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**TRACING AND PROMOTING THE ROUTES OF TEWODROS FROM QUARA TO
DERASGIE AND THEIR SURROUNDINGS¹**

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Abstract

The tangible and intangible heritage dynamics in the districts of the administrative zones of North and South Gondar is rich.. The attractions in these regions include water related heritage resources like hot springs, dike, canals, brooks, water lodges, backlands, river forelands, bridges and other related resources; historic and strategic military sites, beautiful monuments, ancient caves and ancient and medieval churches and monasteries as well as rich intangible cultural heritages, particularly the performing art of folk music traditions of Burbuax communities. Many countries use architectural symbolism in memorial monuments, cultural projects, landscapes and institutions to commemorate individuals and events and promote them for sustainable development through tourism. Though significant battles were fought and huge sacrifices were made in the study area in the nineteenth and twentieth centuries to defend the sovereignty of Ethiopia, many of the leaders and events are not well commemorated. Though much has been said about Emperor Téwodros II, no significant memorials are attached to the spaces which have special acquaintances with him in Quara, Dembia, Mahebere Sellassie, Derasgie and Gafat. Two places where Emperor Yohannes IV was fatally wounded and died fighting against the Sudanese Mahadists in Metemma are marked with small monuments but both monuments have their own

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defects: they, together with the ruins of Yohannes's palace at Semernaha near Debre Tabor are not promoted for sustainable development. Heritages are supposed to be used for reconciliations, nation-building and sustainable development through tourism. However, in Ethiopia, people violate the heritage use decree of 1966 and abuse of the heritage. Historical and memorial monuments are neither protected from human and natural calamities nor they are methodically promoted for tourism. Rather, some of such monuments have been destroyed for political reasons and some others have been altered to suit changing political circumstances. The main objective of this project is to promote these resources for sustainable tourist development as well as to maintain the mutual relation of these cultural heritage resources with the local society. This research will not pay attentions to heritages like the castles of Gondar and Semien National Park, about which much has been said, but to those denied due attention. The study is based on the use of qualitative methods, including literature reviews, interviews and direct observations.

Acknowledgments

As per the suggestions given at our workshop in Dabra Tabor, where we present our research about Gafat (see the previous article about the manufacture of Emperor Tewodros cannon at Gafat), we have developed another proposal to identify significant sites that have basic acquaintances with Emperor Tewodros in Quara and Derasgie, aiming at connecting the root of the emperor from his birth place in Quara to Gafat where he manufactured his cannon. This proposal was aimed at completing the study conducted from Gafat to Maqdala by intellectuals from Addis Ababa and Mekele Universities. All in all the two studies should reconstruct the complete route followed by the emperor from his birth place in Quara to Maqdala, the place where he committed suicide. As Yohannes and Teshager left for a study leave, we replaced them respectively by Engidu G/ Wold from Department of Tourism Management and Ebrahim Damtew from Department of History and Heritage Management while conducting the research in 2013. I would like therefore to show my appreciation to the University of Gondar for taking the initiative and funding this research, as well as to the team members from the University for their participation. My travels to the birth place of the emperor at Chergie Mariam and to other significant sites in Quara as well as the place he was crowned at Derasgie Mariam , however, were never accompanied by any of the team members.

Thus, leaving aside other sub - themes to the respective members of the team, this paper focuses only on my field work, which aimed at identifying significant sites, particularly the real place where the emperor was born, as well as the places where he was crowned, where he manufactured the cannon, including the source of raw materials used, the people involved and the technology implied in the manufactures of the mortar; the paper also focuses in identifying other heritage potentials in the surrounding areas.

Statement of the Problems

There are considerable activities to identify and promote the natural and cultural heritage resources in many parts of Ethiopia. But, many of the natural and cultural heritage potentials of most of the districts of North and South Gondar Administrative zones are given peripheral attention. Thus, these heritage resources are still vulnerable to natural and man- made calamities. Tourism promotion is seen as a double-edged sword for heritage management. Today, promoting natural resources and cultural properties in the place of their original location and within their own original environmental contexts is seen as the best method to preserve these resources more properly, to create awareness among the local populations and to make the local communities beneficiaries from the heritage resources. However, while the present study area is endowed largely forgotten.

Thus, the heritage properties of many of the districts North and South Gondar administrative zones are still vulnerable to natural and man- made calamities for several reasons. This in turn hindered their contributions for the socio economic and cultural developments of the local community. Among major problems in the study area, the poor promotion of the significant sites, as well as lack of knowledge about the significance of sites and lack of respect for cultural heritages. For instance, even though much has been said about Emperor Tewodros, such as, his success to clear the way to the throne, his vision to unite Ethiopia, his dreams to introduce modern technology to the country, some of the issues related to the emperor are still vague and important sites with special acquaintances with the emperor are not duly promoted. Thus, written works and the oral information often do not agree on some very important facts such the rulers date of birth, family background, as well as the burial place of the emperor's body. Thus, though recent relatively, Emperor Tewodros's history is full of ambiguities and most of the available references contradict

one another. Furthermore, as no clearly identifying marks are attached to most of the sites, no one knows for sure the exact sites in those areas that have special affiliations with the emperor.

It is to be recalled that Emperor Yohannes was fatally wounded on March 9, 1889 fighting against the Sudanese Mahadists at the Battle of Mattama and died on the following day (Bahru, 2002:59). The place where he was wounded at the top of a mountain, named after the emperor, is marked with a very small monument. Another smaller monument is also constructed at the spot where the emperor died, at the foot of the mountain. Some believe that the emperor was wounded here and died at the top of the mountain. Unfortunately both of these sites and the ruins of the palace of the same emperor at a particular place, called Semera, near Dabra Tabor, are not protected and promoted for tourism. This shows that there is a great gap in the history of the emperors that researchers should try to fill. This gap indicates that these issues await for extensive painstaking research. This study intends to examine these issues in the study area contribute to filling this historiographical lacunae.

Objectives of the Study

General Objectives

The general objectives of this study will be to identify the major natural and cultural attractions in the study area and to promote them for sustainable development of tourism.

Specific Objectives

1. To identify the major natural and cultural potentials of the study area;
2. To examine the practice of heritage management in the study area
3. To create public awareness about the heritage properties among the society and o inspire them for active involvement.
4. To indicate possible ways how these potentials could utilized for poverty alleviation and to make the local community first beneficiaries from the sector

Research Methodology

For the nature of this study the most suitable method was the quantitative method. Therefore the research was conducted by reading pertinent reading materials, interviewing important informants in group and individually and by direct observation of the sites to photograph and film whenever necessary.

Pre-field literature survey

A pre-field literature survey was conducted in libraries and archives in order to trace the historical background and environmental contexts of the study sites. Therefore in the first phase of this survey primary and secondary data was gathered and verified. The secondary data and information was collected from relevant materials, both published and unpublished documents, such as reports, magazines, books and related sources.

Fieldwork

Considerable time was devoted to fieldwork, as the research requires a direct observation, to identify the sites, to interview important informants in group and individually, and to describe their situations by direct observations. I have travelled to most of the sites people or the literature claimed had significant acquaintances with Emperor Tewodros II. These includes all the alleged places where he was born, attended church educations, led his shifta (bandit) life, achieved successive victories over his enemies was crowned as emperor, manufactured his cannon, committed his dramatic suicide and his body was buried). In addition, I also travelled to the places where Emperor Yohannes IV was fatally wounded on March 9, 1889 fighting against the Sudanese Mahadists at the Battle of Mattama, the place where he died on the following day at the foot of the mountain as well as the ruins of the palace of the emperor at Semera, near Dabra Tabor. Besides such direct observations, data was gathered by interviewing important informants from the local people. The primary data is obtained from tourism and culture bureau officials, local communities, and other stakeholders by personal observation, focus group discussion and structured and semi-structured interviews.

CULTURAL HERITAGE POTENTIALS IN NORTH GONDAR ADMINISTRATIVE ZONE

Since the transfer of the political power from the *Zagwe* Dynasty to the "*Solomonic*" (1270) and prior to the foundation of Gondar as a fixed capital, the Medieval Ethiopian state was known for its moving capitals. The shift of the political center of the state from Shewa to the Lake Tana area in the second half of the sixteenth century set up a fertile ground for the cultural developments in the area as many localities were frequented as temporal capitals or camps by the monarchy. With the shift of the political center, several sites along the northern shores of Lake Tana became temporary camps or capitals by the predecessors of Emperor Fasiladas. Thus, Gubae and Guzara to the northeast of Lake Tana, Gorgora, at the northern end of the Lake and Azezo and Denqaz, to the south and south east of Gondar were used as capitals, the first two by Emperor Sarsa Dengel(1563 - 1597) and the last three by Emperor Suseneyos(1607 – 1632) (Pankhurst 1967: 149).



Fig.1. Ruins of Sarsa Dengel's palace at Guzara, and Ginb Mariam Church at Gorgora.

Founded in 1636 by Emperor Fasiladas (1632-1667), Gondar served as a capital of Ethiopia until 1855. Most known achievements of Gondar in material culture are the building of castles, churches, and bridges and iconographic church paintings. Constructed by the Gondarine kings, the castles and churches of Gondar, together with the incredible stelae of Aksum and the monolithic churches of Lalibela are among the most impressive visible reminders of northern Ethiopia's past history. During this period, unique elements and principles of architecture and visual culture were developed. As a result, various architectural and artistic forms and styles were found in Gondar. Yet, the main objective of this study is not to give attention to heritages like the castles of Gondar and Semien National Park, about which much has been said, but to such sites that have been denied due attention in the same study area. Some of the architectural assets denied

due attention in North Gondar Administrative Zone include the castles of Ras Ginb in Gondar City, castle of Kezen in Alefa Takusa district and the rock hewn church of Zoz Amba Giyorgis in East Belesa district.

Ras Ginb is a good example of how architecture was used as a symbol of power during the Gondarine period. It is believed to have been planned to identify its occupant with the political stature of those rulers. Located at about 280 meters to the north, of the Royal Enclosure of Gondar, the *Ras Ginb* is a two-story building with similar architectural style to the main castles of Fasiladas, but larger and thicker at its base. *Ras Ginb* is one of the monuments in the town constructed from the same materials and with the same architectural style of other castles. It is believed to have been constructed by Emperor Fasiladas for *Ras Bihtwaded* Walda Giyorgis a son-in-law or brother-in-law of the emperor. It became, therefore, a special structure in Gondar specially assigned to the office of *Behtwaded*(formerly the highest appointment at court and had been combined during the last century with the military rank of *ras*). The title of *ras* was awarded to the nobleman who led the political-military coalition that enthroned and supported each king.

The history of *Ras Ginb*, however, is full of confused. It is known among the local society and in many literatures by the name *Ras Mikael Sehul Ghimb* (and sometimes, *Gemb*). This name has two problems. One is related with the prefix that associates the castle with Ras Mikael Sehul, while the castle was constructed many years before the coming of *Ras Mikael Sehul* to Gondar and it was indeed occupied by other rases before Ras Mikael occupied it for a period of three years (Berry L, 2003:419 and 428). Another problem of the name of *Ras Ginb* is related to the term, Ghimd/Gemb. *Ginb* is an Amharic word, derived from the Amharic verb, *megenbat*, meaning to build. But, many references, including those by international organizations like UNESCO use different words like ‘Ghimb’ and ‘Gemb’, which could not fit with the verb from which the name is derived.

Ras Ginb is projected to imitate Sartsa Dengle’s palace at Guzara and Fasiladas’s castle in the royal compound. Thus, it might have been planned to identify its occupant with the political stature of those rulers. The castle of *Ras Ginb* reflects the struggle between the throne and the nobility over the control of the kingdom. It was the visual representation of the struggle. “It was the confirmation in stone and mortar of the shift of power and prerogative from the monarch to the nobility in the person of *ras – behtwaded*. The building seems to have been designed to translate

achievement in the military sphere in to the material realm. Though he exercised supreme power and commanded obedience and respect, the occupant of *Ras Ginb* was not a member of the royal dynasty.

Though *Ras Ginb* was intended to sppesr like the castle of Fasiladas, the greatest of Gondarian king, the *Ras Behtwadam* looked and acted like a great lord, but his status was always inferior to that of a crowned head. None of those who occupied *Ras Ginb* were proclaimed or became a king. Its location outside the royal compound confirmed that the occupant of *Ras Ginb* was a member of the nobility, not of the House of Solomon. Thus it was not only a symbol of triumph but also an acknowledgment of subordination (*Ibid.* 428 – 429).

Ras Ginb is believed to have existed and had become a visible symbol of the power of the *Ras Behtwadam* by 1767. The building came to symbolize both the appointment of and governance by the *Ras Behtwadam* and the praise that Mikael and his successors and predecessors sought to posses at all costs (*Ibid.* .421). It is to be recalled that a tradition known as ‘Gondar style architecture’ which was employed exclusively for royally commissioned buildings and which was a semi-military style characterized by construction in brown basalt and lime mortar round corner towers with domes.. The references assign each of the castles of Gondar to a particular ruler, beginning with Sertse Dengle. *Ras Ginb* is fashioned in the same distinctive architectural style as other stone castles and churches of Gondar.



Fig. 2. Castle of *Ras Ginb*

However, though it belongs to the same architectural tradition as the royal castles and churches of Gonarine architectural styles, and it was a royally-sponsored structure, *Ras Ginb* is not associated with another structure of the surroundings, nor it is attributed to royal sponsorship as is the case

with all other castles of Gondar. So, *Ras Ginb* became the locus of all political and military power in the kingdom and it was identified with *Ras Behtwadads*. The first person for whom *Ras Ginb* was constructed or who might have constructed *Ras Ginb*, enjoyed royal favor to the extent that he was permitted to build himself a residence in imitation of royal castle (*Ibid.*145)

Another important architectural heritage with the Gondarine architectural style is the castle of Kezen in Alefa Takusa District. The castle of Kezen is an hour walk from Shawra, administrative capital of Alefa Takusw woreda. It consists of impressive remains of Gondarine architecture. I had come across with this structure while travelling for another research. Local people believe that this castle was used to store cereals during the time of Gondarine kings, but this was not confirmed by the reliable secondary sources. It is not included in the heritage list of the local and zonal culture and tourism offices due to this constraint. The architectural structures of Kezen Castle, and particularly the arks of the doors and windows would help researchers to compare and contrast with the other architectural styles of Gondarine and pre Gondarine buildings in the surroundings.



Fig. 3. Kezen castle from different angles (exterior and interior)

Situated at nine kilometers East of Gohala, the capital of East Belesa Woreda administration, the rock hewn church of Zoz Amba Giyorgis is the replica of the rock hewn churches of Lalibela and it is said to have been carved by king Lalibela. King Lalibela is said to have stayed here for some time on his way back from his visit to the Holy Land (Jerusalem) before he reached at his capital (Roha at the present Lalibela) and had carved this church in his stay. However, as it is situated in a smaller gorge at the foot of a high mountain (Ab Saddi) and hidden in the dense forest, Zoz Amba Giyorgis chdenied due attention for many years up until the coming of a monk named Abba Ab Saddi² from a particular place called Dabra Menkol in Tigray with about 444 monks during the

² . Ab Saddi mountain, under which the church is located, is said to have been acquired this name after the coming of Abba Ab Sadi, after the name of the monk, as Ab Saddi is said to have stayed at the top of the mountain for

reign of King Yishaq. King Yishaq is said to have brought up the status of the church to monastery and endowed all the land between Adranie and Nilie rivers. A

B



Fig 4. The rock hewn church of Zoz Amba Giyorgis with unfinished roofing (A) and cracked wall (B)

The rock hewn church of Zoz Amba is very important as a reference to compare the methods of construction of the rock-hewn churches. While many of the rock-hewn churches are believed to have been carved from top to down, the unfinished roofing of Zoz Amba shows its construction from bottom up. This structure also helps geologists analyse the rock type in comparison with that of Lalibela. Regarding the current status of this rock-hewn church, it suffers from physical erosion and degradations and most of its parts are in a critical condition. As the above picture (B) shows, part of the wall has cracked. There is great need of taking immediate measures to preserve the building from further deterioration.

East Belesa also shelters an impressive naturally carved stone stelae at a place called Digib, only thirty seven kilometers distance from Gohala. The height of these stelae ranges from 1.5metres to 3.17metres. The natural beauty of these structures can be compared with those man-made stelae of Tiya, one of the World Heritage Sites in Ethiopia.

The districts of Quara, Dembia, Jan Amora and Metema shelter significant historic sites that have special acquaintances with Emperor Tewodros II (1855 – 1868). However, even though much has

some time before he discovered the church in the forest, and still we could not trace the previous name of the mountain.

been said about Emperor Tewodros, such as his success to clear the way to the throne, his vision to unite Ethiopia, his dreams to introduce modern technology to the country, some of the issues related to the emperor remain vague. The historical sources and oral information do not agree on some very important facts. The contradiction starts with the birth date of the emperor. While Rubenson(1966) believes that Tewodros was born in 1820, Bahru(1991) and Paulos (1985 EC) assume it to have been 1818.

Other uncertainties are related to his family background and the exact places where he was born and his body was buried. Many people believe that he was born at Cherge Mariam in Quara and the local people marked and fenced the place with stones. But some argue that he was born in Gondar and some people even indicate some other places near this city.

Paulos Gnogno's novel(1985 EC), entitled in Amharic, *Atse Tewodros*, is one of the important references regarding the life of the Emperor. But, this novel also contradicts itself regarding the birth place of the Emperor. On page 7 it states that Kasa was born at a particular place named Dawa, only 12 km away from Gondar Town on Tir 6, 1811 E.C (January 14, 1918) and he was baptized at Abiye Egzie Church in Gondar. On the other hand, the same novel states on page 13 that after he served Dejazmach Goshu of Gojjam as soldier, Kasa escaped to his birth place in Quara when Goshu suspected him and wanted to detain him. The same paragraph of this novel added that at his arrival in Quara Kasa was arrested by Ato Bitawa, the local governor of the time, appointed by Mennen, mother of Ras Ali II. Though failed to mention the specific name or location within Quara, this paragraph attempts to specify the birth place of the Emperor while it narrates that, having escaped from Bitawa's detention, Kasa moved within Quara to the specific village where he was born(Paulos, 1985 E.C: 7 and 13).

Another contradiction comes with the burial place of the emperor's body. While it is believed that Emperor Tewodros's body remained at Maqdala, where he was buried two days after committing his dramatic suicide, some references indicate that it was dug out three years after his death and it was buried at Mahebere Sellassies monastery in Mettema, where he attended his church education. The original burial place of the Emperor at Maqdala near the ruins of Maqdala Medhanealem church is still well preserved (commemorated with a monument and fenced). Yet, Fantahun(2000E.C.) writes that Tewodros's body was dug out three years after his death and it was buried at Mahebere Sellassie monastery in Mettema, where Tewodros is said to have attended

his traditional church education. Thus, though recent relatively, Emperor Tewodros's history is full of ambiguities and most of available references contradict one another.

I have travelled to most of the sites claimed to have significant acquaintances with the emperor, such as the places where he was born, where he attended church educations, where he led his shifta (bandit) life, achieved successive victories over his enemies crowned as emperor, manufactured his cannon, committed his dramatic suicide and his body was buried. However, since no significant identifying marks are attached to most of the sites, it is difficult to know the exact sites in these areas that have special affiliations with the Emperor. This shows that there are great gaps in the history of the emperor. These gaps await for extensive research in order to that would lead to write another chapter of the emperor's life and deeds.

Kasa in Quara

It is to be recalled that Quara, Dembia, Derasgie Mariam, Gafat, and Maqdala have special acquaintances with Emperor Tewodros II. Though some claim different places out of Quara, the argument about the birth of Kassa at Chergie Mariam in Quara is more presumable for two reasons. In the first place, as a son of the local governor, Hailu Wolde Mikael, (born from his wife, Atitegeb), Kassa should have been born in Quara, within the territory of his father. Secondly, as I have seen in my visit, local authorities marked and fenced the place where the emperor is believed to have been born and fenced it with stones.



Fig.5. The site supposed to be the birth place of Emperor Tewodros II at Chergie Mariam in Quara, marked with piles of stones

Thus, born in 1818/1820 in Quara, Kasa, the later Emperor Tewodros, grew up in Quara and attended his church education at Mahebere Sellassie Monastery in Mettema and Chenker Tekle Haymanot Monastery in Dembia. Kasa is greatly indebted to the plains of Quara, for hosting his

shifta (bandit) life, which is taken as the most formative period in his life, where he confirmed some of his enduring features and able to head a group of bandits shortly. His family background in Quara gave him both his territorial base on the Ethio Sudanese border and his politics related to the governors of that area during Zemene Mesafint(1769 - 1855). This opportunity, not only enabled him to develop his political talent, but also allowed him to build up his military skills as he participated in the struggles against the Egyptians in his early life (Bahru, 2002:27). In 1837 Kasa participated at the Battle of Wad Kaltabu with his brother Kinfu against the Egyptians.

It was while he was in Quara that his abiding interest in discipline and artillery, which was culminated in the manufacturing of his cannon, Sebastopol, at Gafatt, was born. One fate full event, his defeat by the well armed Egyptian army at the Battle of Debarqi in 1848, played a great role for this interest (Bahru, 2002:28- 29).

As a shifta in Quara, Kasa achieved successive victories over his enemies. His early victories over his enemies not only persuaded his enemies to tame him but also foreshadowed more decisive victories of the 1850s when he cleared the way to the throne.



Fig. 6. Caves in Quara served Kasa as shelters during his Shifta life



Fig. 7. Foundation of a monument laid in 2007 to commemorate Tewodros at Gelego, Administrative capital of Quara district (but not constructed still)

Kasa in Dembia

Kasa stayed with his relative Dejach Maru in Dembia and attended his church education at Cenker Takla Haymanot monastery in Dembia. Kasa also achieved successive victories (1845 – 1853) over the regional lords of Zemene Mesafint in Dembia.



Fig. 8. Remains of Dejasmach Maru's castle in Dembia



Fig. 9. Chenker T/Haymanot church and its historic objects endowed by Tewodros

Kasa Crowned as Emperor Tewodros II at Derasgie Mariam in 1855.

Derasgie Mariam, where he ended Zemene Mesafint and crowned himself as Emperor Tewodros II has also its own significance for the success of Kasa. Derasgie was under Dejasmach Wubie of Simen, the last lord of Zemene Mesafint. Dejasmach Wube planned to crown himself after Kasa defeated Ras Ali II and other regional lords of Zemene Mesafint one after another. He decorated Derasgie Mariam church for his coronation and brought Abuna Selama from Egypt for the same purpose. Kasa defeated Dejasmach Wube on 8 February, 1855 and crowned him self as Emperor Tewodros II in the same church by the same bishop on 11 February, 1855.



Fig. 10. Derasgie Mariam Church and its wall paintings

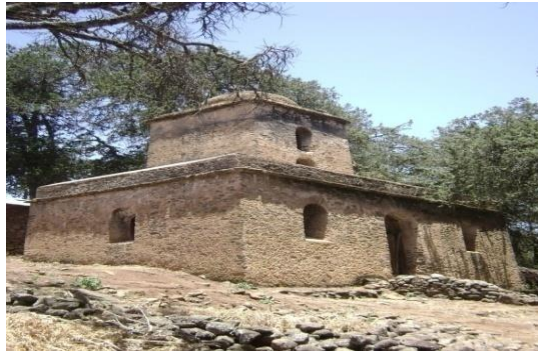


Fig. 11. A two storey castle at Derasgie, in which the ceremony of Tewodros's coronation is supposed to take place after the spiritual coronation in Derasgie Mariam Church

Yohannes IV and Battle of Mattama

The district of Mattama also shelters significant historic sites that have special acquaintances with Emperor Yohannes IV (1872 – 1889). It is to be recalled that Emperor Yohannes was fatally wounded on March 9, 1889 fighting against the Sudanese Mahadists at the Battle of Mattama and died on the following day. The place where he was wounded at the top of a mountain, named after the emperor, is marked with a small monument. But the day and year of the battle described in a brief text narrating the history of the emperor and the battle of Mattama does not fit. The text says that the Emperor died on Megabit 2, 1889. Since it is written in Amharic and the day is correct in Ethiopian calendar, visitors may understand that the Battle of Mattama took place in 1889 E.C (1897G.C.).

A smaller monument is also erected at the site where the emperor died, at the foot of the mountain. The local people believe that after he was wounded, the emperor suffered a lot from shortage of water and prayed to St. Mary to have at least a drop of water to drink before his death. According to the believers, water was sprung out and the emperor had drunk before he died. Believers

considered this water as a holy water, named it Yemariam Wuha (water of St. Mary) and are still using it to rinse in and drink to be cured from diseases and to avoid bad spirits.



Fig.12. The monuments at the place where Emperor Yohannes was wounded (A) and at the place where he died(B)

THE WAY FORWARD

Heritage properties are supposed to have mutual relations with the local society. They should provide the society with economic, cultural and political values and in turn the society should take care for their promotions and continuity. Their economic benefit should be ensured while they become magnets of tour attractions, facilitate sustainable economic development and create job opportunity. Demonstrating socio-cultural interactions, social and cultural changes and continuities and maintaining traditional values are their socio- cultural functions. Cultural heritage also demonstrate the cultural change and continuity through human civilization. As their historical values they provide indispensable source of information to assist researchers for better understanding of ecological and cultural environments. Preserving the achievements of the past generations also provided important sources to trace the origin and evolution of the present. Besides their importance as historical sources, preserving the literature and art works like the

parchments and mural paintings of religious institutions also help to study the materials and techniques involved in their productions.

The intangible components of these heritages, such as oral history, traditions, rituals, and customs provide both inspiration and vitality for arts and culture and play crucial rule in reconstructions and development purposes. For instance, oral history provides an important source to construct past history and is the only path to trace history with scarcity of written account. In short, all these tangible and intangible heritage resources shall be protected and preserved for their historical, aesthetic, socio cultural and economic importance and promoted for sustainable development through tourism.

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