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

Register No.0005

1. Background

One of the religious and cultural holydays that is being celebrated in Ethiopia is Ethiopian Epiphany. Epiphany has religious, historical and cultural basis. Though Epiphany is religion based, it is an open street celebration that is being accompanied in cultural rituals and festivities. Epiphany is being celebrated every year on January 19/20 in commemoration of the baptism of Jesus Christ in the Jordan River by John, the Baptist. The celebration of Epiphany starts with the ceremony of “Ketera”, which takes place on the eve of (the day of) Epiphany.

2. Description of the Intangible Heritage

2.1. Domain of the Heritage

It can be categorized in the oral traditions, 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

"Yé Timket Kibre Be'äl/ Ethiopian Epiphany"

2.3. Community(ies), Group(s) or Individuals concerned

Ethiopian Orthodox Tewahedo Church

2.4. Description of the Element

Ethiopian Epiphany is one of the greatest celebrations and festivals that followers of the Ethiopian Orthodox Tewahedo Church commemorate in open street and squares with religious, historical and cultural background. According to various literatures, the term “Timket” is to mean to get soaked or immersed, temporarily drowned in the water, being cleansed. The ceremony of Epiphany is celebrated on January 19 (20 in the year next to leap-year) or on Tir 11 in Ethiopian Calendar. The festival starts with the celebration of “Ketera” on the eve. The word, “Ketera” is to means catching or blocking the flow of water. As the tabots (replicas of the Ark of the Covenant) proceed out of the temple and stays the night on the eve at the designated places where there is water stream in which the celebration is going to be held. In places where the stream water is small and flowing weak, the people block its flow to make it accumulated in the place and they dig well to catch the water there. The water that is caught and accumulated in different spots or manmade dam of water is known as Timkete-Bahir or Bahire Timket (pool, river, stream, or artificial reservoir) the place where tabernacles spend the night. The Tabots of each church will be granted a temporary abode, that is, a designated tent. It is the people from each local church who gather together and erect multiple tents or if tent is not available, they make shades on the day time of the eve.

When we see the historical background of the celebration of Epiphany in Ethiopia, the current practice of celebrating the feast according to the rite of the Ethiopian Orthodox Tewahedo Church was started in the
fourth century. During this time the kings Emperor Abreha and Asbeha (Ezana and Sizana) after being converted to Christianity and made the faith the official state religion, they also made the feast to be a national holyday, in the place of the old celebration of the “feast of the tabernacle”. These kings contribute not only for the expansion of Christianity in their territory but also for the development of the festival. In the sixth century during the era of Emperor (Atse) Gebre Meskel Saint Yared developed a unique hymn and performance dedicated to the festival after observing its ritual. They Hymn Saint Yared has composed made the festival to be more elaborated and gloriously colorful. In the 12th century, St. Lalibela had made a separate place in his rock hewn churches where the entire local churches to go together (Bahire Timket), symbolizing the River Jordan where Christ was baptized. In the post Zagwen period kings like Emperor Yikuno Amlak, in the 13th century, Empeoro ZeraYakob and Emperor Naod in the 15th century, made significant contribution to the preservation of the glorious celebration of these historically ancient festival, where all the faithful the scholars and the clergies participated since the beginning. In the 17th century Emperor Faciledes dedicated his royal bath for the celebration of Ethiopian Epiphany. And in the 19th century, since the era of Emperor Minilik the second, Jan-Meda is the magnificent place for the celebration in Addis Ababa.

Epiphany is celebrated every year on the 18th and 19th day of January. On January 18 or Tir 10 in Ethiopian Calendar, the tents for “Tabot” are being erected starting the morning time and other tents are also prepared for the priests and deacons who would spend the night providing service. The church scholars provide the eve service that is known as “Hadafe Nefis Letsadkan” to commemorate the going of Jesus Christ from Galila to River Jordan to be baptized by the hands of John the Baptist. Liturgy will be celebrated in all churches. The priests who are assigned to carry the “tabot” will fast they shall not eat anything. When the procession starts, “tabots” will be covered with highly decorated covers, priests with their sacramental vestments, Deacons with holding the processional crosses start to leave the parish, bells will be rang continuously declaring the event. Faithfull from all ages will follow the procession with very close company. All the believers and church members gather together wearing their beautiful traditional clothes to enjoy and celebrate the unique holyday celebration. As the “tabots” are kept up from their seat of honor, the performance and taken out of churches and then the rhythm (wereb), “Worede Wold Emsemayat Wuste Mitmakat” which is to mean “God the Son, descended from heaven, proceed to the place of celebration” would be performed by the scholars and the youth and then the procession will proceed. The priests and monks who carry umbrella wearing the special gold embroidered overcoat take their step besides and closest to the “tabot”, the deacons who carry the processional crosses, small ringing bells, will be also in front and those who carry cross and cestrum, the prayer stick and the drum takes their place in front of the “tabot” as they leave to the river.

The ranked archbishops, heads of churches and all clergies will be together accompanying the procession of the “tabot” the Sunday school youth dressed in the magnificent uniforms, sing songs like “Worede Wold/ the son descended, “hore Iyesus”/ Jesus left for Jordan” and others, in different languages, joyfully proceeds inform of the church hierarchy. Faithfull mothers/women also sing, songs related to the festival such as “Alew Alew Moges”/ it has a magnificent appearance, “esey selte semere”/ ye my prayers are answered, “ney ney emeye mariam”/ come to us Mary our Lady, “behot giba behot ye hagerachen tabot/ let our parish proceed in glory, “medihinu betisetegne Edme beshegnhuh degeme”/ my savior bless my ages and allow me glorify you again.
As the “tabot” from every church get together, ululation and song as well as the traditional song and dances become greatly enhanced. As they arrive at the place of Ketera, where the “tabot” stay the night, the priests who carry the tabernacles stand besides the tents and the spiritual song “worede wolfe” performance takes place in its full version. Then after the prayer and the gospel preaching and spiritual songs are gone over, the prayer of the covenant will be recited and the “tabot” get into the tents prepared to each of them. Then the celebrants will have the dinner, administrators from each church serve the people Ethiopian bread (Enjera and Wot, and other foods and local drinks (Korefe and Tela). But those priests who are going to celebrate the mid-night Eucharistic Liturgy will not eat. After the festivity takes place and completed, the night time prayer and chant (Mahilet) start at 07:00 evening time (evening 01:00 Local time). The priests from all the local churches gathered together in one tent and spend the night, chanting, praising God and teaching the words of the gospel related with Epiphany. The people who gathered at the celebration place (Timkete Bahir) spend the night gathering together, praying and praising surrounding the tent. At the Mid-night the Eucharistic liturgy will began. The main festival starts in the morning time at 06:00 am (12:00 morning local time) by the service of the blessing of the Water at the celebration place “Timikete bahir”. There will be the reading of the text about the Festival from all the Four-Gospels.

Then His Holiness the Patriarch (in His Holiness presence), or If there is na Archbishop, or an elder/senior priests bless the water for sprinkling service, by saing (Ahadu Ab Kidus, Ahadu Wolde Kidus, Ahadu wuetu menfes Kidus), One God the Father is Holy, One God the Son is Holy, One God the Holy Spirit is Holy. Then the blessed water will be sprinkled. During the prayer, small candles (tuaf) would be lit. This is done to symbolize the revelation the triune God, that took place at the time Jesus was baptized.

As the faithful are being sprinkled with the blessed water, the “tabots” get out of the tent and the praising ceremony will take place and “Hadigo Tesa Wetesate Negede Kome Maekele Baher” (God the Son has leaving His 99 groups saints and stand in the middle of the River) is performed by the priests, scholars and Sunday school students who will accompany the “tabots” together with the people. Then the sermon of the day will be delivered, the prayer of the Lord will be a concluding prayer. After this the procession to go back their respective parish will be started by all the “Tabots” except the “tabot”, dedicated to Saint Michael the Archangel, which will go in the next day. They start moving to the churches in the same way, priests, deacons, Sunday school youth, children, women, elders and young men in their groups and all the faithful with different traditional and spiritual songs.

When they reach at their respective parish churches, again there will be a service at each parish, there will be a song dedicated to the festival, a brief sermon will be delivered and with the concluding prayer the festival will be fulfilled. Only the “tabot” from the parish of saint Michael the archangel will remain at the celebration site, that will proceed in the next day, Tir 12.

Since Addis Ababa is the capital city of our country, people from different ethnic groups live together. While celebrating Epiphany at Jan-meda, a lot of people from different nations and nationalities perform their traditional songs and dances in groups. Therefore. Ethiopian Epiphany besides its religious value embodies traditions that help strengthen the solidarity and fraternity of peoples of Ethiopia, which has a very brilliant contribution to mutual respect and peaceful coexistence.
2.5 Significance of intangible cultural heritage

Ethiopia is one of the few countries in the world where the baptism of our lord Jesus Christ is observed. Since this religious holiday is highly related with the culture and tradition of the people, it has high connection with the customs and traditions of the people. The celebration of Epiphany has various social, traditional, economic and religious values.

The holiday to be celebrated for three continuous days (from Ketera to Timket and Kana Zegeleia/ The miracle of Cana of Galilee) accommodates a number of religious ceremonies, traditional songs, spiritual dances and other spiritual songs with the style of Saint Yared. Hence, the holiday has maintained the performing art and the oral traditions that should be transformed from generation to generation. The various social and traditional values of Epiphany can be exploited for mediation or conflict resolution, building up of the good image of the country, developing and maintaining the unity and solidarity of the society.

All family members living in different places get together to celebrate Epiphany and people visit their relatives and parents living in different places of the country. Therefore, Epiphany plays significant role in terms of maintaining the unity of the people, prospering the culture and social life of the people. Epiphany is a joyous moment providing for Ethiopians with a social cohesion and a sense of identity.

Almost all of the attendants appear at the celebration in new and clean traditional clothes. While the deacons carry the processional crosses, other will hold wooden stick. Because young men and women Ethiopians are aware of the social relations of secular Timket, they come with their best dress for the day. This practice of looking good in terms of dress and enhancing beauty is reinforced by the Ethiopian proverb \textit{Le’timket Yalhone Libs Yi’be’tates} (Amharic) or \textit{Ne’timket ZeyKOn Qemish Yi’be’tates} (Tigrigna), and roughly translated into English it means, ‘Let this cloth be shredded if it is not meant for Timket’.

More than the young men, it is the young women who look sharp during the Timket festival. On top of their nature endowed beauty, the Ethiopian women use traditional make ups on their beautiful faces. They put on make ups such as \textit{Khul} (Amharic) or \textit{Kuhli} (Tigrigna) as shades and make the best hairstyle; preferably \textit{Shuruba} (Ethiopian hairdressing) and some are anointed with oil on their faces. The latter practice is now increasingly phasing out except in the rural areas. Therefore, it is possible to conclude that the celebration of Epiphany contributes significantly towards promoting the culture, dressing style, hair style and other elements of the society which contributes in the safeguarding of the cultures of the Ethiopian peoples.

This is also the time when the young men and women dance freely. So the Timket festival provides an excellent opportunity for them to know each other and find a partner. The other special feature to be observed at the celebration of the Epiphany in Jan-meda and other places is the blowing of trumpet by the youth.

Timket is a religiously rooted and culturally developed Ethiopian holiday that is transmitted from generation to generation. The festival is an opportune moment in which, for example, the dances and songs of the various ethnic groups nations and nationalities of Ethiopia. As the celebration is greatly
attended by a number of tourists from all corners of the world, it helps to enhance the good image of the country and develop the tourism economic sector of the country.

Ethiopian Epiphany also has a number of economic significances. The first one is the attendance of a number of local people and foreigners in places where epiphany is celebrated. According to informants, it creates higher economic activities in such places particularly for the service providers. Hotels, tour operators, transport service providers, cultural and gift article sellers, producers and merchants, etc. obtain great opportunity for job and income. The significant transaction of money and good market is created for the traditional clothes. Most of the people buy new traditional clothes for epiphany. This creates significant market opportunity for the people engaged in the business. It creates great market opportunity for those who design and produce traditional clothes and dresses. The other element that makes the celebration of epiphany in Janmeda of Addis Ababa is the sales of church books supplied by Sunday school students, foods and drinks, print images of saints, CDs of spiritual songs and films in various tents erected around the place where the celebration is being underway. Therefore, the holyday celebration has significant economic contribution.

3. Characteristics of the element
   3.1. Associated tangible aspect

Priests wear dress with wide sleeve and cloak. They also wear white sash on their head. Deacons wear crown on their head. The Sunday school students and choir members as well as deacons wear traditional vestment, known as ting dereb and white sash and black cloak. They also wear a decorated rope like cloth with green, yellow and red colors. They also hold handkerchief of white, yellow and red colors, cestrum, Prayer Stick and Drums. The men from around Lalibela wear shorts and keep colorful sticks. Mothers from the local area wear white traditional dress. During the celebration deacons move holding crosses, while others accompanying the tabernacle with umbrellas of different colors particularly with golden color. The priests who carry the tabernacles wear clothes that are particularly prepared for this occasion. The local men wear the white trouser (eje tebab suri). They also wear sash or cape and white traditional shoe. Other various dressing styles are also part of the celebration to be observed. The youth wear traditional clothes that are produced in modern way. Crowns of kings and other heritages are also used to make the ceremony colorful and interesting.

In order to make the celebration more interesting and colorful, selected clothes that covers the tabernacles, different types of crosses, pictures of Saints, sistrums, bells and colorful umbrella, drum and the national flag are used. The main blessing of the holyday is made with the biggest cross that is known as metsor. In addition to that the colorful cloak, traditional vestments known as lanka and tengdereb, crosses of silver and bronze are the material manifestations of the heritage. All the local residents in Axum, Lalibela, Gonder, Addis Ababa and other palces where the festival is celebrated, including children to elders appear in new traditional clothes. Most of the women and girls wear the white traditional dress known as kuta. They wear white sash on their hair. Their hair style is as usual Shuruba (braid). They put on traditional make ups such as ensose/a/gurshet. Crosses with different designs and necklace as well as other materials that show the culture of the people are also the element of the celebration.
3.2. Associated intangible aspects

The physical movements and other procedures to be carried out by the participants and performers of the event include the following among others. The faithful come to escort the tabots (replicas of the Ark of the Covenant) of their respective churches. Theoretically, all churches are supposed to assemble at the Timket venue, but it may not be practical to bring all tabots, given the limited spaces and the multitude of the faithful that have flocked into the extremely crowded water area.

The preparation for the celebration of the Timket Festival starts earlier. Women prepare the traditional beer (tela), bread (defo dabo) and other foods. Fathers buy new clothes for their children and wife. Particularly the local communities prepare and produce traditional handmade clothes. Recently, the youth living in one village prepare similar traditional clothes in a modern way to celebrate the holy day together. Girls in similar age take their time and dress themselves carefully to appear attractive.

A number of performing arts and dances are also the main element of the celebration of Epiphany. Priests of different titles perform rhythm (shebshabo) and other performance throughout the day and night times. During these times, various performing arts of spiritual and cultural songs and dances would be staged in different places in group. The local resident community get together to celebrate Epiphany in both the traditional and religious aspect and they accompany the tabernacles from church to the baptismal place and back to the church. Priests and deacons will perform the traditional spiritual songs.

Before the tabernacles depart from the baptismal place, all priests and deacons in cloak and shema will stand together in different shape to perform rhythms. Around 24 priests in cloak make two groups and perform the special and unique rhythms (wereb) “zetenzaegnun meleakt toto bebaher lay kome” (God the Son leaving His 99 flocks stand in the middle of the River). The drummers follow the priests. The priests in the outer circle stand at the place designated for them and perform rhythm or shebshabo. The tourists visit and observe the ceremony and take photos and videos from their privileged place.

At dawn, one of the senior clerics, in an effort to bless the body of water or Timkete-Bahir (pool, river, stream, or artificial reservoir), will immerse the cross into the water while at the same time put a burning candle in the same body of water. Following this ritual, the priest sprinkles the holy water to the Me’emenan (believers). The other interesting event is the pushing each other of the people to reach to the body of water. The sprinkling of the blessed water is accompanied by hymn. On top of hymn, the sprinkling of water is also accompanied by the symmetrical dances and drumming of the beautifully dressed priests.

After the sprinkling is over or the people gathered at the sea commemorate the baptism of Jesus Christ, the other ceremony to take place is praising the lord and reciting the gospel. Finally, prayer will take place and the “tabot” start moving toward their respective churches. All tabots will go back to their parish, permanent abodes, again escorted by hundreds of chanting and dancing believers and the only tabot that stays around until the entire festival is over is the tabot of the Archangel St. Michael.

During this time as the people accompanying the tabernacles to church, a number of groups will be created and they perform various traditional spiritual songs and dances. The youth will take the front line and lead the way to church in front of the tabernacles.
In this process, there are places where the “tabot” stops for a very short while, in Lalibela and Gondar there are seven places designated for the “tabot” to get short pausing. Finally when the tabernacles arrive at the place where they depart from each other to take the route to their respective churches other glorious event that can be observed. Finally, the entire “tabot” move to their church and the ceremony of the day would be completed. On the next day, the tabernacles’ of St. Michael depart from baptismal place to the church and the same ceremony will be repeated on this day. The number of people and the ceremony to be held on January 20 is also one and same with that took place on January 19.

Various traditional dances, games, spiritual songs are also the main element in the celebration of Epiphany. The local community form different groups and perform dances and songs. They praise and appreciate their country, the geographic land escape and other local elements. All of them have their own symbolic meanings, the songs sang during all back and forth round procession have the content of glorification, respect, veneration, good wish, peace and joy.

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

4.1. Practitioners/performers of the heritage:

The celebration has participants from the local population as well as local and foreign tourists. It is the task of the priests and deacons to carry the Ark “tabot” lead the liturgy and also sing therewith during the performance of the heritage. The task of the congregants is to attend the ceremony and joyously celebrate the festivity.

The priests, clergymen, scholars, singers, Sunday school youth and the local community as a whole take their share of a role in the celebration. The priests take the major part in the celebration of Epiphany, 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 continuance.

As such, the youth are recently proving their immense service in successful celebration of the holiday maintaining its basic rituals. Such act of the youth in responsibility towards their religion and their culture thereby taking major role in celebration of the holiday has been well acknowledged by foreign tourists who witness the festivity. This could be considered a model for youth of other cultures.

The adults, who are younger than the aged seniors, stretch tents for the Arks to rest, and prepare shades to this end, and also sweep the roads as the Arks are escorted from their seats temples, while contributing money, and their respective shares for the successful celebration of the holiday. The women also participate since the eve of the festival by accompanying the “tabot”, attending the prayer, singing, providing their contribution. Clergies and Elderly serve in prayer, blessing and also serve necessary resources to the priests, meals for instance.

4.2. Other participants (custodians)

The major actors in practicing the heritage are the bearers and practitioners of the element, as well as the Ethiopian Orthodox Tewahedo Church. The following stakeholders are also among the ones who take major effort in keeping, caring for and transferring the heritage from generation to generation. These include the Ministry of Culture and Tourism, Authority for Research and Conservation of Cultural
Heritages, Regional Culture and Tourism Bureaus, Zone Culture, Tourism and Communication Affairs Offices, Zone Administration offices, District (woreda) Administration offices under the Zonal administration, Development Societies, Various Media Institutes and Heritages trustee institutes among others.

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

There is no discrimination in age, gender, religion or any other ground against participating and witnessing this celebration. Anyone willing to participate in the festival will be allowed and tourism or research initiatives requiring access to the festival is permitted except the ceremonies assigned to the ordained orthodox clergies. Open access is provided for the academic institutions who can collect information resources regarding Timket Festival and publish the outcomes. The process of celebrating Epiphany has not limitation as to 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 difference. Hence, its social significance with regards to strengthening social networking could be considered high. However, in pursuance with the canons of the religion, women cover themselves with a white sheet of cloth (netela).

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

5.1. Current status of the element

The celebration of Ethiopian Epiphany greatly increasing, it is celebrated in Axum, lalibela, Gondar, Addis Ababa, Mekele, Bahirdar, Debre-Tabor, Debre-Markos, Debre-Brehan, Dessie, Seqota, Jimma, Adama, Nekemt, Shasemene, Ambo, Goba, Harar, Dire-Dawa, Jajiiga, Gambella, Asosa, Asela, Hawassa, Arbaminch, Yirgaalem, Wolkite and other places. Especially in the island found in Lake Zeway tabots are accompanied with boats. As the feast is related to the main liturgical feasts of the church, it is celebrated everywhere in the country where the Ethiopian Orthodox Tewahedo Church parishes existed., There are reports signifying the increasing number of tourists who attend the festivity from time to time. The youth are adding various aspects to the celebration by cleaning the road where the Arks pass, laying carpets as well as decorating the environment.

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 actively partake in the practice of the Heritage. During their participation in the festival, they can learn a lot from the hymn, the spiritual prayer the explanation about the Holiday and its significance, the different ritualistic shows, and the final benediction. The second instrument to the preservation and transmission of the element is its religious aspect that participants in the celebration are believed to receive spiritual rewards out of the celebration and blessing from the Lord. Thus, the knowledge transmits with religious devotion. The other modes of transmission from generation to generation include promoting the celebration of epiphany through mass media by airing the holiday ceremony in audio and video and Integrating the knowledge about the festival in the formal educational curriculum are the main modes of transmissions to sustain the celebration of Epiphany.
It is also important to encourage the performers of the festival, such as the priests, scholars and support the traditional ecclesial schools which are the sources of these schools. Preserving and safeguarding, the sites wherein the festival is celebrated, so as to make the places better tourism destinations in addition to their periodical uses is also very important.

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 better than the earlier days. However, the incidence where some of the youngsters are decorated with contemporary dressing and hairstyles recently is considered as physical threat to the celebration of Ethiopian Epiphany.

5.3.2. Socio-Economic Threats

There are numerous clergymen attending the celebration. These clergymen are sponsored by a budget from the church. However in some places, the leadership of the dioceses notifies that obtaining such sponsorship has become hard nowadays. Though the Culture and Tourism Bureaus have been rendering support earlier, it is reported that such sponsorship has been terminated now. The other threat against the celebration according to informants is adoption of western cultures. Dressing styles and dancing that are contrary to the local custom are considered 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 escorting the Arks back to their temple, 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.

5.4. Safeguarding measures in place

Ethiopian Orthodox Tewahedo Church is working hard to the preservation of this religious heritage. The church provides adequate knowledge for the every generation to ensure its uniform continuity. These days, the members of the community are freely participating in the celebration, preserving Timkete-Bahir, providing all necessary information and teaching the young generation about this intangible heritage.

Regional Governments, The Authority for Research and Conservation of Cultural Heritage of the Ministry of Culture and the Ethiopian Orthodox Tewahedo Church are giving due attention to the celebration 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 safeguard it and make sure that it is transmitted to the future generation. The Ethiopian Orthodox Tewahedo Church is promoting the celebration through the Television Station managed by the church and government. The Authority for Research and Conservation of Cultural Heritage has prepared a nomination file for a possible inscription of the element on the Representative List of Intangible Cultural Heritage of Humanity in 2019.

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 as well as the Culture and Tourism Bureau and representatives of the Ethiopian Orthodox Tewahedo Church, the community had contributed towards the success of the inventory. Moreover, renown individuals, scholars and state management heads, local elders, leadership of the Ethiopian Orthodox Tewahido Church, youth and woman who reside in the districts (woredas) wherein the inventory has been conducted, the custodians of the heritage partake in the face to face interviews, as well as focus group discussions organized to collect data to that end, and also relevant institutions have provided their comments with due responsibility and commitment.

6.2. Restriction, if any, of use of inventoried data

There is no limitation in utilization of the data as resource towards the effort in promoting and developing this national intangible heritage. However, unauthorized utilization of the data without consent from the respective individual or legal authorized entity as well as the custodians, where the utilization is for business profit and other activities basing private interest or acts that are contradicting the custom shall be subject to accountability in accordance with the national law.

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. 0005 on January 22, 2017. Data for this inventory has been collected from Axum in Tigray, North Wollo Zone Lalibela North Gondar Zone, Gondar town, South Gonder, and Janmeda in Addis Ababa City and other places are included.

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

The national register of the Timket Festival (Ethiopian Epiphany) is undertaken by the experts of the Authority for Research and Conservation of Cultural Heritage (Gezahegn Girma, kelemuwa Mekonen, Berhan Yeshiwas, Andualem Assefa and Gedeon Mulat). The authority section in charge of the approval of the inventory is the Heritage Inventory, Inspection and Standardization Directorate of the Authority for Research and Conservation of Cultural Heritage.
(Format for National Register of the Intangible Cultural/Religious Heritage of Ethiopia)

Register No-0005

1. **A. (Background)**

**Detail:**

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N° Reçu - CLT - CUNSUTH - 3 AVR. 2018
No: 086

1. **A.** (Background)

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**Description:**

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2. **B. (Domain)**

**Domain:** (oral traditions and expressions, including language as a vehicle of the intangible religious cultural heritage) "Yrjol" (oral traditions and expressions, including language as a vehicle of the intangible religious cultural heritage) for Ethiopia's National Register of the Intangible Cultural and Religious Heritage.

**Description:**

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3. **C. (Name of the element, as used by community or group concerned)**

**Language:** Amharic

**Description:**

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4. **D. (Community(ies), group(s) or individuals concerned)**

**Language:** Amharic

**Description:**

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5. **E. (Performing arts)**

**Language:** Amharic

**Description:**

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6. **F. (Traditional craftsmanship)**

**Language:** Amharic

**Description:**

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7. **G. (Knowledge and practices concerning nature and the universe)**

**Language:** Amharic

**Description:**

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8. **H. Performing arts)**

**Language:** Amharic

**Description:**

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9. **I. (Oral traditions and expressions, including language as a vehicle of the intangible religious cultural heritage)**

**Language:** Amharic

**Description:**

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10. **J. (Social practices, rituals and festive events)**

**Language:** Amharic

**Description:**

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11. **K. (Traditional craftmanship)**

**Language:** Amharic

**Description:**

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12. **L. (Knowledge and practices concerning nature and the universe)**

**Language:** Amharic

**Description:**

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13. **M. Performing arts)**

**Language:** Amharic

**Description:**

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14. **N. (Oral traditions and expressions, including language as a vehicle of the intangible religious cultural heritage)**

**Language:** Amharic

**Description:**

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15. **O. (Social practices, rituals and festive events)**

**Language:** Amharic

**Description:**

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16. **P. (Traditional craftmanship)**

**Language:** Amharic

**Description:**

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17. **Q. (Knowledge and practices concerning nature and the universe)**

**Language:** Amharic

**Description:**

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18. **R. Performing arts)**

**Language:** Amharic

**Description:**

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19. **S. (Oral traditions and expressions, including language as a vehicle of the intangible religious cultural heritage)**

**Language:** Amharic

**Description:**

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20. **T. (Social practices, rituals and festive events)**

**Language:** Amharic

**Description:**

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21. **U. (Traditional craftmanship)**

**Language:** Amharic

**Description:**

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22. **V. (Knowledge and practices concerning nature and the universe)**

**Language:** Amharic

**Description:**

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23. **W. Performing arts)**

**Language:** Amharic

**Description:**

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24. **X. (Oral traditions and expressions, including language as a vehicle of the intangible religious cultural heritage)**

**Language:** Amharic

**Description:**

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25. **Y. (Social practices, rituals and festive events)**

**Language:** Amharic

**Description:**

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26. **Z. (Traditional craftmanship)**

**Language:** Amharic

**Description:**

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2.5 Significance of the Intangible Cultural Heritage

The Intangible Cultural Heritage is the expression of the intangible aspect of a human being's cultural identity. It is the knowledge, beliefs, oral traditions, customs, practices, and skills transmitted from generation to generation, expressed as manifestations of a group or community's cultural heritage. It includes the knowledge of the world that communities and groups consider essential to their survival and their development in the context of changing environments.

The Significance of the Intangible Cultural Heritage lies in its ability to foster a sense of identity and belonging among communities, to promote cultural diversity and mutual respect, and to contribute to the survival of communities who may be at risk of extinction due to various factors such as economic, social, or cultural transformations. It also plays a crucial role in preserving and transmitting cultural knowledge and practices from one generation to the next, ensuring the continuity and renewal of cultural expressions.

In the broader context of global cultural diversity, the Intangible Cultural Heritage is recognized as an essential component of humanity's cultural and natural heritage. It reflects the creativity and ingenuity of humankind and the richness of cultural diversity across the world. Preserving and safeguarding these intangible cultural expressions are vital for the preservation of cultural diversity and for the benefit of future generations.
3.1 የተካለ_supplier (Associated tangible aspect)

3.2 የተካለ_supplier (Associated intangible Aspects)
Practitioner/Performers

4.1 Practitioner/Performers/P"ractitioner; Performers
4.2 Other participants (custodians)

4.3 Customary practices governing access to the element or to specific aspect of it
4.4 ሌር እወድ ያማትነት ይህንም (ወወስ ይህንም)

4.4.1 ይህንም እትመት ይህንም መንገሥት ይህንም ይህንም ይህንም መንገሥት ይህንም ይህንም መንገሥት ይህንም ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥት ይህንም መንገሥቱ 4
4.7 Safeguarding measures in place:

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

- Safeguarding measures in place:

6. Data gathering and inventorying:

6.1 Consent from and involvement of the community/group in data gathering and inventorying.
6.2 (Restriction, if any, on use of inventoried data)

6.3 (Date and place of data gathering)

6.4 (Responsible body to the National Inventory/registry of the element)