1. Background

The Sidama are one of the nations in the Southern Nations, Nationalities and People’s Regional State in Sidama Administrative Zone which is divided into 19 Woredas (districts) and 2 city administrations. The Sidama Nation has fourteen clans, further divided into various sub-clans. Each clan has a leader called Moote, Woma, Garo or Geelo depending on the title used by the clan.

The majority of the Sidama who live in areas with temperate and semi-temperate types of climate subsist on mixed agriculture as means of livelihood. Livestock rearing is widely practiced. Enset (false banana), along with varieties of fruits and vegetables, is a key staple diet of the people. Cash crops like coffee and khat (Chat) earn income for the Sidama.

The cultural event known as Fichee-Chambalaalla is the key ceremony of New Year among the Sidama which has been celebrated for centuries among all members of the people. The celebration of the ceremony begins first at family and neighborhood level and, then, moves to a community level in a cultural square traditionally called Gudumaale.

Fichee is determined by observing the movements of stars and the moon by the Sidama astrologists known in the culture as Ayyaanto who have deep knowledge of space and astronomy. When the New Year approaches, the Ayyaanto observe the movements of constellations (usually five in number) and moon for several days in different parts of Sidama. Then, they come together with their tentative dates, and come to consensus with the ones that reconcile with the traditional calendar system. Then, the Ayyaantos sit for further deliberation with clan leaders to decide the proper date with good omen in terms of bringing peace and prosperity for the whole people in the New Year. The decision of the date of Fichee-Chambalaalla is, therefore, an outcome of a collective decision-making process among the Sidama.

In short, Fichee Chambalaalla is a New Year ceremony with the knowledge of indigenous and traditional calendar, having considerable cultural significance; and, an intangible heritage which reflects the major cultural aspects of the Sidama People. The Fichee ceremony is the main intangible heritage of the Sidama people which upholds the values of mutual respect, peace, tolerance, amicability and human rights. Therefore, the preservation of this cultural heritage would have a significant contribution to the efforts of strengthening democratic system.
The intangible heritage of New Year celebration of the Sidama people which is known as Fichee is included in National Inventory with Register No. 0003 and Ethiopia presents this nomination file for its registration in UNESCO Representative List, next to Meskel.

2. Description of the Intangible Heritage

2.1 Domain of the heritage:
Social practices, rituals and festive events; performing arts; knowledge and practices concerning nature and the universe.

2.2 Name of the element, as used by community or group concerned:
Fichee Cambalaalla: Sidaamu Daga Diru Soorro Ayyaana

2.3 Name of the community (ies), group (s) or individuals concerned:
The Sidama Nation.

2.4 Description of the element:
According to oral tradition of the Sidama nation, the name of the New Year, Fichee, takes after Ficho, a woman, who was said to have been visiting her parents annually by preparing cultural dishes such as Buurisame, a meal prepared from the dough of waasa or Enset with a good deal of butter and milk. The dishes were feasted on by inviting the neighbors. After practicing this event for some times, Ficho died. The oral tradition has it that the neighbors who were previously used to attend the feast named the eve of the New Year, Fichee, in her commemoration.

Eventually, the Sidama invented the lunar calendar, based upon the cycle of Fichee festivity and through astrological observations, to identify the date on which the festivity should take place. The astrological observation is made by astrologers known as Ayyaanto by the community. These individuals thoroughly observe the movements of the five stars in a constellation traditionally known as Buusa to the moon to determine the date on which Fichee would be celebrated. According to this calendar, Fichee is celebrated on the 11th day or 13th day of the days on which the moon is not visible. Whenever the holiday happens to coincide with the emergence of the moon, the festivity would be delayed to be celebrated on the first day of the week, Kawaado, on which the moon is not visible. The week in Sidama Calendar has four days, namely, Kawaado, Kawaalanka, Deela and Diko (which are also cyclical local market days). The reason why Fichee is always celebrated on Kawaado is said that the Sidama people consider this day as the first and great day of the week.
Clan Leaders and competent elders (chimeessa) and the Ayyaantos discuss on the way they should announce the date on which Fiche is celebrated to the community members

The Ayyaanto announce the result of their observation as to the date on which the Fichee holiday would be celebrated to clan leaders known as Garo, Woma, Moote or Geelo. Based upon the information provided by the Ayyaanto, the tribal leaders summon a meeting (Songo) to be held with competent adults and elders among the community who are known by the name Chimeessa. On this meeting, they thoroughly discuss on the issues related to the event and make decision to proclaim the date of the ceremony to the wider community. Then, clan leaders go to the market places in their respective areas, hanging a sheep skin on their long spear, to announce the proclamation or Lallawa as to the date of the celebration to their community. Afterwards, the first traditional event of singing and dancing known as safote Ketala kicks off. According to the tradition, the 'Chimeessa' have fasting days (Usura) for a period of fifteen days before the celebration of Fiche and on the ninth day before the celebration of Fichee, they sing and dance safote Ketala and break the fast.

On the date on which Fiche is celebrated (Kawaado), the celebration is started with the event known as Hulluka which takes place in the afternoon between 03 and 04 o'clock. In this event, each household prepares a door-like shape using fresh bamboo or other trees at the top, garambicho tree on both sides, and erects it on a free space in front of the residence place and lets all members of the household as well as the livestock owned by the household pass through it. The head of the household goes first, followed by other family members and the cattle. This cultural event is taken to be symbolizing the entrance to a new year. Accordingly, the event shows the renouncing of all the bad things of the old year behind and accepting the new one with...
new thinking and good wishes. This day is known as Fitari. In the evening of the Fichee holiday, a cultural dish known as Buurisame, which is prepared from waasa or Kocho and butter, is served on a clay pan known as Shaafeeta along with milk and feasted on communally. The feast kicks off by an individual in the community who has higher social status or, the Chimeessa who lives nearby in the localities, who utters words of blessing (Dirumi diro illishinke!), while scattering few parts of the food. At this time, the others echo the blessing after him, stretching their hands in the direction of the served dish. The scattering of bits of the food is taken as a thanksgiving to the earth for the gift of such delicious food.

Announcing the Fichee Day to the crowd at Guduumaale where large numbers of people gather for marketing purposes, is termed as Lallawa

In such manner, members of the community go from a neighbor’s house to another and feast all night long. The dish served on the day on which Fichee is celebrated should not include meat. The reason for this is that it is wished for the cattle too that the New Year be a good one. Any animal meat that happened to be available at home before this day would have to be removed from home and kept outside residence house. Moreover, head of a household is never supposed to spend the night of the Fichee holiday away from home. Due to a great significance given to this event, every member of the community who has a quarrel with someone is required to make peace before the holiday; and, it is uncouth to begin New Year without making peace any other party with whom one has had disagreements.
On the first day of the New Year which is known as Kawaalanka, on the aftermath of Fiche, a ceremony of Chambalaalla is held. During this event, warm water is served in an unbroken earthenware bowl early in the morning and head of the household and the other family members wash their faces with the warm water, and rub with a butter served along with the water. Chambalaalla means "happy new year" in Sidama language. On this holiday, certain activities such as land tilling and collecting firewood are not undertaken. Children go about and wish households happy new year to them saying ‘Ayidde Chambalaalla!’ and, the neighbors respond with words of blessing saying ‘iille!iille!’, which is wishing the children to see many new years, and they serve the children with Buursame dish.

The ‘Keetala’ Singing and Dancing Event

The other main event which takes place on the day of Chambalaalla is the event of feeding the cattle a salty soil known as Boole by scattering the salty soil on green grass. On this day, children who are usually responsible to keep the cattle in the field are freed from this role and go to play with their peers. Therefore, heads of households take up this role and keep their cattle in a grazing area known as Kalo which is fenced to keep the cattle away until that day.
In the evening of the day of Chambalaalla, girls would beautify themselves and go to play with their peers the traditional singing and dancing known as Hore. According to the respondents, boys too were used to play with their peers and, then, they join the girls to play with them and sing and dance Faaro.

Next to Chambalaalla is the one week period during which members of the community spend together playing. During this time, the above-mentioned singing and dancing of girls (Hore), of boys and girls (Faaro), and that of adult men and women (Keetaala) are among the major events.

The singers and dancers of Keetaala enter the Gudumaale in turn and sit down to receive the blessings of their clan leader and advices of the same to promote good deeds of previous year and to renounce the bad deeds. In addition, the leaders wish the community members that the New Year be a peaceful and prosperous year for them. Side by side with the Keetaala dancing and singing, the singing and dancing of Hore by girls, the singing and dancing of Faaro by boys and girls attracted to each other continue for months. This creates opportunities for the youth to get acquainted to each other for potential spouses in the future. During this time, brides come out to the public space being accompanied by their mother-in-laws and neighbors to meet their relatives and officially complete their bridal period. There are horse riding and competitions during Keetala dancing and singing. The singing and dancing at this time by boys and girls, Faaro in particular, and Keetaala in general are indicative of the fact that women are equal participants in the cultural events of the Sidama people. At the conclusion of Shaashiga, the type of Keetala which signifies that the ceremony of Fichii-fulo or end of Fichee is approaching. At this time, the community groups sing and dance along with their respective clans at Gudumaale and the celebration is concluded by words of blessing of the elders (Fichee jeeji, meaning “Long live Fichee”).

2.5 Significance of the Intangible Cultural Heritage

In addition of being the identity and New Year event that is an intangible heritage, Fichee ceremony has social, economic, cultural, and political significance and relevance to environmental protection as well. The activities which the clan leaders advise the community strongly during the celebration of Fichee include: peaceful coexistence of the members of the Sidama people with each other and with other community members, wellbeing and good upbringing of children, respecting and supporting the old age, having reverence for God and abstaining from testify falsely, theft, etc. During the celebration of Fichee, the clan leaders advise and remind all community members to work hard, to protect and look after the cattle, to be able to celebrate the next New Year with prosperity and wellbeing, and they remind them to abstain from unseemly activities such as begging, indolence, and the like.

Thus, they play a significant role in promoting the efforts of building the economy of the region. The clan leaders provide traditional administration services by holding meetings at the Gudumaale in their respective areas at any time whenever there are social problems for which
they have to seek solutions or to arbitrate issues which require traditional adjudication to enable the community live in peace and harmony throughout the year.

Among the Sidama people, the trees which have grown naturally as well as those which have been planted by people in the surroundings of Gudumaale or the public gathering places are never cut at any time. At the end of the celebration of Fichee, the community members are advised to protect the environment. As the result, abstaining from cutting indigenous trees has become a strong habit of the Sidama people and widely practice agro-forestry. Our globe is facing the problem of global warming and leaders of world countries are promulgating regulations and working hard to create awareness among their respective subjects to protect the environment. Therefore, it is easy to understand the significance of Fichee intangible heritage in promoting the tradition of protecting indigenous trees which have been handed down from generation to generation among the Sidama nation.

In general, Fichee is the ceremony of New Year of the Sidama People which has been celebrated for centuries among all members of the people annually. Fiche is associated with the knowledge of indigenous and traditional calendar, having considerable cultural significance and an intangible heritage which reflects the major cultural aspects of the Sidama People. Above all, the Fichee ceremony is the main intangible heritage of the Sidama people which upholds the values of mutual respect, peace, tolerance, amicability and human rights.
Blessings given by clan leaders to the participants of Keetaala at Gudumaale

3. Characteristics of the Element

3.1 Associated tangible aspects

During the celebration of the new year celebration of Fichee, different tools, costumes, cultural dishes and drinks, jewelries, public spaces or open areas, etc., are required. The following is the list of some of them.

3.1.1 Traditional tools and instruments:

- A spear known as Urde: this is a spear with strong bamboo stick which the males bear during the singing and dancing of Keetaala.

- A stick known as Sikko: this is a bamboo stick which the male community members bear during the singing and dancing of Keetaala.

- Shaafeeta: it is a big dinning clay plate on which Buurisame is served on Fichee.

- Hullnika: this is a door-like shape that is erected outdoor in front of the residence place and all members of the household as well as the livestock owned by the household pass through. This is taken to be symbolizing the entrance to a new year.

- Boole: is a salty soil brought from Lake Abaya to be fed to the cattle on the day of Chambalaalla.

- Buuro: is butter which is used to mix the dough of waasa to prepare Buurisame.
• **Buurisame**: a favorite cultural dish of Sidama people which is prepared from *wassa* or *Enset* and a good deal of butter.

• **Usogo**: a shield prepared from animal hide and iron to be borne by adults during the singing and dancing of *Keetaala*.

• **Tilte**: is a household utensil made up of clay on which *Buurisame* is served and similar to *Shafeta* but smaller in size.

• **Eleento**: is a utensil that is used to store or drink milk.

• **Gerere**: is a utensil that is used to drink milk.

• **Finiincho**: a household utensil which is used to milk a cow or to drink milk.

• **Maakkicho**: a household utensil that is used to serve warm water on the day of *Chambalaalla* to wash one’s hands and face; also used to milk a cow.

• **Mite**: a belt used by men to buckle up men’s traditional costume known as *Gonfa*.

• **Qu’ne**: women’s traditional belt.

• **Baallicho**: bird’s feather that is worn on *Fichee* holiday.

### 3.1.2 Costumes:

• **Gonfa**: is a traditional cloth worn by men during the singing and dancing of *Keetaala*, with red, white, and black strip colors.

• **Seemma**: a costume worn by adult men during the singing and dancing of *Keetaala*.

• **Kolo**: a traditional costume that is worn by girls during the singing and dancing of *Faaro* and *Hore*.

• **Wodaare**: a traditional costume made of tanned skin and worn by women.

• **Heko**: a thread which is used by women for traditional hair-dressing.

• **Tubba**: a traditional costume made of tanned skin as dress to be worn by women.

### 3.1.3 Jewelries:

• **Diigo**: a dice which women wear on their wrist, hair, and neck as a jewelry.

• **Bilicho**: an earring for men.

### 3.1.4 Public Squares:

• **Gudumaale**: a cultural gathering place where issues related to *Fichee*, social matters such as peace and stability are deliberated and discussed on. The Fichee-Chambalaalla New
Year Festival is colourfully celebrated all over the Sidama Zone in Ethiopia. It is celebrated first at household and then at community level at public spaces called gudumaale. The Fichee Festival is centered at zonal level at Hawaasa. It is also celebrated in special gudumaale found in different districts such as at Burra, Wochabbo, Nyaamma in Bansa, at Yayye, Keero Laanco, Worbaadulle, Murqo in Harbegona, at Garbicho Gaaze, xexicha and Fuqonna Ciroone in Huula, at Lakkote in Shababdiino, at Madhichoo, Guguma and Watararassa in Malga, at Boona Qawaado in Bona, at Goyiqe Goha in Hawassa zuriya, at Majo in Arroresa, at Cuccolo in Bursa, at Yirba Wogate in Boricha, at Boore in Chirre, at Wonshi Dikko in Wonsho, at Wotto in Aleta Wondo, at Cuukko in Wondo Genet, at Shishsho in Daara, at Muraancho in Gorche, at Cuukkote Dikko in Aleta Chuko and at Tullo in Tula among others.

3.2 Associated intangible aspects:-
Participants of Fiche festival undertake the following physical movements and rituals:

- **Lao**: the process in which the Ayyaanto conduct astrological observations to determine the day on which Fichee is celebrated is called Lao.

- **Lallawa**: this is the system of proclaiming of the day on which Fichee holiday is celebrated by clan leaders who bear a long stick on which is hung skin.

- **Safote Keetaala**: this is the first inaugural singing and dancing of the Fiche festival.

- The Hulluuka ritual is conducted in the evening of the Fichee holiday by going through a bamboo stick bent to get a door shape as a symbol of entering a new year.

- **Fichee fitari/ hashsha**: is a festivity event which takes place in the evening of the Fiche holiday in which relatives come together and eat Buurisame.

- **Angana alba hayishira**: this is the ritual of washing one's hands and face on the Fichee holiday early in the morning as a ritual of thanksgiving for being able to see a new year.

- **Boole sadate wora**: is the event of feeding a salty soil brought from Lake Abaya to the cattle on the first day of new year.

- **Chambalaalla**: literally means 'coming again by roundabout', and it is used to express the next day or aftermath of Fiche. Children go from house to house and greet their neighbors saying: Ayidde Chambalaalla (happy New Year) and mothers respond by saying: ille....ille (May you live long to see many new years) and they serve the children Buurisame and bless them.

- **Keetaala**: is a traditional singing and dancing performed by adult male community members at least for eight days, wearing seemma and bearing spear or stick and shield.
• **Faaro**: a traditional singing and dancing performed by boys and girls with interesting body movements during Fichee festival at Gudumaale and market places.

• **Hore**: a traditional singing and dancing performed only by unmarried girls.

4. **Individuals and institutions that make participation in the heritage being inventoried**

4.1 **Practitioners/performers:**

- **Ayyaanto/astrologers**: these are traditional sages or astrologers who observe stars and moon to identify the date on which Fiche is to be celebrated and announce this to the clan leaders known as Garo, Moote, or Geelo.

- **Garo, Geelo or Woma**: these are community elders and clan leaders who based upon the findings of the observation of the Ayyaanto; declare to the community about the date on which Fichee is celebrated at market places. They also fast during a few days before Fichee and, when the fasting is over, they sing and dance *Safote Keetala*, which is the first singing and dancing event in Fiche festival, leading the remaining community members. They also lead the *Hulluuka* and other events of Fichee festival in the evening; finally, they conclude the celebration by blessing the participants and advising the community to work hard, bring their children in a good manner in the New Year.

- **Fathers**: as heads of households, they prepare grazing land and salty soil for their cattle. Those who do not have a grown up son would also fetch the woods needed for the festival to prepare *Hulluuka*. They keep the cattle on fenced grazing land on the *Chambalaalla* day.

- **Mothers**: they process false banana (*Enset*) for the dish prepared for the feast on Fiche holiday. They also prepare butter that is used to prepare the cultural dish known as *Buurisame*. They bless and serve *Buurisame* to children who come to them saying: *ille...ille*.

- **Bachelors**: they collect wood for their household consumption and for those who are incapable and do not have supporters. They sing and dance *Faaro* with girls.

- **Unmarried girls**: they too collect wood for their household consumption and for those who are incapable and do not have supporters. They sing and dance *Faaro* with boys.

- **Children**: as the festival of *Chambalaalla* is primarily children’s, they are not required to undertake their usual task of keeping the cattle in the field on *Chambalaalla* holiday. Children go from house to house and greet their neighbors saying: *Ayidde Chambalaalla* and mothers respond by saying: *ille...ille* (May you live long to see many new years) and they serve the children *Buurisame* and bless them.
• All family members: they participate in the Hulluuka ritual and Fichee-fichaa (all ceremonies associated with Fiche Festival). They receive blessings of elders.

• Sidama people as a whole: every member of the community participates in one way or another in the festival of Fiche from the start to the end. Everyone also participates in the events which take place at Gudumaale. The community members also take part in traditional singing and dancing during the festival. At the completion of the ceremony, they receive the blessings of elders and give heed to their advices to preserve the tradition, protect the community and the environment.

4.2 Other participants (custodians):
- Sidama Zone administrative office,
- The administrative offices of the 21 districts (Woredas) within Sidama zone,
- Sidama Zone Culture, Tourism and Communication Affairs Office,
- The Culture, Tourism and Communication Affairs offices of the 21 districts (Woredas) within Sidama Zone,
- Culture and Tourism Bureau of Southern Nations Nationalities and People's Regional State,
- Sidama Development Association,
- Wonsho Traditional Belief Institution,
- Traditional administrative bodies in the clans and religious institutions.

4.3 Customary practices governing access to the element or to specific aspect of it:
- Partial or full participation or attendance or performance in Fiche New Year celebration of the Sidama people, or attending meetings and gatherings which take place at Gudumaale is not restricted to anyone based upon age, sex, social status, religious background or any other reason. The celebration begins and ends in a transparent manner as a public holiday; therefore, anyone who is willing to participate is welcomed very much.

5. Status of the Element

5.1 Current status of the element
Fiche is a New Year celebration that is remarkably celebrated among the Sidama people and which is a holistic identity cultural aspect of the people. It is an intangible heritage of the Sidama people which reflects the social, economic, cultural and political features of the community. Currently, with the guarantee of the constitutional right of the nations, nationalities and peoples
of the country to develop their own culture and tradition, the *Fichee Chambalaalla* is celebrated annually with the support and encouragement from the favorable governmental structural hierarchies at all levels. Hence, *Fichee* celebration is currently taking place more robustly than ever.

### 5.2 Mode of transmission from generation to generation

Based upon the experiences of the Sidama people, the celebration of *Fichee* has been transmitted from generation to generation in the following ways:

- The *Ayyaantos*/astrologers, the *Womas* or *Garos* (clan leaders), teach about the historical roots of *Fiche* on the meetings held in relation to the festival at public squares or *Guduumaale*.

- Fathers and mothers transmit the tradition to their children orally.

- Every member of the community learns about the *Fichee* intangible heritage by participating in the festival and the events during the celebration; and, also transfers to the next generation adding his/her own experiences.

- Since the designing and implementation of the curriculum in which the Sidama children learn in their own mother tongue, the historical origin, development, significance etc., of *Fichee* has been taught at schools and this has been assisting the transmission of this intangible heritage to the next generation.

- The awareness about this heritage has been increasing widely with the assistance of the Sidama radio broadcast, South FM 100.9, Shashamane Fana FM 103.4 both in Sidama language and Amharic.

### 5.3 Threats to the enactment

#### 5.3.1 Physical threats

- The spear which is used during the celebration of *Fichee* among the Sidama is produced by artisans in the locality. The stick needed in this is also available in abundance. The other utensils and tools which are used during the festival are also produced to this day. Therefore, there is no threat with this regard.

- The public spaces or *Guduumaale* have been preserved and they are available to provide the service they have been rendering in the celebration of *Fichee*. The indigenous trees in these public spaces are preserved intact; hence, there is no threat to the performance of the celebration.

- However, even though the costumes worn during the festivity are still produced by the artisans in the locality, the young generation in particular is influenced by western civilization and leaving behind these costumes in favor of modern clothes and using the
traditional jewelries which are worn during Fiche holiday. This has posed considerable threat to the heritage.

5.3.2 Socio-economic threats

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

- Even though the Sidama people has its own indigenous religion in which it worships Magano (God), these days, Christianity and Islam are expanding in urban as well as rural areas and they tend to teach that Fiche ceremony is idolatry; as the result, many of the younger generation are falling victim of this teaching. This would threaten the transmission of this heritage to the future generation to a certain extent.

5.4 Safeguarding Measures in Place

- These days, the members of the community are freely participating in the celebration of Fiche ceremony, preserving Gudumaale, teaching the young generation, providing all necessary information to preserve Fiche intangible heritage.

- The Southern Nations, Nationalities and Peoples Regional Government, Sidama Zone Administrative Office is giving due attention to the preservation of Fiche New Year celebration and, providing budget for the celebration of Fiche at the Gudumaale which is found in Hawassa town annually. The administrative office has also erected a Sumuda (stele) which is designed to reflect the process of the celebration of Fiche.

- The Sidama Zone Culture, Tourism and Government Communication Affairs Office has made the issues related to Fiche as a priority to ensure that the celebration is undertaken more widely and to preserve this intangible heritage to make sure that it is transmitted to the future generation.

- The Culture and Tourism Bureau of South region is 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 2015.

- One of the main objectives for which the Sidama Development Association has been incorporated is to support the cultural development of the people and the preservation of the cultural and historical heritage through the celebration of the festival annually.
6. Data Gathering and Inventorying

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

- During the inventorying of the Fichee new year celebration festival, the following government bodies at various hierarchies have participated: Culture and Tourism Bureau of the region, Sidama Zone Culture, Tourism and Communication Affairs Office, and various government bodies within the Sidama Zone, heads of Culture, Tourism and Communication Affairs Offices, a team deployed by Authority for Research and Conservation of Cultural Heritage, heads of districts (Woredas), etc., have made active participation in the inventorying of the heritage. Moreover, renowned individuals in the Woredas in which the inventory was undertaken, scholars, heads of government offices, religious leaders, community elders, clan leaders, traditional judiciary bodies, women, etc., have actively participated throughout the process of inventorying the heritage by attending focus group discussions.

- In general, during the inventorying of Fichee New Year celebration among the Sidama people, the women community members have shown extraordinary commitment in preparing the cultural dishes of the festival, by performing the rituals and performances in places where audio-visual/documentaries were recorded, by providing all information during the discussions with data collectors. The Ayyaantos have also made active participation in this process by providing the information on calculation of the lunar calendar, the rituals performed during the celebration, the singing and dancing events, all the way up to the concluding of the ceremony with blessings. The concerned community and individuals such as the Ayyaantos/astrologers, garo/clan leaders and chimeessa/competent elders are also consulted and gave full consent to the inclusion of the element in the list of the national inventory.

6.2 Restriction, if any, on use of inventoried data

- There is no restriction on promoting this inventory on Fichee intangible heritage at national level and making efforts to strengthen the culture of the people;

- However, using the information on this inventory for commercial purpose or for personal benefits without permission by concerned bodies and owners of the culture shall result in legal accountability pursuant to the laws of the country.

6.3 Date of inscription of the element in the National Register of the Intangible Cultural Heritage of Ethiopia

- The element was inscribed in the National Register of the Intangible Cultural Heritage of Ethiopia under register No. 0003 on July 5, 2013.
6.4 Responsible body to register the element to the national inventory

- Authority for Research and Conservation of Cultural Heritage in cooperation with Southern Region Culture and Tourism Bureau.

Seal

The Federal Democratic Republic of Ethiopia, Ministry of Culture and Tourism, Authority for Research and Conservation of Cultural Heritage
1. የፋ (Background)

2. የፋ (Domain)
2.2 ያሸራሱ መጋገር የጨረሻ/ሆኔ ይግባኝ (Name of the element, as used by community or group concerned)

Fichee Sidaamu Daga Diru Sooro Ayayaanna

2.3 ያሸራሱ የከፋLongrightarrow ይግባኝ ለመጋገር ይግባኝ (Community(ies), group(s) or individuals concerned)

2.4 ያሸራሱ ይግባኝ መጋገር (Description of the element)
Tänu videoseadetel võimaldab meil toota ja ettevõttedel on võimalus suurendada oma toote- ja teeninduslaadit. Videoseadetel on see tulemus, mida kõik maailmas kasutavad. Need on tõhusad ja lihtsad nii kasutamise kui ka ohutuse osas.

Videoseadetel on võimalikud manuskriptid, mis võiduvad videopleni ja muusika suhtes. Videoseadetel on võimalikud videohall ning see võimaldab võtta video ja kuulata selle vahepeal videohall.

Kuni aastani kasutati videoseadetel ainult kõnehall. Nüüd kasutatakse videoseadetel ka videohall ning see võimaldab võtta video ja kuulata selle vahepeal videohall.

Videoseadetel on võimalikud videoplenid ning see võimaldab võtta video ja kuulata selle vahepeal videohall.

Videoseadetel on võimalikud videohall ning see võimaldab võtta video ja kuulata selle vahepeal videohall.

Videoseadetel on võimalikud manuskriptid, mis võiduvad videopleni ja muusika suhtes. Videoseadetel on võimalikud videohall ning see võimaldab võtta video ja kuulata selle vahepeal videohall.
Significance of the Intangible Cultural Heritage
3. Characteristics of the element

3.1 Associated tangible aspect

3.1.1 Example:

- (Characteristics of the element)
3.2 የمهrias ዒትልታ (Associated intangible Aspects) የአስ ዲኝ የጆች እና ከጆች ደስባት የጆች የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች፣ የጆች就来看看
4.3 የናእስ እንጋጋ ወደ ምወገገር ከለ ምርጥነት ይገኝ። (Customary practices governing access to the element or to specific aspect of it)

5. የናእስ በትልቅ ይህን/የናእስ ዓለምነት ትብ (Status of the element)

5.1 የናእስ ከነ ዓለምነት ትብ (Current status of the element)

5.2 የናእስ ከተሰጠ ወደ ከተሰጠ መበለት ውስጥ (Mode of transmission from generation to generation)
5. Safeguarding measures in place (Safeguarding measures in place)

- Consent from the community/group in data gathering and inventorying
- Data gathering and inventorying
- Safeguarding measures in place

6. Data gathering and inventorying (Data gathering and inventorying)

- Consent from and involvement of the community/group in data gathering and inventorying
6.3 Restriction, if any, on use of inventoried data

6.2 Date and place of data gathering:

Date: 05/07/2013
Place: Addis Ababa

Restriction, if any, on use of inventoried data:

- No restrictions.
- Use for research and educational purposes only.
- No commercial use.
- No redistribution without permission.

Note: Always consult with the data provider for any questions regarding data usage.
6.4 የሸኔ የህር ከየ የሸኔ ይውወጭ ከሳል (Responsible body to register the element to the national inventory)

የሸኔ የህሳ ከኽ ያለጆች ከላሮ ከሳል የሸኔ ይውወጭ ከሳል በመ ከውወጭ (Authority for Research and Conservation of Cultural Heritage in cooperation with Southern Region Culture and Tourism Bureau)

Ephraim Amare
Cultural Heritage Inventory and Standardization Director