Format for the National Register of the
Intangible Cultural Heritage of Ethiopia

Register No.0007

1. Background

The Harari live in Harari People Regional State found in Eastern Ethiopia. The Harari People Regional State is one of the regional states organized as members of the Federal Democratic Republic of Ethiopia. Significant numbers of Hararis also live in Dire Dawa, Addis Ababa and other cities in Ethiopia as well as in different parts of the world.

The administrative seat of the Harari People Regional State is Harar which is located at a distance of 525 kilometers to the south-east of Addis Ababa, with an elevation of 1750 meters above sea level. In the medieval period, Harar was the capital of the historic Adal Muslim Sultanate and was an important centre of Islamic knowledge, commerce and regional influence.

The Harari people are believed to be the descendents of Harla tribe. They predominately settle in the Walled City of Harar or Jugol which was registered as UNESCO world heritage site in 2006. The wall which has remained to this day as the distinctive feature of the city was built by Amir Nur ibn Muhammad who was one of the highly regarded rulers of the Emirate of Harar in the sixteenth century.

The economic well being of the society is based on trade, agriculture, service and the female particularly the middle aged women are engaged in the production of handicrafts such as basket weaving and other home decoration products particularly basketry items.

The Harari people, like their fellow citizens elsewhere in Ethiopia, have many intangible cultural heritages which have been developed over the centuries through interactions with their surroundings. The intangible heritages of the Harari include annual festivals such as Aw Abader Ziyara, Baderi and Kahatmet both with religious and cultural significances are observed in the holy fasting month of Ramadon. Eid al Fitr, Jamatuul Barkhedele (Maswelah), Safar Fatah, Wrishato and Shuwalid Festivals are among others that are widely practiced by the inhabitants of the land.

Moreover, they have traditional communal associations or social institutions organized by neighborhood such as male and female Aflocha and youth groups. These groups play a vital role to address the need of the society during funerals and wedding ceremonies.

Among the Intangible Cultural Heritage of the Harari People, Shuwalid Festival is highly regarded and is celebrated after six consecutive days fasting in the month of Shuwal among the Harari Communities in Harar, Dire Dawa, Gursum, Addis Ababa and the diasporas in different parts of the world. The festival is one of the intangible heritages that stand as the living heritage and manifestation of the Harari identity. This national inventory also covers about the Shuwalid Festival.

The Harari people’s rights to express, develop, safeguard and promote their culture and history is guaranteed in the Constitution of Harari People. Accordingly, under the provisions of proclamation no. 61/1999 E.C the Shuwalid Festival has been designated as public holiday in the region. On this day, all public offices will be closed. This creates conducive conditions for colorful celebration of the annual festival among the Harari and other national groups living in the surrounding area.

2. Description of the Intangible Heritage

2.1. Domain of the Heritage

It can be categorized in the oral traditions and expressions including language as a vehicle of the intangible cultural heritage, social practices, rituals and festive events, knowledge concerning nature and the universe, traditional craftsmanship and performing arts.

2.2. Name of the element, as used by community or group concerned

2.3. Community(ies), Group(s) or Individuals concerned
2.4. Description of the Element

Shuwalid is the religious and cultural festival that is being celebrated by Harari People in the tenth month of the Islamic and Harari calendar known as Shuwal. The Shuwal Month comes after Ramadan. Ramadan is considered a holy month that honors the time when Allah, via the angel Gabriel, revealed the first verses of the Qur'an, the holy book of Islam to Prophet Muhammad. As such, fasting the month of Ramadan is one of the five pillars of Islam. Islam means "peace through the submission to God (Allah)" and Muslim means any one that submits to the will of (Allah)."

Ramadan begins and ends with the appearance of the crescent moon at the end of the 29 or 30 days fasting month of Ramadan (depending on the length of the lunar cycle). Then, festival of breaking the fast, Eid al-Fitr is celebrated on the first day of the month of Shuwal with much feasting.

Following this, Shuwal fasting continues among the Harari from Shuwal 2 to 7 for six consecutive days. According to Harari tradition, a person who fast six days in the month of Shuwal is considered as fasting the entire year. Fasting in Shuwal Month is not obligatory like that of Ramadan. Individuals fast six days in Shuwal voluntarily to make up for missed days during Ramadan. Shuwal fasting may be observed in consecutive days or separate days. According to Harari customs and tradition, however, observing fasting particularly in six consecutive days after Eid al-Fitr will be more preferable and valued. This is ultimately believed and accepted among Harari that the fasting is observed by every member of the society at all levels.

Shuwalid Fasting is said to be associated with women. Because, the Eid al Fiter celebration for a woman would mean incomplete until compensating her six days break in the month of Ramadan. As it is known, women who are in their menstrual cycle or experiencing post-childbirth bleeding are not allowed to fast until their bleeding ends. This means that women are compelled to withdraw from fasting days during Ramadan and must make up for the days they missed fasting in the month of Shuwal or any other months in the calendar year.

Among the Harari, Women observe Shuwal fasting together with all family members instead of fasting alone. This promotes solidarity, caring and support for women and strengthens harmony, mutual understanding and assistance in the family. According to their beliefs, observing the fast during the month of Shuwal in compensation to the missed days in Ramadan enables them to earn rewards (qeret) from Allah and have their past sins forgiven.

At the end of the fasting, the Harari celebrate Shuwalid Festival. The Festival marks the end of six days fasting season and is celebrated for three consecutive days from the evening of the sixth day of the month of Shuwal to the eighth day of Shuwal. The Harari people celebrate Shuwalid Festival in a colorful manner that reflects their cultural values and traditions. Everyone participates in the festival and the occasion brings the community together and strengthens the bond paving the way for cooperation at all levels.

The Shuwalid festival is mainly celebrated at the two main entrance gates of the Walled city of Harar (Jugol) especially at the sites of Aw shulum Ahmed Awatch located at the gate of Argo Beri (Erer Ber) in the Eastern part of the city and at Aw Akbera Awatch at the gate of Asesum Beri (Felana Ber) which is located in the Northern part of the city.

Awatch and Enayach are the shrines established in memory of great religious men and women for their contribution to the well-being of the society during their life time. These cultural centers or sites are established after their name so that the community members would follow their footsteps in contributing to the betterment of the society. A memorial monument is also built at the shrine where the corpse of the holy person rest.

The Harari ada (culture) has evolved to adopt Islamic teachings and traditions in all its affairs. Harar is celebrated as the Madinat al-Awliya (city of holy-men). The Awatch serves as centers of learning, knowledge exchange in Islamic teachings and spread Islamic faith at all local level. These sites are also centers of other good deeds and charities to those in need of help. As such, they are an important part of Harari tradition in holding the community together and looking after those who are less fortunate.
Shuwalid is being celebrated by the Harari living in Harar City, Dire Dawa, Gursum, in the capital city Addis Ababa and all over the world by the diaspora. Moreover, Shuwalid has become a holiday not only celebrated by Harari people but also bringing other groups of nations, nationalities and peoples living in Harar City and its environs together. Other nationalities and peoples living in and around Harar have come to the city and participated in the festival. Some who are living together and accustomed to the tradition and the local culture of the area are also participating in actual performance of some rituals practiced at the event.

To express that the Shuwalid Festival is part of their cultural heritage, the Harari People call it Shuwal Iday or Ziegna Iday (Our public festival) and Ada Id (long established cultural holiday). Ziegna Iday and Shuwal Iday are repeated phrases which resonate in the spiritual songs sung in the event of celebration of Shuwalid Festival.

On the eve of Shuwalid, Murids who are leaders of the Awatch and masters of the ceremony of the ritual, elderly men and women and the youth gather for rehearsal and preparatory activities. In this respect, elderly fathers and the youth set up venues and tents for celebration of the holiday. The youth, in particular, decorate tents and roads so as to create festive mood of the holiday in the area. Mothers and girls engage in preparation of local and traditional foods and hot drinks which will be served to attendees of the holiday. Young men prepare small and large drums (karabu) used for colorful celebration of the holiday. The drums need to be heated so that they produce the desired sound. For this purpose, youngsters collect fire woods from households in Jugol moving door to door and bring them to the Awatch where the festival takes place.

Then, the drums will be heated with fire from the firewood collected and put in the designated places at the venue. Elderly people who have experience of beating drum will assess if the drum is adequately heated to provide the desired sound effect. They will do minor adjustments to qualify the drums to be used for the occasion. Once preparations are completed in this manner, performance of the ritual of the holiday will start in the evening of the 6th day of the Shuwal Month. The Shuwal eve rituals also continue overnight and into the next day all the way to the 8th day gaining momentum in the process.

Elderly men, women and the youth participate in the celebration wearing costumes and jewels which meet the traditions and customs of the Harari. The ritual starts with the seating arrangements of practitioners and participants. Males and females sit in circles apart from each other according to their arrival. Murids, who are leaders of the Awatch and masters of the ceremony of the ritual sit in the designated place and prepare for commencement of the ritual.

The holiday ritual kicks off with elders’ supplications and zikri (praising spiritual songs) to Allah and Prophet Muhammad (peace and blessings of Allah be upon him). Both Awatch, presents a praising in tune with the melody “Aawayo Nabi Aawayo Nabi Muhammad Muhammadu Selm” (May Peace would be upon you Muhammad). Following this, a variety of religious hymns or recitations from books with various melodies will be performed under the guidance of Zakrinach (Performers of the spiritual praises) and elders.

One of these praising songs is ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫ公司在 ḫcompanies (We visit the grave of Sheik Ahmad in Awshulum Ahmad Shrine (Awatch) and wish his soul rest in paradise). The other is ḫ公司在 ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies (May peace and blessings of Allah be upon you our beloved Prophet Muhammad). The other important praising song is ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies ḫcompanies (we want everything good. But we don’t know which one is better. So give us what you say the best.

When the elderly start reading scriptures written in Arabic alphabets and Harari language or reciting these by heart with beautiful tone or melody, they will be echoed by other attendees. Moreover, performances of such rituals will be accompanied by clapping hands and kebel (clapping wooden panels). Various types of musical instruments are used for colorful celebration of the festival. These mainly include small and large drums designed to produce sound effects in tune with the rhythms, subject to the melody of the traditional praise songs and dances. Clapping wooden panels made from woods, which are traditionally known as Kebel and drum beating sticks as well as Zikri or praise book could be cited in this respect.

Males and females dance depending on the style of the melody, separately, without mingling up by moving their necks around where they are sitting. They also stand or moving around in a circle and accompanying the melody voicing loudly. While dancing, men hold up and down their
decorated sticks. When females rise to dance, they are not joined by males and when males rise to dance, females are not allowed to join them. They perform the ritual separately without mingling up.

This process of the ritual will be performed repeatedly, and it gains momentum in the process. On the occasion, various rituals of prayers and blessings will be performed by designated Murids or Zakrinach. In this ritual, the elderly who produce Zikri condition their vocal by sipping dried and powdered ginger mixed with sugar so that they can be heard for a long time.

A variety of traditional foods and hot drinks are prepared and served during the festival especially at the Awatch. Food prepared with red pepper stew known as Akbel is served. Traditional hot drinks Hasheq kabwat hot coffee beans peels boiled with milk), katti kabwa (dried and roasted coffee leaves boiled and mixed with milk), brought by way of gift will be served and gabetti (gifts) such as mihalqe (money), sugar and incense are also presented to masters of the rituals and accompanying crews at break hours in the middle of each ritual. These gifts and services are provided by neighborhoods of the Awatch area and local residents and from a social institution called Jama‘ah – a group of persons bound by a common interest in revering the same holy man. The Murids of the Awatch will present blessings “Ziyara” Ziyada Amet Zekebetew woli Zelresew” (may we miss no one every year, may we live year after year. Let Allah do not forget us); for those who provided the gifts and the latter will accept the blessings saying Amen.

After the completion of the two evening rituals, the Shuwalid Festival continues to be celebrated on the following main holiday in a colorful manner, featuring various religious praises and traditional dancing. Finally, the Murid of the two Awatch deliver blessings wishing peace and happy Shuwalid holiday for all participants and the ceremony comes to an end.

The Shuwalid Festival is also referred or known as “wahachi wa derma Eid (holiday of young girls and boys). This was because the youth give utmost attention to the Shuwalid Festival. Normally, girls are not allowed to leave their home. However, in the eve of Shuwalid Festival, they would become free from all household chores. During this festival, the girls celebrate the event together with their peers. They contribute some cash in mugad or with friends to be used for such events. Then, they move from one household to another and enjoy the feast and nice taste of their youth having fun and dancing together. With this in mind, young people describe Shuwalid gey ada (urban or national culture), gey ded (love of urban area or home lands), limihad (the beauty of Harar) and zimnet eid (a symbol or expression of Harari).

On this occasion, young women of Harari come with their best dress for the day. On top of their nature endowed beauty, the Harari women wear traditional clothes and jewelry. Unmarried women heading to the site of celebration will be identified by their costumes, hair styles and jewelry. The engaged girls wear a dress known as Kusha Bruk (silk dress adorned with special decoration) and make a traditional hairdressing known as gamari as a sign that they have fiancé.

On the other hand, young men go to the site of the celebration together with their friends dressing up and looking good. They wear Jalabia (long dress), saderya, white shirt, white cape or hat (Kalota) on their head. Upon their arrival on the site, they attend the festival by selecting suitable location or moving from one cultural space of Shuwalid that is Aw Shulum Ahmad Awatch to another Aw Akbara Awatch on the street known as Amir Uga (Street of Emir of Harar Emirate).

In fact, they participate in the Shuwalid Festival with the intention to find a partner. That is out of the acquaintance during the festival, emanate some successful couples who would be destined to evolve a fiancé/fiancée relationship, and some of them are even engaged and will be marital partner. Getting acquainted during Shuwalid Festival and engaged into married life is still a living tradition of the Harari. On this day, if a young man is unable to select a girl out of confusion, he will be bullied as “Shuwalid ameletehu” (Shuwalid loser). On the other hand, if he is able to choose a girl successfully, he will be praised as “Shuwalid marehehe or balatehe” (Shuwalid winner).

2.5 Significance of the intangible cultural heritage

The Shuwalid Festival has cultural, social, religious and economic significances. The celebration of the festival for three continuous days accommodates a number of religious and cultural ceremonies and spiritual dances and songs. This enables the transmission of the performing art
and oral traditions from generation to generations. The celebration of Shuwalid also contributes significantly towards promoting dressing style, hair style and other cultural elements of the society and this can safeguard the intangible cultural heritage of the Harari People.

The participation of the youth from their early childhood in the Shuwalid Festival would help cultivating children with their culture. This helps them be aware of their identity and be proud of it. In this regard, the cultural significance is high. On the other hand, the festival is of great importance for cultural exchange and development. The Shuwalid Festival creates an excellent opportunity to others to become familiar with the Harari culture and this contributes to strengthen their relation, encourage dialogue and ensuring visibility and awareness of its significance. Shuwalid holiday is also a major platform that provides opportunity for many families, relatives and friends living elsewhere in the country and overseas to come together and interact with each other. All family members living in different places get together to celebrate Shuwalid and people visit their relatives and parents living in Harar. This occasion enables people who live far apart to come closer, express their love for one another and reach out to those who are in need of support. Shuwalid is a joyous moment that provides for Harari People with a social cohesion and a sense of identity. This has made the festival a highly anticipated annual event and leaves behind unforgettable memories in the heart and mind of the participants in the year to come.

Shuwalid Festival is celebrated on the basis of equal treatment and participation of all without any discrimination with regard to gender, age and social status in the society. Every one participates in celebration of the holiday freely in so far as their capacity allows. Shuwalid Festival is also jointly celebrated by members of other nations and nationality groups who reside in Harar City and its vicinity. On this holiday, Harari, Oromo, Amhara and other nationalities also enjoy inviting each other and feast together door to door without regard to ethnicity. Some who are living among Harari People participate in actual rituals besides attending. As a result, the festival is greatly contributing to strengthening the solidarity and fraternity of peoples of Harari Region and fosters their relationship based on mutual respect and harmonious co-existence.

The holiday is an occasion for unity, reflecting on mutual assistance and support and charities creating huge sense of spiritual satisfaction. In this respect, it could be noted that the significances of the Shuwalid Festival is paramount in terms of maintaining the unity and social interaction of the people.

On Shuwalid holiday, the youth, particularly girls celebrate the event together with their peers and carry out various activities and feel the spirit of freedom. The occasion provides an opportunity for young girls to invite their peers in each other’s home to play together and have fun. This is having a positive effect on the future life of the youth. The girls attend the festival in group wearing colorful traditional costumes and jewelry. This has helped to strengthen mutual interaction and understanding among the youth. Accordingly, the various social and traditional values of Shuwalid can be exploited for building up of the good image of the Harari, developing the tourism economic sector of the region and maintaining the unity and solidarity of the society.

Shuwalid also has a number of economic significances. For instance, it creates higher economic activities particularly for the traditional cloth producers and merchants since most of the people buy new traditional clothes for the celebration. This creates significant market opportunity for the people engaged in the business and to those who design and produce traditional clothes and dresses. Therefore, the festival benefits the local community and service providers such as cultural clothes, jewelries and gift article sellers to obtain great opportunity for job and income and has significant economic contribution in a number of ways. Moreover, visitors who come from faraway places for the festival spend money on services they need during their stay there boosting the local economy.

3. Characteristics of the element
3.1. Associated tangible aspect

On this occasion, the Harari come with their best dress in their inventory. They wear mainly traditional clothes and jewelries. In terms of clothing, men participate in the Shuwalid Festival wearing traditional costumes such as Jalebia (long Muslim dress). They also wear Arat Kaloiba (Muslim cape or hat used by the Harari) or emanet (turban) on their head. On the other hand, the youth participate by wearing Jalebia, white Muslim cape and trousers. Mothers adorned with cultural attire such as Geyp Genafii (Harari women decorated trouser), Tey Erac (knitted silk dress of the Harari Women with black color on one side and black and red on the other) and Mel headscarf. Engaged woman wears Kasha Burak (silk dress adorned with
special decoration) and a headdress. Children also participate by wearing traditional costumes according to their culture. With respect to adornments or jewelry, girls wear traditional necklaces called Lazor, Mura, Werki and Mezadika; rings called Yokuu and Furasa Mudhoro; a bracelet known as Rafiyato and forehead adornment band called Siyuss. On the other hand, mothers wear necklaces called Luminurjane. An adornment arm band called Tumtum while participating in celebration of the festival. All these are used to make the ceremony colorful and interesting.

They also make the ritual colorful by going to the venue with necessary offerings of inputs of the ritual including gazari (gifts) such as mahalque (money), sugar and incense. On the other hand, various traditional musical instruments are used for colorful celebration of the festival. These include small and large drums made of leather, flat wooden panel used for clapping hands, traditionally called Kebel, drum beating sticks, woodburning stoves and firewood used to heat the drum so as to produce the desired effect. In terms of function, the Kebel helps to produce louder sound or hand clapping. It also reduces exhaustion of hands significantly. Women and other practitioners of the element hold Rahan leaves with their hands or put it on their heads and ears to produce nice odor in and around the venue of the ritual. Men hold decorated sticks during dancing and playing. The other tangible aspect of the element is Zikri book (the memoir or book of remembrance).

Moreover, various traditional foods and beverages are prepared by the youth to be served to attendees of the feast at household level and public gathering (Harari Cultural Center) on the occasion of the ritual. These include rice, akkel (a sauce wat) prepared from meat), tuf/f (muffin baked from wheat flour), biscuits such as masehe, hatawa, sambusa and mutbek (candy made of sesame) and others. These traditional food items are served by the youth and children to all attendees of the ritual.

3.2. Associated intangible aspects

Shuwalid holiday is an event in which members of the Harari People regardless of gender, age and social status participate and play their roles from the eve to the main holiday. The festival is marked by colorful rituals featuring religious praises and traditional dancing. Every attendee participates and enjoys the holiday. Different Zikri (spiritual praising songs) are performed to praise Allah and Prophet Muhammad. Jumping dances including various forms of physical movements are performed.

Male children freely move from one household to another in the Harar Walled city (Jugol) to collect firewood for beating the drums. On their way, they chant various songs. On the other hand, the youth and adults carry out heating of the drums by setting fire. After adjusting the drum with drum beating stick, they make it ready for performance of the ritual and actively participate in beating the drum in tune with the melody of the Zikri.

Women and men take their respective seats in circles separately from each other and repeat the melody in choir following the performance of the praises led by the Zakruzach. As the melody gains momentum, it will be accompanied by dancing. The dancing is performed in tune with the melody of the Zikri which involves sitting down and standing up.

When the melody of the Zikri is performed repeatedly, it will be accompanied by an appropriate style of drum beat. This time both men and women clap hands using clapping woods and dance by moving their neck sideways in tune with the drum beat and the melody and sing the songs voicing loudly. Men also dance in circle, holding up and lowering down their decorated sticks, making the ritual colorful this manner. At this moment, women clap hands and using clapping wooden panels, while also ululating greatly contributing to colorful celebration of the festival.

4. Individuals and Institutes partaking with regards to the inventoried heritage

4.1. Practitioners/performers of the heritage

The major actors in practicing and safeguarding the heritage are the Harari who are bearers and practitioners of the element. Though the roles and extent of participation of the performers vary, the Murid (heads of the Awatch and masters of the ceremony), elders, women, girls, the youth as
well as other practitioners have their own roles to play in practicing the heritage. *Murid* (Awatch leaders), *zakirnach*, (performers of the praises), religious leaders and elders are the forefront practitioners and performers. The *Murid* takes the major part in the celebration of Shuwalid, from the preparation until the end of it. They also take major responsibility of ensuring that the congregants celebrate the holiday with faith and awareness, thereby teaching the heritage for its due practice and transmission. The youth and adults stretch tents for the celebration and prepare shades to this end and also clean the sites of celebration. The elderly serve in prayer, blessing and also provide necessary resources. The youth are recently proving their immense service in successful celebration of the holiday maintaining its basic rituals. The task of the congregants is to attend the ceremony and joyously celebrate the festivity.

4.2. Other participants (custodians)

The major actors in practicing and safeguarding Shuwalid are the Harari. They are the creators, bearers and practitioners of the element. Shuwalid is mainly practiced among members of the Harari Society. However, the celebration has also participants from people that live in neighboring towns.

At institutional level, the Ministry of Culture and Tourism, Authority for Research and Conservation of Cultural Heritages, Harari Culture, Heritage and Tourism Bureau are making significant contributions to safeguard and transfer the tradition to the next generation keeping its religious and cultural values intact and prepare a generation committed to safeguard and develop the element. Development societies, various media institutes and intangible heritage safeguarding institutes also take major effort in preservation, protection, promotion, enhancement and transmission of the heritage from generation to generation.

4.3. Customary practices governing access to the element or specific aspect of it

There is no discrimination in age, gender, or any other ground against participating and witnessing this celebration. The process of celebrating Shuwalid has no discrimination based on ethnicity, language, social status or political attitude. All men and women of any age do take part in it. All sects of the society participate in the holiday celebration without any difference. Anyone willing to participate in the festival will be allowed and tourism or research initiatives requiring access to the festival are permitted. Open access is provided for the academic institutions who want to conduct research are allowed to collect information regarding the Shuwalid Festival.

5. Sustainability, wellbeing and status of the heritage/element

5.1. Current status of the element

The Shuwalid Festival is being celebrated remarkably among the Harari with increasing participation of the people and the youth who are adding various aspects to the celebration by decorating the site and tents. The practice of celebration of Shuwalid, which brings together fellow members of the nationality within the country and the diaspora, has been strengthened from time to time. In addition to Harar, it is also colorfully celebrated by the Harari Community in Dire Dawa and Addis Ababa with high levels of preparation and anticipation.

The Harari Region People’s Council also declared a Proclamation number 61/1999 E.C. that made the celebration of Shuwalid Festival a public holiday in the Harari Region. As such, Shuwalid is celebrated annually with the support and encouragement from the regional government.

It is also stated that some changes or downward trends are observed in aspects of traditional costumes, jewelries due to modernization, expansion of technology and market price escalation from time to time.

5.2. Mode of Transmission of the heritage from generation to generation
The major mechanism of transmission of the heritage is motivating the youth to be actively involved in the practice of the heritage. Every member of the community learns about the Shuwalid heritage by participating in the festival and the events during the celebration and passing it to the next generation adding his or her own experiences.

*Murid* (Awatch leaders) and religious leaders, teach the younger generation about the historical background and significance of Shuwalid during the ceremonies held in relation to the festival at Awatch. Active participation by the youth in the festival allows them to learn a lot from the Zikri (spiritual prayer) and blessings. The other modes of transmission from generation to generation and to sustain the festival include among others integrating the knowledge about the festival in the formal educational curriculum and safeguarding the sites wherein the festival is celebrated. Promoting the celebration of Shuwalid by the use of mix of media, print and electronic (namely television, radio, newspapers and the world wide web, etc), advertising through formal and informal channels of communications and audio visual records and documentations. Moreover, all pertinent government institutions can contribute to the safeguarding of the cultural value and support all activities carried out to ensure sustainability of practice.

5.3. Threats to the enactment

5.3.1. Physical Threats

With regards to dressing styles, it has now become common to wear in compliance with the custom of the religion and the local tradition compared to a few years ago. However, the rise in prices of costumes and jewelries and the incidence where some of the youth are decorated with contemporary dressing and hairstyles in recent years is considered as a physical threat to the celebration of Shuwalid. The young generation in particular is influenced by western civilization and leaving behind the traditional costumes and jewelries worn during Shuwalid Festival in favor of modern clothes. This has posed considerable threat to the preservation of the heritage.

Moreover, the clapping wood or *Kebel* which is used for colorful celebration of the rituals of the holiday is made from Hagenia Abyssinica, podocarpus and black wood trees. However, these species of trees are now dwindling and are on the verge of extinction and hard to find. Thus, to address this problem, woods made of timber are being prepared and used as replacement, though these cannot produce the desired sound effect like the types of woods made from the species of trees mentioned above.

On the other hand, the drums, sticks and other utensils which are used during the festival are produced to this day. The raw materials needed in making these tools are also available in abundance. Therefore, there is no threat with this regard.

One other issue confronting the festival is the space available to accommodate the ever growing crowd that takes part during the celebration. This poses a safety hazard putting the well-being of the participants in danger. Efforts are underway to address this challenge according to people in charge of the festival.

5.3.2. Socio-Economic Threats

In connection with modern education, no significant threat has occurred so far which endangers the safeguarding of Shuwalid intangible heritage. To the contrary, there are a number of scholars who are members of the community, still actively participate in the celebration.

One of the threats against the celebration according to informants is adoption of western cultures. Dressing styles and dancing that are contrary to the local custom can be mentioned for instance. Practices that are not in compliance with the beliefs and traditions are seen here and there and posing its influence against the celebration. After the night celebration, staying late at night has become a custom these days and informants commented that such stays of the attendants especially the youth cause vulnerability to other problems.

Notwithstanding that Shuwalid holiday is still being celebrated according to the traditions and customs of the nationality group, some changes are observed in celebration of the festival from time to time, which are associated with modernization. Among these changes, it could be noted that the previous traditional costume and hair style of married women and girls has now been partly changed. On the other hand, changes have been
observed in the trend of using the occasion of Shuwalid Festival as a platform to find a boyfriend and/or a girlfriend or a life partner and getting married. This tradition has been declining from time to time.

The economic impact of the occasion is worth mentioning here. The increasing market price of traditional costumes and jewelries particularly during holiday seasons could be cited in this respect. As the Shuwalid Festival is an enormous expression of the identity of the Harari people, some who can afford, are celebrating the festival by acquiring these items earlier to avoid market price escalation, while others, who can’t afford try to celebrate the holiday happily by cleaning and wearing the available traditional costumes. The Harari Culture Heritage and Tourism Bureau played an important role to mitigate price escalation of traditional clothes by training women about design and production of Atlas Dress (knitted silk dress of the Harari Women) and making of jewelries.

5.4. Safeguarding measures in place

The Harari are working hard to safeguard this intangible heritage. These days, the members of the community are freely participating in the celebration of Shuwalid annually, safeguarding the cultural center known as Awatch, found at the two gates of the city and teaching the young generation about the values of the heritage.

Harari Regional Government Culture, Heritage and Tourism Bureau is giving due attention to the Shuwalid Festival and providing budget, a priority to ensure that the celebration is undertaken with the wide participation of the concerned community members especially the youth so as to make sure that it is passed down to the young generation. The Bureau is also working in cooperation with the Authority for Research and Conservation of Cultural Heritage to prepare a nomination file for a possible inscription of the element on the Representative List of Intangible Cultural Heritage of Humanity in 2023.

Culture, Heritage and Tourism Bureau of the Harari Region and higher education institutions and individuals are currently engaged in carrying out study and research activities and documentation of the element. The bureau is also promoting the Shuwalid Festival through the various mass media namely print and electronic media managed by the government and private bodies.

The Constitution of the Harari Region states that the Harari People has the right to develop its own language, express and promote its culture and to preserve its history. Accordingly, Proclamation number 61/1999 E.C enacted a law that made the celebration of Shuwalid Festival a public holiday in the Harari Region. This has created conducive condition for the local community to celebrate the holiday with a sense of identity and with the participation of other nations and nationalities living in Harar and its neighborhood. This makes a significant contribution to ensure the sustainability of the element.

6. Data gathering and inventorying

6.1. Consent from and involvement of the community/group in data gathering and inventorying

The Authority for Research and Conservation of Cultural Heritage (ARCCH) as well as the Culture, Heritage and Tourism Bureau of Harari Region have signed a Memorandum of Understanding to conduct inventorying and prepare the nomination file together. An action plan was also prepared to identify the activities which the Authority and Harari Culture, Heritage and Tourism Bureau have to undertake to this end, separately and cooperatively in the 2019/2020 budget year. After making preliminary preparation and reviewing, the experts of ARCCH directly proceeded to the inventorying process. The Authority and Culture Heritage and Tourism Bureau of Harari Region and representatives of the community have participated and contributed their share towards the success of this inventory.

Moreover, prominent Harari individuals, scholars, celebrities and religious leaders (Sheiks), Murid (Awatch leaders), zakrinach (those who leads and presents the spiritual prayer and praising songs) mothers, the youth, academicians and heads of government bodies have freely participated in the course of interviews and focus group discussions held in the process of data gathering. Besides, local elders, traditional leaders of Harari, custodians of the heritage and partakers of face to face interviews as well as focus group discussions organized to collect data, relevant institutions have also provided their comments with due responsibility and commitment.

6.2 Restrictions, if any, on use of the inventoried data
There is no restriction or limit to the use in utilization of the data as resource towards the effort in promoting and developing this intangible heritage and raising awareness about its importance. However, unauthorized utilization of the data without consent from the legal authorized entity as well as the custodians is not permitted. Moreover, using the heritage for activities of personal gains, for commercial purposes and other activities busing private interest or acts that are contradicting the custom shall be subject to legal accountability in accordance with the relevant laws of the country.

6.3 Date and place of data gathering

The element was inscribed in the National Register of the Intangible Cultural Heritage of Ethiopia under register No. 0007 on June 18, 2020 (mä 11 ከ9 2012 a.r.). Data for this inventory has been collected from Harar, the capital city of Harari People Regional State.

6.4 Responsible body to the National Inventory/register of the element

The national register of the Shuwalid Festival is undertaken by the experts of Heritage Research and Study Directorate of the Authority for Research and Conservation of Cultural Heritage (Gezahegn Girma and Kelemuwa Mekonen in co-operation with Harari Culture, Heritage and Tourism Bureau Heads and directors Ato Dini Remedan, Ato Ayah Abdulahi and Eskinder Abdurhman. The authority section in charge of the approval of the inventory is the Cultural Heritage Research Directorate of the Authority for Research and Conservation of Cultural Heritage.
Format for national register of the intangible cultural heritage of Ethiopia

1. RC (Background)

The aim of this document is to provide a comprehensive overview of the intangible cultural heritage of Ethiopia. This register includes both tangible and intangible cultural elements.

1.1 Background Information

The background information includes the historical and cultural context of Ethiopia, highlighting the significance of intangible cultural heritage in the country's identity.

1.2 Objectives

The objectives of this document are to compile a comprehensive list of intangible cultural heritage elements and to provide a framework for their protection and preservation.

1.3 Methodology

The methodology involves the identification of cultural elements through research, consultation with experts, and community involvement.

2. Classification

2.1 Domain

The domain includes oral traditions and expressions, including language, and social practices, rituals, and festive events.
2.2 የ혈酡 መር በሚንላክ፣ ከፋ የمحاولة የሚንላክ የمخቅር ፈቃ Flake (Name of the element, as used by community or group concerned)

2.3 የ혈酡 በጉጆት የማንክ፣ ከፋ በሚንላክ (Community(ies), group(s) or individuals concerned)

2.4 የ혈酡 በሚንላክ (Description of the element)
2.5 የከለከለ ከአስተግ האוም መለስ (Significance of the intangible cultural heritage)
3. የርርሱ መልካ በርርሱ (Characteristics of the element)
3.1 የርርሱ-ወርዳንስ (Associated Tangible Aspects)
3.2 የአበላ ከማድ (Associated intangible aspects)

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4.1 የካብ እንደንግድ፣ሰማንድ፣ባህሪያዎ/ወንድናክ/Practitioner/s/Performer-

4.2 እንደ ከካብ የጭልቅ/መላክት/other participants (custodians)-

4.3 የካብ ወጻ俳 መሆን ከካብ ያሆነ ሳንብር ያከፋከፋ ከማይታወቀ/_customer practices governing access to the element or to specific aspect of it-

5. ያካብ ያቀረበ ይህንንን ይህንን መረጃ/Current status of the element-

5.1 ያካብ ከወንድን የሚገኝ ይህንን Current status of the element- የካብ ከወንድን ያቀረበ ይህንን መረጃ/Current status of the element-

5.2 ያካብ ከወንድን ይህንን ይህንን መረጃ/Current status of the element- የካብ ከወንድን ያቀረበ ይህንን መረጃ/Current status of the element-

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5.2. የ_frmag ወይ ጓቸው የጂጭር መጋገር/ Modes of transmission from generation to generation-

የሚካርብ ትክክለኛ የጂጭር መጋገር መስጎት መልክ ለመገንባዊ የጂጭር የጂጭር የጂጭር የጂጭር የጂጭር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገર መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋገር መጋግ - 

5.3. የ_frmag ከመጋገር ያላ ከምንቀን/ Threats to the enactment-

5.3.1. ከጋራ ያቸው ሰት (Physical threat)-

5.3.2. የሚጋራ ከጋራ ያቸው (Socio-economic threats)

5.4. የሚጋራ ትርጓሜ ያላ ከሚስማማጭት/ Safeguarding measures in place.
6. የወሰን ከአስተያየት ወቅት (Data gathering and inventorying)

6.1 የአድስተያየት ዋትን የተወሰንበት የተወሰንበት ይህን ወቅትና የታወቅ መስሪት (Consent from and involvement of the community/group in data gathering and inventorying)

6.2 የአድስተያየት ዋትን ያወጣ ወቅትና ይህን ዋት (Restriction, if any, on use of inventoried data)

6.3 የወሰን ዋትና የቅጣት ዓድ ቦታ (Date and place of data gathering)

6.4 የወሰን ዋትና የቅጣት የአስተያየት ከሳሽ (Responsible body to the National Inventory/register of the element)