

Potentials and Challenges of the Ethiopian Orthodox Tewahido Church to Heritage Tourism Development: The Case of Entoto Complex, Addis Ababa

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Abstract

This paper is intended to assess heritage tourism potentials of the EOTC in general and Entoto complex in particular. To achieve the objective the researcher employed qualitative research method. Both primary and secondary data are used to assess the potentials. To collect the primary data interview was undertaken with selected church servants, community elders and other concerned individuals. In addition, deep and continuous personal observation was conducted to fill the gaps of interview and other sources gathered from various literatures. The analysis of the study revealed that Entoto complex has huge heritage tourism potentials. In this regard, the church of St. Mary and St. Raguel with their mural paintings and precious antiquities, the different historic houses found in the churchyards of Entoto St. Mary, the palace and bedroom of Emperor Menelik II and the ESMCM with its possession are worth of mentioning. The different houses' ruins, the rock-hewn cave of Entoto St. Raguel are also having considerable importance. Even though Entoto complex has huge heritage tourism potentials and diversified values, they have not yet been utilized due to the presence of various hindering factors. Lack of tourist facilities, lack of heritage conservation and absence of documentation are among the factors that hinder heritage tourism development of Entoto complex. Finally, I recommended that the collaboration of the administrations of the two churches with different stakeholders such as local people, private sector and the Addis Ababa culture and tourism office is very imperative to exploit the heritage tourism potential of the complex and mitigate the hindering factors.

Introduction

Ethiopia is a land of unique culture and heritage with a history going back thousands of years. It is one of the oldest nations in the world. It has an

immense heritage tourism potential owing to its natural attractions that include some of the highest and lowest places in Africa, very old and well preserved historical traditions with fascinating obelisks, churches and monasteries (Yabibal 2010). Since its advent in the 4th century, the Ethiopian Orthodox Tewahido Church (EOTC) produces innumerable tangible and intangible heritage that has a great heritage tourism potential of the country. Even though the primary objective of the church is to provide spiritual services to the followers of the religion, it also plays an important role in the development of heritage resources (Ayalew 2002; Aymro and Motovu 1970).

Entoto is the name of a mountain situated nine kilometers North of the city center, Addis Ababa with the altitudinal location ranging from 2,600 to 3,200 meters above sea levels and its annual rainfall and temperature are 1200mm and 14° C respectively. Mountain between the Blue Nile to the North and Awash River to the South. The surrounding of it covered with indigenous and dense eucalyptus forests and has cold climate.

Currently, Entoto complex is located within the Addis Ababa city Administration, Gullele Sub City. The site is bounded by Oromya region Sululta district to the North, Arada Sub City in the South, Yeka Sub City to the East and Kolfe keranyo Sub City in the West. Entoto St. Mary and Entoto St. Raguel specifically found in Gullele Sub city of *Woreda* one and six respectively. Majority of the population of the study area are government employee and fuel wood carrier. (Interviewee 27). It is rich with essential material heritages such as, church buildings, historic houses, palace, caves, museum and remains of old houses.

Statement of the Problem

Many people regard the Ethiopian Orthodox Tewahido church as the center of Ethiopian civilization. The church contributes for the development of heritage tourism both materially as well as spiritually. The church has been working strongly to preserve and hand over the culture and heritages for generation. These treasures preserved by the church is important heritage tourism potential of the country. Among the areas where one can understand the church's contribution is reflected at Entoto complex. Few historians have studied the History of Entoto St.Mary and Entoto St. Raguel churches separately on specific research topics. To mention some of the research works are, a senior essay about the history of Entoto St.Mary written by Mekonnen in 1988. In this paper, he discussed the history of the church of St. Mary from 1884 to1974, the administration system of the church, the land holding system and the role of Taitu and Emperor Menelik II to the development of the church. However, Mekonen did not incorporate other valuable heritages that are found within Entoto St. Mary churchyards. Another historian, Wudu produced a senior essay, the history of Entoto St. Raguel from 1889 to 1985, in 1989. He focuses solely on the history of the church and its administration as well as the traditional church education. Nevertheless, he did not give attention about the rock-hewn cave and other heritages that found within the churchyards.

Despite the fact that the aforementioned writers described the historical aspects of the churches, yet there is no full-fledged study undertaken regarding the heritage tourism potentials of Entoto Complex. The main tangible and intangible heritages found within Entoto complex, which has great heritage tourism potential, are still obscure to both domestic and

international tourists. Even the already known heritages have not been fully utilized due to challenges that hinder the development of heritage tourism in the area. Therefore, the major purpose for the study of Entoto complex is intends to assess the potential of Entoto complex for heritage tourism development, identify the major hindering factors to it and recommend possible solutions.

Objectives of the Study

1. General Objective

The main objective of this study is to assess the heritage tourism potentials and challenges of Entoto complex for heritage tourism development.

2. Specific Objectives

1. Identify Entoto complex heritage resources potential for heritage tourism development.
2. Examine the current tourism activity of the site.
3. Identify the major challenges, which hinder heritage tourism development in the complex.

Significance of the Study

The study will have paramount importance for different stakeholders. It will provide information about the heritage tourism potential of the Ethiopian Orthodox church in general and Entoto complex in particular for the responsible governmental and non-governmental organizations.

It will also be useful for the Church to be engaged in planning and decision-making of the tourism policy. It may also serve as a new conceptual base for researchers who intend to study in the area related to the issue under consideration or others.

Review of Related Literature

A. The Notion of Heritage

The concept of heritage is debatable (Herbert 1995; Mengistu 2008) and the term ‘heritage’ is used in various literatures. The followings are some of the diversified concept and definition of heritages. According to UNESCO’s World Heritage Convention (1972) “heritage” in its broader meaning is generally associated with the word “inheritance,” that is, something transferred from one generation to another through birth or legal succession or by any other means.

Oxford dictionary defines heritage as the evidence of the past such as historical sites, buildings, and the undisturbed natural environment considered collectively as the legacy of present-day society. Similarly, for Prentice (1993) the term “heritage” encompasses landscapes, natural history, buildings, artifacts, cultural traditions and the like that are literally or figuratively passed on from one generation to the other. Another scholar also define heritage as everything that people want to save or retain (Howard 2003). This author also argued that all heritages are pervasive and that it concerns to everybody. Thus, literature reveals that there is no single agreed definition of heritage.

Even though there are a wide range and diversity in concepts and definitions, the term heritage can be summarize into two major categories: natural heritage, drawing its qualities from nature and Cultural heritage, which draws its qualities from culture and built elements in association with people, and events. For the purpose of this study, heritage is created by and recognized of the value in what our ancestors left behind, which

encompasses entities of material and immaterial treasures, the natural environment, built heritages as well as historic places.

B. Heritage Tourism

Heritage tourism is a form of tourism that specifically targets the art, architecture, history, monuments, museums, theatres, religious heritage, social interaction, food habits, and lifestyle of people in a certain geographical region (Maria 2002). According to Jamie and Eric (2011), heritage tourism deals with traveling to experience the places and activities that authentically represent the stories, people of the past, and present. It includes irreplaceable historic, cultural and natural resources. Heritage tourism, as a part of the broader category of tourism is now a major pillar of the tourism industry (Richard, 2000). On the other hand heritage tourism is an umbrella and comprises both the natural and cultural tourism activity while cultural heritage tourism by contrast, highlights human accomplishments rather than nature (Huh 2002). Ethiopia has several main varieties of heritage tourism destination in different areas of the country, like monumental heritage related with art and architecture, the religious heritage the natural heritage, traditional arts and crafts, music and dance.

C. An assessment of the Ethiopian Orthodox Tewahido Church Heritage Tourism potential

❖ The Architectural Styles and Techniques of Church Construction in the EOTC

Following the advent of Christianity in the 4th century, church construction started in Ethiopia (Aymero and Motovu 1972).

The EOTC architectural style grouped into three broad categories. Rectangular styles of church construction fall under the first category. The second group of church design is circular and octagonal in style, which is said to be the indigenous style of church construction. The third type of Ethiopian church style is rock-hewn groups (Ayalew 2002; Getnet 1998).

Ecclesiastical Treasures of the EOTC

Ethiopia is one of the richest countries in the world in ecclesiastical heritage, many of which are beautifully demonstrated in the Ethiopian Orthodox Churches. The followings are some of the ecclesiastical heritages of the church.

❖ Crosses

Among the key treasure of the EOTC, cross is the paramount important. It is the emblem of the church, which represent salvation through the death of Jesus Christ (Ayalew 2002; Aymero & Motovu 1972).

❖ Vestments of the EOTC

The name vestment is derived from Latin word, which means cloth. It indicates the garment worn by priests when they perform religious service in the church. The vestment worn by priest are made from different types of garments of various colors such as, red, white, violet, black and blue and each of these have its own meaning (Ayalew 2002).

❖ Church Paintings

The introduction of ecclesiastical painting in Ethiopia is as old as Christianity. Traditional paintings in Ethiopia have been dominated by biblical theme or character (Adamu 1970; Ayalew 2002). These religious painting are found in various monasteries, churches and manuscripts (Adamu

1970; Mengistu 2008). The traditional painting found on the walls, ceilings as well as on columns is known as mural painting. If it is depicted on wooden panel it is called icons (Dael 2001; Mengistu 2008). The EOTC possess all these types of religious paintings.

D. Challenges that Hinder Heritage Tourism Development of the EOTC

The heritages of the EOTC is threatened by many factors: environmental pressures, uncontrolled urban development, civil war , poverty, lack of awareness of the values of heritage, inadequate expertise, lack of inventories, insecurities due to looting, illicit trafficking and so on. . In turn, these factors hindered the development of heritage tourism in the country (Ayalew 2002: Mengestu 2008).

Research Methodology

The Research Design

To collect, analyze and interpret the data obtained from the site and to describe the objectives of the study, the qualitative research method is employed. For the purpose of this study, the researcher has employed Non-probability purposive Sampling method in which respondents are chosen purposefully who are believed to have the required information like community elders, heads of the churches, heritage and tourism officials etc. The research is conducted by interviewing 25 persons. According to qualitative research method sample size of 20-25 are generally believed to be sufficient for studies of this nature. Furthermore, it was felt that rich and

relevant information is uncovered. As a result, a sample of 25 respondents was achieved in this study.

In order to understand the heritage tourism potential and challenges of Entoto complex data was gathered from the local communities' elderly people, heritage tourism officers and church servants, to do so snowball sampling was used. On the other hand, in order to understand the challenges relating with tourism facilities, data are gathered from tourists by using non-probability convenience sampling because, they are selected randomly based on their availability in the time and space when data are collected. For the purpose of this research, open-ended, semi-structured face-to-face interviews are conducted. Besides, the researcher's own extensive personal observation has employed to generate primary data and to fill gaps of interview.

Data Collection Method

The main sources used for this study comprises of primary as well as secondary data. The primary data are collected from the sample population through interviews, focus group discussions and extended personal observations. Regarding the secondary data, the researcher has employed Published and unpublished sources such as, books, journals, magazines, proceedings, pamphlets and articles.

Data Analysis Method

In order to analyze the contents of documentary materials such as books, magazines, newspapers and the contents of interviews and personal observation the researcher has employed interpretive and descriptive method analysis.

Data Quality Assurance

To make the data that gathered from different interviewee are valid, the researcher documented it both in written and in audio recordings form and translated the concepts directly in word to word. In other words, the information that found from the informants is interpreted accurately.

In order to make the collected data are reliable and the results is representative the sample populations are selected from the local community's elderly people, the clergies of the church, tourists and culture tourism officers. Besides, to enhance the reliability of the primary data the researcher used secondary sources as verification.

Data Presentation and Interpretation

Heritage Tourism Potentials of Entoto Complex

The tourism potential of Entoto complex can be categorized into two major categories i.e. cultural heritage and natural heritage. However, the cultural heritage tourism potential of Entoto complex is the most dominant one, hence, this research is give more attention to it. The cultural heritages of the site could further be grouped as tangible and intangible one. Among the tangible immovable cultural heritage of the site, the followings are paramount one.

A. Entoto St. Mary Church

Entoto St. Mary church is considered as crown of Entoto Mountain and has a panoramic view of Addis Ababa. The church is built in traditional octagonal form. The exterior part is decorated with pastel railing painted glass panels and wooden curving in a patterns cut crosses. The entire wall is constructed from chiseled stone. The interior of the church is arranged into

three-fold division of concentric chamber. These divisions are termed as the *Kine Mahlet*, *Qidist* and *Qideste Qidusan* respectively from outside to inside. The *Kine mahelet* is octagonal in shape and found all around the entire building, separated from the rest of the interior parts by the wall that is concentric to the exterior wall (Eshetu and Fiqira interviewed on March 15 of 2013). *Qidist* is found between the *Meqidas* and *Kine Mahelate*. The wall is painted with white paint and its floor is covered with red carpet. It is a place where both male and female used to pray and Holy Communion is administered to the people.

The *Maqidas* (sanctuary) is situated in the center of the church. It has three wooden doors, which, screened by long and decorated curtain as it was in the temple of Solomon. The exterior wall of the holy of holy covered with mural paintings; the Virgin Mary and her son, painting of saints, angels and martyrs are painted on it. These paints have painted by the notable traditional Painters such as *Aleqa* Luqas and *Aleqa Zeyohannis* (Interviewee 1). The altar and the replica of the Ark of the Covenant are placed there. Ecclesiastical painting covers the ceiling of the sanctuary. However, the ceiling of the *Kidst* and *Kine Mahelate* is covered by canvas which is adorned by different colors. Its edges are decorated with design from gypsum. In general, the painting and the design of the ceiling has great potential to attract any visitors.

B. Entoto St. Raguel Church

The architectural design of Entoto St. Raguel is exceptional in Ethiopia. It is an octagonal church, which comprises two floors and three layer roofs. The wall of the church is constructed from colored stone, which are extracted in

and around the church compound. Lim was brought from the nearby area, buried to several months and used to plaster the stones, while the wood was brought from Menagesha forest (Interviewee 2); Wudu 1989).

The ground floor has two rooms, the outer and inner rooms. The outer room is the widest of all the rooms. It has twelve windows and four doors signifying the twelve apostles and four evangelists. All the doors and windows have an arch shape initially, the doors were made of wood but currently they are substituted by iron doors. The room wall is painted with white paint and the floor is covered by red carpet. Similar to Emperor Menelik's bedroom, the ceiling is made from indigenous wood such as juniper, olive and *wanza*. Wide and huge carved woods are latticed on top of the roof, which serve as a base to the second floor. On the right side of the main entrance of this room, there is a wide box, which resembles the modern lift. This box has its own door and twelve stairs inside it. During the previous time priest has been using it to go up and down for services; provide Holy Communion to people who attend the mass in this room. However, now a day it is closed to rescue the relics that are stored in the interior room of the same floor (Interviewee 3). Currently, the room is open during the daytime for prayer.

The next room of the ground floor is the center of the church. It is serving as basement for the sanctuary. Both the exterior and interior walls made from colored stone. The room comprises seven wooden windows and one door that signify the seven sacraments of the church and one Lord respectively (Interviewee 4). Different paintings are hanged on the outer part of the wall, including the first paintings of St. Raguel church. The room is used to keep

the precious treasures of the church since long years ago due to lack of separately built storehouse or museum.

The ground floor and the first floor are connected with two pairs of stairs built outside the church, one on the Eastside and the other on the Northwest. The bases of the stairs are made from colorful and attractive stone that are plastered with lime and creating an arch shapes. There is also staircase in both left and right sides of the steps that are made from flat wood. The stairs increase the beauty of the church. Finishing going up the stair, we get the *veranda* of the upper floor. It resembles the *segenet* of the bedroom of Emperor Menelik. The doors and windows are well refined and smoothed and the ways they are constructed catch the eyes of visitors. The first floor is divided into three defined parts: *Maqidas* (the inner most sanctuary), the *Qidist* (the middle chamber) and the *Qine Mahlet* (the outer ambulatory). The *Maqidas* is situated in the center of the circle. It is the place where the *tabot* or the Ark of the Covenant is placed. Only ordained priest and deacons can enter into this part of the church.

The exterior wall of the sanctuary is covered with many attractive paintings. On the North side, there are numerous paintings of saints, done with fascinating detail and coloring. On the other side there is one mural painting showing the angel Raguel presenting the scripture of the power to Emperor Menelik II for the founding of the church. There are also other paints showing the birth and the life of Christ. The paintings are among the most interesting and worthy heritage materials. Curtains are drawn around the

four sides of the walls of the sanctuary, which are intended to cover the paintings and protect them from dust and human manipulation.

The *Qidist* is situated between the *Meqidas* and *Qine Mahilate*. This section has wooden doors that are screened with curtain. The doors are quite large and well decorated as it can be seen on the figure 4.6. On the middle of each side of the wall there are different windows having different shapes; rectangular and arch shapes. Unlike the wall of the sanctuary, it is not covered with mural painting; rather it is painted with white paint. The *Qine Mahlet* is wider than the *Maqidas* and *Qidist*. It is divided into three sections with curtain; the western part is reserved for *Debteras*, the Northern and Southern part is reserved for male and female respectively.

The ceiling of the *Qine Mahlet*, *Qidist* and *Meqides* are similar. Large and carved juniper woods are placed vertically from one tip to another and stick together with traditional nail. When it goes from top down it became wider. Other very refined and colored woods are latticed horizontally on the wood that lie vertically and make an astonishing design. As it has mentioned earlier the whole floors and ceilings of both the ground floor and first floor are covered with carved indigenous wood. It indicates the skill of the carpenter and indigenous technological advancement of that period and how the King gave due attention for the construction of the church.

In general, St. Raguel church has its own unique feature that makes it different from other churches. It has three layers of roofs, which did not have support while extending to the veranda. On the top of the church there is a dome on which there is specially designed cross. Initially, five ostrich eggs were attached to the ends of the cross though currently only three are left (Interviewee 5). As informants told the researcher, the church comprises a total of 120 doors and windows that show the 120 family of Jesus Christ.



Fig .4.3: The outer view of Entoto St.Raguel Church

Note the arrow indicate the staircase which used to contact the ground and first floors.

B. The Meqagno (The First Church of Entoto St. Mary)

The first and the ancient church (*Meqagno*) of Entoto St Mary was built by king Menelik in 1877 It is located between the bell house and *Dejeselam* (the Gate of Peace). It was build from stone and plastered with mud. Both the exterior and interior walls are smoothed with mud. Initially it was covered with thatched roof but later on, it substituted with corrugated iron sheet. It comprises one wooden door and single window. The ceiling is made from carved juniper wood, bamboo and fastened with thong that is well decorated, attract the eye of visitors. Currently, the first altar and *atronus* (material that used to book holder while reading in the church) placed in the *Meqagno*. Both of them are made of wood and mirrored that period in a tangible way.

D. The Palace Compound

After Menelik established Entoto as his capital, he constructed many traditional buildings and churches on the hill of Entoto. Among these the palace, the reception room of the palace and bedroom of the Emperor and Empress was the most important and dominant one. The palace compound is situated in the Eastside of St. Mary church and there is fence between them. The compound is fenced with stone and has an outer gate made with iron door.

A. The “Palace” of Emperor Menelik

The researcher could not find sufficient evidence weather Emperor Menelik had such a glamorous palace when he was at Ankober and wachacha that were the previous seats of the king. Thus, the first palace of Emperor Menelik II is located on the left side of his bedroom and in front of the

reception room. The palace is an oval shaped and the exterior roof is supported with 12 big and well-designed wooden pillars. As the bedroom and the reception room, it is thatched roof and, eight clays are placed on top of the roof in a close distance, which looks like a steeple of churches. The roof is made from various indigenous wood mainly juniper and olive which brought from Managesha forest by the order of the emperor, while the wall is built from black stone and plastered with mud and lime.

The ceiling of the palace is too high, which was intended to maintain the coldness and hotness of the house. It was made from indigenous wood and bamboo, fastened on the strut by using strip of leather that gives an extraordinary decoration. The ceiling is created an oval shape on the interior center of the roof, where the entire struts (*wogagira*) came together. According to local informants, large numbers of cattle were slaughtered to prepare the strip of leather. The palace comprises eight doors, six of them are external and two of them are to the interior. It has also eight windows and all of them are made with long and refine wood. The entire floor is covered with refined and smoothed junipers wood. The palace comprises clusters of rooms with different functions. These are assembly and banquet hall, podium for the king and the queen, storeroom where raw meat was hanged and honey was stored, princess entrance and seat and *Dejazmatch* entrance and seat.

As mentioned above there are different rooms in the palace of Emperor Menelik. Of these rooms the ones that are dedicated for the preservation of meat and mead are the most significant since they provide important

evidence about how the culture of food preservation was seems in that period. In the preservation room horns are fixed on wall by using mud as a means of adhesion (Interviewee 6). Horns were fixed on the interior walls of Emperor Fasilades`s palace particularly in the wall of his bath room and been used to hang clothes. Unlike that, in the palace of Emperor Menelik it used to hang meat rather than cloth. However, it indicates that there was a technological exchange between the two. This technological exchange might be the result of those nine carpenters who came from Gondar and employed in the construction of the palace and churches of Entoto complex. In general, it was from this palace that the Emperor, Empress and his nobility decided about the march to Adwa, solve various political, economic and social problems of the country (Interviewee 7).

E. The Bedroom of Emperor Menelik and Empress Taitu

The bedroom of Emperor Menelik II and Empress Taitu are found on the left side of the reception room, and right side of the palace. It is oval shaped and consists two floors. Like the palace and the reception room long grass is used as roofing material. The wall is made from stone and plastered with mud. Both the interior and exterior walls are painted with white paint. However, unlike them the bedroom has two floors, the ground floor and the first floor.

The ground floor has two distinct rooms. The one, which found on the western side of the ground floor, comprises one single door and window. This room was used to placing honorable dresses, jewels, weapons and other precious objects of the king and queen. Many of the material objects offered to the church of St. Mary and now exhibited in the museum were kept in this

room. Currently, this room is open for tourists. The second room of the ground floor resembles the first one except its function; it was used to store spice and food such as pepper, honey butter and so on. Unlike the former one, now a day, it is not accessible for tourists (Interviewee 8). Instead of steel, big juniper and olive wood were laid horizontally and carried the first floor. In other words, on the top of the first floor lattice of wood placed and the second floor built over it. Particularly such type of construction is astonishing and remarkable for foreigners and people who did not experience countryside.

There are two entrance steps used for going up stairs into the first floor. The stairs is made from stone and mud and has staircase. The first floor has only one room, which is the bedroom of Emperor Menelik II and Empress Taitu furnished with a bed that Menlik brought from Ankober. The bed is now on display at the museum. The bedroom has two wooden doors in the right and left sides of the room; the former is found in front of the palace, which was used to enter into the bedroom, and the latter one served as an outlet. When the kings and the queens went to church and other places they exit through this door (Zemedkun 1992).



Fig. 3: The bedroom of Emperor Menelik and Empress Taitu

Source: Retrieved from Internet

As aforementioned, the bedroom of the first floor surrounded with *segenet* (balcony). It was from this balcony that the king and the queen look the surrounding environment, admired nature, and enjoyed sunrise and sunset (Interviewee 6). Moreover, it is on this *segenet* that the initial idea for establishing a capital, Addis Ababa was conceived. As informants say, “one day Empress Taitu was sitting on the *segenet*, which has a panoramic view of Addis Ababa and was observing unusual phenomenon in the South of the palace. Soon the Empress marched to the area accompanied with her servants to investigate the events that occurred in the heart of Finfine, the present day Addis Ababa. When she arrived there, the unusual thing was a smoke of steam emanating from the spring water. Then, she moved here and there to observe the surrounding area, fortunately, she found unusual flower and being astonished by incident, since then she called the area new flower (Addis Ababa) (Interviewee 9). From this time on ward, the importance of

the bedroom diminished. Seldom have the Empress lived near Filweha in tent and finally in 1886 the court as well as the capital moved into Addis Ababa and Addis Ababa became popular (Interviewee 10). As Pankhurst (1985), elucidated, “At the end of the rainy season of 1886, Emperor Menelik and Empress Taitu accompanied by followers went down for the second time, the first had in all probability in 1885-to Felweha where a large number of tents were erected”. Although its original function is abandoned, the architectural design of the buildings, above all the decoration of the ceiling has the power of fascinating visitors and has great potential for the development of heritage tourism on the site.

In addition to the physical attraction of the palace compound of Emperor Menelik II and Empress Taitu, its intrinsic message is very much astonishing. The architecture as well as the materials used for constructing both the palace and bedroom of Emperor Menelik II resembled the house of the common people. It is apparent that many Gondarine kings built their own remarkable palaces; however, this tradition was terminated until the period of Emperor Yohannes IV due to various reasons. Menelik II as his predecessor of Gondarine kings and Yohannes IV constructed his palace at Entoto but unlike the former, the palace of emperor Menelik II is not huge as already said. Walter and his wife Elzabella, tourists from Belgium that I interviewed in the palace said, “It is difficult to accept that such foremost king was lived in such small house” (Interviewee 11). Nevertheless, there are different arguments about this issue, some argue that the king did not have enough wealth to construct huge palace. Others say he was a pious orthodox Christian and is not concerned about his individual life. He rather gave much

attention for the construction of churches and monasteries and the solidarity of his people (Interviewee 12).

F. The Reception House

As stated above, when we enter into the compound we find three thatched roof houses. The first and the smallest of the rest is the reception room. People that came to the palace to appeal to the Emperor on various issues had to stay in this room until they had obtained permission to enter into the Emperor (Interviewee 13). This house is found in the Southern side of the bedroom and West of the palace. It comprises one door and a window. Both its door and window are not well refined and decorated, it just resembles ordinary Ethiopian farmer's house door and window. Unlike the bedroom and the palace, its architectural design is distinguished by its wing shape and like others its roof is covered with grass and its wall is made with wood and mud and painted with white paints. Like the palace, its ceiling is made with junipers wood and bamboo and fastened with leather strip. Now, tourists are obliged to visit only its exterior section; the interior part is closed and used to store the property of guards.

G. The “Sherabet” (The First Tomb of Empress Taitu)

The *shera bet* is located in the Eastern side of the church, between the building of Princess Yeshasheworq Yelma and the palace compound. According to Zemedkun, though the exact age of the building is not clearly stated it said that it was built contemporary to the palace around 1880s. As the name *Shera* (canvas) signify, the roof of this house initially has been

covered with *shera*. It was then changed into thatched roof, which later on was substituted by corrugated iron sheet (Zemedkun, 1992 and (Interviewee14)

The architectural design of the *sherabet* is different from the rest of the buildings that found within Entoto complex. Its roofing style makes it unique from the others. As of other contemporary buildings, the wall of the house is built from stone and the ceiling is made from bamboo fastened with thong. It is a single room house comprising one double wooden door and single window. It has a narrow veranda at the front. Indigenous trees such as olive and juniper tresses surround the building. As Zemedkun described, when Emperor Menelik and Taitu returned from the church usually on Sunday they took rest in this room and prepare weakly celebration with food and drink ((*tsabel tsadiq*) (Zemedkun 1992).

Following the illness and the inability of Emperor Menelik II to control his power, political competition was happening in the palace between Empress Taitu and the Shewan nobility. As a result, she was sent to Entoto St. Mary in 1910 and stayed there in a solitary life until the end of her life in 1918. Since then her body buried in *sherabet* and it stayed there until it moved and joined the dead body of her husband in the church of Beata Lemaryam, which is situated near to the parliament and the grand palace (Tshehay 1988). Currently the house is giving service to Sunday school students. Despite the fact that this house has huge historical significance and crucial heritage tourism potential, still it is not open for tourist.

H. The Rock-hewn Cave of Entoto St. Raguel

Within the compound of the St. Raguel church, there are two rock-hewn caves which are entirely engraved from red rock. They are the most impressive tangible heritage of Entoto Complex (Mengistu 2008; Wudu 1989). Emperor Dawit (r, 1380-1430) has unearthed the rock-hewn caves of Entoto St. Raguel in 14th century (Interviewee 15). The first cave has one entry door that is made from iron sheet and one window which is made of iron mesh. The cave has small veranda that has been constructed from stone and mud which was not originally there. The inside of the cave is divided into three parts; *Qine Mahlet*, *Qidist* and *Meqides*, which were separated from each other with curtain previously. Currently, they are continuous to each other. There are steps between the *Qine Mahlet* and *Qidist*. The ceiling is supported with three huge stone pillars. Each has rectangular shape, width of half a meter and its height reaches to two and half meters. The three pillars signify Holy Trinity.

Both the inside and the outside parts of this cave has no any decoration, however, the wall of the interior section has naturally red color with some whitish spot on it and it has a potential to seize the soul of visitors. In contrary, the ceiling has white color with black blemish. Currently it has metal roof protecting its outer part from the wind and rain. The second cave is found just on the right side of the first cave and share common wall with it on one side. There is only one entrance into the cave. Its inside has single room. Previously it was served as “Bethlehem” (a Place where Holy Communion is prepared) (Interviewee 16).

Emperor Dawit has used these caves to house his royal and ecclesiastical treasure (pamphlet prepared by Gulela Sub city Culture and Tourism Office, 2004 and (Interviewee 17). The caves also served to hide many religious objects and treasures during various upheaval times. At the time, Ahmed Gragn destroyed churches and its ecclesiastical objects, large number of precious objects escaped from that destruction because they were hidden there (Interviewee 18). In addition, during the time of Italian occupation, it has served the same purpose (Interviewee. 19). Later on, Emperor Menelik used the caves as a church and Bethlehem (place that used to prepare Holy Communion) respectively until the time St. Raguel church is constructed in 1885 (Interviewee 20). Currently both caves do not give any service other than a place of tourist attraction. In addition to these two big caves, there are four other smaller caves around Entoto St. Raguel church, which are carved by different individuals during the Italian occupation period.

The Different Ruins at Entoto Complex

It is apparent that from 1878 to 1886 Entoto has become center of Shewa kingdom and served as a town of King Menelik (Mekonen 1988; Mengistu 2008; Pankhurst 1985). As it has been mentioned earlier, the palace of Emperor Menelik and Empress Taitu were found there. According to Pankhurst there were palace buildings that includes an *addarash* (banqueting hall), an *elffign* (royal sleeping quarters), a *madebet* (kitchen), a *feres bet* (stables) and a number of *goteras* or grain stores(Pankhurst 1985). In addition to the palace, there were other houses around it, which were inhabited by the nobility, clergy and lower class people. As Helina and Eshetu elucidated much of the buildings existed until the period of Italian

invasion in 1935 (Interviewee 20). However, now a day many of these houses have been destroyed and only their physical remains are left (Interviewee 21).

Among the different ruins that found in Entoto complex are: The Ruins of the “First palace of Emperor Menelik”, the ruins of *Tshafe Tizaz* Gebire Sellassiewolde Aregay (the chronicler of Emperor Menlik) House, which is located in the western side of St. Raguel church, the Ruins of the *Gotera* (grain stores) that is situated in the East part of the palace and its age goes back to 1885. The Ruins of *Ras Abate* House, which is placed 500 meters away to Northeast of the church of St. Mary and to the North of the palace. The Remains of *Feresbet* (the house of the horse) and the Market place (Pankhurst 1985, Interviewee 20). Mural Paintings of Entoto St. Raguel and Entoto St. Mary Churches

The entire exterior walls of the sanctuaries of Entoto St. Mary and St Raguel churches are covered with mural paintings. The paintings of Holy Trinity decorated with red color, the twenty-four heavenly priests, and the life history of Jesus Christ are depicted. The paintings of Virgin Mary and the various saints are also among the most astonishing traditional mural paintings that portray on the sanctuaries of the churches. These paintings are the outcome of traditional Ethiopian painters. Among the famous contemporary traditional painters or artists who perform the painting work of these churches, Aleqa Zeyohannis and *Aleqa* Luqas were the prominent one (Wudu 1989; Interviewee 22). In general, the mural paintings of the Entoto St. Raguel and St. Mary churches have an amazing feature; they are color full and serve as one of the best tourist attraction of the churches.

Entoto St. Mary Church Museum (ESMCM)

As already mentioned, the EOTC is endowed with immense movable and immovable cultural heritages produced and transferred from generation to generation through millennium and centuries. The endeavor of the EOTC and some other emperors made possible the preservation of these precious antiquities of the country (Solomon 2011). The EOTC has been serving as a storehouse and played an important role in the preservation of heritage. As Mengistu indicated, “each of its monasteries and churches has not only a place of worship but also a museum” (Mengistu 2010). Although these precious objects were preserved and conserved in, the *eqa bet* of various churches and monasteries of the country (Solomon 2011) Entoto St. Mary is the prominent one. This is because the church is considered as the pioneer in the EOTC to construct the first modern museum for the purpose of keeping and exhibiting its antiquity to the public (Haile Sillassie 2010; Mengistu 2010).

There are more than five church museums in Addis Ababa, of these the Entoto St. Mary church museum is the first and foremost and surpass them both in age and collection (Hile Sillassie 2010). The museum is located between the two compounds of the church, just the left side of the first gate of St. Mary church. It is separated from the church compound and fenced with stonewall and has its own exterior gate (Mengistu 2010; and Interviewee 23). According to Haile Sillassie and Mengistu (2010), the Ethiopian orthodox *Tewahido* Church built the museum jointly with the then Ministry of Culture in 1986.

Current Tourism Activities at Entoto Complex

As it can be seen from the above tables, the numbers of domestic tourists that visited the complex in 2003 E.C were 1779 and that of international tourists were 608. Though there is no promotion work of the site, the number of both domestic and international tourists visiting the site is increasing from time to time. For instance, the numbers of domestic tourists has increased to 2900 and that of international tourists has increased to 949 in 2004 E.C. Among the domestic tourists that are currently visiting the site, schoolchildren who come from both private and government schools for educational purpose contributes the lion share. People who go to the area for pilgrimage purposes, few number of Muslim and followers of other religions are also visiting the complex (Interviewee 24). International tourists come to the site from various countries of different continent, the site being part of the city tour (Mengistu 2010, and (Interviewee 25). Nevertheless, the activities of the coming tourists are confined only on visiting few heritages of the complex, the EMCM, the palace compound, the church of Entoto St. Raguel and rock-hewn cave of Raguel. The rest of the invaluable heritages are far from the eyes of visitors due to various hindering factors.

Table 1: Number of Tourist that visit Entoto St. Raguel church and the rock-hewn cave of Raguel in 2003 and 2004 E.C

Type of Tourists	2003 EC												
	Months												
	Sep	Oct	Nov.	Dec.	Jan	Feb.	Mar.	April	May	Jun	Jul	Au	Total
Domestic Tourist	116	122	251	189	161	168	192	188	121	120	82	67	1779
Foreign Tourists	61	72	63	55	82	46	58	61	52	55	41	36	608
Birr obtained from domestic tourism													8645
Birr obtained from foreign tourism													18240
Total income generated from entrance fee													26885
Type of Tourists	2004												
	Months												
	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Total
Domestic Tourist	220	310	452	5515	230	200	198	220	160	114	120	112	2900

Foreign Tourists	88	75	98	82	102	100	68	90	84	62	52	48	949
Birr obtained from domestic tourism													14505
Birr obtained from foreign tourism													30470
Total income generate from entrance fee													44975

Source: Entoto St. Raguel church archives

4.4. Challenges That Hinder Heritage Tourism Development at Entoto Complex

As stated on the previous discussion, Entoto complex is endowed with cultural heritages, both movable and immovable. Though these heritages have great potential for heritage tourism development, yet they are not fully utilized to the extent of its potential due to various hindering factors. Some of the important factors are absence of supply of accommodation, lack of heritage inventory and lack of museum, particularly in Entoto St. Raguel. There is no enough trained work force in both quantity and quality. In addition, lack of proper conservation, lack of awareness about the heritage tourism potential of the site and absence of well-organized management body for the development of heritage tourism resource of the site are among the challenges.

1. Lack of Tourist Facility

Despite the fact that the number of tourists visiting Entoto complex are increasing from time to time there are no tourist facilities such as restaurants, hotels, lodge, internet services, toilets and so on. As previously stated the area has a panoramic view to Addis Ababa, Wechecha, Menagesha and Yerer mountains. Though many of the tourists have deep interest to take rest and entertain there, due to the absence of the above facilities in the surrounding, they could not stay more than few hours. Various reasons are given to the absence of hotel and lodge on the area. On the one hand, the church is not interested to facilitate such facilities because they fear that if hotels and lodges are open in the area, the sanctity of the church will decline.

On the other hand, there is no sense of ownership and collaboration between the churches administration and the city Culture and tourism office.

2. Lack of Documentation and Well-Organized Information

To conserve, preserve and promote the heritage resource, there should be sufficient information about the site. However, in the case of Entoto complex many of the historic houses, the different ruins and caves are not documented as heritage resource of the site. Many visitors particularly foreigners wonder and ask where the chiefs of the emperor and the common people have been living? How the socio economic condition of the period was look like? and so on. Nevertheless, due to lack of documentation and well-organized information, such questions remained unanswered and these decreased tourist's satisfaction.

3. Theft and Illicit Trafficking

Theft and illicit trafficking is in general the problem of Ethiopia, particularly EOTC has been affected by these problem. Many of the priceless treasures of the church are victims until today (Ayalew 2002 and Mengistu 2008). According to Mengistu (2008), manuscripts, icons and crosses of the EOTC are the main target of theft. Entoto St. Raguel church was one of the victims of theft. For instance on 23 April 2007, the treasure of the church has been stolen by burglar. Among the treasures which were stolen by the burglar are four silver crown, two silver crosses, twenty manuscripts, twelve cups made of horn and (Interviewee 26). Due to the absence of museum and fear of

theft, the treasures of Entoto St. Raguel church are not accessible for visitors. Therefore, theft and illicit trafficking has hindered the church to use its resource to heritage tourism development.



Figure3 Crowns that are restored from theft

Source: Gullele Sub city Culture and Tourism Of

Conclusion

This study is attempted to assess the heritage tourism potential of Entoto complex and reveals the hindering factors that challenge heritage tourism development in the complex. Among the heritage tourism potential of the complex, the churches of Entoto St. Mary and Entoto St. Raguel, constructed by Emperor Menelik II and Empress Taitu, are the most important. The first and the ancient church (*meqagno*) of St. Mary and other historic houses that are found in the compound of Entoto St. Mary church are among the heritage tourism potential of Entoto Complex. The palace and bedroom of Emperor Menlike II and the reception house are another most fascinated heritages that

reflects the Menelik's era in a tangible ways. Another indispensable untapped heritage tourism potential of the complex are the different ruins that are found in and around the Entoto St.Mary and Entoto St. Raguel churches such as the ruins of the house of *Tshafe Tizaz* Gebre Sellassie, the ruin of the house of *Ras Abte* , the ruins of the grain store. The rock-hewn cave of Entoto St. Raguel has also significant heritage tourism potential.

Because of the presence of different hindering factors, the heritage of the complex is not properly utilized and the flow of tourists is not satisfactory. The research findings revealed major challenges that have hindered the complex to develop heritage tourism as its potential include lack of tourist's facility like hotels, lodges, restaurants, internet access and lack of promotion works. Lack of documentation and well-organized information about the complex, poor handling system of the treasures and lack of museum are also contributing factors. Theft of the movable cultural heritages of the churches, unprofessional conservation, lack of trained tour guides are also the main hindering factors that affect the heritage tourism development in Entoto complex.

Recommendations

In order to properly utilize the heritage tourism potential of Entoto complex and to attract more tourists than come to the complex, the following recommendations are forwarded.

- ❖ Preservation and restoration works should be undertaken as soon as possible giving priority to those ruins and some historic houses;

- ❖ Museum should be constructed in order to rescue the Entoto St. Ragueel church priceless treasures;
- ❖ Accommodation and recreational places should be constructed;
- ❖ Trained man power in the area of heritage tourism should be employed and the existing tour guides should enhance their skill about tourism and tour guiding through training or education;
- ❖ The church community, the local people, the private institutions and Addis Ababa Culture and Tourism office should work in collaboration with the administrators of the two churches to mitigate the stated problems;
- ❖ The churches should promote their heritage tourism potentials through different printing and electronics media.

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