

## 0085800008

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በደ/ብ/ብ/ሕ/ከ/መንንስት የከምባታ መምባሮ ዞን ባሀል ቱሪዝምና የመ/ከ/ጉዳዩት S/N/N/P/R/State

Kembata-Tambaro Zone Culture Tourism & Government Communication affixers Main Department— Durame

> ቁጥር <u>ከጠዞ/ባቱየመኮጉ/ 276/2004</u> **30** ወስከረም **2004**

በሕፌጵሪ መንግስት ባህስና ቱሪዝም ሚኒስተር ሰቅርስ ምናትና ምበቃ ባለሥልጣን

तेयत तेगागः

ጉዳዩ:- የብሔረሰቦችን የመሰቀል በዓል በዩኒስኮ እንዲመዘንብ ስለመጠየቀ::

ከሳይ በርዕሱ ስመግስጽ እንደተሞከረው በከምባታ ጠምባሮ ዞን የከምባታ ብሔሰብ ማንነቱን የሚገስጽ በርካታ ባህሳዊ አሴቶች ስሱት። ከአነዚህም በብሔረሰቡ ታሳቅ ሥፍራ የሚሰጥና በ7ናና ከብረ በዓልነት የሚታወቀው የመስቀል በዓል ሕከባበር በሕስም ሕቀፍ ሕንዲታወቅ /በዩኒስኮ/ እንዲመዘገብ--ይ----ገጽ ሕባሪ ሕይይዘን የሳክን ስስሆነ ሕስፈሳጊው ሁሱ እንዲፈፀምና ስጥይቄው ምሳሽ እንዲሰጥ እንጠይቃስን።

#### TANTE

- ◆ ስከጠ ዞን ስስተዳደር ም/ቤት
- 🖛 ስባህስና ጥናት ሥራ ሂደት

L'mai.

Mungot Je

Manage Agende Bearing

Manage Agen

AHENT, on to ABCCH

## ԱԿԴԿԱ ՀԱոձԿԱ ՀԱՍԿ ԱԳԱՈՒ

S'Ulo ao

።፡፡ወሩ ቀሀሠሬ»ን ርንጽተንሂ ተጃሬዚ ህ·መ ሪቱመ6 5ሁሃብሬ»ን 7ሀዛተፕርሂ ህፁሀ መያየመጀመን ሂቀሀመ ዝውቀሃ ሁሃንሣሁ ብዕሬሃፕሪሂ ህፁሀ ህቀሀመን ።፡ወሩ መሠጠሬ»ን ተፌሬ 5-էን-ዛት ዝህ ረሬ ህፁሀ ህቀሀመን ረብ'ህ ትላን ትላፁበ ይከዚና ዝንሂትን ሁሃንሣሁ ብዕሬሃን

።ለምፅኔዴ ቲዳዮ ቲዲወስ የወለቦተን ወለ ለቦምለስ ማዘምወ ሚዲወ ተንያመህ 2021 24 4600 ለየሚተል ላለ ለቦተለ ,በየለ ልቦስ ህጻ 21 ሚሰን 22መ ሚደው ማለከው ህሬን ወህ መራኒቱው የሁተላ "ጉብሂ የሶው» ¡በሁረብን ሂቀህውሀ መንተው የሆተህ ፡፡-ሂህየላ ፋንቴ *ሕ-*2ህበ*៤ ሕ*ህ-2<sub>0</sub> ህህመመ*ለ* ተቀመህ **ፊህ**Կ 2**୪**ህ-ለ *አዋ* ሊቀህመለ ፊት-ያረዛል ፡፡፡ፊህታሪህ ሬጋንሃ ጋ14 35449 ሚደው 5ዋ ሰዋ ቡዘናር ብደ ጭለልጽለ ቡዘናር ጋደቡ ልቀሰሙያ ሚደለተበ ፡፡ልቂወታይ ጋንሀሐህ ወየህሃ ሁዘሩ፤ ጋ.አፕեቃሃኒ የሀንեቃን ተሟራዝት ፌንወ ጋሁዛሪን ዲሂ6ህ ሂቀሂውን ሁሃንዣሁ ፈρሚስ ደናፈ ልቦ,ስ ሚሀዲ ፡፡-ወተ ትበዘዮር ተምን ተጠሰመበ -ወስል 2-ተበስሰስ-<sub>ተ</sub>ምን ሞጋዲዲሶ ተፈጻል ቀሪክወን ዘሀ «6ንው ጋዘሀ ጋሀሀይ» የ የተመፈት መነር። የምን ነውስ ተመመር መጀመር መስፈት ቀምነ ትህ৮መկ ፊንወ ኃህፈьկ ረሃፅህ ሂቀህመል ጋኔ'ህ VID4à ፌብ'ኔሂሂ ::መፋ ትሀትን-?መ'եōà \_| በፖեሮ ሂሂ - ፌኒሲሂ -| በህንሄሂ - ፌኒሲሂ - 54ህቀፊፊ Who - Sholty - Salli 4ህ ዓ.51 ho s 44600 J.JU/U 84.V6 4.56.406 92A4A 401 0.490VolVao 06.4 fla01 2018

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USALDES VOU 7U4 BUILD 4ADU

ማብለት መህ ረ-ህብ ተጽኩ ሕ-20ሴት 5ህፋህትርሂ ቴርቴርሪሂህ መ7.5ኛሔ ተፈፀህ ተ.566ኛ h.አ 5-663 : ኤታፕሂን ፕሬዝ -007ሞሁህ ህፅህ ሂታህመን ተህኔል በጽ -፡-<mark>4ብመ ህፅህ 7ሁሀ ሕ</mark>ህዚበ ❖

ንዝ ተመፀ መደጋለስ ጋጮፋምለስ ተማመ የመሀ ደረሽ ደረዝ ብሰኔ ሕግ የመጨረሻ ጋመ ግነተስት የተቀመ ኤምር አስተስያ ጋጮፋምን ሸናተ Ջዉ ቀልተስ\ ጀተምለስ ጋሚጃ ሸምርለ ጋዉ ግነተስት የተቀመ አመስ ጀርያ ጋጠቶምን ሸናተ እዉ ቀልተስ\ ጀተምለስ ጋሚጃ ሸምርለ ጋዉ

ሆኖ የአዝመራ ወቅቶቹ ማጠናቀቂያ ተደርጎ ቀጣዩ የመስቀል ሣምንት አንደ አዲስ ዓመት /ዘመን መስወጫ/ ተደርጎ ይወሰዳል፡፡›

- ❖ የአድሜ መቁጠሪያ /መስወጫ/ የመሆኑ ጉዳይ አንድ ሰው ከተወለደ በኋላ የበላው መስቀል ስንት እንደሆነ በመቁጠር የሰውዬው /የሴትየዋ አድሜ ቁጥር በዚያው ልክ ይታወቅ ነበር። ነገር ግን ይህ ይሆን የነበረው ትምህርት በማህበረሰቡ አካባቢ ከመስፋፋቱ በፊት የነበረ የአድሜ አቆጣጠር ሥርዓት በመስቀል በዓል መነሻ ስለመሆኑ ለመግለጽ ነው።
- ምርቃት ሲሰጥም አድሜ ይስጥህ የመስቀል በዓል ያህል ቆይ /ኑሪ ይባላል። ይህም የመስቀል በዓል ሁሴም የሚኖር ከትውልድ ወደ ትውልድም አየተሳሰፌ የሚሄድ አንደመሆኑ የሚደረግ የምርቃት አውጣጥ ነው።
- ❖ ሥላም የመፍጠር ሂደት በብሔረሰቡ በየዓመቱ መስቀል በመጣ ቀናር ከዚያ በፊት በማህበራዊ ግንኙነት ቡተፈጠረ አለመግባባት አንድ ቤተሰብ ክራሱ ቤተሠብ ወይም ከሌላኛው ጎረቤቱና አብሮ አደግ የአከባቢው ሰው ሴትም ትሁን ወንድ የከረረ ግጭት እንኳን ተከስቶ ከሆነ ዶቅር ለአግዜር ሣይባባሉ የመስቀል በዓል አከባበር ወቅት ከተቀረበ የአካባቢው ሽማግሌዎች በራስ ተነሣሽነት /ከባስጉዳዮቹ አንዱ ወገን በመነሳሳት መስቀል ከመታረዱ በፊት ባህሱን መሠረት በማድረግ ይቅርታ እንዲደራረጉ በመጠየቅ እርቀ ሥላም መፍጠሪያ ተደርጎ በብሔረሰቡ አባሳት ይታመናል።

## 2. የመስቀል በዓል አከባበር ሂደት:-

- በአድሜ ደረጃና በፆታ የተለያዩ አካላትን የቡድን ተሣትፎ የሚጠይቅ ደጣቅ ባህላዊ ክብረ በዓል ነው፡፡ ይህም ማስት አባወራዎች በራሳቸው በዓል የሚያደርጉት ከቅድመ ዝግጅት እስከ ማጠናቀቂያ የሥንጋ እርድና ክፍፍል የሚከወን ሥርዓት አላቸው፡፡
- የመስቀል በዓል አከባበር በአጣወራዎች /በአናቶች/ ከቅድመ ዝግጅት ጀምሮ እስከ አርድ ቀን
   ዋዜጣ ምሽት ላይ በሚደረገው የባህላዊ ምግብ (አተካና) አሠራርና አመጋንብ ይጠናቀቃል።

## FROD HTET MASSE

 ከጥር ወር ጀምሮ በቡድን በመደራደት ከአንዷ ሴት 3ሮ ወደ ሴላቸዋ 3ሮ በመዘዋወር ለቆሙ ዝግጅት የሚሆኑትን የእንስት ዝሪያ (ዓይነት) ማስትም ቆሙ የሚያሣምር ተብሎ እየዞሩ ይፍቃሉ። ከተወስኑ ቀናት በኋላ የተብላላው አውጥተው ይጭምቃሉ፣ አሁንም ከተወሰኑ ሣምንታት በኋላ የተቀበረውን ቆሙ በማውጣት ማንደሚያከሚባል የማስስለሻ የራሱ ስር
(ህምቾ) እርሾ ጋር ያደባልቃሉ።

- o ሴቶች ቡድን በመመሰረት በአካባቢው ካሉት በእድሜ ጠና ያሉ አንዲት እናት ቤት በመሰብሰብ በየማምንቱ እየተሰባሰበ ስአንዷ የቡድን አባል ስሆነች ሴት የሚሰጥ የቅቤ እቀብ (buur wijjuta) ይገባሉ፡፡ ስሁሳቸውም የቅቤ እቀቡ ዙር ደርሶ ማጠናቀቂያው ከአዲስ ዓመት መግቢያ በፊት መሆን እንዳስበትም የአባላቱን ቁጥር ከቀሪ ጊዜው አንባር ይወሰናሉ፡፡
- አዲሡ ዓመት እንደገባም በየጓሮው በጉድጓድ ተከማችቶ ያለውን ቆጮ በሚፈስገው መጠን በማውጣት በመስቀል በዓል ሁሴም የማይቀረውና የሴቷ የሙያ አውቀት መገመቻ /መስኪያ/ የሆነው ባህሳዊ ምግብ (አተካና) የሚሠራበት ቆጮ ይቆረጥና በተጠበስ የኮባ ቅጠልና በሴላኛው ኮባ በማስር (ሽፌ) በመስራት ለመስቀል በዓል ዋዜማ ምሽት ቅድመ ዝግጅት ያደርጋሉ።
- በዋዜማው ምሽትም ወተትና ቅቤ ከተለያዩ ቅመሞች ጋር አዋህደው ከመሥራታቸው በፊት ቆሙውን በማኮርና በማብሰል በተዘጋጀለት የኮባ ቅጠል ላይ በመንልበጥ ከተነጠረ ቅቤ ፣ከተለያዩ ቅመጣ ቅመሞችና ወተት ጋር ለማጣልጫ ጨው በመጨመር ወደ ተሰማጣ, የባህል ምንብነት በማዘጋጀት በዋዜማው ምሽት እና ቀጥሎ ባሉት ቀናት በልዩ ትኩረት እንዲመንቡት ይደረጋል።
- ይህ (የአተካ) አሠራር በቀድሞ የከምባታ ብሔረሰብ አናቶች ውስጥ የሙያ ብቃትን
   የማወዳደሪያ ደረጃ ተደርጎም ይወስዓል።

## ቅድመ ዝግጅት በአባቶች

o በመስቀል በዓል ዝግጅት የአባቶች (የአባወራዎች) ቅድመ ዝግጅት የሚጀምረው የዓመቱ መስቀል ከብት ተገዝቶ ወደ ቤት ከገባና ታርዶ የክፍፍል ሥርዓቱ እንደበቃ ከጥቅምት ወር መጀመሪያ ሣምንት መነሻ በማድረግ ለመጪው ዓመት የመስቀል በዓል ዝግጅት የሚሆን የንዝብ መዋሙ በማድረግ በጎብረተሰቡ ዘንድ ታጣኝ በሆነ ግለሰብ ቤት በየሣምንቱ አቅሙ የቻለውን ያህል ገንዘብ በማስቀመጥ አያንዳንዱ የአካባቢው ነዋሪ የሚዘጋጅ ሲሆን ይህንንም ገንዘብ በተቀመጠበት ቤት በርካታ ቁጥር ያለው መሆኑ ሲፈጋገጥ እንደ ዘመንኛው የገንዘብ ብድር ተቋጣት በወለድ እንደመልስ ለሚፈልገው ስው ገንዘቡን ዋስ በማስጠራት በማበደር ተቀጣጩን ሂሳብ ከፍ የማድረግ ሥራም ያከናውናል። ወይም ለሚነግድ ስው ትርፉን ለመጋራት የሚሠጥ በመሆኑ ሥራ ፈጣሪም ነው።

በዚያው ዓመት ጥር ወር ጀምሮ የተሰየ ጥሩ ቁመናና ሠፊ ስውነት ያላቸውን በሬዎች በመግዛት ከተቻለ በራስ ቤት መቀለብ /ማድለብ ካልሆነ ሴላው ስው ገዝቶ በመስጠት ትርፍ ሲጋራ አሠራር እንዲቀልብ ይሠጠዋል።

### በመስቀል በዓል የልጆች ሚና

ልጆች በየዓመቱ በሚደረገው የመስቀል በዓል ዝግጅት እንደ አባቶችና አናቶች የረጅም ጊዜ ቅድመ ዝግጅቶች የሱአቸውም። ይሁንና ከአዲው ዓመት መግቢያ (እንቁጣጣሽ) በፊት ስመጨው የመስቀል በዓል የሚሆን ወንዶች ልጆች ወደ ጫካ በመሄድ የደመራ እንጨት (ሆንጠዛ) በመቁረጥና በማድረቅ በሁስት ዓይነት ችቦ ይስራሉ።

አንደኛው ችቦ (ትንሹ) በአተካና ምሽት አባቶችን ሳይጨምር በየአካባቢያቸው ወይም በመኖሪያ ቤት በር ሳይ የአዲስ ዓመት ማብሠሪያ የሚስኮስ ሲሆን 2ኛው (ትልቁ ችቦ) በዚያው ጊዜ ተሠርቶ በመኖሪያ ቤት (ጎጆ ቤት ውስጥ በምሰሶ ሳይ ተደግፎና ታስሮ ቆይቶ ከመስቀል ሕርድ ቀን ንኋላ ህዝቡ በጋራ ወደሚያከብርበት ቦታ ተይዞ ይኬድና ሕዝያ ይስኮሳል። ይህንን ወጣት ልጆች ወንዶች ያዘጋጃሉ።

❖ ሴት ልጆች በበኩላቸው ከተወሰኑ የእድሜ እኩያ ከሆኑ ወንዶች ልጆች ጋር በመሆን በዘመን መስወጫ ቀን በሌሊቱ ተነስተው እንግጫ (ሴንጃ) ወዳለበት መስክ በመሔድ ቆርጠው በማምጣት ወላጆች ከመኝታቸው ሣይነው ይዘው እየዘፊኑ በመግባት ስጦታ (የእንግጫና አበባ) በጣበርከት ምርቃት ይቀበላሉ። ምርቃቱም ሙሉ ሁኚ ክብረ ንፅህናሽን ጠብቀሽ ጉሪ በማስት ነው።

## 3. በዮኔስከ መመዝገብ ያለው ፋይዳ፡-

- \$ ይህ የመስቀል በዓል አከባበር በከምባታ ብሔረሰብ ዘንድ ያለውን የማህበራዊ፣ ኢኮኖሚያዊና ፖስቲካዊ ማስተውብር ይበልጥ ያጎላዋል የሚል እምነት አለን።
- ❖ በማህበራዊ ገጽታው ሰዎች ስባህሳቸው ያሳቸውን ትኩረት ይስባል፤በጋራ አብሮ በመረዳዳትና በመተባበር መስራትና መኖርን ያበረታታል። በተስያዩ አጋጣሚዎች የተፈጠሩ አስመግባባታችን በማስታረቅ ክፍተኛ የሠላም አስፈላጊነትን በማህበራዊ ህይወት ውስጥ አንዲፈጠር ያደርጋል። በዓመት አንድ ጊዜ ብቻ በተስያየ የሥራ አጋጣሚ ከወዳጅ ዘመድ ርቀው የሚገኙ ቤተሰቦችን በማቀራረብ የእርስ በርስ መተሳሰብን ያበረታታል።
- በኢኮኖሚያዊ ገጽታው፡- ለአንድ የኃራ ዓላማና ግብ ሰዎች በፍላጎትና በራስ ተነሳሽነት በመመካከርና በመወሰን የገንዘብ ማስቀመጥና ማበደር በሴላ በኩል የቀጠባ ባህልን በማዳበር በመጀመሪያ ገንዘብ ማጠራቀም፣የተጠራቀመውን ገንዘብ በዋስትና ማበደር ፣ብድሩን በወቅቱ ከነወለዱ (ትርፉ) ገቢ በማድረግ ስአስቀማጭ አባላት ባስቀመጡት ድርሻ መጠን ትርፉን በማስላት ማከፋፊል የኢኮኖሚያዊ ገጽታው የጎላ ነው፡፡ አካልተ የነውን የተለከተ የተመሰው የመሰው የተመሰው የተመሰ

## HIJOAA of MitrottA

- ።ህፋንመን : ህንዚህመን ተጣራሩው ንቷሪንመ እየህን ሚጨልለ ጋየህ የስተየሁ ለሰ፣ማስዉ ለሰ ችሞዉት ትኌብት ብደልህ ዳሶ ጋንዓਘለ 54ተላ 54ነው ፈሂደላን ደታህሀ ፈቀወ ህ60 ህቀህውሀ ወቀ7ነበረ 60 ወፋደር ይዩተህፈ 💠
- ።የለቂ ይጠናኝ ተቂጋሚ የተሳሰበ ቲያህ አየር ሁኔታ በፀሎት ምርቃት እንጠይቃለን። 表面分面 DLA VV 主要提出 VV: Dlaba @Parky VV: what VV 更成 whya ረመዛ ወ`መውየሀ ቲማሀ ወቷኔንሬሳ ራወማሀ ሬቀ ቴጋኒሀ (ሁህህውሀ) ፕሞውሀ ፮፮ መስ ፋሶቲ ምሚለበ ዉ,በቦሰለን ምስለመተለ ፋብ ጳዉ ጓዘየተ መርኖሠ ልቀሰመን ቾችቦለበ

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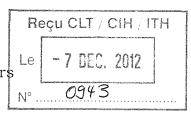
## **Community Consent**

#### **Emblem**

SNNPR Kembata-Tambaro Zone

Culture, Tourism and Government Communication Affairs

Main Department



Ref. No: KTZ/CTGCA/276/2004

Date: October 11, 2011

To: The FDRE Ministry of Culture and Tourism

: Authority For Research and Conservation of Cultural Heritage (ARCCH)

**Subject:** Regarding request for the inscription of *Meskel* by UNESCO as intangible heritage of humanity

As briefly indicated above, the people of Kembata have a number of cultural values which represent the identity of the people. One of these is the *Meskel* National Holiday which has significant meaning to the people.

Therefore, we hereby send you the public request expressing the need for the inscription of Meskel on the Representative List. We have also attached the consent of the people that is expressed in their signature regarding this request.

With regards,

Signed

Wondimu Damtew Haile

Coordinator, Heritage Studies and Development

Basic Work Process

#### The Celebration of Meskel among the Kembata

#### Introduction

Ethiopia is home of many nations, nationalities and peoples. Particularly, the SNNPR (Southern Nations, Nationalities and People's Regional State) is home for 56 nations, nationalities and peoples. The Kembata people have their own cultural values, language, judiciary system, cultural events, dancing, wedding ceremony, funeral ceremony, and so on.

There are a number of public holidays that are celebrated by the Kembata. Among these, *Meskel* is given the prime position and significance. Before the celebration of *Meskel* approaches, the people make preparation for long period of time.

During the celebration of *Meskel*, relatives, family members and other members of the community who have been living apart come together for the celebration of *Meskel*. Moreover, those who have a quarrel among themselves make peace on this holiday. Furthermore, *Meskel* is celebrated by all community members, including the needy, who receive assistance from the well to do community members.

On *Meskel*, a person can borrow money without having to bring collateral or guarantee, because it is widely accepted among the people that, more than on the other days, the borrower has social and moral obligation to pay his or her debt. *Meskel* is even considered as the main word to make a vow and the vow by *Meskel* is honored by everyone. It is believed that anyone who would breach this would incur or face bad things.

#### 1. The Meaning of Meskel

• **Public holiday:** *Meskel* is celebrated by the whole members of the community without any discrimination among them based on religion, sex, age, etc. The events of celebration are open to all to participate.

- Among the people of Kembata, *Meskel* is considered as the New Year holiday. Therefore, the last weeks of the ending year are counted, beginning from mid-June, in a descending way (week 12, week 11, week 10, week 9, etc.) and the last week is the week in which all agricultural activities are wounded up; and, the next week in which Meskel is celebrated, would be taken as the beginning of New Year.
- *Meskel* is also used to tell the age of a person. A person's age is calculated by counting the number of *Meskel* holidays celebrated since the birth of the person.
- Meskel is also referred to as a word to be used to express one's best wishes. It is common to bless a person by saying, for example, "May you live for many Meskel".
- As the *Meskel* holiday approaches, it is common among the Kembata people to make peace among those who have quarrels among each other, in spite of the severity of the quarrel. The elders take the initiative to bring the quarrelling parties together and arbitrate them to let the bygones bygone, before the slaughtering of an ox prepared for the *Meskel* feast.

#### 2. The Event of Meskel

*Meskel* is a big event which requires the participation of all members and groups of the community. Heads of households slaughter an ox and divide the beef among themselves. The women take part in preparing different cultural foods since the preparation period to the last day of the feast.

#### The preparation made by mothers

- Beginning from the month of January, they select the best species of *Inset* (false banana) on their backyards and begin to process it until it is ready for consumption.
- Women organize themselves in groups and they gather in the

house of the elderly among them to deposit butter (known as *Buur Wijjuta*) they need for the Meskel feast and the butter contributed at one occasion is given to one of the members and the depositing of butter continues until all members get the same.

- In the first week of the New Year, the *Inset* deposited in a ditch dug in the backyard is dug out as required and a cultural food known as *Atkana*, is prepared. The preparation of *Atkana* has long been considered as the test of the catering skill of a woman.
- In the eve of *Meskel*, milk and butter is spiced well and served along with *Atkana*.

### The preparations made by men

• Among the Kembata people, men begin to prepare for the celebration of *Meskel* by buying an ox to be slaughtered for the feast. The cattle they bought are slaughtered and the meat is divided among the households. At the end of the feast, they again begin to contribute money to be deposited to buy an ox for the next *Meskel*. The contributed money is kept with a group member that is considered to be honest. The sum can be lent to anyone who is desirous of credit in interest. Therefore, it is also used to create job opportunities.

#### The role of children during Meskel

 Among the Kembata people, children are not required to make long preparation for the celebration of *Meskel*. Nevertheless, before the eve of New Year, the boys go to forest to fetch wood to be used to prepare torches and bonfire or *Demera*.

Two types of torches *are* prepared for *Meskel*. The smaller one is burnt by the young in the evening *Atkana* is served in the absence of adult men, in front of the houses. While the bigger torch or *chibo* is tied to a pillar in the middle of a house until the day on which

- the oxen for the feast are slaughtered. The bigger *torch* is prepared by elder boys.
- The girls come together with their peers, and on the New Year, at dusk, they leave together to find a grass known as *Ingicha* or *Lenja* and distribute it among the elders in different households who bless them growing up women without losing their virginity.

### 3. The Importance of inscribing of Meskel Festival by UNESCO

The inscribing of *Meskel* by UNESCO on the Representative list would certainly increase the social, economic, cultural, political significance of this event.

- In its social aspect, *Meskel* promotes the values of cooperation, mutual respect, harmony, and so on.
- Economically, it encourages the practice of saving financial resource for common goal; makes money available to be used on investment activities which create job opportunities.
- Politically, the events like the expression of wishes for the peace of the country, good harvest, the wellbeing of the society, etc. before the killing of an ox prepared for feast encourage peaceful coexistence among the community at large.
- The coming together of all members of the community without any distinction on any ground whatsoever promotes mutual respect, harmony, recognition of differences, and so on.
- The celebration of *Meskel* also attracts tourists to the region.

Therefore, we are confident that, given the above mentioned significances, the inscription of *Meskel* by UNESCO would certainly increase the significance of the event. Thus, we request the inscription and recognition of this cultural and highly popular feast on the list of World Intangible Human Cultural heritage by UNESCO.

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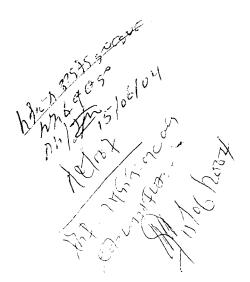
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#### Emblem:

The Government of Regional State of Tigray Government & Public Relation Office of Adigrat



Ref. No: 2/2-565/10/02

Date: 22/01/2012

# To: Authority for Research and Conservation of Cultural Heritage Addis Ababa

**Subject**: Regarding the request for the inscription of *Meskel* by UNESCO as world intangible heritage, and sending the consents of various groups of the community

As briefly indicated above, it is to be recalled that we have been asked to gather the support of various sections of the residents of our town to have the Meskel Festival inscribed on the UNESCO representative list. Accordingly, we have collected and send you the petition signed by 200 residents of our town who represent various religious groups and occupational categories, along with this cover letter.

With regards,
Signed
Eden Teklay Tikue
Vice Dean, Government Public Relations Office

#### Seal

The Government of Regional State of Tigray

Government & Public Relation Office of Adigrat

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Southern Nation, Nationalities and peoples Regional State Gurage's Zone Department of Culture, Tourism and State Communication.

Wolkitte

ФТС 7/H/1/4/m/h/7-1991 /MAV-40

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**❖** ስመምሪያችን ጽ/ቤት

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MENGISTU ABERA ZEREFF POUAS #6719 POWE 127

Process Co-ordinator

## ብሄራዊ የመስቀል በዓል በዩኒስኮ እንደ አንድ ኢንታንጀብል ቅርስ ቢመዘንብ የሚኖረው ፋይዳ፤

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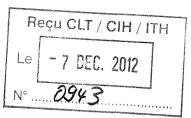
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#### Emblem:

SNNPR Guraghe Zone Culture, Tourism and
Government Communication Affairs Main Department

N° ......2943



Ref. No: G/Z/C/T/G/C/A.1991/HM-40

Date: 08/11/2011

# To: Authority For Research and Conservation of Cultural Heritage Subject: Regarding request for the inscription of Meskel by UNESCO as an intangible heritage of humanity

We would like to make known that we hereby send you the public suggestion and request forwarded with regard to the inscription of *Meskel* by UNESCO as an intangible international heritage and list of names of people who confirmed their consent with their signature along with this cover letter.

With regards,
Signed
Mengistu Abera Zerfe
Coordinator, Culture and Tourism Work Process

#### Cc:

To Zonal Office
 Wolkite

#### Seal

SNNP Region Guraghe Zone Culture, Tourism and Government

Communication Affairs Department

The significance of the inscribing of Meskel by UNESCO as an intangible heritage

Meskel began to be celebrated at a national holiday in relation to the finding of the True Cross of Christ. Nevertheless, all the nations, nationalities, and peoples of Ethiopia celebrate Meskel in such a way that it is compatible with their specific culture and tradition. In addition to its religious significance, Meskel has an age-old connection with the values of Ethiopians. The nations, nationalities and peoples of the SNNPR celebrate Meskel with great devotion. Particularly, the Guraghe people celebrate Meskel as the first and foremost holiday for so long.

It has to be noted that *Meskel* has been celebrated by the Guraghe for centuries for its social and cultural significance, in addition to its religious importance.

### Some of the main significances of the celebration of Meskel include:

- During the celebration of *Meskel*, relatives, family members and other members of the community who have been living apart come together for the celebration of *Meskel*. Moreover, those who have a quarrel among themselves make peace on this holiday. Furthermore, *Meskel* is celebrated by all community members, including the needy, who receive financial support from the well to do members of the community.
- Meskel is also referred to as a word to be used to express one's best wishes. It is common to bless a person by saying, for example, "May you live for many Meskel".
- As the *Meskel* holiday approaches, it is common among the Guraghe people to make peace among those individuals who have quarrels and also resolve social disagreements, in spite of the severity of the quarrel. The elders take the initiative to bring the quarrelling parties together and arbitrate them to let the bygones bygone, before the slaughtering of the oxen prepared for the *Meskel* feast.
- Meskel provides an opportunity to share experience and ideas on

how to strengthen social bonds and livelihood activities.

- The rites of blessing the good to the country, the newly born, the neighbors, etc., take place during *Meskel*.
- It provides an opportunity to the youth to select their future spouses when they meet to dance at the dancing event known as *Adabna*.
- It also creates an opportunity to discuss on the activities to be implemented at family and community levels throughout the year.

In addition to its religious significance, *Meskel* has an age-old connection with the values of Ethiopians. The coming of many foreign tourists to the country to attend the event is very encouraging. The nations, nationalities and peoples of the SNNPR celebrate *Meskel* with great devotion. Particularly, the Guraghe people celebrate *Meskel as the* first and foremost holiday for so long. It has to be noted that *Meskel* has been celebrated by the Guraghe for centuries for its social significance, in addition to its religious importance. Therefore, we are confident that, given the above mentioned significances, the inscription of *Meskel* by UNESCO would certainly increase the significance of the event.

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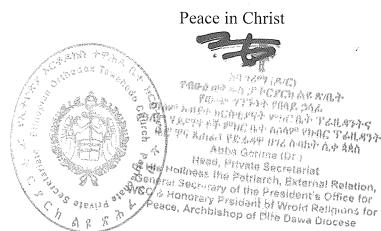
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Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism Authority for Research and Conservation of Cultural Heritage Addis Ababa

The feast of Meskel is the liturgical celebration of the finding of the true Holy Cross of our Lord and Savior Jesus Christ. It is one of the most popular, ecclesiastical feasts which have spiritual, cultural and social significances. The feast has been observed by the Ethiopians all over the country. In relation to its religious importance by the members of the Ethiopian Orthodox Tewahedo Church, the feast has deep social and cultural meanings such as love, respect, cooperation and renewal; that connect many nations and nationalities in all parts of the country.

Therefore, we faithfully request the inscription and recognition of this historical, religious, cultural and highly popular feast in the list of world intangible human heritage by the UNESCO; we also extremely appreciate and support all efforts being undertaken in this regard.





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Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism To. Authority for Research and conservation of Cultural Heritage Addis Ababa

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To. Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism Authority for Research and Conservation of Cultural Heritage Addis Ababa

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Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism Authority for Research and conservation of Cultural Heritage Addis Ababa

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Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism Authority for Research and conservation of Cultural Heritage Addis Ababa

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Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism Authority for Research and conservation of Cultural Heritage Addis Ababa

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To. Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism Authority for Research and conservation of Cultural Heritage Addis Ababa

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### Federal Democratic Republic of Ethiopia Ministry of Culture and Tourism Authority for Research and conservation of Cultural Heritage Addis Ababa

The feast of Meskel is the liturgical celebration of the finding of the true Cross of our Lord, Savior, and God Jesus Christ. It is one of the most popular, ecclesiastical feasts which have spiritual, cultural, and social significances. The feast has been observed by Ethiopian all over the country. In relation to its religious importance by the members of the Ethiopian Orthodox Tewahedo Church, the feast has deep social and cultural meanings such as love, respect, cooperation, and renewal; that connect many nations and nationalities, in all parts of the country. Therefore, we faithfully request the inscription and recognition of this historical, religious, cultural and highly popular feast in the list of world intangible human heritage by the UNESCO; we also extremely appreciate and support all efforts being undertaken in this regard.

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