the traditional drinks (i.e. tella or tej).

Fasika (Easter): Fasika (Easter) is celebrated after 55 days severe Lent fasting (Hudade or Abye Tsome). Orthodox Tewahido Christians do not eat meat and dairy products for the whole 55 days. Vegetarian meals such as lentils, ground split peas, grains, fruit and varieties of vegetable stew accompanied by injera and/or bread are only eaten on these days. The first meal of the day is taken after 3 PM (9 o'clock in the afternoon Ethiopian time) during the fasting days, except Saturdays and Sundays, where a meal is allowed after the morning service.

On Easter eve people go to church and celebrate with candles which are lit during a colorful Easter mass service which begins at about 6 PM (12 o'clock in the evening Ethiopian time) and ends at about 2 AM (8 o'clock after mid-night Ethiopian time). Like Christmas, Easter is also a day of family re-union, an expression of good wishes with exchange of gifts.

Islam

Islamic Holidays	Islamic Calendar
Muharram/Al-Hijira (New Year)	Month 1 (Muharram)
Milad-an-Nabi (birthday of Mohammed)	Month 3 (Rabi' al-Awwal)
Lailt-ul-Isra (the night of ascension)	Month 7 (Rajab)
Lailat-UI-Bara'ah (the night of forgiveness)	Month 8 (Sha'ban)
Ramadan (month of fasting)	Month 9 (Ramadan)
Eid-ul-Fitr (end of Ramadan/fasting)	Month 10 (Shawwal)
The Hajj (pilgrimage to Mecca) and Eid-ul-Adha (end of the Hajj pilgrimage)	Month 12 (Dhu al-Hijjah)

Jewish Festivals

- Rosh Hashan - New Year
- Yom Kippur - end of the ten days fast and it is the most solemn day in Jewish calendar.
- Sukkot - harvest festival & commemorates the journey of Jews from Egypt to Israel.
- Simkhat Torah - celebration of Torah
- Hanukah - celebration of re-direction of the second temple in Jerusalem.
- Tu B'Shevat - end of winter season, New Year for trees and communities plant trees.
- Purim - celebration of Queen Esther who saved the Jews of Persia from Haman.
- Pesach (Passover) - eight days fast, commemorates the Jews fleeing from slavery in Egypt and returning to the promise land.
- Shavuot - Feast of weeks, celebrated the Jews receiving the Torah at Mount Sinai.

Chapter Three: Major Tourism Routes and Current Tourist Flow in Ethiopia

3.1. The Northern Historic Tourism Routes

The historic route is an area in Ethiopia that mainly covers the northern part. Because of its' advantage being the center of an ancient civilization, the area is endowed with huge historical and archeological monuments. The area is also home of four world heritage sites, including the only natural world heritage site of the country, the Simien Mountains National park.

The Historic route is an area which includes places, sites, monuments, people, and culture which exhibit the past history, society, religion, and political environment. In Ethiopia the historic route is the area which covers most of the northern part of Ethiopia. Traditionally the historic route includes places in the capital Addis Ababa, all the Amhara region and Axum from Tigray region. The main cities along the historic route are Addis Ababa, Bahir dar, Gondar, Lalibela and Axum. Today the concept of historic route is expanding from the northern part and forced to include the walled town of Harar from the east. A magazine published by ministry of culture and tourism, discover Ethiopia; consider the eastern walled town of Harar as one part of the historic route (MoCT, 2009a).

The historic circuit stretches over the entire breadth of northern Ethiopia and covers all the major historical sites and provides access to natural attractions like Simien Mountains and Danakil depression. The 'historic route' through northern Ethiopia forms the core of the country's tourist industry. Without exaggeration most of travelers to Ethiopia base the bulk of their itinerary around this circuited route. The circuit pivots around four cities in the North and walled city of Harar in the east, all very different to others. The following section highlights the major tourism potentials/resources of this famous route.

I. Bahir Dar

It is mainly taken as the first stop in the Northern circuit.

The Blue Nile Falls: The Blue Nile Falls was one of the greatest falls in Africa before the construction of the electric power dam. It is located in Ethiopian plateau, passing the Blue Nile River. This waterfall is also known as Tis Issat meaning smoking water.

Lake Tana: Lake Tana is famous mostly as the source of the Blue Nile and as the largest lake of Ethiopia and one of the highest large lakes in the world. At the same time, Lake Tana is also renowned for its monasteries which can be found directly on its shores, on peninsulas and on the many islands scattered all over the lake.

Lake Tana monasteries: There are 37 islands that are scattered about the surface of Lake Tana, out of which some 20 shelter churches and monasteries of immense historical and cultural interest. Because of their isolation they were used to store art treasures and religious relics from all parts of the country. Kebran Gabriel: Ura Kidane Mehret, Daga Istifanos, Tana Cherkos, kebran Gebriel, Narga Selassie, Debre Mariyam, Azuwa mariam etc... are some of the monasteries.

II. Gondar

Founded by Emperor Fasilades in 1636, Gondar is a popular second stop on the northern

circuit, which served as Ethiopia's capital for almost 300 years. The modern city of Gondar is popular as a tourist attraction for its many picturesque ruins in the Royal Enclosure, from which the Emperors once reigned.

The most famous buildings in the city lie in the Royal Enclosure, which include Fasilades castle, it is an old castle built in 17th century for the Ethiopian emperor Fasilides. The other palaces and structures are Iyasu's Palace, Dawit's Hall, a banqueting hall, stables, Mentewab's Castle, a chancellery, library, and three churches. The royal enclosure lies within a high stone walled fortification with an area of 70,000m.sq, and 12 entrances.

Inside the city the other attraction is Fasilades' Bath. During the heyday of Gondar the bath had been used for sports and religious rites on the day of Epiphany. Presently it is home to an annual Timket ceremony where the water is blessed and then opened for bathing. Qusquam complex built by Empress Mentewab, the eighteenth century Ras Mikael Sehul's Palace and the Debre Berhan Selassie Church; are the other magnificent tourist attractions in Gondar city. To the North of Gondar, traditionally the preserve of hardened trekkers and hikers, lie the amazingly scenic Simien Mountain National Park, home to the country's main concentrations of the endemic Gelada Baboon, Walia Ibex and Ethiopian wolves. The region includes many summits above 4,000 meters, and culminates in the highest point in Ethiopia, Ras Dashen, which at 4,543 meters is also Africa's fourth highest mountain.

III. Axum

A common third stop on the historic circuit is the ancient capital of Axum, which lies at the heart of the former Axumite Empire. Axum is best known today for the giant engraved obelisks (stele) that tower over the northeast of the town. The major Aksumite monuments in the town are stele; the largest number lie in the Northern Stele Park, ranging up to the 33-meter (33 meters high 3.84 meters wide 2.35 meters deep, weighing 520 tons) Great Stele, believed to have fallen and broken during construction. The tallest standing is the 24-meter (20.6 meters high 2.65 meters wide 1.18 meters deep, weighing 160 tons) King Ezana's Stele. Another stele (24.6 meters high 2.32 meters wide 1.36 meters deep, weighing 170 tons) removed by the Italian army was returned to Ethiopia in 2005 and reinstalled July 31, 2008. Axum's St. Mary of Zion church - believed to be repository of the Biblical Ark of the covenant- has for more than 1,600 years lain at the spiritual heart of the Ethiopian Orthodox church. St Mary of Zion church, built in 1665 and said to contain the Ark of the Covenant (a prominent twentieth-century church of the same name neighbors it), archaeological and ethnographic museums, the Ezana Stone written in Sabaeen, Ge'ez and Ancient Greek in a similar manner to the Rosetta Stone, King Bazen's Tomb (a megalith considered to be one of the earliest structures) the so-called Queen of Sheba's Bath, the fourth-century Ta'akha Maryam and Dungur palaces, the monasteries of Abba Pentalewon and Abba Liqanos and the Lioness of Gobedra rock art.

IV. Lalibela

For most visitors to Ethiopia, the highlight of the northern circuit is the medieval capital of Lalibela, where high in the chilly mountains of Wollo stands a complex of a dozen rock-hewn churches often and justifiably ranked as the eighth wonder of the ancient world. The churches stand today as an inspirational and active shrine to a Christian civilization. The series of

churches was built under the order of King Lalibela, who planned to transform the city of Lalibela into a New Jerusalem, as Muslims mainly occupied the old Jerusalem in Israel. A series of monolithic churches were built around 12th and 13th century and until now, the Rock-Hewn Churches still stand firm to continually amaze tourists around the world. It was honored as a UNESCO World Heritage Site in the year 1978. In total, there are eleven Rock-Hewn Churches constructed by King Lalibela and there are also other groups around the city: Bete Medhane Alem, where in the Lalibela Cross can be found, Bete Maryam- the church believed to be the oldest among the Rock-Hewn Churches, Bête Golgotha, Bête Mikael, Selassie Chapel, Bete meskel, Bete Danagel, Bete Amanuel, believed to be the royal chapel, Bete Merkorios, Bete Gabriel Rufael, Bete Abba Libanos, Bete Giyorgis, acclaimed to be the best well-preserved church among the series of churches, Monastery of Asetan Maryam, Yimrehane Kristos church.

V. Harar

The other historical destination set apart to the east of the country is Harar, well known for its Islamic learning and scholarship, as well as its handicraft, including weaving basket-making, and book-binding. Places of interest inside the walled city of Harar include the impressive centuries-old walls themselves, which had five gates until 1889, when Emperor Menelik II built two more. Also of interest are Ras Makonnen's (father of the last king of Ethiopia) stately old palace and the Jamia mosque, which dates back to the 16th century among the other 89 mosques. Nearby the mosque is a house believed to be a residence for the famous French poet Arthur Rimbaud. Also the colorful Christian and Muslim markets are places of interest to spend time.

VI. Other Attractions along historic route

- Debre libanos
- Blue Nile gorge
- Gorgora
- Debre Damo
- Yeha
- Adigrat
- Mekele
- Adwa
- Rock hewn churches of Tigray
- Negash mosque
- Alamata road
- Woldia
- Dessie
- Kombolcha
- Hayk
- Debre Berhan
- Ankober

3.2. The Southern Ethnological and Nature based Circuit

1. Rift Valley & its surrounds

The Great Rift Valley, which extends from the Middle East to Mozambique, passes right through Ethiopia, endowing the country with some spectacular features that range from hot, dry, and barren places to a string of beautiful lakes. Volcanic activity, which greatly contributed to the formation of the Rift Valley, continues up to present times.

The Ethiopian Rift valley is home to a string of Chains of lakes (Ziway, Langano, abyata-Shala, Awasa, Abaya and Chamo, Chew Bahir, Rudolf) known for their National parks (Abyata-shala, Nechisar, Mago & Omo National parks offering different scenery and inhabited by diverse species of wild and plant life. This region is also home to diverse Native people & culture speaking multiplicities of languages and dialects. Some of these colorful people include the Hammer, Mursi, Benna, Surma, Karo, Bume, Dasenech, Ari, dizi, Tsemay, Elbore and Etc.

Koka dam: This artificial dam was constructed on Awash River during the 1950s. Awash River is one of the main Rivers of Ethiopia having inland drainage system. Awash valley is also known site for archeological studies. Koka dam can be visited enroute to Northern rift valley Lakes. There are many species of water birds and also there are Hippos and crocs.

Lake Ziway: (Dambal)

It is situated 163kms south from Addis Ababa. It is the largest of the Northern Rift Valley Lakes measuring 420km². Lake Ziway lying at an altitude of 1636m, ASL is surrounded by volcanic hills and fed by Maki and Katar rivers. With the town of same Name Ziway lying on the western shore of this lake it is an attractive place to visit.

Its extensive aquatic vegetation attracts a variety of water birds. The lake offers one of the best bird watching opportunities. Commonly seen and easily identified are the long- tailed cormorant, darter, and various herons and storks – including the distinctive saddle bill stork. Wading through the water lilies are long toed marsh birds such as the greater jacana. The handsome African fish eagle, green pigeon, black-headed oriole, wood hoopoe and barbet are also Ziway residents. Five islands dot the surface of the lake: at least three of these were sites for medieval churches. Some of its island monasteries can be explored from the town of Ziway by boat. Visitors who plan to visit these island monasteries will have the opportunity of exploring many species of birds, meeting Zay local people at DebreSina and Tulu Gudo.

Lake Langano:

It is Situated 200kms south from Addis Ababa is best known for its scenic locations & as an ideal place for resort holidays and to explore Northern Rift Valley Lakes and National parks. This bilharzias free lake is a popular resort for swimming, aquatic sports, sunbathing, camping and bird-watching. Along the shores cliff dwellers and acacia inhabiting birds set up a noisy chatter, including fantailed ravens and hornbills – most notably Hemprich's hornbill. Helmet shrikes are also found in great numbers, along with butcher-birds.

Lake Abyata

Lake Abyata is found almost parallel to Lake Langano on the western side of the main road south to Moyale. It is known for its prolific bird life making it the most famous of all the Rift valley lakes.

It is a shallow lake, only 14m deep, lying in a gracefully-curved basin of land set amidst low hills. Its alkaline waters attract flamingos in their thousands shy birds, that at human approach, rise from their feeding grounds along the shore into brilliant pink and red flight. Other bird species include African fish eagles, Egyptian geese and white-necked cormorants, marabou storks and sacred ibis, various plover species and herons. This Lake with Lake Shala is famous also for its scenic beauty in Northern Rift Valley Lakes.

Lake Shala

This Lake is found a little to the south of Langano with a surface area of 409 square kilometers. It is the deepest lake in Ethiopia reaching a depth of up to 266m & holding the greatest volume of water than any other lakes in the country. In the south-west corner of the lake is the mouth of a small stream that winds back into the hills under a canopy of giant wild fig trees and acacias. Lake Shala's islands are used as breeding sites by many birds including the continent's most important breeding colony of great white pelicans.

Abyata- Shala Lakes N. Park:

It extends over 887km² mostly comprising Lakes Abyata&Shala. A good number of mammal species have been recorded in this Twin Lakes Park. Some of these are Grant's Gazelle, greater kudu, Klipspringer, warthog, Abyssinian hare & etc. It is also a sanctuary and one of the best places for bird watching in Rift Valley Lakes region. Lake Abyata is the feeding site while Shala is the nesting site for white pelicans. The hot spring on the northern side of Lake Shala is also of interest for travelers.

Lake Awasa:

The peaceful Lake Awasa lies just south of the town of Shashemene. The beautiful town of Awasa (1685m, ASL) lies on this Lakes shore Awasa is situated 276kms south of Addis Ababa on Addis –Moyale Road. The Lake around 21 meters deep & 62 kilometers in circumference is the smallest in the Rift Valley. It is teemed with a great variety of fish and & many species of birds. The daily fish market on the shore of the Lake is also best for seeing many water birds.

Shashemene:

It is situated 250kms south of Addis Ababa. It is a junction town linking Addis Ababa with Moyale in the south, Bale mountains national park in the east, WolaytaSodo, Arba Minch and South Omo in the west.

Ras Tafarians: are followers of the late emperor Haile Selassie I (1930-1974). They worship the former emperor as the Second Advent. RasTafari was the name of the emperor before his coronation & change of name to Haile Selassie I (power of trinity). The Rastas were given a piece of Land by the emperor on the outskirts of Shashemene.

Wondo Genet:

IT is situated about 17 kms south of Shashemene. It is famous for its hot spring resort which lies among forested hills near the village of Wosha. The main attractions here are the swimming pool fed by the springs which are said to have curative properties. The Wondo Genet forest area is of great interest for hikers and nature lovers as it supports many species of birds and mammals such as Anubis Baboons, grivet monkeys and Gureza monkeys.

2. Bale Mountains & Sof Omar Cave

Bale Mountains National park

The 2400km² park was established in 1969 to protect the endemic mammals, Mountain Nyala and Ethiopian Wolf. This National protects the country's second highest mountain range (1500m - 4377m). Bale mountain Ranges are peaked by mount Tullu Demtu 4377m, ASL which is the second highest point in Ethiopia. Bale mountains national park was crucial to the survival of the four endemic mammals, mountain nyala, menelik's bushbuck, Ethiopian wolf and giant mole rat. The park also protects different endemic species of birds and plants. Besides Bale Mountains offer some fine high-altitude horse and foot trekking, and the streams of the park, which become important rivers further down steam are well stocked with rainbow and brown trout Fishes. Bale mountains National park is categorized into five vegetation zones demarcated mainly by Altitudinal variations. Each of these zones has their own distinctive flora and fauna which are grass land of Gaysay valley, Wood land belt, Erica belt, Afro Alpine moorland and Harena Forest.

Sof Omar Cave System

Sof Omar CAVES are found 95kms from Robe and lie at 1300m ASL in Bale zone of oromia region in south eastern Ethiopia. Sof Omar cave is one of the world's most spectacular and extensive underground system of caverns in the world, formed by Weyib River as it carved a channel through 15.4 km limestone foothills, is one of the extraordinary natural phenomenons of breathtaking beauty. This underground world with its arched portals, high-eroded ceiling and deep vaulted chambers is now an important Islamic Shrine. The cave is named after Sheik Sof Omar, a 12th century Muslim leader, who used them as a refuge. It is sacred place for both Muslims and local Oromo traditional beliefs. As you entered the dry, cool cave, one can see and amazed how nature has worked a marvel of architecture, there are soaring pillars of stone twenty meters high, flying buttresses, fluted archways and airy vaults.

3. Yabelo, Gedeo & Negele

The Moyale road covering 500km south of Awasa is long stretch of road connecting Ethiopia and Kenya. This circuit boasts many worthwhile and untrammled cultural, archeological and ornithological attractions. The largest towns to the south of Awasa are Dilla and Yirgalem known for their archeological interest for its ancient rock engravings and medieval stelea fields. Thus day trips to Tutu Fela and Tututistelae fields, driving through the natural forest, enset and coffee farms of this region can be organized from Dilla or Yirgalem.

Dilla, Yirgalem and Yirgachefe lies in the fertile green mountains of the Eastern Rift Valley escarpment. These are important agricultural business centers known mainly for the excellent coffee grown in the vicinities and the surrounding hills. Coming from Awasa to Moyale the green highland gives way to low lying acacia scrub inhabited by the Borana Oromo and their herds of cattle. Yabelo is the largest town between Dilla and Moyale and can be a base to explore Yabelo wild life sanctuary.

The Borana village of Dublock known for it's so called singing wells and Chew bet (salt house) also known as Ill Sod. Singing wells refers to the Borana tradition of forming a chanting human chain to haul buckets of water from the well to its lip roughly 50m away to collect water for their livestock. Ill Sod is ink black lake lying at the base of a 200m deep crater. It is an important regional center of salt extraction worked by the villagers on 15 days off and 15 days on basis so as to keep the levels sustainable

The trip from Goba south to Negele Borana via Dolo Mena is one of the most exciting off the beaten track routes in Ethiopia.

The drive from Goba across the Sanetti plateau and through the Harena forest to Dolo Mena is rewarding. You can spot many species of forest birds, wild animals passing through scenic route up to Dolo Mena.

Negele town is something of a frontier town inhabited mainly by the Oromo people but also has strong Somali and Muslim influence. The towns Saturday camel market is worth a visit. The town is also the best base from which to explore the only known localities of the two lark species that are endemic to Ethiopia. The closer of the sites to Negele to explore lark is Liban Plain.

4. Arba Minch & Omo people

Arba Minch:

It means 'forty springs' is an attractive town situated about 505kms south of Addis Ababa. It is the largest town in southern Ethiopia located among green hills that offer superb views over the Rift Valley Lakes of Chamo and Abaya. It is comprised of two settlements, Secha&Sikela connected by 4km tarmac road. Arba Minch lies at an elevation of 1300m, ASL. It is an ideal place to explore NechiSar National Park, Lakes Chamo, Abaya and Chencha village.

Lake Abaya & Chamo

Set at an altitude of 1268m ASL Lake Abaya is the longest and largest of all the Ethiopian Rift Valley Lakes. This Lake is also known as key Haik "red Lake" due to its dark red color caused by a suspension of hydroxide in its water. Lake Chamo situated to the south of Lake Abaya is the 3rd largest in Ethiopia. Lake Chamo is blue in color and supports many species of mammals such as crocs, hippos, and birds. Both Lakes are shallow with 13m and 10m maximum depth. The two lakes are divided by a hilly ridge with the delightful name of the 'Bridge of Heaven'. Both Lakes are fed by many small rivers. There is also a crocodile market at the mouth of the

small Kulfo River which flows into Lake Chamo. Further north on the shores of Lake Abaya is a crocodile farm, also outside the park boundary.

The birds of this area are many and varied, reflecting the different habitats within the park. Hornbills are particularly striking; the fish eagle is ever-present; kingfishers are numerous along the Kulfo River, and rollers can be seen in the bushes. The shores and islands of Abaya and Chamo are populated by farming peoples such as the Ganjule and Guji, both of whom also have ancient traditions of hippo hunting.

Nechisar National Park

The name NechiSar means “white Grass” which derived from the white grass plain lying within the park boundary. The 514 sq km park is situated in the Rift Valley, at 1,867 meters above sea-level between the two lakes Abaya and Chamo. It is one of the most scenic parks in the country comprising parts of the two lakes Abaya, Chamo and “Bridge of God” which separates the two lakes and commanding panoramic view from it. The vegetation of the park is mainly Savannah habitat (acacia scrub & open grass land) & dense riparian forest. More than 70 species of mammals and 350 species of birds have been recorded in the park.

Chencha village: Set at an altitude of 2900m Chencha is a highland village located 37kms north of Arba Minch. Thus its climate is cold & moist almost all year round. It commands panoramic views of the two lakes and parts of the southern Rift Valley.

It is the home of Dorze people famous in cotton weaving and constructing tall bee hive shaped traditional tukuls. Dorze people are Omotic speakers and they make their living by farming and weaving. Enset “false Banana” which is known as drought resistant plant is very important for food and construction in Dorze villages.

Konso: The small town of Konso lying about 90 km south of Arba Minch is a junction town connecting South Omo and the road to Yabelo. Situated at an altitude range of 1500-2000m the Konso share borders with Borana low lands to the east and Omo valley to the west.

They are mixed agriculturalists making most of the hard work by extensive rock terracing, use of animal dung as fertilizer & crop rotation. Sorghum is the most important crop in the region. It is used to prepare the Konso dish of korkorfa or Dama& also local Konso beer.

The most distinctive and unique feature of Konso people is its walled hill top villages with its own entrance gates. The Konso built these defensive walls to protect themselves from cattle raids and possible attack of lowlanders.

The Konso are structured around the Kata Generation-set like Gada system of Oromo people in Ethiopia. Each village initiates a new generation in every 18 years consisting of only boys between ages 8-25 years old. The highlight of the Kata induction ceremony is the erection of the Olahita (generation pole) in the village’s ceremonial square. Along with the erection of stones following victories over enemies or raids forms an important Konso ritual. They are also best

known in carving KonsoWaga which is grave markers traditionally for important Konso man or warrior. The erection of poles and stones forms an important part of Konso ritual

The Konso people of the surrounding hills adhere to a unique and complex culture.

Karat –Konso is an ideal place to explore the surrounding cultural Landscapes and villages. Some of the main points of interest for tourists include the walled Konso villages of Dekatu, Mecheke & Gesergiyo. The traditional Konso village of Dekatu has more than 20 sub communities each with its own community house (Mora). Konso people are famous for their terracing and cultural landscape. Konso cultural landscape is registered as one of the world heritage sites of Ethiopia.

Kay Afer Market, kay Afer lays some 120 kms southwest of Konso at an altitude of 1800m on Konso –Jinka Road. It is also a junction town connecting the town of Jinka to the North West and the Hammer town’s of Dimeka and Turmi to the south. Its Thursday kayAfer market is one of the most colorful and important market days of south Omo people. Numerically the main people of kayAfer are Ari people. Other people living in and around this town include Benna, Hammer & Tsemay.

The main attraction of this town is its Thursday market offering opportunities of visiting most of these people coming to the market to exchange their local mainly agricultural products including butter, honey, maize, tobacco, clay ochere, Jewerries, handicrafts, livestock, goats and etc. Benna people who sometimes are also known as Hammer Benna are native pastoral and semi nomadic people. Benna share many things in common with their neighboring hammer people. Benna and hammer women use red clay braids mixed with butter for their hair styles & designs.

Jinka is the administrative capital & the largest town of South Omo. Jinka is situated some 142 km south of Konso. The main point of interest for tourists is South Omo research Center and Museum providing a useful over view of the various Cultures of South Omo. Jinka is also a gate way to Mago National park from the south.

Mago National Park: the 2,160 sq km park is situated east of the Omo River & almost bisected by Mago River draining into the Omo River. Omo River separated the two parks Mago and Omo & crossing the river has never been easy till the construction of the dam in recent years.

Acacia woodland, Savanna grassland and riparian forest along Mago River are the dominant vegetation of the park. Most of the park boundaries lie on the rift Valley floor at an altitude below 500m but its northern sector rises to mount Mago 2528m, ASL.

This park is known for protecting more than 80 species of mammals. The List includes Giraffe, Roan Antelope, Elephant, Lion, Leopard and Black Rhino. However big games are now depleted due to poaching, migration, inadequate conservation and other factors. Mammals such as Defassa water buck, Bush buck, greater & lesser Kudu, Lelwel Hartebeest, gerenuk, tiang, DikDik and etc are common and can be seen frequently

The birds are also typical of the dry grassland habitat, featuring bustards, hornbills, weavers, and starlings. Kingfishers and herons feed in and around the Neri River, which provides an alternative habitat.

Mursi people; The main attraction and interest for tourists these days is the Mursi people living mainly along Mago River. Some of the distinctive features of Mursi people are as follows

Mursi people are one of the last remaining native people in Africa to still wear traditional dress and accessories. The Mursi women also wear clay or wooden plates in their lower lips or earlobes. These are to mark traditional rites of passages including those for educational & disciplinary purposes. The Larger the lip plate a woman can wear, the greater her value when she is married. The women are famous for their unique headdresses. Mursi men like their closely related Surma men practice stick fighting ceremony, which is a form of ritualized violence. The Mursi tribe maintains an ancient way of bartering and sharing goods with other tribe members. The Mursi is a Nilo-Saharan language. It is similar to Suri, spoken in most of the immediately surrounding area. The Mursi have their own language called Mursi, which is classified as one of the Surmic languages.

Turmi: Turmi lies about 112 kms from Jinka and is one of the main hammer towns known for attracting mainly hammer people on Monday. It is one of the largest Hammer towns connecting the Dasenech village of Omo Rate to the south west, Elbore village to the south east and karo village of kolcho and Dus to the north west of Turmi. Turmi is also an ideal place to visit some of the nearby Hammer villages and the other Hammer town of Dimeka especially on market days.

Bull jumping and evangadi dancing is the most important event in the hammer. This initiation Rite is usually held between February and April. The initiate (Young boy) has to leap onto the back of the first bull then from one bull to the next until he reaches the end of the row and has to

prove his worth by repeating in the opposite direction. If he succeeds then he may take a wife but if he fails he will have to wait a year and try again. Young women show their devotion, love and respect for the initiate by being beaten by the young boys and performing their evangadi dancing.

Body decoration The Hamar is also considered the masters of body decoration. Every adornment has an important symbolic significance, e.g. Earrings denote the number of wives a man possesses. They are also known both for their fine pottery and their remarkable hair styling.

Omo Rate & Dasenech: Omo Rate lies 72kms south west of Turmi on the eastern shore of the Omo River. The main attraction of Omo Rate is Dasenech people and their village on the western bank of Omo River. These people alternatively known as Geleb, range across a large territory along the western banks of the Omo River. They live in their traditional villages comprising small, flimsy and domed huts.

Murle, Kolcho & Dus. Murle is situated on the eastern bank of the Omo River some 55 kms north of Omo rate. Turmi. It is an ideal place to visit the other Karo villages of Kolcho and Dus and also the Bume village of Kangatan.

Karo people The main local attractions of these villages are Karo people best known for their intricate body decoration and scarification. Living along the borders of the Lower Omo River karo people incorporate; rich, cultural symbolism into their rituals by using ornate body art, intricate headdresses, and body scarification to express beauty and significance within their community. The Karo people differentiate themselves from the other neighboring tribes by excelling specifically in body and face painting. They paint themselves daily using colored ochre, white chalk, yellow mineral rock, charcoal, & pulverized iron ore, all natural resources local to the area. The specific designs drawn on their bodies can change daily and vary in content, ranging from simple stars or lines to animal motifs, such as guinea fowl plumage, or to the most popular – a myriad of handprints covering the torso and legs.

Kangatan & Bume. The small Bume village of Kangatan lies 10km southwest of the Karo village of Murle on the western shore of Omo river. The main attraction of this village is the Bume people who speak Nilotic language and share close ties with the Turkana people of Kenya. The Nyangatom (sometimes written Inyangatom) also known as Donyiro or Bume are semi-nomadic agro-pastoralist of Nilotic ethnic extraction inhabiting the dry, semi-desert lands

of southwestern Ethiopia and southeastern South Sudan. The Nyangatom are some of the most feared warriors in the Omo Valley, locked in bloody feuds with the tribes that surround them.

The Lower Omo Valley is a cultural melting pot: two of the four African major linguistic families are represented in the area: Nilo-Saharan (Nyangatom, Turkana, Mursi); Afro-Asiatic, with its Omotic (Karo, Hamar) and Cushitic branches (Dassanetch).

3.3. The *Proposed* Eastern Tourism Routes

Eastern Circuits

Harar & Dire Dawa

Harar set at an altitude of 1885 on a hill top in the eastern extension of the highlands is found 500kms to the east of Addis Ababa. Its population is estimated to be 122000 from 2005 Central Statistics Agency population figures. It was one of the most important commercial towns linked by trade route with Ethiopian major source of trading items and trading with the horn of Africa and Arabian Peninsula. The old walled city of Harar (Jegol) was listed as a World Heritage Site by UNESCO in recognition of its cultural heritage in 2006. UNESCO considered it as 'the fourth holy city' of Islam"; with 110 mosques, three of which date from the 10th century and 102 shrines.

Ahmed Gragn was the strong emir of Harar in 1500s. His initial encounter with the Christian kingdom of Ethiopia secured him victorious after the battle of Shibra Kure in 1529 .Gragn's advance was stopped after his final defeat at the Battle of WoinaDega by the combined force of king Gelawdiwos and Portuguese force under the command of De Gama in 1543.

Emir Nuribn Mujahid built a defensive wall known as Jegol around the old city of Harar. It is 4m in height and has 5 gates which is still intact and is a symbol of the town.

Harar once again fall prey to the Oromo migration of the 16thc and was conquered by Egypt in 1875.

Arthur Rimbaud lived in Harar during Egyptian rule (1875-1884) as the representative of commercial companies based in Eden. The main items of trade from Harar were coffee, musk, and skins. A house said to have been his residence is now a museum.

Harar's ethnically diverse population is made up of Harari, the indigenous highland Ethiopian people of the region, Argoba, Oromo, Amhara and Somali speakers from the plains. This cultural diversity is best seen expressed in the old market at the centre of the city where tall, graceful maidens in long, glowing, extravagantly colored dresses come.

Attractions, Some of Harar's main attractions and points of interest for tourists include

The old walled town (Jegol) with its five gates, its old 110 mosques and many more shrines, Notable buildings include Medhane Alem Cathedral, the house of Ras Mekonen, the house of Arthur Rimbaud (now museum), the sixteenth century Jami Mosque.

Hyena men, A long-standing tradition of feeding meat to spotted hyenas also evolved during the 1960s into an impressive night show for tourists.

Valley of Marvel: Midway between Harar and Jigjiga, near the town of Babile (a site of hot springs) a deep valley is entered, known locally as the 'the Valley of Marvel'. These are areas of unusual volcanic formations of tall columns of black rock, weathered and twisted, stands topped by loose precariously balanced boulders.

Kulubi Gabriel Festival: Commemorating the days dedicated to Saint Gabriel is one of the most colorful festivals in Ethiopia. Kulubi is situated 465kms east on Addis – Harar Road. The Festival takes place twice in a year in July and December when Kulubi Gabriel church forms a scene of large pilgrims celebrating this festival.

Dire Dawa

Addis Ababa –Djibouti railway had been planned to pass through Harar but later it was decided to divert the route to north of the mountains between Harar and Awash River as it saved money and time. This has led to the emergence of a new town named Dire Dawa also known as New Harar in 1902. Dire Dawa is found only 50kms to the north west of the historic city of Harar. This development resulted in the decline of Harar and loss of its commercial importance in the region.

Dire Dawa became a railway terminal and started to develop into two distinct settlements: that flourished around the railway station and the other around the old market. These two clearly-defined centers are very much part of the character of the town today. The open markets around

Kefira are colorful & attract locals from this town and its surrounds. the 'railway town' has bright jacarandas and flamboyant line the wide avenues. The 'Chemin de Fer' or railway station is Dire Dawa's most attractive feature. Although the original steam engines have long since been replaced by diesels, the trains running between Dire Dawa and Addis Ababa still have a wild, pioneering atmosphere.

Lega Oda is found only 32 kilometers from Dire Dawa. There are 2500 year old rock paintings in Lega Oda cave. This rarely visited site has now become much more accessible by road, and provides a fascinating glimpse of the ancient people who lived in and painted their cave with oxen and wild animals.

Awash & Yangudi Rassa

Awash National park

It is one of the oldest parks established in 1966. It covers an area of 756km² and situated some 225 kms to the east of Addis Ababa along Addis Ababa-Harar Road. Featuring the 1,800 meter Fantalle Volcano Crater with stunning views, extensive mineral hot spring and extraordinary volcanic formation, and this natural treasure is bordered to the south by the Awash River. Its vegetation is dominated by acacia woodland, grassland and reverine forest along Awash River.

The wildlife consists mainly of East African plain animals including ; Beisa Oryx, Defassa Water Buck, Semmering Gazelle, Salt's Dik - Dik, Greater and lesser Kudu, Warthog, Anubis and Hamadrayas Baboon, Colobus and Varvet monkey, Crocodile, Hippopotamus, and 450 species of birds. Awash National Park is one of the best destinations for birding as it is inhabited by diverse species of birds. The main people living around this park are the Kereyu people.

Yangudi Rassa National park

Lying 350 km northeast of Addis Ababa, this 2,700 sq km park is in the arid Northern Rift lowlands. It is traversed by the Awash River and inhabited by among its unusual animals is the Somali Wild Ass - ancestor of the domestic Donkey. Other mammals within the park are typical of the arid Horn of Africa; Gravy's Zebra, Greater and Lesser Kudu, Gerenuk and the Cheetah.

Other equally important parks and Sanctuaries to be visited are Gambela National Park and many other wildlife Sanctuaries; Senqele Swayne's Hartebeest Sanctuary, Babile Elephant Sanctuary and Yabelo Abyssinian Bush Crow (endemic bird species) Sanctuary are very interesting for visitors. Apart from its Historic Site, Beautiful Landscape, Wildlife Sanctuaries, Ethiopia is a home for people of unique cultures and way of life, especially to the southern and southwestern parts of the country you will be experiencing people of extraordinary way of life.

3.4. Generating Regions for Ethiopian Tourism

There are numerous factors influencing demand from the tourist generating area. These are in terms of economic determinants, social determinants and political determinants. "An individual may be motivated to travel, the ability to do so will depend on a number of factors related to both the individual and the supply environment". (R.K Malhotra 1997). So, generating tourism region is influenced by the aforementioned factors.

To begin with, economic determinant includes personal income. Distribution of income and value of currency, Personal income is the availability of the finance. This is the most evident influencing tourism demand. Incomes and expenditures are closely linked and as a result of that when price increases, demand decreases and income increases, demand decreases and income increases, the price remain the same, then demand increases. Distribution of income within a tourist generating region is likely to affect tourism demand and supply. Furthermore, exchange rates have a far accomplishment influence on tourism demand from generating area and international tourism. It is highly vulnerable to exchange rate variations that vary the cost of a holiday significantly.

Similarly, social element also influences tourism demand. This includes demographic variable. For example, the age structure, a 60 year man would prefer a very discreet area where he can be alone by himself from all the noise and when compared to a 15 year old kid who want to enjoy his holiday with lots of fun and will want to have a blast. Thus, there is a gap which often applies on the type of travel product people chose and the behavior and the surrounding nature of an individual have a major impact on the demand. The impact of education level can also be a determined of both employment natures and income earning potential for this type of practice. The stage in the family life cycle has a bearing on the availability of time and disposable income available for tourism. Holiday entitlements leads increase in the demand since holidays are being paid and every individual wants to relax and have some time off from their daily life. There are other factor such as home ownership, occupation, ethnic group, crisis, and threats such as terrorism, epidemic diseases and natural disasters such as the tsunami which hit japan recently and it leads t o decrease in tourism demand since people will now try to restructure their houses and use the money which has been saved for a holiday.

Additionally, political elements such as government tax policies and controls on tourist spending influence the tourism demand and supply. There are approaches taken by government to influence demand to a great extent. For example, exchange control, currency export, prohibition, taxation, visa regulations and many more. In addition destination factors are another factor which influences the supply on tourism regions. There are many elements of the destination factors, but the main aspects of

destination factors are 'quality of the products' and 'technology'. The quality of the products provides the main image of a particular company.

Besides of The above factors for generating tourism regions in Ethiopia, Geographical distribution and nature of the heritage resources were considered in developing the region.

Chapter Four: Images of Ethiopia and the Process of Image Building

4.1. Ethiopia in the View of Westerners

In Westerners' view, Ethiopia has very limited resources, compared to other African countries, to offer to the West. Ethiopia is one of the poorest countries on the planet. The majority of the people are functionally illiterate and its youths are not skilled enough to attract Western businesses. The country has very poor infrastructure and corruption is rampant. One has to wonder what could possibly be the Western interest in country like Ethiopia.

4.2. The impact of the past Drought and poverty on the Current image of Ethiopia

Facts about Hunger in Ethiopia

1. Thirty-four years ago the most catastrophic famine hit Ethiopia painting the nation in the image of poverty, drought and hunger in such a huge way that the government to this day works on reversing this perception. However, this proves difficult because three decades had passed from this moment, and the United Nations announced that 15 million people will need food aid in 2015.
2. The general trend of increase in food insecurity is caused mainly by the weather. Low rainfalls during the past few years have led to disastrous harvests. Even at times when rain returns in some areas, the ramifications of the lack of rain is proving to be a prolonged crisis.
3. Other elements that contribute to the issue of hunger are also mostly natural factors such as the decrease in land size and quality, animal and plant diseases and the destruction of vegetation and wild products.
4. There are several actions being taken by governmental and nongovernmental entities to tackle the high level of food insecurity in Ethiopia, which have brought notable progress. These actions include food aid, an increase in productivity and in land cultivated, improvement of seeds and irrigation.
5. The harsh effects of famine and drought resulting in prolonged periods of food insecurity, especially in the rural areas are directly related to the high level of poverty as more than half of the population lives on less than \$1 a day. In addition, considering that 80 percent of the population lives in rural areas where birth rates are high and smallholder farming is the base

of the economy, weather changes affect production immensely and the population in these areas is not able to cope with the situation.

6. The political and economic instability that intricately creates regional conflicts is a huge factor for food insecurity. Although the droughts cause a decrease in food production, it is largely the human factors such as ineffective response to this occurrence that causes famine and starvation.
7. The prolonged effects that don't account for the immediate disaster of food insecurity are child malnutrition that causes Ethiopia a loss of 16.5 percent of GDP each year. This is reflected in the fact that 40 percent of children in Ethiopia suffer from stunting. This condition also accounts for 1.1 years less in school education that eventually reduces the workforce.
8. Aid for the famine and other issues in the country, such as severe droughts in 2016 and 2017 and heavy rainfalls that caused the flooding in 2018, is continuous. Organizations such as the Catholic Relief Services (CRS), Food for the Hungry, Relief Society of Tigray and World Vision and USAID's Office of Food for Peace (FFP) aim to support the food-insecure population through long-term development interventions.
9. Despite the gravity of food insecurity challenges Ethiopia is making an effort to eradicate hunger by addressing the low smallholder farmer productivity through policies that allow big investments in agricultural research and development, especially in the aspects of making improved seeds and breeds available along with better farming practices. Moreover, there have been efforts to give prompt access to high-quality inputs such as effective fertilizers.
 - Zero Hunger is one of the United Nation's Global Goals that is particularly critical for countries like Ethiopia who not only struggle with the challenges of climate change that affect food production but also with political groups working to expand the famine and only offer resettlement as a solution.

So, the severe drought in Ethiopia occurred in different time and that results poverty which spoils the image of the country. Most of the westerners have the above image towards Ethiopia.

4.3. Reality over Ethiopia as a Tourist Destination

Even if the westerners' image is somehow negative as we have seen above, the reality over Ethiopia as a tourist destination is the following.

- Ethiopia is the cradle of human kind.

- Coffee is Ethiopia's gift to the rest of the world.
- Ethiopia has its own Alphabet, Numeric and Calendar.
- Ethiopia has never been colonized.
- Ethiopia is the second country to accept Christianity as official religion.
- Is the only country in the world that prophet Mohamed declared to be free from jihad?
- Ethiopia has 12 UNESCO registered World Heritage Sites.
- Ethiopia is mentioned many times both in the holy Bible and holy Qur'an.
- Ethiopia is the land of the great long distance runners.
- Ethiopians are the pioneers to use a tool before 2.8 million years ago.
- Where the original Ark of the Covenant is found.
- More than 70% of Africa's mountains found in Ethiopia.
- The source of the great Blue Nile River which contribute 85% of the Nile River.
- Preserves the piece of true cross on which Jesus Christ is believed to have been crucified.
- The single tallest monument ever erected by humanity in the BC is found (Axum).
- Ert'ale is one of the few places on planet earth where one can see active, live, continued and dramatic volcanic eruption.
- Has more unique species of flora than any other country in Africa.
- The country of 13th months of sunshine and comfortable weather.

Forget the Image and Experience the Reality!

Chapter Five: The Impacts of Tourism in Ethiopia

Government bodies focus on tourism developing in with the aim of maximizing selected positive impacts while minimizing potential negative impacts. First, it is essential to identify the possible

impacts. Various tourism researchers have identified a large number of impacts in the areas of economic impacts, socio-cultural impacts and environmental impacts.

Tourism impact can be classified as negative when they lead to the disruption of society's components, and as positive when they upgrade vital attributes. Tourism and its influence on host communities have given highly controversial beliefs: some suggest that it is an opportunity for underdeveloped countries to provide economic growth and social wellbeing development. Oppositely, some researchers pointed out that mass tourism may obstruct the authenticity of local cultures. But, the majority of studies have shown that residents, who perceive a greater level of economic gain or personal benefit, tend to have more positive perceptions of impact than others.

5.1 Economic Impacts

Positive Economic Impacts

Tourism developments highly contribute to the income generation, improvement of economic quality of life through increasing of personal income and increasing tax revenues increases employment opportunities, improves investment development, and profitable local businesses and investment in infrastructure, improves public utilities infrastructure, improves transport infrastructure increases opportunities for shopping, economic impact (direct, indirect, induced spending) is widespread in the community and creates new business opportunities.

Negative Economic Impacts

The negative economic impacts of tourism development are increasing price of goods and services, increasing price of land and housing, increasing cost of living, increasing potential for imported labour, cost for additional infrastructure (water, sewer, power, fuel, medical, etc.), increasing road maintenance and transportation systems costs, creating seasonal tourism high-risk under- or unemployment issues, severe competition for land with other (higher value) economic uses, profits may be exported by non-local owners, jobs may pay low wages

5.2 Socio-Cultural Impacts

Positive Socio-Cultural Impacts

The potential positive socio-cultural impacts including; building community pride, enhancing the sense of identity of a community or region, promoting intercultural/international understanding, encouraging revival or maintenance of traditional crafts, enhancing external support for minority groups and preservation of their culture, broadening community horizons, providing funding for site preservation and management; and enhancing local and external appreciation and support for

cultural heritage. The social and cultural ramifications of tourism warrant careful consideration, as impacts can either become assets or detriments to communities. Tourism development can positively affect in improving quality of life facilitates meeting visitors (educational experience) positive changes in values and customs, promotes cultural exchange, improves understanding of different communities preserves cultural identity of host population increases demand for historical and cultural exhibits, cultural events, entertainment facilities, historical and cultural exhibits, and cultural exchange greater tolerance of social differences, satisfaction of psychological needs. Cultural and heritage tourism offers several benefits to tourists and residents, as well as governments. First of all, cultural and heritage tourism protects historic, cultural, and natural resources in communities, towns, and cities. People become involved in their community when they can relate to their personal, family, community, regional, or national heritage. This connection motivates residents to safeguard their shared resources and practice good stewardship. Second, cultural and heritage tourism educates residents and tourists about local/regional history and traditions. Through the research about and development of heritage/cultural destinations, residents will become better informed about local/regional history and traditions which can be shared with tourists. Third, cultural/heritage tourism builds closer, stronger communities. Knowledge of heritage provides continuity and context for communities, which instils respect in their residents, strengthens citizenship values, builds community pride, and improves the quality of life. Fourth, cultural/heritage tourism promotes the economic and civic vitality of a community or region. Economic benefits include: the creation of new jobs in the travel industry, at cultural attractions, and in travel-related establishments; economic diversification in the service industry (restaurants, hotels/motel, bed-and-breakfasts, tour guide services), manufacturing (arts and crafts, souvenirs, publications), and agriculture (specialty gardens or farmers' markets); encouragement of local ownership of small businesses; higher property values; increased retail sales; and substantial tax revenues.

Negative Socio Cultural Impacts

The potential negative socio-cultural impacts are such as commoditization and cheapening of culture and traditions, alienation and loss of cultural identity, undermining of local traditions and ways of life, displacement of traditional residents, increased division between those who do and do not benefit from tourism, conflict over (and at times loss of) land rights and access to resources (including the attractions themselves), damage to attractions and facilities, loss of

authenticity and historical accuracy in interpretation; and selectivity in which heritage attractions are developed. Tourism can bring to a community with a dark social and cultural side and create various negative impacts to the host culture, too. Illegal activities tend to increase in the relaxed atmosphere of tourist areas. Increased alcohol use and underage drinking can become a problem especially in beach communities, areas with festivals involving alcohol, and ski villages. It is easier to be anonymous where strangers are taken for granted; bustling tourist traffic can increase the presence of smugglers and buyers of smuggled products and as well as tourism is a potential determinant of crime. Lifestyle changes such as alterations in local travel patterns to avoid tourist congestion and the avoidance of downtown shopping can damage a community socially and culturally. Hotels, restaurants and shops can push tourism development into residential areas, forcing changes in the physical structure of a community. Development of tourist facilities in prime locations may cause locals to be or feel excluded from those resources and fell loss of resident identity and local cultures such as habits, daily routines, social lives, beliefs, and values. The "demonstration effect" of tourists (residents adopting tourist behaviors) and the addition of tourist facilities may alter customs, such as dating habits, especially those of a more structured or traditional culture. The potential of meeting and marrying non-local mates may create family stress.

Furthermore, the United Nations Environment Programme (UNEP) highlighted the prostitution and sex tourism severe as negative socio-cultural impacts of tourism development. Further, it describes the commercial sexual exploitation of children and young women have paralleled the growth of tourism in many parts of the world. Though tourism is not the cause of sexual exploitation, it provides easy access to abuse and exploitation. Tourism also brings consumerism to many parts of the world previously denied access to luxury commodities and services. The lure of this easy money has caused many young people, including children, to trade their bodies in exchange for T-shirts, personal stereos, bikes and even air tickets out of the country. In other situations children are trafficked into the brothels on the margins of the tourist areas and sold into sex slavery, very rarely earning enough money to escape.

5.3 Environmental Impacts of Tourism

Positive Environmental Impacts

Tourism development helps for the protection of selected natural environments or prevention of further ecological decline, preservation of historic buildings and monuments, improvement of the area's appearance (visual and aesthetic), a "clean" industry (no smokestacks). Tourism can directly contribute to the conservation and preservation of sensitive areas and habitats through the revenue earned from entrance fees and similar sources. Some governments collect money in more far-reaching and indirect ways that are not linked to specific parks or conservation areas. User fees, income taxes, taxes on sales or rental of recreation equipment, and license fees for activities such as hunting and fishing can provide governments with the funds needed to manage natural resources. Such funds can be used for overall conservation programs and activities, such as park ranger salaries and park maintenance.

As different scholars elaborate how tourism can contribute to environmental conservation; first, Improved Environmental Management and Planning; planning early for tourism development, damaging and expensive mistakes can be prevented, avoiding the gradual deterioration of environmental assets significant to tourism. Second, raising Environmental Awareness; tourism has the potential to increase public appreciation of the environment and to spread awareness of environmental problems when it brings people into closer contact with nature and the environment. Third, Regulatory Measures; regulatory measures help offset negative impacts; for instance, controls on the number of tourist activities and movement of visitors within protected areas can limit impacts on the ecosystem and help maintain the integrity and vitality of the site. Such limits can also reduce the negative impacts on resources.

Negative Environmental Impacts

Tourism development has potential negative impacts on the environment as it creates air, water, noise, solid waste, and visual pollution, loss of natural landscapes and agricultural lands to tourism development, loss of open space, destruction of flora and fauna (including collection of plants, animals, rocks, coral, or artifacts by or for tourists), degradation of landscape, historic sites, and monuments, water shortages, introduction of exotic species, disruption of wildlife breeding cycles and behaviors. Influx of tourists creates traffic and noise which leads to the congestion and overcrowding.

5.4. Managing the Negative Impacts of Tourism

Economically, all communities in all levels should be benefited. Community based tourism is the best approach to attain the benefit of the host community in a particular destination. The sector should not be controlled by a particular group of community. Furthermore, the tourism activity must consider the economic level of the host community. Culturally, it has to respect the culture of the society. The developer must have to consider the impact of tourism on the culture of the host community. Environmentally responsible tourism is a new concept of in the world. Its formal enunciation emanates from the 1989 Hague Declaration on Tourism, which advocates rational management of tourism. So that it contributes to the protection and preservation of the natural and cultural environment. Therefore, environmentally responsible tourism is a best way to manage the negative impact of tourism on environment.