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Bureau of Environmental Protection, Land Administration and Use (BoEPLAU)

Tana sub basin Land Use Planning and Environmental Study Project

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The number of worldwide international tourist arrivals and the associated revenue generated from them is increasing year after year. Among the reasons, the enhancing development, and promotion of tourist attraction sites and/or destinations based on target markets could be mentioned. Despite the fact that the same trend is being observed in Ethiopia in general as well as in Amhara Region and Tana Sub Basin in particular, still there is a gap between the current achievements and the expected ones. Among the many reasons, settlement in and around the attraction sites, agricultural development and expansion in and around tourist attraction sites, grazing, deforestation of forests for fuel wood, charcoal, house building, lack of ownership and landholding certificate regarding some attractions, lack and lose of proper buffer zone, and appropriate amount of area, germination and growth of various species of plants on the walls, on the roofs and inside the flours of the historical and heritage buildings, illegal hunting, etc can be mentioned. This study is done with a principal objective of identifying tourism land utilization types and their problems that can be used as an input for integrated and sustainable land use planning of Tana Sub Basin. To achieve this objective inventory of tourist attraction sites, and multi criteria evaluation methods were employed. The total number of tourist attraction resources inventoried in Tana Sub Basin was 264. When all of them were individually evaluated against historical, cultural, natural and recreational values, their suitability mainly falls between S1-S3 through S2 and their frequency meanders 91-100% thereby averaging 94.5%. In other words out of the 264 tourist attraction resources 249.48 (94.5%) are in the suitable ranges i.e. from S1 to S3 through S2 for the development and promotion of more than one type of tourism at a single site while only 14.52 (5.5%) of the 264 tourist attraction resources are not suitable or they are Ns/N4. In terms of aggregated suitability values, 15% (39) of them are highly suitable, 61% (162) of them are moderately suitable, and 24%(63) of them are marginally suitable. The tourist attraction resources of Lake Tana Sub Basin are many in number and diversified in kind. Hence these resources will be the basis to have diversified tourism products thereby enabling to attract multi purposed and more number of tourists and realize the associated benefits.
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ACRONYMS

ADSWE  Amhara Design and Supervision Works Enterprise
ANRS CTPDB  Amhara National Regional State Culture and Tourism Bureau
BoEPLAU  Bureau of Environmental Protection Land Administration and Use
CIDA  Canadian International Development Agency
MCE  Multi Criteria Evaluation
MoCT  Ministry of Culture and Tourism
SMNP  Simien Mountains National Park
TaSB  Tana Sub Basin
TLUTs  Tourism Land Utilization Types
UNWTO  United Nations Tourism Development Organization
1. INTRODUCTION

1.1. General Background

Ethiopia is rich in mosaic culture of people, impressive geological events, scenic beauty, landscape, and cradle of humankind formed by complex and aged old natural and anthropogenic factors. The rich biodiversity intriguing landscape with unique historical events and hospitable cultures seem designated to attract tourists. Due to this, tourists around the world have been visiting Ethiopia since a long ago. The Amhara National Regional State (ANRS) has known historical sites and it is home to impressive biophysical resources. Three of the ten World Heritage Sites i.e. Simien Mountains National Park (SMNP), Castles of Gondar, and Rock hewn churches of Lalibela are found in Amhara region. It also shares a fourth world heritage by the name of Meskal with other regions of Ethiopia. The Longest River Nile up stream, Blue Nile Falls, its source high land Lake Tana, island and lakeshore monasteries with different and precious cultural heritages are found in the region.

Tana Sub Basin (TaSB) is immensely endowed with many and diversified tourist attraction resources. Among them the magnificent topographic features ranging from low land plains such as Fogera Plain to high land biodiversity hotspot areas like Guna Mountain, the amazing climatic patterns ranging from warm to very cold, the diversified flora and the associated fauna species, the age old historic and heritage attractions, the historic and contemporary cultural patterns and life style of both the rural and urban dwellers as well as the associated existing and potential natural and cultural recreational activities can be mentioned (ADSWE, 2014). It has one heritage site i.e. Fasila Das Castles, and a second one i.e. Meskal sharing with other parts of Amhara and other Regions of Ethiopia.

The number of international tourist arrivals that visited the various worldwide tourist attractions and destinations showed a growth rate of 5% in the year 2012 (1,035,000,000) which was more than the forecasted one i.e. 4% thereby bringing up the world total to a record of 1,087 billion arrivals in the year 2013 with an additional 52 million international tourists to the forecasted one (UNWTO, 2014). UNWTO also foresees a growth in international tourist arrivals to be between 4% and 5% for the year 2014 and a growth rate of 3.8% a year on average will be registered for the year 2030. UNWTO stated that the shares of tourist arrivals in the year 2013 by its regions
were 58,000,000 (5%) in Africa, 169,000,000 (15%) in Americas, 248,000,000 (23%) in Asia and the Pacific, 563,000,000 (52%) in Europe as well as 52,000,000 (5%) in Middle East. UNWTO also mentioned that in the same year international tourism generated US$ 1.4 trillion in export earnings.

According to World Bank the numbers of international tourist arrivals in the World, Africa, and Ethiopia in the year 2012 were 1,007,442,100, 55,700,000 and 596,000 respectively. The revenue generated from tourism in the world and in Ethiopia in the same year was 1,254,610,100,000 and 1,980,000,000 respectively. World Bank also stated that the number of tourists who visited Egypt, and South Africa in the same year were 11,196,000 and 9,188,000 respectively while the revenue to these countries was 10,823,000,000 and 11,201,000,000 respectively. According to ANRS CTPDB the number of international tourist arrivals that visited Amhara region in the year 2012 was 132,184 while the total amount of revenue generated from tourism was 197,046,186 Ethiopian birr or 59,384,810 USD. ANRS CTPDB reported that in the same year the number of foreign tourists and revenue generated in TaSB i.e. from 3 of its main destinations that include Bahir Dar, Gondar, and Awuramba was 52,071 and 91,813,157 Ethiopian birr or 4,554,801 USD respectively.

Hence based on the aforementioned data the proceeding information is computed to understand the shares of Ethiopia, Amhara Region, and TaSB to the World and Africa. The share of the number of tourist arrivals to Ethiopia compared to the world and Africa was 0.059% and 1.070% respectively. The share of revenue of Ethiopia compared to the world was 0.0047%. The number of tourists that visited Egypt and South Africa were 18.785 and 15.268 respectively times more than that of Ethiopia while the revenue of tourism to Egypt and South Africa were 5.466 and 5.657 respectively times more than generated by Ethiopia. Hence it is so obvious that how much too small the share of the number of tourist arrivals and revenue generated to Amhara Region and TaSB would be if computed. The share of the number of tourists and revenue of Amhara Region compared to Ethiopia is 22.178% and 2.999% respectively. The share of tourist arrivals and revenue of TaSB compared compared to Ethiopia is 8.736745% and 0.230% respectively while compared with that of Amhara region is 39.393 % and 7.670% respectively. Hence the shares of the number of tourists and revenue of Ethiopia, Amhara Region and TaSB are very small compared to other countries and destinations.
This shows, in turn, that there is a problem in the full and proper implementation of tourism development processes, steps and activities i.e. research and study, conservation, development, marketing and promotion of tourist attractions (Inskeep, 199). As ANRS CTPDB (2011) states due to lack of a sound research and study about the values of tourist attraction resources the important stages of tourism marketing i.e. segmentation, targeting and positioning (Kotler, Bowen, and Makens, 2009) are not properly designed and implemented in TaSB. As a consequence of this situation appropriate tourist facilities, infrastructure, and associated services as well as appropriate marketing mixes are not designed, developed, implemented and managed. The root cause for the aforementioned problems as ANRS CTPDB states could be attributed to low level of awareness about and attention given to tourist attraction resources and their values. In addition lack of integrated and sustainable land use planning, implementation, and management is also contributing a lot for the destruction of attractions (ANRS CTPDB, 2011). Hence the main motivation for this study and the subsequent integrated and sustainable land use plan formulation is associated with bringing about solutions to these main challenges of tourist attraction resources in TaSB.

1.2. Objectives

1.2.1. General Objective

To identify Tourism Land Utilization Types (TLUTs) and their problems that can be used as an Input for Integrated and Sustainable Land Use Planning of TaSB.

1.2.2. Specific Objectives

- To inventory tourist attraction resources in TaSB
- To analyze tourist attraction resources potential suitability values in TaSB
- To identify land use related problems encountering tourist attraction resources of TaSB
- To create shape files of those tourist attraction resources found in TaSB and which are facing severe problems so that appropriate measures could be taken by concerned bodies
1.3. **Scope of the Study**

The scope of this draft final report is described in terms of its geographical area, and the depth and detailness of the themes that were dealt with in the main field work (Kothari, 2004). The geographic area of the study was the whole of TaSB that covers 1,579,096 hectares of area. The main themes of this study include; among others, one of the four tourism development components i.e. tourist attraction resources (Inskeep, 1991). The tourist attraction resources are inventoried by listing, mapping and describing in a brief written way and photograph insertion. A summary statistics is also computed to describe their abundance and frequency in terms of the different tourism development and promotion values. They are also evaluated in terms of no spatial criteria so as to identify their suitability levels for the type of tourism to be developed and promoted. Main problems encountering tourist attraction resources are also dealt about. A shape file that enables know, concerned bodies, the amount of area coverage of those tourist attraction resources that are facing serious problems for later intervention is also created.

1.4. **Organization of the Study**

As it is common for other studies this study is organized in to five chapters; introduction, literature review, materials and methods, result and discussion, and conclusion and recommendation. The introduction part deals with general background in terms of tourist flow and the associated revenue generated, and problems encountering the tourist attraction resources. In addition the objectives, the scopes of the study are briefly dealt about in this chapter in terms of their respective elaborative points which are relevant to this study. The literature review part incorporates studies and plans already done and formulated. The already done and formulated studies and plans include existing and Proposed Land Use Plan of Tourism and Transport in Lake Tana and Its Environs, Pre Feasibility Study of Selected Investment Projects in Lake Tana and its Environs, Potential Assessment and Gap Identification of Tourism in Lake Tana and its Environs, Bahir Dar Water Front Development Plan, Zeghie Tourist Destination Management Plan, Lake Tana Tourism Development Net Work Plan and North Gondar Tourism Net Work Development Plan. The materials and methods chapter discusses description of the study area, data sources and analysis methodologies employed. The result and discussion parts deal with outcomes of the inventory of tourist attractions, suitability levels and types of tourism to be developed, and problems encountering tourist attractions. In addition the shape files and the associated area
coverage of those tourist attraction resources that face serious problems are created and dealt about. The last chapter deals about the conclusions and recommendations that should be implemented in the future.
2. LITERATURE REVIEW

2.1. Previous Plans and Studies


To have a clear picture of what has been done in the past in and around Lake Tana these previous Studies and plans were gathered, revised and evaluated. The main issues evaluated in these plans, and studies are their objectives, methodologies as well as results and discussions. The main and specific objectives of these previous plans and studies vary according to the main motivation of the document that initiates its preparation. Hence their methodologies as well as their results and discussions also vary. So as to identify the gaps and adopt lessons, the strong sides and limitations of these studies and plans are summarized and evaluated in the subsequent parts.

2.2. Strong Sides of Previous Studies and Plans

It can be said that the main *objectives* of the plans focus on enhancing sustainable tourism development that conserves the environment, benefit the host community, tourism businesses and visitors while specific objectives are intended to increase the ownership and management of locals to tourism business to provide a framework in raising the living standard of the local community, to develop an infrastructure and provide recreation facilities for visitors and residents, to increase visitor satisfaction, and to improve the environmental and cultural conservation and protection. To formulate these general and specific objectives the planning teams of these documents conducted initial surveys of the respective planning areas so that they can obtain the preliminary information for the formulation of the visions, goals and objectives of the plans. Accordingly the different components of tourism development planning i.e. supply and
demand sides of tourism as well as natural, cultural, and socio-economic issues were surveyed and evaluated. In the supply side of tourism, tourist attractions and activities, accommodation and other tourist facilities and services, transport and other infrastructures, and institutional elements were incorporated. In the demand side both domestic and international tourists were dealt about.

As a methodology both qualitative and quantitative data were gathered using document reviews, field visit and checklists, focus group discussion, and key informant interview. Garmin 12XL hand held GPS was used to develop networking maps. Digital photo cameras were also used to get pictures of tourist attractions, facilities and infrastructure. The collected data were mostly analysed using SWOT and numerical matrix evaluation techniques.

The results and discussions dealt with immense issues of tourism in line with the objectives set. They inventoried the ample and diversified tourist attractions by applying appropriate inventory methods i.e. listing, mapping, and ranking and evaluation. Hence the tourism development potentials of all sub tourist destinations are properly identified. All components of tourism development planning were dealt about in all of the sub tourist destinations. The gaps of tourist accommodations and other facilities and services, transportation and other infrastructure facilities and services, institutional elements, and marketing trends were critically identified and evaluated. Based on the tourism development potentials and gaps or constrains feasible investment alternatives were screened for each sub tourist destination using appropriate criteria.

However with regard to development area land use planning only two of the plans stated above (i.e. Proposed Land Use Plan of Tourism and Transport in Lake Tana and its Environs (Volume II) and Bahir Water Front Development Plan entitled as Land Use, Environment and Urban Design Plan (Volume 2) have tried their best in providing better and suitable land use plan.

The “Land Use, Environment and Urban Design Proposals (Volume 2)” of Bahir Dar prepared by the Canadian International Development Agency (CIDA) covers the linear buffer zone that extends from “Bahir Dar Ginbot Haya Air Port” to the Abay Bridge. The plan is logically formulated because it first assimilates the findings of the situation analysis of the city, and findings from public participation with international best practices. Second the city’s vision was used as a base for the formulation of the water front development vision. Third the basic vision
elements (i.e. sustainable, vibrant, and livable) are interpreted and integrated in to various frames. Important principles are also designed that guide the overall development of the water front.

The plan visions “to create sustainable, vibrant and livable water front that provides for the social and economic needs of the society” (CIDA, 2012). This vision was formulated in such a way that it is compatible with the overall vision of Bahir Dar City i.e. "By 2020, Bahir Dar shall be a model middle income city in Africa: a comfortable place for living and working. A city where peace, democracy, good governance and social justice prevail with investment, tourism and administration playing the major role in its development” (CIDA, 2012).

As can be understood from the vision statement of the water front development attaining a balance between economic development, social equity and environmental protection, which is the grand issue of water front development in both developed and developing countries, is given due emphasis. In other words sustainable development is the core of the vision statement. So it can be said that the vision is logically formulated and attainable if accepted and implemented by the respective concerned bodies. It gives a very important lesson for designing the land use plan of the remaining parts of the TaSB.

The “Proposed Land Use Plan of Tourism and Transport in Lake Tana and Its Environs (Volume XI)” formulated by the Amhara Design and Supervision Enterprise (SDSWE) is in a position to be said a good plan because of the proceeding reasons. First the envisaged objectives, the applied methodologies, and the subsequent result and discussion were logically related. Second the plan was formulated by identifying the tourism resource potentials, opportunities and treats. Third the plan identifies and designs the existing and future land use practices based on the identified tourism development resource potential (i.e. tourist attractions and tourism investment alternatives). Fourth the plan depicts the potential and existing tourist attractions and tourism investment alternatives on maps that are prepared for each of the major sub tourist destinations.

2.3. Limitations of Previous Studies and Plans

Now it is obvious that the studies might have been the basis for some conservation and development endeavors, and marketing and promotion trials. However the studies dealt mainly in the identification of the tourism development potentials and problems of Lake Tana with a maximum geographical coverage of 10 kms radius that encompasses only limited geographical
coverage of the larger TaSB which is more than 1.5 million hectare area. They are qualitative rather than being quantitative, they do not use concrete mechanisms like ARC GIS based MCE in evaluating the tourist attraction development potentials of Lake Tana and its vicinities. In addition the inventory and evaluation of tourist attraction resources were done merely on the researcher’s knowledge and experience. There was not any mechanism designed to evaluate and rank tourist attractions numerically with the help of spatial or non spatial criteria or with a combination of both of them. Even the qualitative judgments were made by the researchers only.

The criteria set in the “proposed Land Use Plan of Lake Tana and its environs (Volume XI) for the selection of specific sites suitable for the development of a hotel or lodge seem to be very general, vague, and semipropriate. Therefore one becomes skeptical in judging them as valid criteria for the selection of tourism investment alternatives. So it is important to develop site specific criteria for the selection of suitable sites for respective investment alternatives like eco-lodge, resort, etc. Actually there was a trial to identify tourism development alternatives using some criteria that include among others raw material availability, market potential, etc. However since these criteria are only non spatial they should not be the only ones to be used to identify specific locations such as a tourist resort lodge site. Rather spatial criteria also should be employed to do so. In addition the number of tourists who visited a certain destination; such as the entire Bahir Dar should not be taken as a market potential to propose tourism investment alternatives such as a hotel or lodge. Rather a specific research regarding hotels and lodges should be undertaken. To do so first multiple potential destinations should be selected as candidates and then should be screened by the designed criteria; such as market potential, raw material availability, etc. Then specific sites should be selected by using spatial multi criteria. In addition the criteria (the assumption) set for the allocation of land for selected investment alternatives such as for a 4 or 5 star hotel project is the presence of demand; but how the demand was evaluated. Through a hotel investment feasibility study or through guess? If a feasibility study was not carried out it has to be done. Doing so has double advantages. Firstly it helps investors not lose their business profitability. Secondly it helps guests not face the problem of shortage of beds and rooms especially in high tourist seasons. So at least the number of beds and the number of accommodation should be inventoried and the occupancy level should be determined so that at least the partial prefeasibility can be known.
Even though the “proposed Land Use Plan of Lake Tana and its environs (Volume XI)” identifies the land use pattern of the study area in a general way, it did not use the land use land cover (LULC) as a criteria of evaluation in identifying suitable sites for such investments as a lodge. Doing so avoids for example, environmental pollution and degradation, resettlement, compensation, and other resentment problems that may face land holders thereby creating unsustainable development.

This study tries to fill these gaps by providing quantified descriptions of the tourist attraction development potentials of TaSB with the help of ARC GIS Based MCE. In addition the whole area of TaSB is dealt with. Doing so has substantial advantages in creating conducive situations for the development and promotion of tourist attractions. The first advantage is that it helps know the number and spatial location. In other words, since the GPS coordinate points of tourist attraction resources are already collected, their number is displayed in the attribute table of their location map and their spatial locations are prepared in ARC GIS 10.1 software. These are the very important activities that should be done in conducting an inventory of tourist attractions in a certain area (Gutierrez, et al., 2005). But this has not been so ever done for the whole of TaSB. The ARC GIS based MCE enable concerned bodies do well pre-informed decisions. The last but not the least gap that is tried to be filled by this study is the coverage of the whole of TaSB. Doing so has its own advantage in mitigating the very sever and threatening problems of Lake Tana; especially siltation caused by the down streamed rivers that emanates from high land areas rather than doing researches and studies that cover small parts of the larger TaSB. Because the whole plans, projects, and any other development, conservation, etc activities should be thought about to be designed and implemented in the whole basin. Hence this study is done to fill these gaps and recommend better solutions for the development and promotion of suitable tourist attractions that matches the appropriate tourist market demands in the future.
3. MATERIALS AND METHODS

3.1. Description of the Study Area

TaSB is found in the Amhara region. Geographically, the basin is located between North latitude 1210691.00m to 1410799.77m and East longitude 253026.62m to 417182.92m. Its elevation is ranges 1327 – 4109 meter above sea level. The basin has a total area of 1,579,096.9 hectares. It is one of the most important potential areas for all developments in Amhara region. The largest lake in Ethiopia, Lake Tana is found in the sub basin.

Parts or the whole of 29 Woredas and four administrative zones are encompassed in the sub-basin. These include Banja Shikudad, Fageta Lekuma and Dangila Woredas in Awi zone; Sekela, South Achefer, North Achefer, Mecha and Bahir Dar Zuria Woredas in West Gojjam zone; Bahir Dar Town in Bahir Dar Town administration; Dera, Estie, Farta, Libo Kemkem, Ebinat and Fogera Woredas in South Gondar zone; Debre Tabor Town in Debre Tabor Town Administration; Gondar Zuria, Wogera, Lay Armachiho, Dembia, Chilga, Alefa and Takusa in North Gondar zone and Gondar Town in Gondar Town Administration.
Human population in TaSB is generally homogeneous linguistically and consists of the main ethnic families of Amhara. According to CSAs 2007 census and Woredas, the study area has a total population of 3,103,231 with male 1,587,365 (50.26%) and female 1,570,882 (49.73%). This is about 15.8 percent of the total regional population of what Amhara Region. The very big proportion i.e. 2,425,683 (76.9%) of the population of the area is living in rural areas where as the remaining 730,564 (23.1%) are concentrated in urban and semi urban centers. The settlement pattern of the study area is 56% scattered and 44% clustered, and the average population density of the area is 292 persons per km square.
The sub basin is endowed with eight different agro-climatic zones namely, moist tepid, sub-humid tepid, moist cool, moist warm, moist cold, moist very cold, sub-humid cool and sub-humid cold. Most of the project area (79.4%) is found in moist tepid agro climatic zone followed by sub-humid tepid, moist cool and sub-humid cool which account for 12%, 5% and 3% respectively. The area is dominated by one main rainy season, from June to September and one dry season between October and May. The rainfall distribution of the area is controlled by the northward and southward movement of the inter-tropical convergence zone (ITCZ) resulting in a single rainy season.

River Megech, Rib, Gumara and Gilgel Abbay are the main permanent water resources in the Basin. However, the Megech and Rib rivers sometimes dries-up at downstream during the dry seasons. Both Rivers used to supply water for human and livestock consumption and also for crop irrigation. The other seasonal rivers originate from the upper in the mountainous range in the north and in hilly zones in the inter-riverine area of river Megech and Rib are also other sources of water. River Infranz, River Jema, River Awra Arda, River Derba, River Arno-Garno, River Shine, River Selamko, River Dengura are some of prominent seasonal rivers found in the study area.

The sub basin is one among the other agrarian areas of the nation, where by Agricultural field crop production is predominantly prevailing. With this respect, Agriculture production is the mainstay for the livelihood of people in the sub basin. Beyond the presence of huge arable land resource, the sub basin is adequately endowed with a wide variety of indigenous plants with a unique heritage of diverse germplasm of vegetables, fruits, oil crops, forages, tubers, cereals and pulses. Teff, Noug, safflower, rape seed, caster bean, Gesho, are among indigenous plants grown in the basin. Maize, sorghum, beans, barley finger millet, wheat, chickpea and others are commonly grown crops.

Livestock constitutes a major part of the farming system next to crop production, providing draft power, producing milk and conferring a certain degree of security against crop failures. However, performance in the production of the major food commodities of livestock origin has been poor compared with other African countries, including neighboring Kenya (IFAD/EPLAUA, 2007). Inadequate feed and nutrition, widespread diseases and poor health, poor breeding stock, and infrastructure have been cited as major constraints affecting livestock performance.
Forest resource offer the main energy supply is one of the most dynamic economic activity in sub basin; it also contribute to sustainable agricultural systems; and are a source for agro-biodiversity and a major storehouse for carbon and water. However, Forest resource in the sub basin is being depleted, biodiversity is declining, timber and non-timber forest products and services are weakened, and most of the important biological endemic species, that have a potential to sustain the livelihood in the basin, are now vulnerable.

The sub basin is rich in fish and wetland resources. However the fishery of Lake Tana is at an early stage of development due to low level of technology employed by fishery man and a lack of marketing facilities. On other hand the wetlands resources also declining due to ever-increasing population in the study area coupled with inappropriate land use and wetland management system.

The position of the basin in its cultural heritage is remarkable. For example, Some 37 islands & 21 monasteries surviving remnants of a very old meditative tradition have been used as safe keeping places for the religious relics and art treasures during the times of trouble. And these monasteries from all corners of the country have architectural significances, beautiful mural paintings and icons, as well as numerous strikingly illustrated parchments and intricately decorated processional and hand crosses. It is also house myriads of treasures, beautiful mural paintings, icons, parchment manuscripts, scrolls and emperors assets. However, efforts and progress made on archaeological searches for historical values in the area are still at infancy. As a result, most of the attractions have long suffered from severe deterioration by both natural calamities and human interferences.

### 3.2. Data Sources, Methods, and Tools

Primary data were collected from Woreda Culture and Tourism Offices as well as from tourist attractions using field observation checklist as well as evaluation and ranking format of tourist attractions to record the values of tourist attractions, DIGITAL SONI Photo Camera 14.1 Mega pixels to take the pictures of tourist attraction sites and GARMIN GPSmap 62s to take the coordinate points of tourist attraction resources.
Secondary data were collected from Woreda Culture and Tourism offices, Zone Culture and Tourism Departments, Amhara Region Culture and Tourism Bureau using tools like listing format of tourist attractions as well as communicating to collect written descriptions in terms of both soft and hard copies. The listing formats were used to inventory or to have a complete list of all the tourist attraction resources in each and every woreda found in TaSB. The listing formats were filled mainly by woreda and to some extent by zone experts of tourism development and promotion. In addition Google earth software was used to obtain the coordinate points and aerial photograph of tourist attraction sites that were in accessible and very far to go on foot. At the same time all of the listed tourist attraction resources were evaluated in a type of session held by a group of experts of each and every woreda and office heads.

Figure 2 Data collection activities in the field

Interview top two pictures, observation lower right picture, and GPS data collection lower left picture

Source: (ADSWE, 2014)
3.3. **Data Analysis Methodology**

The methodologies employed to analyze and describe the collected data are inventory and summary statistics. To inventory tourist attraction resources the techniques of Gutierrez, et al. (2005) is employed. Hence tourist attraction resources are first listed, mapped, and described based on the four zones. To map them ARC GIS 10.1 software is employed. The collected soft and hard copy descriptions and photographs of the tourist attraction sites are used for description purposes. The methodology employed to analyze the multi criteria evaluation data by woreda experts is summary statistics by using Excel software. The results of the summary statistics are depicted graphically and in tabular form. The summary statistics is first computed individually i.e. for natural, cultural, historic, and recreational values to show their respective levels of suitability values. Then the overall summary statistics is computed to aggregate the four categories to show the overall suitability levels. The four different levels of individual suitability range scores are (2.4 – 4] for highly suitable or S1, (1.6 – 2.4] for moderately suitable or S2, and (0.49 – 1.6] for marginally suitable or S3, and [0 – 0.49] for non suitable or N. The overall or aggregate suitability class range scores are (10 - 16] for highly suitable or S1, (6.25 - 10] for moderately suitable or S2, and [2.50 – 6.25] for marginally suitable or S3.

Appart from describing the evaluation results of woreda experts using summary statistics; it is also spatially shown as point maps both individually and at overall levels. In addition the spatial area extents of some specific tourist attraction resources that are facing series problems are computed by ARC GIS 10.1 software. The specific problems of these sites are also dealt about with photographs.
1. RESULT AND DISCUSSION

A total of 264 tourist attraction resource sites were inventoried and evaluated by woreda experts. A written narration of these tourist attraction resources were gathered both in terms of hard and soft copies at woreda level. In addition through field observation photographs and other important information regarding tourist attraction resources were gathered. Then using these data the subsequent analysis was carried out.

4.1. Inventory of Tourist Attractions

The inventory of tourist attraction resources is done based on the manual of Gutierrez, E., Lamoureux, K., Matus, S., and Sebunya, K. (2005). Both in the field work and by the application of Google Earth software at Office level, 264 potential and existing tourist attraction resources are inventoried. These tourist attraction resources are listed based on Zones, woredas, and Kebelies where they are found. Then mapping and brief description of them is also done based on woreda. The mapping and descriptions are intended to show the spatial locations, and the values that should be developed and promoted which in turn would be the basis in attracting tourists.

4.1.1. South Gondar Zone

Table 1 Listing of South Gondar Tourist Attractions

<table>
<thead>
<tr>
<th>#</th>
<th>Name of Attractions</th>
<th>Kebelie</th>
<th>Woreda</th>
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<tbody>
<tr>
<td>1</td>
<td>Debra Tabor and Ancient Houses</td>
<td>Debretabor Town</td>
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<td>2</td>
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</table>

Source: (ADSWE, 2014)
4.1.1.1. Mapping and description of South Gondar tourist attractions

Figure 3 Mapping of South Gondar Tourist Attractions


Source: (ADSWE, 2014)

A. Debra Tabor and Farta Woredas

Debre Tabor Town

Debra Tabor Town is one of the ancient cities of northern Ethiopia. It was established in 1322 E.C. and was a Government city during the reign of emperor Tewodros II though for a few duration. Emperor Yohannes IV also constructed a palace on the hilly area of Semernaha found in the out skirts of Deberetabor. The ruins of the palace are still found in the area. In addition the ancient houses signify the age oldness of the town. Debra Tabor Town is 97kms far from Bahirdar. Tourist attraction resources of Debra Tabor town include Debra Sina Maryam Church, Debra Tabor Eyesus Church, Enatitu Maryam, Medhaniea’lem Church, and ancient houses.
Figure 4 Churches of Debatabor Town

Debra Sina Maryam (top left), Enatitu Maryam (top right), Debra Tabor Town (lower left) and Medhanie’a’lem Church (lower right)

Source: (ADSWE, and Google Earth, 2014)

Debra Leu’kan Medhanie’a’lem Church

It was first established in 1850 E.C. by Emperor Tewodros. There are many heritage gifts of various emperors. Among them Dewol Yisemaw Gondar which was brought from Poland by Emperor Tewodros can be mentioned.

Debre Tabor Eyesus Church

It is located on top of a mountainous plateau area in the southern direction of the town and it is one of the historical sites found in the near distances from the town. Its huge doors and windows which are made from wood are decorated with fine architectural designs and they do have their Owen czarism. It is believed that the Church was constructed in 1327 E.C. during the reign of Emperor Seife Are’d five years before the establishment of Debra Tabor Town. The present building of the Church testifies that the Church had been reconstructed and renewed in different times. Ras Gugsa Wallie constructed the present building of the Church. His tomb is found in the compound of the Church. There are two royal beds of Ras Gugsa Welle and Quen Zewditu given by Emperor Minilik IV and Quen Tayitu.
Figure 5 Debra Tabor Eyesus Church and Ras Gufsa Walle’s Tomb from left to right respectively

Source: (Debra Tabor Town Culture and Tourism Office, 2014)

Tekilyie Akuwakuwam

It is also found under Debra Tabor Eyesus Mountain. The son of Aleka Gebra Hana by the name of Tekilie learned his church education here and served the church for long. Teklie Akuakuam is the only place in Ethiopia in the field of Akuakuam education and every one who is supposed to be educated in this field should have a certificate at this university.

Gafat Canon Industry Site

Gafat is found in the North West direction and 9kms far from Debertabor Town. The name Gafat was probably taken from the people who had been living in the same place and in areas around the Nile Gorge and beyond up to southern Ethiopia who are assumed to have been crafts men and women. At present Gafat is better known for its 19th century cannon foundry established by Emperor Tewodros. It was the place where emperor Tewodros II established the first weapons manufacturing industry in Ethiopia by coordinating few Ethiopian youth and Europeans who were imprisoned by him during his reign. It is obvious that Tewodros was successful in producing a few of the anticipated Cannons among which the Sebastopol was the largest. A test firing of one of the small cannons was done at the Debra tabor Ahoy imperial field before they were transported to Mekdela.
Figure 6 Gafat Historical Site

Sebastopol (top left), Emperor Tewodros II (top center), metal melting house at Gafat (top right) and Gafat area (the whole lower picture)

Source: (ADSWE, 2014)

Semerneha_Emporer Yohannes IV Palace and Hiruy Georgis

Hiruy Georgis church was constructed during the reign of Emperor Yohannes IV and this church is found in the nearby distances from Gafat in Farta Woreda. The Emperor Yohannes IV flag having 4 colors, his seating chair and his escorts (Balemualoch) weapons are found in the church. To the east of the Gafat Canon foundary at Semera, there is a large palace complex built by Emperor Yohannes IV (r. 1872-1889), successor of Tewodros who then used Debre Tabor as his Capital. The palace is located at a commanding view surrounding it and found. The Emperor used a Greece engineer, Mussie Narti for construction of the palace in 1972. It was also known as
emperor Yohannes IV summer palace. Some old people say that the emperor uses the palace for campaign, armament and provision preparation.

Figure 7 Semerneha Historical site

Hiruy Georgis Church (top left), Emperor Yohannes IV (Upper top left), Semerneha (top right) and Aerial Satellite imagery of Semerneha Yohannes IV Palace (the whole of the bottom picture)

Source: (ADSWE, and Google Earth, 2014)

Alem Saga Forest

Alem Saga Natural Forest is situated as eco tone in between Fogera and Farta Woredas connecting low laying wetland of Fogera plain and uplands of Farta interrupted by valleys, streams, hills and escarpments. It is located about 90km from Bahirdar via Woreta-Amedber and about 13km west of Deberatabor capital of the zone. Its geographic location ranges UTM 0385820 to 384170 N latitude and 1317365 to 1317219 E longitudes and altitude ranges from 2100 to 2400masl.
Thought it is not registered as a priority forest reserve and important bird area in nationwide it has been protected from cultivation and settlement since many years ago.

*Biodiversity and habitats:* It is home to diverse remnant vegetation composition and bird species. 26 large and small mammals found. Among large mammals Aardvark, Olive Baboon, Vervet Monkey, Crested Porcupine, African Civet, Ethiopian Dwarf Mongoose, Common Jackal, Common Duiker, Bush pig and Common home rat. Major birds of both conservation dependant and endemic species include Wattled Ibis, Harwood's Francolin, Blackwinged Lovebird, Abyssinian Woodpecker, Abyssinian Long claw, Rouget's Rail, Banded Barbet are among endemic species of Ethiopia/Ethiopia and Eritrea and many common species adaptable to dry montane forest, shrub and open grassland are also listed including Helmeted Guinea fowl (ORDA, 2010).

The natural vegetation of Alemsaga forest represents Dry Evergreen Montane Forest and woodland complex. It represents a complex system of successions involving extensive ever green upland and riverine forests, shrubs and small to large-sized scattered trees; seasonal dense shrub lands with ground cover vegetation. These highest dry upland areas dominated with mountain chains at the edge of cultivated areas. ORDA also states that Alemsaga mixed shrub land have canopies usually dominated by woodland land include the natural woodlands of Acacia abyssinica, Dodonia viscosa, Celtis africana, Croton macrostachyus, Buddleja polystachya, Calpurnia aurea, Capparis tomentosa, Carissa edulis Mytenus ovatus, Albizia schimperiana, Albizia malacophylla, Ximenia americaca, etc with divers composition and structure of plant habitat.
The majestic scenery site of Mount Guna is bordered by lay Gaint, Farta and Estie woredas. The majority of the majesty is found in Lay Gaint and Farta woredas in order of size respectively. Guna Mountain is covered with extensive moorland dominated by open grasslands devoid of shrub and tree plants. Guna is situated in the high plateau extending up to 4,091masl that remained as open area with short grass fields of afro alpine and rock heaps as an upstream source of rivers. The other ecosystem in Guna is Sub Afro Alpine ecosystem that lay 3200 – 3700 masl and its major portion is used for cultivation and settlement. Sub-Afro alpine (Ericaceeous moorland) dominated by Erica arborea and main part of escarpment. Dominant plant species: Erica arborea, Giant lobelia (Lobelia rhynocopetalum), Abyssinian Wild Rose (Rosa abyssinica).
rarely seen in hill sides and shrubs in homestead. It covers an area of 9,192.04 hectares of land. About 6,363.72 hectare of its area is being farmed while 2,828.32 of its area is grazing land. Its annual rain fall meanders between 900 to 1400 mm while its average temperature is 11°C. Its topographic feature comprises of 9% plain, and 91% mountainous and hilly areas.

**Biodiversity and Habitats of Mount Guna area**

According to ORDA (2010) Guna Mountain was a habitat for significant number of Gelada Baboon and considerable number of Endemic large mammals. Gelada (*Theropithecus gelada*) that were about 35 before seven years now not more than 15 and Ethiopian wolf (*Canis simensis*) locally extinct or not seen in the last twelve years. It was also believed that Waliya Ibex inhabited the area. Abyssinian Hare is also rarely seen in caves, and small valleys. Vegetations like Giant lobelia is seen in very scattered sites near cliffs and patches of small valleys. Higher plants, however, are found at the peaks of the mountain only in limited places due to illegal deforestation for settlement, agriculture and other purposes. Hence most parts of the area are also being planted by Eucalyptus tree associated with settlements.

Though larger species and their natural habitats degraded still there are species in remnant patches of grasslands, rocky and plantation forest patches. Particularly those adaptable to rocky habitats, caves and etc are still significant number of species available. ORDA also states that Rock Hyrax, Crested Porcupine, Spotted Hyena Golden (Common) Jackal, Common Duiker, Klipspringer, Common and Harrington's Rat are present in their respective habitats. The endemic species of small mammals unstriped grass rat (*Arvicanthis abyssinicus*), White-footed rat (*Praomys albipes*), Harsh-furred rat (*Lophuromys flavopunctatus*) and different species of home and common mole rat (*Tachyoryctes splendens*). Major bird species recorded are Black-headed siskin (*Serinus nigriceps*), Ankober serin (*Serinus ankoberensis*), Abyssinian longclaw (*Macronyx flavicollis*), Spot-breasted plover (*Vanellus melanocephalus*) and common endemic species with Eritrea Blue-winged Goose (*Cyanochen cyanopterus*), Thick-billed Raven (*Corvus crassirostris*), White-collared pigeon (*Columba albitorques*) and other many specieses are available.
Figure 9 Bio Diversity and Habitats of Mount Guna

Extensive moorlands (Upper left and right), some remnant natural forest areas (Lower left and right), some of the mammals that are still found (rats, and rock hyrax), and those that are extinct (Walia Ibex – upper right top and lower left middle top, and Red Fox – upper first left top, Galada Baboon – upper second let top), and a farmer grazing his cattle in Mount Gunna.

Source: (ADSWE and South Gondar Culture and Tourism Department, 2014)

Forests and crops in Guna Mountain area

Forests found in Guna include Aba Tikur, Mohatit, Meskel Metekoshaw Dur, Afugan, Wanka, Aba Garie, Lim Sar, Terb, Ras, and Sores Michae’l. There are various crops cultivated in mount Guna area. Among them barely, wheat, beans, peas, potato are the main ones. Even though mount Guna is a habitat for many endemic plant species, due to illegal settlement and land invasion most of them are deforested and the area is extensively used as agriculture and grazing land. This phenomenon in turn is damaging the environment, and threatening the livelihood of the surrounding community. But still Giant Lobelia, Erica Arborica, Rose Abisinica, Hajeniya
abisinica, etc can be found in Mount Guna area (ADSWE, 2010). Generally most parts of Mount Guna area is covered by grass.

The Guna highland comprises Sub Afro alpine and Afro alpine ecosystem dominated by moorland vegetation extremely devastated. Majority of habitats are open grassland. Rock heaped and hillside, scattered and slightly rose from surrounding, hills covered with open grassland, shrub land dominated by Erica arborea with scattered Giant lobelia. Most of Guna mountain landmass is above tree line (greater 3,700 masl or timber line characterized by open grass land. The water shed drains to all direction as a main water source for rivers that join to Abay, Tekeze and Tana.

Figure 10 some endemic mammals in Mount Guna area

Rock Hayrax /Heterohyrax brucei/ the only abundant mammal in Rocky habitats of Gunna; photo Wikipedia, 2010 (top left). And relatively commonly abundant Common jackal on grasslands of Guna Canis aureus (top right). Arvicandhis abyssinicac Unstripped Grass Rat (lower left), Crocidura baileyi White toothed Rat (lower middle), Myomys albipes Soft-furred Rat (lower right).

Source: (ORDA, 2010)
**Water Resources of Mount Guna**

In mount Guna there are about 12 permanent and 38 seasonal springs totaling 50 in number which in turn are the emanating places or sources of 7 perennial, and more than 15 seasonal rivers. Most of these rivers cover most parts of South Gondar woredas. Among the rivers Ribb, Chefa, Wanka, Tossayie, Golegie, Gummarra, Gisa, Beshillo, Dandanit, Zoga, Meher, Sefikuakuat, Sedist Enkulal Kossoyie, Tenishu Golegie, Anba, Tekua, and Shona, etc can be mentioned. Most of these rivers drain to Lay Gayint, Simada, Estie, and Farta woredas. Hence it can be said that Guna mountain area is an important water catchment area from which a number of rivers emmante and drain to Tana, Abay, and Tekeze rivers. These rivers are critical water sources for establishing hydroelectric power, downstream irrigation and livelihoods for the local community. Thus most upper catchments areas of tributaries of these Rivers, Mount Guna have an important role in maintaining perennial river flow. Overexploitation of the natural resources would make the water flow seasonal, increase flooding and decrease dry season thereby decreasing water availability.

If mount Gunna area is protected and conserved it would bring about among others the proceeding benefits to the local community and the region. A heritage value and identity for generations, Maintenance of water cycle and nature balance, Sourcing of many rivers thereby guarantying the lively hood of many downstreamed agricultural community that uses irrigation, etc, Scientific research, natural museum, and educational values, Generating income and foreign exchange through tourism, Creating alternative employment opportunities; such as scouts or guards, cooks, ecotourism associations, local guides, renting various equipments, etc
Figure 11 some of the springs and Water Sources of Mount Guna

Source: (ADSWE, 2014)

Mogsh cave is a natural cave. It is as large as a huge gathering hall. Due to its vastness it can host many people and cattle at a time. It is also very well known in its historical significance in addition to its natural value. It served the local community as a shelter during various historical battle times and other problems faced the local dwellers; such as the Derg and Ethiopian Peoples Revolution Democratic Front (EPRDF) war.

*Cultural events, sporting and games, feeding system, and traditional dressing in Guna area*

The local community is endowed with very traditional and age old assets that include among others Mahibere Tsigie, Meskel, Christmass, Epiphany, eastern, and other religious ceremonies. Horse riding is also a very popular game exercised during epiphany ceremony and after Bea’le Tsigie. Traditional singing, kirirto, Fukera, Shilela, etc are also other cultural event practices.
carried out in wedding, Funeral, religious and other ceremonies. In mount Guna area many and varied traditional sporting and games are being practiced. Among them Gebeta, Kissara, Ball, Gena, Kinchift, Etietinkisha, Horse back riding, Kichit, Butitosh, etc can be mentioned. These traditional sporting and games have their own rules and regulations and being practiced by people in the different age categories at different places and times.

The feeding system is similar with most parts of the northern Ethiopia feeding system that include among others Meat, Shiro, Doro, Dabo, Injera, and Nibabero, etc. these are the food items being practiced most of the time. Tiru Tella and Korefie are among the famous traditional drinks. In addition milk and yugert are also used. In mount Guna area blankets, towels, mats, Lemid made from sheep hide, etc are common dresses.

**Ancient churches and historical places in Mount Guna**

In Guna mountain area there are very age old churches like Guna Micha’l. These ancient churches host very old aged movable and immovable heritages. The building, the wall paintings, and other movable heritages of Guna Micha’l Church can be mentioned as an example. In addition to its natural and cultural assets mount Guna is also endowed with historical miracle events. Among them the historical battle between Dergue and EPRDF can be mentioned. This battle was fought about 6 months i.e. September – February 1982 E.C. To commemorate the battle fought at that time there is a monument by the name of the brave fighter Amoraw at Walka Meda. There are also other battle fields like Work Memasha, Kinchit, Megenta, Shimamo, and Arb Gebeya or Maryam Betekirstiyan.

**Mahidere Maryam and Tsegur Michae’l**

Mahidere Maryam is found in the South east direction of Debra Tabor Town after a 3 hours foot travel or it can be accessed along the road that extends from Hamusit the capital of Dera Woreda and bending to the east direction at a place known as Licha. Mahidere Maryam is not the name given only to the church but also to the entire village. According to history sources Mahidere Maryam town was among the known trade centers of few Ethiopian towns. Even though currently the situation of the town is somehow cold, since the church of St. Marry is rich in various historical heritages, it is attracting research and education tourists in addition to the very famous
annual St. Marry ceremony. Thsegur Michæl’l is also a historical church which is found in the nearby distances of Debra Tabor Town.

![Figure 12 Mahidere Maryam and its Surroundings](image.png)

**Figure 12 Mahidere Maryam and its Surroundings**

Mahidere Maryam Church (upper left), Tsegur Michae’l (upper right) and Mahidere Maryam town (Lower)

Source: (ADSWE, and Google Earth, 2014)

**Susuneos Palace**

The ruin of the palace of Aringo which was constructed during the reign of Susyneos in the 17th century is found 12kms far from Debratabor. Aringo Susuneos Palace is said to be established before Denkez, Gorgora, and Fogera Palaces. It is a very vast compound that was believed to contain 44 churches, the residences of Susuneos and his family including one of his son Fasila Das, etc. It is said that when Emperor Susuneos became sick of his tongue due to his immoral actions against women about 400 bishops from the different parts of the country came to Aringo.
and prayed for him. Due to this prayer he cured from his tongue disease. Then Fasiladas ascended the throne. But Fasil had a forecast from prophets that he would reside in Gondar. Accordingly he took the 44 churches to Gondar and established the then Gondar castles. Hence the present 44 churches of Gondar are brought from Aringo.

Figure 13 Susuneos Palace and its Surroundings

Susuneos Ruined Palaces (upper left and right), Susuneos Compound (lower left), and Susuneos Fence Compound (lower right)

Source: (ADSWE, and Google Earth, 2014)

Wukiro Medhaniea’lem

Wukiro Medhaniea’lem is found after half hours four wheels derive from the town of Debratabor in the east direction and one hour foot walk to the left side of Kemir Dengay. It is an underground
church carved out from a single rock. According to the local elders, the construction of the Church was commenced by king Lalibela in the 12\textsuperscript{th} century and finalized by a wholly man known as Bishop Melketsedek. Wukiro Medhaniealem is carved out of a white basaltic rock in such a way that its three dimensions or faces are entirely free from the ground while the fourth and the front dimension is still connected with the rocky main land. On the roofs of the sanctuary and the Kedest, there are various charming or magnificent architectural carvings.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure14.jpg}
\caption{Wukiro Medhaniealem and its Surroundings}
\end{figure}

\begin{flushleft}
Wukiro Medhaniealem Rock Hewed Church (upper Left and right), the surrounding area and the rock where Wukiro Medhanea'lem is hewed (lower left) and Annual ceremony of Medhanea'lem (lower right)
\end{flushleft}

\textbf{Figure 14 Wukiro Medhaniealem and its Surroundings}

\textbf{Source:} (ADSWE, 2014)

\textbf{Atikena Georgis}
It is an ancient church which is found on top of a hilly area. It is accessed by travelling from Debra Tabor town and turning to the left side at Kimir Dingay town through the same road to Wukiro Medhanie’lem; but still taking the right route after travelling some distances. It was established by Ras Wolde Kirstos Woldegera in 1530 E.C. It is said that it had more than 70 religious servers for the church and many more history.

Figure 15 Atikrna Georgis and its Surroundings

Atikena Georgis Church (Top Left), the hilly area where Georgis Church is located (Top Right) and The Surrounding area of Atikena Georgis (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

B. Dera Woreda

Tana Kirkos Monastery
Tana Kirkos Monastery is found in the Eastern side of Lake Tana in Dera Woreda which becomes an island in the summer and a peninsula in the winter as it is attached to the main land. It is said that the monastery was established during the reign of Minelik I who is the son of King Solomon in the year 4518 B.C. and before the introduction of Christianity in Ethiopia thereby becoming 3400 years old. According to religious men St. Marry had resided here more than 3 months when there was a vast persecution of children and babies in Israel during the reign of King Herodotus. It is open to men only. The Ark of the Covenant is said to have been hidden here for 800 years. The religious men explain that St Yared wrote his first song book (Zemarie Mewasee’t) in this monastery by using his books as evidence. In addition, there are holes (container like structures) carved from stone used by St, Yared when he had been writing his Degua for the dilution (preparation) of black and red paints. There is also other evidence that testifies the monastery’s age old history.

Figure 16 Tana Kirkos and its Surroundings

Tana Kirkos Church (top left), Altar_Sacrifice Provision Stone Bowel (top right) and Tana Kirkos Monastery Surrounding and Scenic Sites (the whole lower picture)
Gelawdewos Church

Gelawdeos ancient church is found in Gelawdeos kebellie in Dera Woreda there by the kebellie is named after the church. The church is found after 34 kms far from Ambessamie via the route to Estie. The church was established by emperor Gelawdeos who reigned in the year 1540-1559. Gelawdeos found the place during the battle with Giragn Ahmed and he promised that he will establish a church if he defeat Giragn Ahemed. After he defeated Giragn Ahmed in Woina Dega at Giragn ber, Gelawdeos established the church. In this church, Emperor Tewodros’s matt or mentaf, Empress Zewditu’s Mergef matt or mentaf and pillow, Emperor Gelawdeos Trumpet or Meleket and Senaffi as well as Geragn Ahemed’s kabba, etc. are found. What makes this church unique and amazing are the dead body of people are buried in the main compound or Edmo of the church, female and male are buried in the south and north directions respectively, anabaptized babies are buried out of the Edmo, the buried dead body of any person will not exist after a week thereby no problem of funeral place in Gelawdeos church.

Source: (ADSWE, and Google Earth, 2014)
Figure 17 Gelawdeos Church and its Surroundings

Gelawudeos Church and its age old fence (top left and right respectively) and Gelawudeos Church Surrounding Areas (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

Wolete Petros Monastery

It is said that St. Wolete Petros established Wolete Petros Monastery during the reign of Susyneos (1604-1632) and found in Fogera Woreda. This monastery is attractive when one observes escorted by thick Coffee and other indigenous trees and making Lake Tana as its pillow. In addition, it has various movable and Immovable heritages. Among these heritages St. Wolete Petros’s metalik prayer cloth, the blue Tsewa which is believed to fall down from the sky, Emperors’ cloths and a lot of parchments can be mentioned.
Figure 18 Wolete Petros Monastery and its Surroundings

Some Heritages of Korata Wolete Petros Church (top left and right), Korata Wolete Petros Monastery Church (Lower Center), and the Surrounding areas of Kora (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

Rima Medhanie’a’lem Monastery

The monastery is found when one travels starting from Wolete Petros monastery in the north direction along Lake Tana on a boat in Fogera Woreda. This monastery is an island in Lake Tana. The monastery which is found in Wolete Petros kebellie was established during the reign of Emperor Yisehak (1414-1429), encountered various problems and renewed by St. Wolete Petros. According to the elders, the priests, deacons and monks were migrating to other places, were being assassinated and thereby no one was available even for praying/Kedassie due to the various problems. St. Wollete Petros spent the majority of her life in this monastery. Her father also used
this monastery a prayer place starting from Nehassie 1-16-fasting days of Fesleta each year. St. Wollete Petros’s prayer stick, her burial place and other ancient parchments are found in Rima Medehanie’lem.

![Map of Rima Medhanie’lem and surrounding islands](image)

**Figure 19 the Surroundings of Rima Medhanie’lem**

The two Rima Islands; one with a church by the name of Medhanie’lem and the other without a church

Source: (Google Earth, 2014)

**Genjjaba 1 and Genjjaba 2**

Genjjaba 1 is a small island located south of Rima Medhanie’lem and has total area of about 400 m². There is a church by the name of Michae’l. It is an ideal place for bird watching and fishing. Genjjaba 2 is also a small Island located northwestern part of Genjaba Michae’l and it has total area of about 300 km².
Figure 20 the two Genjaba Islands; one with a church by the name of Michae'l and the other without a church

Source: (Google Earth, 2014)

C. Ebinat Woreda

Amstiya Monastery

It was established in 1260 E.C. by Bishop Tekule Hayimanot. It is a very well known ancient orthodox monastery with very interesting history and religious values. The name Amstiya is derived from the five saints that came and resided at the monastery at one time in history thereby enhanced it. The five saints were Helawe Kirsttos, Mekidese Kirstos, kenafre Kirstos, Akale Kirstos, and Mahidere Kerstos. In the monastery the skeleton of Helawe Kirstos and other very famous saints, the Hamisa Feji crosse due to its peculiar miracles, golden evangel, various
parchments, Etse Roman which burns evil spirit or satan, long aged bee in the sanctuary of the church, etc are found.

Figure 21 Amstiya Monastery and its Surroundings

Amstiya Tekule Hayimanot Church – the Fathers’ Monastery (top left), Este Roman (top right), Part of Amstiya Monastery Forest (lower left), Monks of Amstiya Monastery Middle), Amstiya Abo Church – the Mothers’ Monastery (lower right), Amstiya Monastery and its Surroundings (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

Ambo, Efbeign, Zaf Nigus Forests and Zas Nigus Church

There are forested areas in Ebinat Woreda which are characterized mostly by natural vegetation covers. These are the forest covers which are being protected by the support of various NGOs. These forested areas could be a good potential for the development and promotion of especially recreational tourism both for domestic tourists and local residents as well as for foreign tourists who may come to visits primarily other tourist attractions. Some of them are recently protected
while others have a very long history of protection. Among them Zaf Nigus forest can be mentioned. It name is intended to reflect that the area is king of forests and actually the forest trees are very old aged thereby witnessing this intention. In Zaf Nigus forest there is also a very old aged church by the name of Zaf Nigus Georgis. This church has got its own history and heritages. In addition the church has been the reason for the protection and conservation of Zaf Nigus forest as it is true for other church forests also.

![Figure 22 Zaf Nigus Forest and Zaf Nigus Georgis Church](source)

**Figure 22 Zaf Nigus Forest and Zaf Nigus Georgis Church**

Zaf Nigus Forest (top left), Zaf Nigus Georgis Church (Upper top left), Ef beyignden (top right), Ambo Forest (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

**D. Fogera Woreda**

**Amoragedel Ambo Wuha**
The salty ambo water bubbles out underground to the surface of the land. It cures stomach disorders of the local community. In addition if the local communities think that the time is high to feed salt their cattle, they usually bring them to Amora Gedel Ambo Water. It is estimated that more than 6,000 people and 40,000 equines come to Amoragedel Amobo Water to gate cure from stomach disorders and to feed a salt to cattle respectively.

Figure 23 Amoragedel Mountain and its Mineral Water
Source: (ADSWE, 2014)

Awuramba Community

It is 68 kms far from Bahir Dar in the north direction, 32kms from Debratabor and 12 kms from Woreta in the west and east directions respectively as well as 2kms far from Woreta-Woldiya road in the south direction. It was established by its founder Ato Zumra Nuru in the year 1964 by coordinating people who share common ideas/ideology with him. There is no labor division as
females can perform males’ tasks and vice versa. In other words a man can spin while a woman can plough, etc. The elders are looked after properly in their shelters which are made for them. There are not any working days; rather all are working days. There is no religion; their religion is working and living together. Death has not a different meaning; more than simply believing that God has got his property. Burial/funeral ceremony is carried out by a limited number. People; the rest of the community members go to usual work. Wearing black clothes and seating for Sorrow are not known. There is a cafeteria and traditional sleeping facilities. One can go by a 4 wheel drive or any means.

![Figure 24 Awuramba Community](image)

Zumra Nuru Spinning Cotton for Weaving of Traditional Cloths (top right), Traditional Dances at Awuramba (top left), Men Fetching Water (middle left), Women Ploughing (middle right), a Man Baking Injera (bottom left), a Woman Ploughing (bottom Middle), and Awuramba Village and its Surroundings (lower Half of the Whole picture).

Source: (Google Earth and Culture and Tourism Bureau, 2014)

**Wanzayie and Guramba Hot springs**
It is obvious that spa and hot springs are among those attractions that draw a lot of tourists these days. Wanzayie hot spring is found 19kms far from the town of Woreta in Dera Woreda. Many domestic tourists; especially desperate patients flock to Wanzayie holly hot spring water and in turn it dries the tears of such patients. Washing and drinking of the water treats certain diseases like scabies, skin infections, intestinal parasites, rheumatism, etc. ever green natural vegetations and the beautiful garden. The surrounding topography is hilly which is covered by natural forest and associated colorful birds, leaping apes, the riverside ever green natural vegetations and the beautiful garden. There is a medium serviced hotel in the nearby site of Wanzayie having 10 twin and 10 double bed rooms. The camping sites are ready to accommodate tourists and the beautiful compound as well as the satellite TV is also available.

Guramba Kidane Mihiret natural hot spring is among the very important tourist attraction resources of Fogera Woreda. It is found at a distance of 42kms far from Woreta town. Its peculiar character that distinguishes it from others is that the temperature of the water is very high. The hot water cures diseases like stomach disorders, kurtimat, body sour, headache, and mental disorders, etc. It is an area that is surrounded by mountainous, hills, and forest thereby making the area very scenic and attractive apart from its disease healing value.
Kirstos Semira

Kirstos Semira church is found on Guangut hilly island which is located in the near distance of the shore of Lake Tana in Fogera Woreda and surrounded by various plants and associated birds and their breath taking songs. Guangut is an ideal site for roaming of Lake Tana, Dega Stifanoes, Milselle Fasilla Das, Tana Kirkos, etc. According to the monastery’s religious men legend/oral tradition the monastery was established during the reign of Emperor Dawit and the Church was reconstructed in different times. St Kirstos Semera was born during the reign of King Gebra Meskal (525-539) in Bulga Awrajja in a place named specifically Giyie. She came to Lake Tana lead by a wholly sprit. She stayed in the lake by praying steadily for 12 years and eventually; she received a promise from her creator-Egzeabethir. Hence, Ginbot 12 and Nehassie 24 are her
annual celebrations on which she has got a promise from God and she died respectively draws a huge number of worshipers counted in many thousands annually from different parts of Ethiopia. There is also a church by the name of kidiste Hana which have a very long history and various heritages.

![Image of Kirstos Semira and its Surroundings](image_url)

**Figure 26 Kirstos Semira and its Surroundings**

Kirstos Semira Church and its Annual Celebration Attendants (top left), the surrounding of Kirstos Semira (the bigger entire Picture)

Source: (South Gondar Culture and tourism Departmet and Google Earth, 2014)

**Nabega Georgis**

Nabega Georgis is a church where Aleka Gebra Hana’s body is buried. This church also has got a special history with this very famous philosopher and poet, whose works are still unforgettable, amazing, impressive, entertaining and at the same time educative. Aleka Gebra Hana could be
compared equally with those of the Greece philosophers such as Socrates. But unfortunately all his philosophy and poets are not well recorded and documented. Most of them are perpetuated through generations orally; which are highly facing the problem of loses of authenticity, and completely forgotten.

![Map of Nabega Georgis, Shesher and Wolela Wetlands](image)

**Figure 27 Nabega Georgis, Shesher and Wolela**

Nabega Georgis Church (top middle), Shesher Wetland (top left), and Wollela Wetland (lower)

Source: (ADSWE, 2012 and Google Earth, 2014)

**Shesher and Wolela Wet Lands**

Shesher and Wolela wetlands are seasonal and completely dry during the peak dry season. The floods of Ribb River and Lake Tana are source of water for both wetlands. Shesher and Wolela wetlands are the homes of birds like White Pelican, Cattle Egret, Little Egret, Yellow-billed
Egret, Great White Egret, Grey Heron, Goliath Heron, Sacred Ibis, Glossy Ibis, White-faced Whistling Duck Egyptian Goose, Spur-winged Goose, European Wigeon, Pintail, Northern Shoveler, Southern Pochard, Common Crane, Northern Crowned Crane, and Avocet. Hence these wetland areas have a great potential for bird watching.

**Susuneos Wall**

Susuneos Wall is found in Hagere Selam Kebellie of Fogera Woreda. It was among the constructions built during the reign of Emperor Susuneos.

Figure 28 Susuneos Wall and its Surroundings

The Different Views of Susuneos Palace (upper left and right), the location and Surrounding Areas of Susuneos Palace (lower left), and Maryam Church (lower right)

Source: (ADSWE, and Google Earth, 2014)

E. Estie Woreda
**Gindatemem**

Gindatemem is a place where Michae’l church with a unique history and forested area is found. It is characterized by different landmarks with slightly elevated from surrounding open areas, It has spectacular land mark with benched stepwise shape. Cliff with top flatlands and rocky rigs covered with old and remnant trees of olea and Junipers with diverse composition of shrubs around ruminant huge tress next to agricultural and settlement areas gradually expanding to main forest remnant huge trees. The natural vegetation and landscape comprises irregular shape due to sever encroachment by expansion of farmlands up to hillsides.

![Image of Gindatemem](image)

**Figure 29 Gindatemem Forest and its Vicinities**

Partial View of Gindatemem Forest (upper left), Gindatemem Church (upper right), and the Surrounding areas of Gindatemem

Source: (ADSWE, and Google Earth, 2014)
Biodiversity and habitats of Gindatemem Natural Forest

Gedatemem natural forest is home to different bird species and few burrow living species and carnivores and diverse remnant vegetation composition. Birds adaptable to forest, shrub and open areas are frequently observed as they have relatively secured from predators and disturbance with church buildings surrounded by huge different species of trees. The dominant mammals found in the forest include Aardvark, Vervet Monkey, Wildcat, Spotted Hyena, Ratel, and Crested Porcupine. Birds of highland species endemic to Ethiopia Harwood's Francolin, Black winged Lovebird, Abyssinian Woodpecker, Abyssinian Long claw, Rouget's Rail association with common species such as Black Kite, Scaly Francolin, Hooded Vulture, Short-tailed Lark, Common Swift, starlings, weavers, crowns etc (ORDA, 2010). Francolins species are extensively hunted and traps made from string are common in many areas within the forest. ORDA also states the natural vegetation of Gendatemem forest represents Dry Evergreen Montane Forest and woodland complex dominated by scattered huge trees of Olea capensis and Juniperus procers. It represents shrubs and small to large-sized scattered trees in hillsides. These highest dry upland areas dominated with mountain rock hills, shrub hillsides boarded, narrow and benched land covered with huge trees, hill side dense forest, shrub lands and hillside farming plots.

Jibasra Maryam and Shimaglie Georgis

Jibasira Maryam was first established in 1434 E.C. during the reign of Emperor Sususneos by the initiative of Priest Tilahun and Ato Tesfa Tsion at a place called Kanbat and had been named as Woyibila Maryam. It was a miraculous church for the local community by making real their hopes and curing from various diseases. Since the area was covered with dense forest there were so many wild animals including Hyenas and Tigers. Especially the hyena was disturbing the guard of the church by entering to the church and taking away some religious instruments like drum, etc. once upon a time one of the priests by the name of Cheru Gebra Marya who serve the church had passed a night in the church asking Woyibila St. Marry to avoid those wild animals who disturbs the church. Then accordingly St. Mary tied seven Hyenas with a white Hareg. Due to this occasion then the name of the church was changed from Woyibila Maryam to Jibasra Marya.

Shimaglie Georgis Church is said to be established in 1555 E.C. during the reign of Emperor Sertse Dingil. The church is said to be constructed by the initiative of two brothers namely Amide
and Tekilie. Especially Amdie had got the leading passion in establishing the church. The name of the church called “Shimaglie” has also got a special history which is highly related to three shepherd children. These children were said to have a very important role in resolving local conflicts. Hence the name Shimaglie which means arbitrator is said to be derived from the reconciling roles of these three shepherd children.

Figure 30 Jibasira Maryam, Shimaglie Georgis and their Surroundings

Jibasra Maryam and Shimaglie Georgis Churches (upper left and right respectively), and Jibasira Town and its surroundings as well as Shimaglie Georgis Church Surroundings (lower left and right respectively)

Source: (ADSWE, and Google Earth, 2014)

F. Libo Kemkem Woreda

Tara Gedam Forest, Washa Endreas, Washa Tekule Hayimanot, and the Errected Kuala Yohannes Stone
Tara Gedam contains both natural and cultural attractions as it encompasses natural forest and associated beautiful scenery as well as historical religious sites. Washa Endreas and Woin Washa Tekele Haimanot monasteries are found to the left side of the main road 2-3kms that runs from Bahir Dar to Gondar after traveling 10km up the hills far from the town of Addis Zemen. Both of them are natural cave churches. In Wash Endreas church Orit religion was preached before the coming of Orthodox religion to Ethiopia during the reign of emperor Ezana in the 4th century. There are 2 stone containers like structures that were used to provide the dragon with milk and scarified blood, stone ring, icons and parchments as well as age old human skeleton and various wall paintings. Abune Endreas and Komas together with other followers came to Washa Endreas during the reign of Yikuno Amlak in the 13th century and preached Christianity. Abune Endreas came from Merha Betie; he obtained Orit religion instruments and a dragon to which sacrifice was given. Immediately after his arrival, he blessed the cave with his cross and placed the Ark of Eyesus by removing the dragon thereby making the cave Christianity prayer site. As a result, the cave was named as Washa Endreas after the name of Abune Endreas. Washa Endreas extends about not less than 20km underground up to Zeina Marefiya (an exit to Addis Zemen) and connected with Woin Washa at the meeting point of Aguat Mafessesh where the 2 wholly believed to pray. Washa Endreas and Woin Washa are potential sites for cave explorers and historians thereby for the development of spelunking and religious historical tourism. There are also other churches by the name of Tara Gedam Maryam, Kualla Yohannes, etc that have a very long aged history and heritage values in Tara Gedam.
There is also an erected stone by the name of Kuala Yohannes. This erected stone has counted a long age and it is interesting scenery. All transit tourists to and from Gondar usually have a stopover for sightseeing and photography of the Kualla Yohannes and the surrounding beautiful scenery.
Abinga Kidane Mihiret and Abo Gedam Forest

Abinga Kidane Mihiret and Abo Gedam Forests are among the tourist attraction resources of Libo Kemkem Woreda. Abinga Kidane Mihiret is a historical church that owns various movable heritages that would have a great value in attracting tourists thereby generating income and other benefits to the church staff, the local community and the government. Abo Gedam forest is a naturally forested area that has so many specious of plants. In the forest there are also various animals specious that would be a potential in attracting tourists. In Abogedam forested area there is also a historical monastery by the name of Abo. Hence the name of the forest Abogedam is
derived from the name of the monastery. In addition to the historical and religious values of Abinga Kidane Mihiret and Abo Gedam, their surrounding natural areas are very attractive; especially the scenic topographies of both attraction sites are very impressive.

![Figure 33: Abinga Kidane Mihiret, and Abogedam Churches and their surroundings](image)

**Figure 33 Abinga Kidane Mihiret, and Abogedam Churches and their surroundings**

The surrounding Areas of Abinga Kidanemihret (top left), Abinga Kidanemihret Church (top right), Abogedam Church (lower left), and Abogedam Forest (lower right)

Source: (ADSWE, and Google Earth, 2014)

**Yifag Slave Trading Center**

Yifag was one of the slave trading centers of Ethiopia in the past history. In Yifag slaves were used to be sold for various purposes that were performed by them. Yifag would be a potential historic tourist attraction site for visitors.
Figure 34 the Previous Yifag Slave Trading Center and its Vicinities

Source: (Google Earth, 2014)

4.1.2. North Gondar Zone

Table 2 Listing of North Gondar Tourist Attractions

<table>
<thead>
<tr>
<th>#</th>
<th>Name of Attractions</th>
<th>Kebelie</th>
<th>Woreda</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dengel Ber</td>
<td>Dengel Ber (09)</td>
<td>Alefa</td>
</tr>
<tr>
<td>2</td>
<td>Essey Debr Lideta Maryam</td>
<td>Essey Debr Town</td>
<td>Alefa</td>
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<tr>
<td>3</td>
<td>Kezen Micha’l Church</td>
<td>Kezen Sahahura (02)</td>
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<td>4</td>
<td>Tana Darcha_Dengel Ber</td>
<td>Dengel Ber (09)</td>
<td>Alefa</td>
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<td>5</td>
<td>Tana Darcha_Essey Debr</td>
<td>Esey Debr Banba</td>
<td>Alefa</td>
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<td>Gubiya Jantega</td>
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<td>6</td>
<td>Antra Cave and its Falls</td>
<td>Laza Buladege</td>
<td>Chilga</td>
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<td>#</td>
<td>Name of Attractions</td>
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<td>7</td>
<td>Awoba Kimants’ Praying Site</td>
<td>Mrt Amba</td>
<td>Chilga</td>
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<td>8</td>
<td>Dewadew Kidus Gebriel Ruined church</td>
<td>Alem Tsehay</td>
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<td>9</td>
<td>Dubit Kimants’ Praying Site</td>
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<td>Chenker Tekule Hayimanot Church</td>
<td>Chenker Cherkos</td>
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<td>Dejjach Maru Residential Compound</td>
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<td>Guramba Battle field</td>
<td>Guramba Batana</td>
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<td>Silassie Cave</td>
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<td>Wezebamba</td>
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<td>Gonid Ebirarag</td>
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<td>Gohil Georgis Church</td>
<td>Tach Alewa</td>
<td>Takusa</td>
</tr>
<tr>
<td>80</td>
<td>Mintwab Building_Takussa</td>
<td>Bambarochemera</td>
<td>Takusa</td>
</tr>
<tr>
<td>81</td>
<td>Mushirit Dingay_Takussa</td>
<td>Bambarochemera</td>
<td>Takusa</td>
</tr>
<tr>
<td>82</td>
<td>Tana darcha_Achera bebechna Galaye</td>
<td>Acherabebechnagalaye</td>
<td>Takusa</td>
</tr>
<tr>
<td>83</td>
<td>Tana Darcha_Bambaro Chemira</td>
<td>Bambarochemera</td>
<td>Takusa</td>
</tr>
<tr>
<td>84</td>
<td>Tana Darcha_Mekonta</td>
<td>Mekonta atbga</td>
<td>Takusa</td>
</tr>
<tr>
<td>85</td>
<td>Tana Darcha_Chankiebergen</td>
<td>Chankiebergen</td>
<td>Takussa</td>
</tr>
<tr>
<td>86</td>
<td>Debir Lideta Maryam_Wogera</td>
<td>Deber Ledeta</td>
<td>Wegera</td>
</tr>
<tr>
<td>87</td>
<td>Taliyan Gihimb</td>
<td>Koso Yeambaras</td>
<td>Wegera</td>
</tr>
</tbody>
</table>

Source: (ADSWE, 2014)
4.1.2.1. Mapping and description of North Gondar tourist attractions

Figure 35 Mapping of North Gondar Tourist Attraction Resources


Source: (ADSWE, 2014)

A. Dembiya Woreda

*Chenker Tekule Hayimanot and Gurandi Michael Churches*

Chenket Tekule Hayimanot was established during the reign of Emperor Amdetseon in 1317 E.C. by the two brothers namely Cher ena Ger. It was named as Chenker Maryam Monastery and it had gotten taxes from 12 other monasteries found around. Then etige Hamelmale Work brought the arck of the covenant of Tekule Hayimanot thereby becoming to be named as Chenker Tekule Hyimanot. Chenker Tekule Hayimanot is the place where Emperor Tewodros II tended his religious school and carried out his marriage ceremony. Hence various heritages that were used by the Emperor are found in the church. There is also a church by the name of Gurandi Michael that has got a long history and heritages which attract tourists.
Figure 36 Chenker Tekule Hayimanot and Gurandi Michae'l Churches and their Vicinities

Chenker Tekule Hayimanot Church (upper left), the Surrounding Areas of Chenker Tekule Hayimanot (lower left), Gurandi Michae’l Church (upper right), the Surroundings of Gurandi Machae’l (lower right)

Source: (ADSWE, Dembiya Woreda Culture and Tourism Office and Google Earth, 2014)

Dejjach Maru Residential Compound and Merew Aba Kiros Ruined Church

Dejjazmach Maru is said to be descended from Emperor Amdetseon who reigned from 1334 – 1368. In Dejjach Maru Residential Compound it is said that there were 11 rooms. One of them was a prison in which the father of Emperor Tewodros II by the name of Ras Hayilu was jailed. Merew Aba Kiros is a ruined church building on the top of a hilly area which was built during the reign of Emperor Amdetseon in the 14th century. The shape of the ruined church is spherical and some of its parts are still preserved.
Figure 37 Dejjazimach Maru Residential Compound, and Merew Aba Kiros, and their Surroundings

Dejjazimach Maru Residential Compound (top left), Dejjaeh Maru Residential Compound Vicinities (lower left), Merew Aba Kiros (upper right), and Merew Aba Kiros Surroundings (lower right)

Source: (ADSWE, and Google Earth, 2014)

Gana Aba Abune Yohannes and Mekuamiya Maryam Churches

Gana Yohannes is said to be established in 1414 by Abune Yohannes during the reign of Emperor Yishak. The church is very ancient and hosts various movable heritages. Emperor Fasila das was said to attend his religious education in Gana Yohannes. There are also Junipers planted by Emperor Fasila Das. The dead body and skeleton of Ras Hailu who was the father of emperor Tewodros II is found in Gana Yohannes church compound. There is also a church by the name of Mekuamiya Yohannes that has a very long aged history and various orthodox religion heritages. These historical and heritage values are a very high potential for the development and promotion of tourism in the area. In addition the surrounding area is caracterterized by a fascinating scenic
Topography that includes among others rivers, mountains, hills, streams, and vallies, etc. Gana Aba Abune Yohannes church is also found in the nearby distances from Mekuamiya Maryam thereby creating a conducive situation to attract tourists and prolong their length of stay in the area.

Figure 38 Gana Aba Abune Yohannes, and Mekuamiya Maryam Churches, and their Vicinities

Gana Abune Yohannes and Mekuamiya Maryam Churches (top left, and right respectively), the Surrounding areas of Gana Abune Yohannes and Mekuamiya Maryam (lower left and right respectively)

Source: (ADSWE, and Google Earth, 2014)

Guramba Battle Field

Guramba is a place where Emperor Tewodros II fought a battle with Dejjazmach Goshu in 1852 and defeated him. Guramba battle was among the battles fought between Emperor Tewodrs II and the various Dejjazmaches of Ethiopia that shared the country during that time. The war was also
among the phenomena by which Emperor Tewodros II was successful in defeating so many rulers of the country for his later throne ascending situations.

Figure 39 Guramba Battlefield
Source: (Google Earth, 2014)

Cheknkella or Mushira Dingay, Atsegie Got, and Kurtiya Archaeological Sites

*Chenkela* is an archaeological site where the fossils of plants and animals aging 20 – 28 million years are found. The fossilized bodies of plants and animals are changed to stones and still they can be seen exposed to the surface with a substantial amount. It is assumed that the site will be a very important research tourism destination in the near future and actually a substantial amount of researchers from America, France, Spain, etc come to the area and do their researches. Nowadays since the site is not delineated it is used as a grazing land by the local community.
Figure 40 Mushira Dingay Fossilized Plant Stones, and Fossilized Animal Body Remnants

Some of the fossilized plants that aged millions of years and changed to stone (upper left, right and lower left) and fossilized bone remains of rhinoceros (lower right)

Source: (Chilga and Dembiya Woredas Culture and Tourism Offices, 2014)

Atsegie Got

It is said to be the place where Emperor Yohannes IV rested before going to Metema to fight the dervishes in his house that was constructed with a spherical shape. The house of Emperor Yohannes IV at Atsegie Got was used as a camp by the Fascist Italians during their invasion of Ethiopia. Then the same place was used as a settlement site by the Israeli people. But currently Astegie got is used by the local community as a grazing land. Kuriya archaeological site is also a place where a lot of archaeological findings are supposed to be excavated. It is a potential archaeological site but very little known by researchers and concerned bodies.
Figure 41 Atsegie Got and Kurtiya Archaeological Sites (left and right respectively)

Source: (ADSWE, 2014)

**Mane’ndeaba Assay Monastery and other Islands, Islets and Monasteries**

Nearby the port of Gorgora are monasteries such as Angara Tekulehayimanot, Birgida Maryam, Mandaba Assay, Debre Gelila, and Ejibera Mariam. Like most other monasteries of Lake Tana the history of the flourishing of these monasteries is linked to the Abuns or Metropolitans who are commonly known by the Ethiopian Orthodox Church as “The seven stars who were believed to come to the area from Shewa during the reign of Amde Tsion I (1312 – 1342). Thus it is strongly believed by the Church men that the aforementioned monasteries were established by Abuns including Tomas, Zekarias and Assay, during the 14\textsuperscript{th} century. Except Mandaba all are island monasteries. Unluckily, the date of establishment of the Ejibera Mariam monastery is not known. The monasteries take on the average from 1 to 1:30 hours by boat one way from Gorgora port. Surprisingly the number of monks living varies from four in Debre Gelila and Jebera Mariam to above hundred in Mandaba. All the monasteries keep collections of religious and other assets.
**Man Indeba Asay Monastery**

It is located in one of the peninsula of Lake Tana. It was established by Aba Assay during the reign of Amdetseon in 1326. The monastery is named after Aba Assay i.e. Man Indeaba Assay. In the monastery the stone boat of Aba Assay that was used for transportation purposes along Lake Tana by Aba Assay and other movable heritages are also found. As that of Debrasina Monastery Manedaba monastery besides to its possession of immense historical and cultural wealth has also an impressing inside wall mural paintings that the drawing date is however unknown. *Debra Sina Maryam* (Saint Marry of Mount Sina) is thought to have been built in 1334, during the reign of Emperor Amde Tsion (1314 – 1344). This ancient monastery is architecturally a typical example of the Ethiopian Orthodox Church having mud plastered round wall with conical thatched roof.
covered by straw. The monastery houses religious books and other holly artifacts. The inside wall is adorned with mural paintings which depict scene from biblical lore and the history of the Ethiopian Orthodox Tewahido Church. The frescoes dating back to the earth 17th century are thought to have been painted by the order of Melekotwit who was the sister of King Fasiladas.

Figure 43 Debrasina Maryam and Man Endea’ba Assay Monasteries

Debrasina Maryam Church and its wall Paintings (top left and right respectively), and Manendea’ba Assay Monastery Church and its Surroundings (lower left and right respectively)

Source: (Dembiya Woreda Culture and Tourism Office and Google Earth, 2014)

Birgida Maryam

It is said to be established by Aba Endreas during the reign of Emperor Aamde Tseon. It has heritages like ancient swords, bullets, parchments, and the dresses of kings. Gelila Eyesus is among the ancient monasteries of Dembiya woreda found in Lake Tana and it is believed that it
was established by Abune Zekariyas for whom a hippo was said to respect him by elbowing his nake and all of his body. In Gelila Eyesus it is said that more than 100 heritages are found. Among them broth drum, parchments, paintings, etc can be mentioned. *Angara Tekule Hayimanot* is also among the tourist attraction sites of Dembali which is said to be established by Abune Tomas and have many historical heritages. *Ejibara Maryam* is a monastery of women which is said to be established in the 14th century. It is said that a renewal and maintenance was made to the church recently by Emahoy Abekeyelesh. The main income source of the monastery is Dubba or pumpkin.

**Mussolini Monument, Silassie Cave, and Susuneos Palace**

In the course of their history the peoples of Ethiopia have never been surrendered to pass away their rights to others. Despite the war of aggressions it faced from external forces during different times it is the only country form the black continent that has continued preserving its sovereignty. Among the many foreign aggressors that had waged wars against the country include the Italy. Ethiopia, though, is a land of diverse nations and nationalities its peoples have never been claimed to show loose ties but rather come out all together just like bees whose behaves are disturbed. Ethiopia is a country that has experienced a considerable number of wars with the Italian aggressors at different times during various reigns of the various emperors. The most recent being the war of resistance against the Fascist Italy in 1928–1933. The patriots in the absence of the emperor fought bravely for five consecutive years till they become victorious.

The Italian invaders during their short lasted stay in Ethiopia had made different construction activities to enhance or strengthen their military power. One of such building is the stele of Mussolini as the localities call it that is found around Gorgora. The stele which approximately 20 meters high was put to stand on a high rising hill to serve as commanding tower to watch any movements of the patriots as far as the horizons of all the directions. This historic stele that has contributed almost nothing to the enemy force but much more for Ethiopians is still standing some 45 minutes walk away from Gorgora.
The ancient inhabitants of Ethiopia were skilled sculptors and past masters of the art of hewing rock from the surrounding hillsides and mountains. Ethiopia has many rock hewed Churches carved out of living rock. Among the hundreds of rock hewn Churches almost all are architecturally complete and few of them not. Some of them are hewn from the mountains or hill side slopes and from the plains where there is an abundance of solid rock. They vary from modified caves which are very crudely enlarged and shaped, to highly sophisticated, finely hewn structures, carved from rocky cliffs with consummate skill and patience. Such amazing works of art are found scattered over in the different administrative zones of the Amhara national regional state. Besides to the numerous rock hewn Churches of Lalibela that are thought to be built around the 13th century it is common to find others particularly around the town of Lalibela, in north
Gondar Zone (Zoz Amba Ghorgis), in south Gondar zone (Wukiro Medhanialem), Waghemra (Meskele Kirstos) in Bahir Dar Zuria Wereda Dingay Debelo, and that of Silasie Washa around the old town of Gorgora. The date of the construction of many of the structures other than Lalibela is uncertain. (The Trinity cave) is believed by the localities to be started hewn by king Lalibela and left unfinished due to a legend that is Lalibela’s transfer to the present day Lalibela because of his own internal bad feelings.

**Selasie Washa (Silasie Cave)**

With its hillside internal architectural construction is primitive and crude is worth visiting and seeks for further detail investigation. Who knows like many other rock hewn Churches of Ethiopia Selasie Washa its date of construction may be traced back hundreds of years from the time of Lalibela. The Selasie Washa which is a one and half hour journey by boat from Gorgora is found inside a hill that pushes back Lake Tana to the south, east and west expanding its territory to the north. It has two entrance gates either form the south or east of Lake Tana which is approximately stretching for more than 100 meters inside the hill. Alongside this main passage are found 5 - 10 window and door like open ended constructions that where they could end is still unknown. The inside walk that is done by bending one’s upper body with the help of torch by itself is an adventurous experience of life time without over exaggeration that could add a joy and an amazement. Besides the secretes of its womb, the top part of the hill also possesses historic constructions of far distant and recent times. These include the ruin of two Churches believed to have been constructed during the reign of Emperor Seyife Are’d (1342 – 1370) and unluckily thought to have been destroyed by the Mehadists (Durbish) invaders of Sudan. The ruins indicate that the Churches were made from stone and limestone. Since 1999 E.C the localities have constructed a small size Church just inside the ruin of the Churches.
Figure 45 Silassie Cave and Sillassie Church

Different Views of Silassie Washa or Sillassie Cave (upper left and right) and the ruined and the reconstructed churches of Sillassie (lower left and right respectively)

Source: (ADSWE, 2014)

Susunes Palace

The big ruined structure of Gorgora Nova is found in Dembiya Woreda in North Gondar Administrative Zone at a place called Mange Kebele. It is located 11 kms far from Aberja village which is located in the Gondar-Kola Diba-Gorgora road. The site is located facing the northern shore of Lake Tana which is highly worth visiting historical and archaeological site. Gorgora Nova comprises a very big complex which is filled of ruined structures. The majority of the structures found in the complex were collapsed and it is in the southern and the eastern side that some structures are still exists. The site contains ruins of an old Catholic Church, recent Orthodox Church and residence. This site, with a church and a squared annexed building, also known as
Maryam Ghimb (locally called “Susuneos”), is one of the best known Jesuit constructions in Ethiopia. Its magnificent church has been often and erroneously attributed to the Spanish Jesuit Pedro. The apse vault is very finely decorated with sculpted boxes in limestone. Inside the boxes there are sculpted rosettes that remind those painted in Dänkäz and sculpted in Märtulä Maryam. This decoration had some influence in the art of the Gondarine period during the 17-18th century. According to the Jesuit texts, king Susuneos had his royal camp in this place from 1611 to 1618, before moving to a higher and wealthier place (Dankaz). In 1614 the king asked the Jesuits to build a building in the European style, and they made for him house with two storeys (*Bebet Laybet*, “house over house”), “the first one erected in Ethiopia”. The Jesuits were then based at Gorgora Vela, and only when the king left for Dänkäz they came to live in Gorgora Nova, using the palace as their residence and annexing it the church in 1627.

![Figure 46 Different Views of Susuneos Palace](image)

*Figure 46 Different Views of Susuneos Palace*

Different Views of Susuneos Palace at Gorgora Nova (top left, right and lower left) and the beautiful Lake View of Gorgora Nova (lower right)
Gorgora Town, and Gorgora Port Hotel, Gorgora Port, Tim and Kim Village and Toka Agro Industry site

It is said that Gorgora was among the small towns that were established in the late 1600s and early 1700s. The town is located on the shore of Lake Tana. Now it is a town which is a convenient place to visit its nearby tourist attraction sites both inside and outside of Lake Tana. There is a port that is the main asset for the water transport of Lake Tana to the extreme north of Lake Tana from Bahir Dar and other water port towns. There is also a hotel by the name of Gorgora port hotel. The hotel provides various services including accommodation, food and beverage, etc. The hotel’s compound is decorated by big trees, janiporous trees, and various flowering plants and it is also a clean and tidy compound. Hence, it can also provide marriage, and meeting facilities and services.

Tim and Kim village can be said an ecotourism site established by foreigners from Netherlands. The village is named after the names of the owners who are a husband and a wife. Since it is located by the shore of Lake Tana it an ideal site for sightseeing, and other water based recreational activities. The village provides both in room accommodation and outdoor tented accommodation together with food and beverages. Tokay Agro Industry is a site which is established on a land of 55.8 hectares. In the site forest development and wild animal zooing activities are being undertaken. Various vegetables and fruits cultivation, bee hiving, sheep and bull fattening, etc activities are undertaken and the results are supplied to universities, and other markets. The compound is decorated by various decorative plants including juniper thereby a recent plan in a motion to provide a recreational site with the help of a satellite power. Hence Toka Agro industry is a potential agro tourism site.
**B. Gondar Town**

*Gondar Town*

Gondar town has got a long history and had served as a capital in 16th and 17th century and home to emperors for about 225 years. Due to different natural and cultural attraction in its womb Gondar is being used as a center of tourist destination and one of the historical routes to northern part of the country. The oldest and the most impressive cultural, historical, and recreational heritages were built at different sites of the city such as Fasil Bath, Debraberhan Silassie Church, Kuskum etc are found. Hence, it is because of these impressive castles with remarkable
historical heritages Gondar becomes the famous tourist attraction to enjoy with old aged architectural heritages and religious ceremonies. Other cultural and historical heritages of Gondar town are numerous that should be further stated and designated as attraction. Ruined Church of Saint John Metimike Melekot, Azezo Tekulehayimanot, old aged bridges and more than 44 churches are few to mention. Natural heritages of spectacular hilltops of viewpoints of Goha, Angereb Watershed and hilly ranges of Western escarpments are among remaining attractions that require further assessment. There are also ancient Talian Houses built by the fascist Italian invaders. They mainly found in Piazza area. The current telecommunication office, the North Gondar administrative zone office, the zone’s higher court office, Gondar City Mayor’s Office, and so many houses that are currently serving as private hotels, residential houses, etc can be mentioned. These houses can be promoted for Italians as target groups.

Figure 48 Gondar Town and Timket Ceremony

The Partial View of Gondar City and Emperor Tewodros II Monument (top left, and top right respectively), the celebration of Timkat in Gondar (lower left and lower right)
Ras Sihul Michae’l Palace and Falasha Village

Sihul Michae’l Palace or Ras Gihimb is found outside the Royal Enclosure of Fasilidas in Gondar. This palace was built by Ras Mikael Sehul in the 18th century and used as residence for the local governor of Ras Mikael Sihul during the reign of Emperor Iyoa’s, a house for Italian generals during the Italian occupation (1936-194) provisional palace of Emperor Haile Selassie (1930-1974) and as an interrogation hall under the Mengistu regime. Woleka is a rural community in which many Ethiopian Jewish were living before 1991. Felasha the Ethiopian Jewish was known with their artifacts of household pottery and metal implements and metal farm tools to support their livelihood. Now many people they were living with Felasha and skilled in doing pots and metals are working for various purpose. Now Woleka “Plawusher” modern pottery and ceramics vocational training and production center established to memorizes and reserves historical and cultural artifacts of Felasha and support sing parent women selected from the community. The traditional long-term products of Felasha reserved with modern artifacts of clay ceramics. Not only pottery artifacts of Felasha are reserved in Woleka also their preaching, praying, and commonly dining room are also found.
Azezo Tekule Hayimanot Archaeological site, and Loza Maryam

The remains of Azezo Genete Iyesus underground building are found in Gondar, left of Azezo Primary School located at the entrance of Azezo on Bahir Dar - Gondar road. The area where different structures found is called Genete Iyesus (Paradise of Jesus). It was a royal settlement during the kingdom of Susenyos (1607-1632), though it never was a capital in a strict sense of the word. According to different sources (the chronicle of Susenyos and the written records of Paez, Almeida and Mendes), there are about six structures built at different times. These include: A Jesuit church built by Pedro Páez between 1621-1623 (completed after his death in 1622), A royal palace by Susuneos (1622-1624), A Jesuit residence (1625-1628), and A fortified wall around the Jesuit church (1627-1628); and A rectangular water pool with a square pavilion in its centre (a probable antecedent of the famous royal bath of Fasil in Gondar), built by the king Susuneos
(1627-28). In addition to these structures, in the excavation season of 2011, three bath rooms and the foundation of towers were identified. Loza Maryam is a very historical and famous church which is located on top of a highly elevated plateau. The annual celebration of Timket during the month of January is very special and interesting in Loza Maryam though it is also celebrated in an interesting manner in each and every churches of Ethiopian Orthodox religion.

Figure 50 Azezo Tekule Hayimanot Archaeological Site

Source: (North Gondar Culture and Tourism Department, 2014)

**Fasil Das Castle and Bath**

The royal enclosure (Imperial quarter) includes the longest building with the flat roof and a rectangular tower affords the distance view of all sides of town and its vicinities. Unique castle of Fasil has got the status of World Heritage Site in 1979. It contains six castles plugging in complex tumbles and raised walkways. The oldest and the most astonishing castle of emperor Fasil built
around 1640 for various purposes. Historical old aged buildings of unique architectural designed buildings of Fasil in 17th century are not only preserved as heritages but there are buildings of different purpose these are still functional. Impressive three storey stone pavilion at the mid of sunken bathing even working today filled with water from nearby Keha river during Timket Epiphany ceremony annually celebrated in January 20 and 21 at which many visitors attained most colorful and decorated dressings and celebration culture of and religious ceremony.

![Figure 51 Fasils Das Palace (upper left and right) and Fasila Das Path (lower left and right)](source)

**Kuskuam Complex and Debra Brian Silesia Church**

Kuskum cultural and historical complex heritages are one of attraction sites of Gondar. It comprises ruined places of empress Mentewab, Debra Tsehay Church and museum for historical, cultural and religious heritages and scenic landscape and spectacular view point down to the
south and south western side of Gondar. It contains six castles plugging in complex tumbles and raised walkways. The oldest and the most astonishing castle of emperor Fasil built around 1640. Empress Mentiwab founded Kuskuma complex heritages. It comprises palace, residence and other buildings used for different purposes now partially ruined. Kuskuam cultural and historical complex heritages were used as a private residence for the known explorer of the source of Blue Nile Jams Bruce in 18th century. It is viewpoint that shows distant view of Eastern hill top of Goha, and down to the southern part of newly opened Gondar University Social Science Campus at the top of hill called “Maraki” which means attractive. Gondar town buildings are largely resulted from anthropogenic effect of conservation and utilization of landscape are elements of cultural heritages that could provide great pleasure to tourists. Debra Birhan Sillassie Church was built during the regime of Eyasue I. It is unique in its fine frescoes. It is the only churches left from the destruction by Mehadists when they attach Gondar in the 1870s. It may be due to natural vegetation cover that had hided it and far from the royal enclosures and 14 other churches in the town. The internal paintings of the church area an indicator of the actual church decoration and artifacts of Ethiopian Orthodox Church remarkably observed in this church.
Figure 52 Kuskuam Complex and Debra Birhan Sillassie Church

Partial view of ruined buildings at Kuskuam Complex (upper left), Paintings at Debra Birhan Sillassie and Debra Birhan Sillassie Church (upper right and lower left respectively) and Kuskuam Church (lower right)

Source: (ADSWE and Gondar City Culture and Tourism Department, 2014)

C. Gondar Zuriya Woreda

Sendeba Halib Eyesus Wotekule Hayimanot Monastery, and Ambober Yea’yihudoch Yestelot Bet or Jewish Synagogue

Sendeba Halib Eyesus Wotekule Hayimanot Monastery was established in 1040 B.C. the first name of the monastery was said to be Tsigie Tadeos Zesendeba Wotekule Hayimanot. But nowadays the monastery is known by the name of Sendeba Halib Eyesus Wotekule Hayimanot or in short Sendeba Halib Eyesus Gedam. In Sendeba Halib monastery there are plenty of heritages that include among others parchments, various religious wall paintings, etc. the surrounding area
and its compound of Sendaba Eyesus is covered with old aged trees and various wild animals are found in the forest. In addition the surrounding topography is also breath taking. Ambober the Jewish Synagogue is also a place that is still used by the Ethio-Israeli people. In the synagogue there are many Hebrew books that have a very religious testimonial value in the area. It is also said that the Israeli people come to the area and do their prayer there. The synagogue itself is done by the sponsor of the Israeli people.

![Figure 53 Sendeba and Jewish Synagogue](image)

Sendeba Halib Eyesus Wotekule Hayimanot Monastery Church and its Surrounding Areas (upper left and right) and Ambober Yea’yihudoch Tselotbet or the Jewish Synagogue (lower left), the Israeli Flag Lower bottom) and Ebraest Inscription (lower right)

Source: (ADSWE, 2014)
Amba Maryam Church and Ambager Muslims Praying Site and Mosque

It is said that Amba Maryam Church was built in 1391 during the reign of Emperor Dawit. It is found in a highly elevated mountainous area after a 2 hours foot travel from Enfraz town. The main reason why the church was established at a highly elevated mountainous area was to replicate the location of Gishen Debra Kebrie found in South Wollo. The location of the church is very magnificent and attractive that enables one to have attractive sightseeing sceneries of the nearby and the distant topographies that include among others the Arno Garno rivers dissecting the surrounding topographies, hills mountains, town and village settlements agricultural fields, and even Lake Tana. In addition there is also a huge amount of heritages collected in the church of Amba Marya. The church also has got a lot history to be told for visitors. Ambager Muslims praying site is also found to the Northeast direction of Amba Maryam church. It is a very famous Muslim shrine place with a mosque. Its annual celebration is attended by Muslims and Christians. So many Muslims gather from the different parts of the country and attend the ceremony. The festivity is so vast that many oxen are slathered to be eaten on that day. The nearby Christians also attend the ceremony together with Muslims as it is also true in other festivities that include among others marriage ceremonies. About 4 – 5 oxen and given to the Christian community to be slaughtered at the ceremony by the Christians and they prepare they festivity by themselves and eat separately.
Figure 54 Amba Maryam and Ambager and their Vicinity

Amba Maryam Church and Ambager Mosque (upper left and right respectively) and the Surrounding areas of Amba Maryam and Ambager (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

Tsirhatseon Maryam and Arba’tu Ensisa Monasteries

Tsirhatseon Maryam is said to be established in 1391 E.C. by and during the reign of Emperor Dawit 10 years after his ascending of the throne. It is said that the former name of Tsirhatseon monastery was Debra Kesariya. In Tsirhatseon monastery there are also other ruined buildings thought to be built by Emperor Dawit. In the monastery there is also a building which contains the skeletons of Emperor Dawit, Saint Emperor Yohannes, Saint Tewoflos, Saint Kerlos, Saint Adiam Seged, and the 45 monks as well as other saint fathers skeletons are also found in the same building. There are also many heritages in the monastery of Tsirhatseon. In addition since Tsirhatseon is located in the north eastern part of Lake Tana as island, the surrounding terrestrial
and marine scenery is a breathtaking one. In the nearby distance there is also a monastery by the name of Arbae’tu Ensisa. This monastery also does have its own magnificent history which is long aged accompanied by various movable and immovable heritages. There are the ruins of the former ancient church in the compound that testifies the previous architectural designs and structures of Ethiopia.

![Figure 55 Thirhatseon and Arbae’tu Ensissa Churches and their Vicinities](image)

**Figure 55 Thirhatseon and Arbae’tu Ensissa Churches and their Vicinities**

Thirhatseon Maryam Church and its Lake Tana Beautiful Scenery (the Whole upper Picture) and Arbae’tu Ensisa’s Present and Ruined Churches (lower left and lower right respectively)

Source: (ADSWE, and Google Earth, 2014)

*Bahirie Gihimb Kidus Michae’l Church, Birbuax, and Manziro Tekule Hayimanot*

*Bahirie Gihimb* is a historical building which is found outside the Royal Enclosure of Fasiladas in Gondar. This palace was built by *Ras* Mikael Sihul in the 18th century and used as residence for
the local governor of Ras Mikael Sihul during the reign of Emperor Iyoas, a house for Italian generals during the Italian occupation (1936-194) provisional palace of Emperor Haile Selassie (1930-1974) and as an interrogation hall under the Mengistu regime. *Buruax* “Alem Achawach or Azamarie” communities of traditional musicians known by impressive natural gift of sound and dancing traveling to different parts of the country using traditional instrument known as Masinko are quick to be defined as an attraction site and destination point to visitors enjoy with exceptional arts of traditional music and dances in its original state and players. *Debra Tsihay Manziro Tekele Hayimanot Monastery* is said to b built in the 13th century during the reign of Emperor Seyifa’re’d. The roof of the building had a grass cover and the building was built by a material called kibanug which was thought to be brought from Egypt.

**Figure 56 Bahirie Gihimb Kidus Michae’l, Manziro Tekule Hayimanot, Birbuax and its Vicinities**

Bahirie Gihimb Kidus Michae’l and Manziro Tekule Hayimanot Churches (upper left and right respectively) and Birbuax Village and Cultural Dancing (lower left and right respectively)

Source: (ADSWE and Gondar City Culture and Tourism Deparment, 2014)
Debsan Gihimb, and Debsan Kidane Mihiret

Debsan Gihimb is a ruin monumental structure of the settlement of Dabsan. This site lies 35 Kilometers south of the town of Gondar and 2.5 kilometers east of the town of Infraz on the Gondar - Bahir Dar road. The site is located on a very commanding view that helps to control all surrounding areas including the Tana basin in the west and the Guzara Castle in the South west which is located 3.5 km from Dabsan. The whole complex of Dabsan includes the big ruined monumental structure, cistern and various stone foundations. The ruined building was founded in 1626-27, and it was the residence of the last Catholic Patriarch of Ethiopia, Afonso Mendes, until the expulsion of the Jesuits in 1634. This building is surrounded by circular structure probably an old fence/fort of the building. There is also a church by the name of Debsan Kidanemihiret which is located very near to Debsan Gihimb. This church is said to be very historical with various heritages to be visited.
**Figure 57 Debsan Gihimb, Debsan Kidane Mihiret and their Vicinities**

Debsan Kidane Gihimb and Debsan Kidane Mihiret Church (upper left and right) and their Surroundings (the Whole Lower picture)

Source: (ADSWE, and Google Earth, 2014)

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**Denkez Eyesus and Kulkualber**

*Denkez Eyesus* is a church with a very long history and so many heritages that would be a very good potential for the development and promotion of tourism. It located very near to Denkez Eyesus Palace of Emperor Susuneos. Since the location of the church is somehow highly elevated and its nearby areas are forested ones, in addition to its historical values it also has got a good natural scenic value. The closeness to Denkez Susuneos palace is also a good relative location both in attracting tourists to itself and prolonging the length of stay of tourists who come to visit Denkez and other nearby tourist attractions. Kulkualber is also a very important historical site that has got a special relation with the so called fascist Italians during the era of colonialism. In addition to its historical value since Kulkualber is located in a very fascinating scenic landscaped topography it also has got a substantial natural tourist attraction value.

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**Figure 58 Denkez Eyesus and Kulkualber (left to right respectively)**

Source: (ADSWE, 2014)

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**Guzara Palace, Dinamo Georgis, and Gobata Bridge**
Guzara Palace is said to be built by Emperor Sertse Dingil, who was crowned following the death of his father, Emperor Minas, in the time between 1563 to 1597. It is situated on a mountainous area called Guza which lies 1.5 kilometers east of Gondar - Bahir Dar highway overlooking the sandy beach of Lake Tana. From Gondar to the off road to the palace, it is about 62km. The palace has a stone-fenced courtyard inside which are standing a row of pillars in which its function is not known. The palace is situated at a little distance from these pillars. Dynamo Georgis Ruined Church is a ruined site of Saint George who is a martyr saint of Ethiopia in history and orthodox religion. This ruined church is said to be the origin of the Saint Georgis church in Addis Ababa i.e. Saint George church was at Dinamo Georgis next to Guzara Palace before it was taken to Addis Ababa. Gobata or Bowed or Bended Bridge is said to be established in 1571 during the reign of Emperor Sertse Dingil. This bridge was built primarily to bridge Guzara Palace and Enfraz Town over Garno River. Gobata Bridge has got a 9 meters width and an 11.20 meters height. It is constructed with the same raw materials with Guzara Palace i.e. lime and Blackstone.
Figure 59 Guzara Palace, Dinamo Georgis, and Gobata Bridge

Guzara Palace, Dinamo Georgis and Gobata Bridge (top left, top right and lower right respectively) and the surroundings of Guzara and Dinamo (lower left)

Source: (ADSWE, and Google Earth, 2014)

Gragn Ber and Gragn Burial Site

Gragn Ber or Tsegie Ber is the place where Geragn Mohamed had a wound during his war with the Christian community of Ethiopia and Gragn Burial site is located 3kms far from Gragnber where he was buried after he was killed by the Ethiopian Orthodox Christian community. The reason for his war with the Christian community has its own reasons that are told by so many elderly people. Anyways though the war was the cause for the destruction of so many orthodox Christian churches and associated heritages in the churches, it should be thought about as it is part of Ethiopian history. In addition lessons can be drawn from this history that should not be repeated in the future.

D. Alefa and Takussa Woredas

Essay Debir Lideta Maryam, Dengel Ber Town, and Kezen Michae’l Church and Kezen Gihimb

Essay Debir Lideta Maryam is said to be established during the reign of Etiege Mintwab in the 17th Century and the area is also known as Esseydebir town. The surrounding area of Essey Debir Lideta Maryam is full of natural attractions and scenery in addition to his very historical religious heritage values. Among them Lake Tana and Esseydebir port which is said to be built up by Emperor Hayile Silassie are just next to the church. In addition a very dense green forest surrounds the church and covers vast area. Dengel Ber is a small town which is found in the nearby distances of Esseydebir Town. Like Essay Debir town Dengel Ber town is also located in a beautiful location just next to Lake Tana. The town has also got a very interesting history worth to be visited. Kezen Michae’l ancient church and Kezen Michae’l Gihimb are said to be established during the reign of Emperor Fasila Das. The church is said to be serving for a long time and had a vast amount of historical heritages. However during the invasion of the Sudanese Dervishes the original church was burned and so many heritages were damaged. Kezen Gihimb is located in the nearby distances from Kezen Michae’l Church. This Gihimb was built primarily for
the purpose of serving as a residential house for the 6 sisters of Emperor Fasila Das where they resided for a long time. Still the nickname of Alefa as a place of Beautiful women or females is derived from this history.

![Image of Essey Debir Lideta Maryam, Kezen Michae'l Churches, and Essay Debir Town]

**Figure 60 Essey Debir Lideta Maryam, and Kezen Michae'l Churches, and Essay Debir Town**

Essay Debir Lideta Maryam Church and Kezen Michae’l Ruined Church (upper left and right respectively) and Essedeibir Town and its Beautiful Lake Tana Scenery (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

**Delghi Maryam, and Gohil Georgis Churches, as well as Chemira Kuskuam Church and Ayira Mintwab Incomplete Church Building Monument**

*Delghi Maryam* is located in a town by the name of Delghi. *Delghi town* has got a long history and a very beautiful location just next to Lake Tana and Delghi Port. In Delghi town there is a very historical church by the name of Delghi Maryam. Like other churches found in the nearby distances including Essey Debir Lideta Maryam, Delghi Maryam has got a very interesting
history with tangible heritages. In addition its location next to Lake Tana and Delghi Port are the added advantages that make Delghi Maryam a very important potential tourist attraction site with a bright future. The other important potential tourism resource that can be developed and promoted in Delghi area is the presence of sand that will be an important asset for the development and promotion of beaching and sunbathing. Gohil Georgis is one of the places where Emperor Fasila Das is said to reside for some time as a result of his prophetic forecasts for his future emperorship though it was not the exact place for his emperorship urges, rather Gondar was the true place. As it was true for other places that commence by the later “GO” in Amharic “ gerekti” Gohil as a place for realizing his emperorship was told by Gojjam Prophets. So the Church Gohil Georgis has got very fascinating histories and heritages including the aforementioned one. In addition since Gohil Georgis is located in a hilly area which is uplifted more relative to the surrounding plain and low land areas, it enables one to observe and enjoy the nearby and the far distant topographies and Lake Tana. So its natural scenic value is also substantial. Ayira Mintwab incomplete Church Building Monument is said to be built by Etiege Mintwab in 1724 E.C. with the main purpose of building a church by her name. However it was not completed due to the resistance of the local governers by their evil activities. One of the local governers by the name of Yetenkol Gexi was responsible for the distraction of the built parts of the building day after day. Etiege Mintwab had tried her best to gate information from the local dwellers that destructs her daily works of the building. However, the local community was not voluntary to tell her who destructs it. Consequently with an ambition to catch the guilty person red-handed she rode her horse and went to Ayira where the building is located. But in the meantime when she was approaching Ayira, her horse stopped moving and lay down at a place by the current name Chemira Kuskum. Then she decided to rebuild the church at this place rather that at Ayira. The Ayira church was left incomplete and another church by the name of Chemira Kuskum was built in the same year i.e. 1724 E.C. at the latter place. Hence the name Chemira is said to be derived from the word i.e. Chemira that was told to her horse by herself during her travel to Ayira. The rough explanation of the word Chemira is, just, my horse take me or lead me to the place where I want to go i.e. Ayira. In addition Ayira is an elevated plateau area that enables one to enjoy the beautiful Lake Tana scenery and other lowland plain, hilly areas, dissecting rivers, streams and valleys, etc.
Figure 61 Delghi Maryam, Gohil Georgis, Chemira Kuskuam, and Mintwab Building

Delghi Maryam and Gohil Georgis (upper left and right respectively) and Chemira Kuskuam and Mintwab Building (lower left and right)

Source: (ADSWE, 2014)

Sarwuha Battle Field, Emperor Yohannes IV Warka, and Mushirit Dingay

Sar Wuha is the place where a battle between the Sudanese Dervishes and the Gojjam Nigus by the name of Nigus Tekule Hayimanot was fought. In the battle Nigus Tekule Hayimanot’s soldiers were defeated by the Dervishes. It is also said that the daughter of Nigus Tekule Hayimanot by the name of Mintwab Adal was surrendered by the Dervishes. Hearing the defeat of his soldiers Nigus Tekule Hayimanot fled to Gojjam in a single day riding his horse. Emperor Yohannes IV who was in Wollo hearing about the defeat of Nigus Tekule Hayimanot by the Sudanese Dervishes decided to come to Gojjam and Kill Nigus Tekule Hayimanot. But in the mean time by his nightmare he saw Nigus Tekule Hayimanot apologizing him. Then he pardoned
him and went to Sar Wuha to see the consequences of the battle. After his arrival he saw so many people's and soldiers’ dead body being eaten by eagles and other scavengers as well as the area was filled by snapshots of these dead bodies. Seeing the situation of Sar Wuha battle field, Emperor Yohannes IV became full of anger and so sorrow thereby deciding to go to Metema and confront the Dervishes in a battle. Then Emperor Yohannes IV confronted the dervishes and faced the consequences of Matera Yohannes battle results including the loose of his life. *Ate Yohannes Warta* is a place where Emperor Yohannes IV took a rest during his travel to Sarwuha to see the consequences of the battle fought between Nigus Tekule Hayimanot and the Sudaneese Dervishes. Hence the place is said to be named after Emperor Yohannes IV i.e. Atse Yohannes IV Warka. *Mushirit Dingay* is a place found in the very nearby distances of Chemira kuskuam, and Ayira Etegie Mintwab Incomplete Church Building Monument. It is located in an elevated area just annexed to Ayira elevated plateau area. Hence it has got a very commanding position that enables one to observe the surrounding various topographic features and the larger parts of Lake Tana like Ayira elevated area.

**Figure 62 Emperor Yohannes IV Warka, and the Surrounding areas of the warka from left right respectively**

Source: (ADSWE, and Google Earth, 2014)
E. Chilga Woreda

Emite Ayikel, Awoba, Dubit, and Jenoda Kimants’ Praying Sites

These are shrine or divine places where the Kimants’ religion is being practiced currently by followers. The remaining non-Christian Kemant, living in the Chilga area (west of Gondar), still maintain their old religious traditions. The religion of the Kemant people is comprised of animistic, (many) Hebraic and (some) Christian elements. The traditional religious leaders through prayers, chant and dance perform the central ritual, called Kedassie, all over the year.

Dewadew Kidus Gebrie’l Ruined Church and Antra Cave and its Waterfalls
Dewadew Kidus Gebrea’l Ruined uniquely designed old aged church building is a very important orthodox ruined church that has got an interesting history which is located in the nearby distances of the road that leans from Gondar to Ayikel town. It is said that Dewadew was established in the year 1674 – 1698 E.C. during the reign of Adiyam Seged. There are various historical heritages. Currently during field investigation, according to local people there has been a plan to maintain and conserve the ruined church to make it as a working church. And some kind of activities like piling up of stones and other input materials for maintenance construction, etc were in place that testifies the plan has already started to be implemented. Definitely it will be a got tourist attraction site if the plans proceed as assumed, and the area is promoted to attract visitors. Both Antra Caves and Antra Water Falls are found together in the same location. The waterfall is very attractive especially during rainy seasons. The cave is said to be a sheltering place during the war between Ethiopia and Sudan in history. During that time many religious assets, people, etc were sheltered here thereby protecting from attacks.

Figure 64 Dewadew Kidus Gebrea’l Ruined Church and Antra Cave (left and right respectively)
Source: (ADSWE, 2014)

Gult Hamsa Fej Maryam and Laza Bata Maryam Churches

Gult Hamsa Fej Maryam is said to be established in 1260 E.C. during the reign of the son of Emperor Yikunoa’mlak by the name of Emperor Amdetseon and the very famous and respected Ethioan saint by the name of Abuna Tekule Hayimanot. It is a very old aged monastery with various historical heritages. It is also said that 50 invaders or destroyers who came to damage the church was changed in stone. Hence the name Gult Hamsafej is said to be derived from this important miracle. Laza Bata Maryam is said to be established in the 14th Century during the
reign of Yikuno’a’mlak. There so many movable historical heritages in Laza Bata Maryam. Among them parchments, bells, crosses, others can be mentioned.

Figure 65 Gult Hamsafej and Lazabata Maryams (left and right respectively)

Source: (ADSWE, 2014)

**F. Wogera and Lay Armachiho Woredas**

These woredas has got plentiful of cultural, historical, natural and recreational attractions among them Chirambezo, and Abola Sayina Amanue’l Church, Debir Lideta Maryam and Taliyan Gihimb can be mentioned. Chirambezo and Abola Sayina Amnue’l Church are found in Wogera Woreda while Debir Lideta Maryam and Taliyan Gihimb are found in Wogera Woreda.

*Chirambezo* is a very highly elevated area, probably the upper part of TaSB in North Gondar. Hence Chirambezo is a very special site to observe and have a beautiful sight seeing scenery of the surrounding areas. In addition there are also wild animals like baboon, etc. *Abola Sayinna Amanue’l* is among the historical churches of North Gondar Zone with various heritages. The surrounding areas of Abola Sayina like Chirambezo are characterized by a very good scenery that include among others mountainous area, hills dissected land features by rivers, streams, valleys, etc. *Debir Lideta Maryam* is among the very long aged historical churches of Ethiopia with very interesting history, heritages, etc. The surrounding area is covered with dense natural forest. Like Abola Sayina Amanue’l the nearby topography is charging and breathtaking for visitors. *Talian Gihimb* is a historical ruined building which is located just nets to the asphalted road that runs
from Gondar Debark. Its value is highly associated with the fascist Italian invaders of Ethiopia in the past.

**Figure 66 Debir Lideta, and Abola Sayina Amanue'l Churches, Saint Elias Ruined Church, and Taliyan Gihimb**

Debir Lideta Maryam and Abola Sayina Amanue’l Churches (upper left and right respectively) and Saint Elias Ruined Church and Taliyan Gihimb (lower left and right respectively)

Source: (ADSWE, 2014)
### 4.1.3. West Gojjam Zone and Bahir Dar City Administration

**Table 3 Listing of West Gojjam Zone and Bahir Dar City Administration Tourist Attractions**

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<thead>
<tr>
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<th>Woreda</th>
<th>Remarks</th>
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<td>Wonjeta</td>
<td>Bahir Dar Zuriya</td>
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<td>Ararat Sillassie_Zeghie</td>
<td>Zege Town</td>
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<td>Goz Island1</td>
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<td>Joga Yohannes Church</td>
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<td>Bahir Dar Zuriya</td>
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<td>Kota Mariam Church</td>
<td>Dek</td>
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<td>Mehal Zeghie Georgis Church</td>
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<td>Tana Darcha_Derbanta</td>
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<td>Yilmana Densa</td>
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</tr>
</tbody>
</table>

Source: (ADSWE, 2014)

4.1.3.1. Mapping and description of West Gojjam and Bahir Dar City Administration tourist attraction resources

Figure 67 Mapping of West Gojjam Zone and Bahir Dar Liyu Zone Attractions

*N.B.* H.Place, L.Shore, Natural Pond, W.Fall, and W.Water stand for Historical place, Lake Shore, Natural Pond, Water Fall, and Wholly Water respectively.

Source: (ADSWE, 2014)
A. Bahir Dar Zuriya Woreda

**Wonjeta Kidus Gabriel Wholly Water**

Even though the date when the wholly water commenced to bubble doesn’t known well, so many members of the local community having different religions have been using it to cure from so many diseases. It was in 2003 E.C. that the wholly water is said to be delineated and freed from livestock and other animals trampling, pollution and other problems. The very important miraculous phenomenon is that one wholly book is said to be obtained by digging the ground. This wholly book is a medicine in avoiding Evil or Satan sprit that catches so many people. The wholly book together with the wholly water are used to completely avoid evil spirit from people. Stomach disorders and other ailments are also cured by Wonjeta Wholly Water.

B. Mecha Woreda

**Yigona Mountain, Samsi Mountain and Shiek Debel Burial Site**

The parent rock of Yigona Mountain is different from the parent rocks from which all places of Mecha Woreda are created. It is said that the monitor of the surrounding area by the name of Tekule Hayimant had built a military camp with a stone fence. The fence is still preserved and can be found at the top of Yigona Mountain. There also inscriptions on some rocks that are found on the side of the mountain whose origins are not well known; but probably from the Sabiyan Inscriptions. There is also another mountain by the name of Samsi in the nearby distances of Yigona Mountain. On the top of mount Samsi there is the graveyard of a Muslim Cheik by the name of Cheik Debel. It is said that the cheik used to live in the surrounding area of Samsi Mountain. By the time the cheik died he was buried on the top of the mountain. It is also said that till recently there had been a ceremony carried out on top of the mountain at Cheik Debel graveyard by Muslim community who come from different places.
Incomplete or Jimir Lalibela Erected Carved Stones

Incomplete or Jimir Lalibela Erected Carved Stones are said to be started to be built by Kidus Lalibela in the 12th Century. Though this attraction is not in a position to be said has got a very astonishing architectural designs like other Lalibela rock hewed churches, there are erected stones which are carved by human power. Even though the skills which are demonstrated on the stone are not clear for this generation, it shows the spiritual strength of our forefathers.

Figure 69 Jimir Lalibela

Source: (ADSWE, 2014)
Birakat and Kurt Bahir Ponds

*Birakat and kurtbahir natural ponds* are serving the local community by being the sources of fish. These ponds would be very important potential recreational sites mainly for the local community as well as other tourists if they are properly developed and promoted.

Bikollo Town, Bikilo Abay Water Falls, Italian Rope Bridge, Wotet Abay_the Germans' Garden

*Bikollo Town* was established first as a camping site of the fascist Italian Invaders. The name Bikollo is said to be derived from Gilgel Abay that emanates from Gish Abay in Sekela, runs adjacent to Bikollo town, and drains to Lake Tana. Bikollo is an Italian word that has a meaning of small and Gilgel is an Amharic word with a meaning of small. So Bikolo Abay means small Abay. Even though Bikollo Abay is not that much a developed town since it is a historical town which is located in the very nearby distances of the Italian Robe Bridge, Bikillo Water Falls, and Bikollo Plant and vegetation nursery site, it is a potential tourist attraction site that should be developed and promoted in the future by targeting the Italians. *Bikollo Water Falls* is a very important natural tourist attraction resource of Mecha Woreda that has the potential to attract tourists. Though its volume decreases in the dry season and due to irrigated agricultural practices it would be attractive in the rainy season. If developed and promoted in a proper manner it will attract so many tourists thereby bringing about economic benefits to the local community, the government and other stakeholders.
Figure 70 Different Views of Bikollo Water Falls (top left and right) and Italian Rope Bridge (lower)

Source: (ADSWE, 2014)

*The Italian Rope Bridge* is located in between Bikolo Abay Town and Bikollo Water Falls which is made from ropes by the Fascist Italian Invaders in the years 1928 – 1933 with the purpose of crossing Gilgel Bay. The horizontal length of the rope bridge extends about 70 meters; but it doesn’t function currently. *The Bikolo Abay the Germans’ Garden* was established by the Germans in 1952 E.C. and it is the first in Mecha Woreda. It is located to the eastern direction and in the territory of Bikollo Town. It is said that it has been serving the local community for a long time in nursuring various plants; especially fruits. The width of the nursery site is about 20 hectares. The various age old fruit plants are so attractive and provide spiritual satisfaction to people who go there and see them.

*Tekeste Birhan Wholly Water, and Kirkagna Michael’l Church*
These are among the very important historical churches of Mecha Woreda that would be a good potential for the development and promotion of historic and religious tourism. Tekeste Birhan is also known by its wholly water that is said to cure so many diseases of the local community and even people from far distances also come and cure from their diseases.

![Image: Tekeste Birhan’s Wholly Water Users (left) and Kirkagna Michae’l Church (right)](image)

Source: (ADSWE, 2014)

**Set Kuma Mountain, Set Kuma Nib Cave, Set Kuma Sanka Cave, and Seit Kuma Bata Cave**

Seit Kuma Mountain is among the highly elevated areas of TaSB which is the source of Koga River. Seit kuma mountain area is a very fascinating area to observe the surrounding and far distant area of TaSB. It has also got various land features among which rivers, streams, hills, cliffs, etc can be mentioned. In addition it is also endowed with caves among which Nib Cave, Sanka Cave, and Bata Cave can be mentioned. Even though these caves are naturally created by internal volcanic activities, they also do have their own historic values. In Nib and Sanka caves inscriptions, though their origin is not well known; probably from the Sabian inscription, are found. In addition it is said that these caves were used as a residential place for those people who do not need to live in this artificial world who have a strong believe in spirituality namely Menagnoch in Amharic. There are tangible testimonials that witness that the caves were the places where monks had been using as a residential place. Among these testimonials the broken utensils made from clay, the wax lightening pieces, and the matted grasses can be mentioned.
Bata cave is a very huge cave that is said to contain two stories i.e. upper and ground. The ground cave is filled with water and the locals call it as Bahir.

Figure 72 Seit Kuma Sanka and Bata Caves (upper left and right) and the Sabian Inscriptions at Siet Kuma Sanka Cave (lower pictures)

Source: (ADSWE, 2014)

Agaras and Biti Caves, and St. Yohannes Church

Agaras, and Biti Caves are also among the very important natural tourist attraction resources of Mecha Woreda. Agaras cave is a very amazing natural attraction that has got 20 * 15 meters width. It also has got a historical value of protecting the local community assets, religious instruments from the bombardment of the Fascist Italians during their invasion of Ethiopia. Kidus Yohannes church is also a very important historic and religious attraction which is located in Seit
Kuma Mountain Area that has got very beautiful scenery. The church itself has also got its own special charism in addition to its historical and natural values.

![Figure 73 Biti Cave (left) and Kidus Yohannes Church (right)](image)

Source: (ADSWE, 2014)

**C. North Achefer Woreda**

*Mintwab Building, Abie Gobegna Memorial Monument and Yismala Georgis Church*

*Mintwab Incomplete Building* is found in Sekella specific place. It is said that the building was constructed in the beginning of the 18th Century. The ruined fence of the building is also found in the area. Since the area where the building is located is somehow elevated more than the surrounding areas, it enables one to observe the surrounding plain areas dissected by rivers, streams, and valleys as well as a very beautiful scenery of Lake Tana can also be observed. *Abiegobegna Memorial Monument* is found in Yismala Georgis Church. He was a very famous poet by the time he was alive. That is why a special monument is built and erected by his name at *Yismala Georgis Church*. The church is also said to be very historical thereby possessing a good historic and religious heritage values for the development and promotion of tourism in the area.
Gilgel Abay Inlet in Estumit and Lijjamie kebelies and Debrasina Mountain

*Gilgel Abay inlet at Estumit and Lijjamie Kebelies* is another natural tourist attraction site where the bank of the river, some kind of nomads, natural forest cover, hippos, birds and their habitats are very interesting to be visited. *Debrasina Mountain* is also another natural attraction that enables to observe the beautiful Lake Tana Scenery and other topographies.
D. South Achefer Woreda

Lasta Lalibela Incomplete Rock Hewed Church and Lalibela historical Town

_Lasta Lalibela Incomplete Rock Hewed Church_ is said to be built in the 11th Century before the rock hewed churches of Lasta Lalibela are built by Saint Lalibela. It has also got its own historic and heritage resource values that will be great assets in attracting tourists to the area. In the nearby distances of Lasta Lalibela Incomplete Rock Hewed Church, there is a very historical town by the name of _Lalibela_. The history of the town is also related to Saint Lalibela like that of the Church. So these sites could be used as part of Saint Lalibela’s long historic jouney to be provided to tourists who are interested in his history.
Figure 76 the distant and the nearby views of Lasta Lalibela Incomplete Rock Hewed hutch

The distant and the nearby views of Lasta Lalibela Incomplete Rock Hewed hutch (left and right respectively)

Source: (ADSWE, 2014)

Kulil Mountain, Natural Stone Bridge, and Berie Wach

*Kulil Mountain* like Debrasina Mountain which is found in North Achefer is also another natural attraction that enables to observe the beautiful Lake Tana Scenery and other areas. *Natural Stone Bridge and Berie Wach* are also very important attractions of South Achefer Woreda that can be developed and promoted to attract tourists.

Figure 77 Natural Stone Bridge and Berie Wach (left and right respectively)

Source: (ADSWE, 2014)
Amchikli Tsirahstseon, Jarso Wholly Water, and Abay River Gorge

Tsirhatseon Church, Jarso Wholly Water, and Abay River Gorge are also among the potential tourist attraction resources that have their own distinctive historical, religious, and natural values that can be developed and promoted for targeted tourists.

![Image of Amchikli Tsirahstseon and Jarso Wholly Water](source)

**Figure 78 Amchikli Tserhatseon and Jarso Wholly Water (left and right respectively)**

Source: (ADSWE, 2014)

E. Sekela and Yalmane Densa Woredas

**Gishabay Wholly Water and Gilgel Abay River**

The starting point of River Gilgel Abay is found at the foot of Mount Gish. It is found at a distance of 2 kms far from the capital of Sekela Woreda i.e. Gish Abay Town in its southwest direction. Gilgel Abay which emanates at the foot of Mount Gish starts its journey by powering itself as simple spring water and flows to the east direction thereby accompanying Damot River and increasing its volume. In its first flow it rounds about Gish Abay Town and at the same time creating left and right vallies and then turning from east to northwest and leaving the town by crossing it and finally drains to Lake Tana by combining various other tributary rivers along its way. Then it leaves Lake Tana in combination with the waters of other rivers from South Gondar such as Ribb, Gummara, etc. and North Gondar such as Megech. Then the river that empties Lake Tana at Bahir Dar is known as Abay. Abay River has got a very wonderful history in relation to Ethiopia, Sudan, and Egypt. It is also said that this river is also written in the Wholly Bible which
could not be talked completely by this literature. *Gish Abay Wholly Water* is found in Sekela Woreda at Gish Abay Town. This wholly water cures so many diseases.

![Figure 79 Monument of Monks at Gishabay Town and Gishabay Wholly Water (upper left and right respectively) and Wholly Water Users (lower picture)](image)

*Source*: (ADSWE, 2014)

**Adama mountain Chains**

*Adama Mountain Chains* are found in Yilmana Densa Woreda of West Gojjam. They are among the very elevated parts of Tana Basin. These mountain chains have got a very beautiful scenic sites that enable to observe various land features of the nearby and even the distant areas. So these mountain chains are excellent natural attractions of Yilmana Densa Woreda that should be developed and promoted in the future.
F. Bahir Dar City Administration

Zeghie Peninzuula, its churches, monasteries, as well as its Natural and Recreational Attractions

Peninsulas are the land inserted to the lake, sea or ocean and at least three fourth of its part encircled by the water. There are 4 main peninsulas of Lake Tana these are Zeghie, Stumit, Kirestos Semera and Man Endaba in which many natural, cultural and historical heritages exist. Zeghie peninzuula is rich in all categories of tourist attraction resources; be it historic, natural, cultural, and recreational.

Figure 80 Zeghie Peninsula, its Churches and Monasteries and its Natural Attractions

Source: (Google Earth, 2014)
The Natural tourist attraction resources of Zeghie include Natural forest with a variety of indigenous and age old plant species, Vegetation layer canopies overlapping one over the other, Naturally under shade growing organic coffee, Scenic landscape, seascape, wetlands and basaltic rock heaps, and People living with natural forest and associated wild animals while the recreational tourist attractions are Recreational fishing with motorized or locally made “Tankua” reed boat, Scenic area for bird, landscape/seascape watching, Walking within forested trekking routes, settlements and basaltic lakeshore.

Figure 81 Zeghie's Natural Attractions

Natural and Plantation Forest Covers (top left and right respectively) as well as Wetland and Beautiful Lake Tana Scenery (lower left and right respectively) of Zeghie Peninsula

Source: (Bahir Dar City Administration Culture and Tourism Department, 2014)
The cultural tourist attraction resources of Zeghie include among others Proscribed cattle herding and plough farming made by the founder of Zeghie, Locally prestigious cloth Kabba, Bernos, shema and clothing styles, Diverse and unique religious and gifts of emperors heritages.

Figure 82 Zeghie' Cultural Attractions

Traditional Dressing Styles (top left), Traditional House Construction i.e. Esatekela (top right), Souvenir Products (lower left) and traditional Sheep rearing (lower right)

Source: (Bahir Dar City Administration Culture and Tourism Department, 2014)

The historic and heritages tourist attraction resources of Zeghie include among others: locally construction of papyrus reeds boats “Tankuwa”, Religious bases architectural churches building design, Expedition and old trade routes and barratry system, and Traditional hierarchical administration and conflict resolution system. Hence since churches and monasteries are the dominant assets that mainly attract tourists a detailed description of them is presented in the
proceeding manner. In Zeghie Peninsula there are seven churches and monasteries with various history and religious icons. These are Ura kidanemehret, Azewamariyam, Mehal Zeghie, Beteremaryam, Ararat Selaseie, Yiganda Tekelehaymanot, and Furemariyam. These churches and monasteries are known for their fine frescoes, manuscripts, ecclesiastical objects, like processional crosses of silver and gold, silver drum, vestments and crowns of various emperors. All these churches and monasteries are best tourist attractions sites.

Figure 83 Some of Zeghie's Historical Heritage Attractions

Source: (ADSWE, 2014)

_Ura Kidane Mihiret_ is situated south of eastern part of the peninsula of Zeghie near Lake Tana which is a great monastery. The term Ura itself is believed to have been taken from the man who had land owner in the area collaborated with Betre Mariam in allowing him to establish the monastery. The name was given to commemorate this man’s name “Wura” that the term Ura was
adopted. It is constructed at the reign of Amde Tsion. Kidanemehiret means &covenant of charity & in which many churches are dedicated. The monastery of Ura-kidane Mehret, part of the main land, its orientation is different from that Kebran Gebriel. Because it is a part of local community and children are playing in its green and laity compound and also villagers are coming and going freely. Women visitors are allowed and the monks are more open and communicative. The design of the church is similar with that of Kebran Gebrael, and built in the same period. It is amore decorative building. The inner part of the church wall is decorated with painting performed in the 18th c and part of it painted in 1895 by Aleka Engajaju Eshetie. Here it explains the Biblical story and history of Ethiopian church via the painting. The shape of the church is circular. The chanting room of the church is made from bamboo tree, but the holy and holly of hollies is made from mud and stone. In this monastery many movable heritages are found; some of them are king Tekule Hymanot`s of the 19th c. Atse Tewodros II of the 19th c, Yohannes`s of the 17th c silver crowns the crown of queen Mitwab made from gold, crown of Atse Fasil in the 17th c, and Atse Lebene Dingel in the 16th c, Bekafa of the 18th c, and Atse T/Giorgise in the 18th c exist in this monastery. In addition, manuscripts, crown of kings, crosses and other historical heritages, are the main heritages frequently visited and impress tourist. Kidane Mehret on Zeghie has a second Tabot (the ark) dedicated to the arch angel Urael, hence the additional and Ura and Urael is said to have ceased with a flash of lightning just above the roof and thus saved the church from fire. The long and branched trees can be used for bird watching tower that made from ladder attached with branches of long trees as impressive view point from long and huge trees. Walking inside forest and trekking up to Ararat highest peak along settlement and under shade even at the noon is highly impressive mainly seen in natural areas that have no settlement and domestic stock.

Azwa Mariyam was founded in 1307 E.C. which is colorfully decorated by wall paints. The paintings were made by Aleka Sirak of the Zeghie and Aleka Berhan of the Gondarian the 16thc. The church is made of mud and stone and wooden pillars. The church was known in the past as the “Seil Bet” which means house of paints and pictures because painters used to copy paints from Azwa to decorate other churches. It is covered with a thatched roof keeping its originality. It is rich in different types of religious heritages. Some of these are the crown of Adyam Seged Iyasu, Yohannes I, Bakafa, a sword of Bakafa, over all coat of Etege Mentwab, picture of St. Marry made in the hands of St. Luke, different manuscripts, crosses, drums, cyst rums, and etc put in museum. It is one of the most frequently visited sites in the peninsula. The green campus
natural beauty and more proximity to the port with associated forest under growing coffee and citrus fruits and primates, birds, squirrels impressively draw the visiting plan of tourists.

Ararat Sellassie monastery was established in the 14thc. According to local informants Abune Nahom prayed and got permission to establish the church. But it is known in the names of the two saints, Abune Nahom and the saint who came after him. The thatched roof was replaced by corrugated metal sheets some years back. But the building has not been restored since its original establishment. It is located at top of the peninsula with in huge forest trees suitable for bird and landscape/lakescape watching. It is also suitable to built watching tower on the long high braches of trees by wooden ladder for visitors. It is 25 to 30 minutes walk within shaded trekking walkways from Ura to the north. The monastery natural settings are not relatively disturbed as it has no settlement exist close to the monastery. Out of monastery church campus there are suitable areas to built camping sites. To prevent the risk of heritage loss, its heritages have been transferred to Ura Kidane Mehret. It has very few monks and rarely served. On the 27th and 29th of each months in E.C very few people come to attend liturgical ceremony. In the past it was forbidden for women to enter its compound, but today permitted to enter and attend ceremonies only in the chanting room. It is found to the north of the peninsula, on the upper altitude. Trekking the slope from Ura to Sellassie under the dense forest is impressive and entertaining. The plant species and birds, and their sounds is attractive to new comers leaving unforgettable memories from scenic points.

Yiganda Tekulehaymanot is also found in the Zeghie peninsula about 2km North West of Ura kidanemehret and west of Selasie monastery at highest peak of the peninsula (1994masl). Its construction was began in the regime of Atse Amde Tsion in the 14th c, but it was completed in the 17th c in the regime of Iyasu I 1674 E.C. The founder of the church was Abune Abraniwos, from Begemider, Deresgie Mariyam Keble. He had done a lot for the foundation of the church and finally he died in 1699 E.C. His dead body was buried in the western part of the holy of the church. The major unique feature of the church was the existence of various traditional movable heritages. For example, a golden cross that weights 24kg donated from Adyam Seged Iyasu other crosses made from gold and silver, crowns clothes of different king umbrellas, different kinds of manuscripts like Metsehaye Howe are found here. Christian pilgrims are coping to the church to attend the festival celebrated in August 24 and May 12 every years of E.C. The church is accessible both by land and water. It is found on the hill chains of Ararat. It is an area of scenic
beauty from where the Peninsula, the Lake, Bahir Dar town and its surrounding are clearly visible. The western Yiganda wetland and Wonjeta lakeshore forests are spectacular features viewed from scenic spots of Ararat. Afaf the rural town west edge of Zeghie accessed by road transport and nearby Furimariyam lake shore church are also recreational sites of the peninsula and viewed from Yiganda scenic point Ararat.

**Figure 84 Zeghie's Historical Attractions**

Ura Kidane Mihiret and Azwa Maryam (top left and right respectively), Ararat Sillasie and Yiganda Tekule Hayimnot (lower left and right respectively)

Source: (ADSWE, 2014)

*Mahal Zegie Giorgis Church* is the earliest church built and located to the eastern outskirt of the peninsula. The founder was Abune Betremaraim who brought the Ark during the region of Amde Tsion (1314-1344). The exact period of foundation is not clear. But local sources say that it began by 1306 and completed in 1314 E.C. Mahal Zeghie Giorgio the earliest church built and located
to the eastern shore of the peninsula. The founder was Abune Betremaraim who brought the Ark during the region of Amde Tsion (1314-1344). The exact period of foundation is not clear. But local sources say that it began by 1306 and completed in 1314 E.C. A variety of woods were available to carve anything for the building of the church. Abune mobilized the community for the building process and even 386 tankuas- ‘canon’ of black stone is said to have been brought from Ambo Bahir, a place to the west of Lake Tana for the making of the foundation. The church, especially the holy of the holies and the store were made in a style know as “Esate Kella” purposefully designed to protect fire and other hazards and to rescue the properties in it. The church has been rich with precious heritages. Gifts by King Amde Tsion and local “balabats” enriched the monastery crowns. The church was burnt in 2002 E.C. The remaining foundation of church is visible to some elevation above the ground. Heritages found here are a 4thc written Synod, drums made of bronze and brass, golden crosses, parchment manuscripts, etc.

According to local informants Abuna Betremariyam Church was made due to a confession of Abune Betremaraim to have a church built in his name. Therefore, after his death, Betremaraim church was built near the compound of Zeghie Giorgis. Goirgis and Betremaraim are administered as a unit and share common store and served by the same priests. There is no information on when and who built the church. The pillars, doors and windows of the original building were decorated by colorfully designed crosses carved on them. The Holy of the Holies are also painted with pictures of Apostles, saints and Angels. The roof of the church was covered with metal sheets in 1994 E.C above which grass cover was made with the support of culture and tourism bureau in 2002 E.C. Mehal Zeghie Georgis and Beteremariyam churches have very impressive natural settings of huge remnant dense forest and under it coffee plants and settlements. Forest birds and breeding and nesting sites of huge trees and lake shore are suitable bird watching and lakeshore recreational sites.

Furhie Maryam church like other churches and monasteries is well known for its fine frescoes, manuscripts, ecclesiastical objects like crown of various Emperors, processional crosses of silver and gold, silver-drum and vestments.

Dek Island and its Churches and Monasteries, as well as Dagastifanos Monastery

Dek Island is situated approximately in the center of Lake Tana and has got a bigger size than other islands of Lake Tana. Like Zeghie peninsula it contains very age old churches and
monasteries. There are about seven churches and monasteries in Dek Island. However the religious prosecution does not work in Dek and the natural vegetation is not protected the same way Zeghie as the local community practices agricultural activities.

**Figure 85 Dek Island, its Churches and Monasteries and its Beautiful Lake Tana Scenery and Well as Dagastifanoes Island Monastery**

Source: (Google Earth, 2014)

*Kidist Arsema Maryam* was built during the reign of Emperor Atse Seyifea’re’d in the 14th c. Crosses (made from iron, bronze and silver), icons, different parchment books (supported by religious pictures), mural paintings are major potentials of this monastery which are attracting tourists. *Kota Maryam* was founded during the reign of Emperor Atse Yikuno Amlak. Excessively designed windows and doors, icons, basket /Agelgil (made from wood), crosses, clothes of former kings, books, drum, candlesticks, boxes (made by Atse Yikuno Amlak) and so on are major tourism resources of Kota Maryam. *Narga Silasie* was founded by Etegie Mintiwab.
Ancient arts reflected in the windows, walls and doors of this monastery. Different parchment books, icons, crosses, beds of Atse Eyasu and his mother Mintiwab, 17th c prison house, the grave of Atse Eyasu and Mintiwab are among major tourist attraction of Narga Silasie. Zibd Medhane’a’lem /Eyesus was founded during the reign of Emperor Atse Yikunu Amlak. Different parchment books, icons, crosses and so on are major tourism resources of Zibd Medhane alem. Joga Yohannes, Gadena Georgis, and Woba Kidane Mihiret are also among historic churches of Dek Island.

Dagaestifanos Monastery is found in the Daga islands, central part of Lake Tana. It is situated on the 1909m above sealed that is the highest place of the lake and easily seen from any direction of Lake Tana. The island covered with jungle forests. The monastery is founded by Abune Hirut Amlak, during the reign of Emperor Yikun Amlak in the 13th c. The shape of the monastery is unique from other churches in the islands. It looks like the boat. It exemplifies the boat of Noah which rescued human race from flood damage. The founder of the monastery Abba Hirut Amlake (who was the son of king Yukno Amlak’s brothers) had learned from Abba Eysuse Moa of Hayke Estifanos together with the famous Abune Tekulrhaymanot. He was serving as akabi sea’t or time monitor of the king later on he left it and chose to serve god in monastic life. Then carrying the ark of Steffen he moved from one monastery to another and at the end by the will of God he reached the Island of Daga with the help of Tankua (reed boat). When he got out of the boat he said Zatiyet merafic lealem; meaning this is my rest place forever. He rested there for an hour and the place came to be called as akabi seat taken from his title name. Previously at the time of Abraha and Atsebha (brothers) in the Aksumite period, there was a church of St. Mary. Then he served as a clergy as well as led his solitary life as a hermit until the reign of Atse Amde Tsion. And later he moved the ark of St.Mary to Kota, on the islands of Dek and replaced it by the ark of Stifanos. The monastery of Daga Estifanos was founded after this day and the place came to be called Daga Estifanos. The blessed man after consecrating the monastery weakened his flesh by fasting and made various miracles. There after the Gondarian kings used to visit monastery and sometimes spend three or few weeks there for special purpose that is for fasting and praying .the king considered the monastery as an example of paradise. There are skeletons of many in Daga because many kings hoped their skeletons would be kept there after their death. Fire royal mummies are preserved there today with transparent glass; that is the mortal remains of Yekuno Amlak (1268-1283), Dawit I (1382-1430), Zara Yacob (1434-1468), ZaDengel (1603-1604), and
Fasiledas (1632-1667). Yohannes (1668-1682) rebuilt the monastery after fire destruction and he was also buried here. The skeleton of miscellaneous princes and other noble men were also buried here. A manuscript that the French geographer Antoine d’Abadie brought back to Lake Tana from Paris was renovated by Sertsa Dengel around 1580 and in the early 17th c under Fasiladas. Icons clothe of former kings, golden crowns, paintings, and different ancient books are major wealth of Daga. Daga Estifanos monastery is the in habitant of many monks. It is a place that shows a real monastic life. Here, different movable heritages donated by various king are preserved in the treasury house. It is not allowed for women to visit.

Figure 86 Dagastifanos Monastery Church (left) and the Beautiful Lake Tana View of Daga Island (right)
Source: (ADSWE, and Google Earth, 2014)

Other Island Churches and Monasteries

Kibran Gabriel monastery is found in the southern part of Lake Tana 7km north western of Bahir Dar town. Abune Ze Yohannes, founder of the monastery of Kibran Gabriel, came from a noble family. He was one of the seven stars born in Merha Bete, Northern Shewa. When he was visiting the monasteries of Dek, he reached a place called Robit Bata in the district of Dera by the will of God. He was angry because he could not find a place to settle but in the end Ze-Gabriel and Meskel Kebran, who were husband and wife welcomed him. These couples were living in fishing and they were poor and he was not interested to wait with them for so long. So the couple took him to the island and turned back receiving his blessings. Later on Zegebrael and Meskel Kebran came to visit him and if he dies to bury him. On arrival they saw him standing for praying in a
cave. Getting out of his cave, the righteous man blessed them and is said to have given the following prophecy. “A church will be consecrated on the island and the Ark will be in the name of St. Gabriel and the place will be called Kibran Gabriel and declared that except today no female will touch the land and reach here”. Having attended the blessing, the husband and wife returned home. Thereafter, Amde Tsion constructed a church on the island by the inspiration of the righteous man and the Ark of St. Gebrael entered which is called by this name till this day. So the prophecy of the righteous man was successfully completed. Later on Adyam Seged Iyasu made the church that is still standing. The monastery listed from the superiors which are written in a manuscript found in Berlin. The monastery was established by Amde Tsion when he celebrated the 10th anniversary of his rule that is 1323/1324. The church was rebuilt with the support of European craftsmen from flat red stone collected from Denkaz and limestone obtained from Dessie; both areas are found around Lake Tana used to build the church with 28 pillars that supports the thatched roof round the sanctuary. The inner ambulatory is partially painted; the wall is breached by eight doors and eight windows where he inspected the first stage of construction, and he took off his crown from his head and donated it to the church. In addition, he was on the island for several times. The sparse paintings come from different epochs. There is a treasury house made by Fasiladas, here a lot of heritages are collected. For example, a painting of St. Marry depicted by Apostle Luke, a cloth for Abune Ze Yohannes, which was made up of metals, bed and sword, King T/Haymanot’s bed, different kinds of crosses and other heritages are available. Only men are allowed to enter the church. The monastery is one of the frequently visited attractions both by domestic and foreign tourists.

Debra Maryam Island Monastery is located in the southern region of Lake Tana about 5 km far from Bahir Dar town. Here the monastery of Debra Maryam is founded during the reign of Amade Tson (r.1314-1344) by Abune Tadewos. It was rebuilt by King Tewodros II (1855-1868). In 1688, King Iyasu chose the church as a site of council meeting which he called to try to end the quarrels of the monks, the religious dignitaries, and the ark bishop Abba Shinoda. The religious controversy concerned the problems of the nature of Christ. The church owns one of the oldest manuscripts, the Tetra Gospel which dates from 1360-1380. This manuscript is beautifully illustrated as another of the same type which is dated from 1640-1660 which is also found here. The latter is an outstanding document of Ethiopian fine art. In addition, according to the priest, the painting of Abune Tadewos, a work of the 14th c and an old drum made from clay (believed
to have come from Israel) are also found in this monastery. Originally the church was hut made of mud and stone but before 20 years the chanting room and the holy of the church was completely restored with cement but the holy of holy of the church kept its original style. The place or the area around the church is also called Gumare Bahir (Hippopotamus’ Lake), because of the existence of many hippopotamus around the area. It is also called Abay Ras (Head of the Nile), to mean that it is mouth of the lake out of which the Blue Nile comes out. This island is one of the best attraction sites which can be accessed either by boat or on foot from Bahir Dar. Entos Eyesus Monastery is located in the southern part of Lake Tana and to the Northwest of Bahir Dar. It is accessible only by boat. Here, there is Entos Eyesus monastery built by Abune Ze Yohannes during the reign of Amade Tzion in the 14th. It is located near to Kibran Gebriel and covered with dense forests. In this monastery, there is ancient building that is believed to be used for prisons, wildlife (bird), crosses made from silver and wood, ancient books and clothes made from hides. It is best place for watching souvenir during production. There are also islands without churches and monasteries that include Goz Island 1 and 2, Gontergie 1 and 2 that have very good marine scenery.
**Figure 87 Kibran Gebrea’l, Intos EYESUS, and Debira Maryam Monasteries**

Kibran Gebrea’l (top middle), Entos EYESUS (left middle), Debra Maryam (right middle) and their Lake Tana Attractive Sceneries

Source: (ADSWE, and Google Earth, 2014)

**Bahir Dar City**

*Bahir Dar City’s* very small part drains to TaSB. Hence some recreational sites along the Lake Tana shore, and Saint Georgis Church is the attractions of Bahir Dar that are regarded in TaSB. In the compound of saint Georgis Church, there is an ancient building by the name of Pero Pais Building. In the 16th and 17th centuries, various temporary Ethiopian capitals were established in the vicinity of Lake Tana. It was here where Jesuits attempted – with disastrous consequences – to impose Catholicism on the Ethiopian people. One Jesuit building, which was built by the well known Spanish missionary Pero Pais, can still be seen today in the compound of St George’s church. In the 1960’s Haile Selassie toyed with the idea of moving his capital here. This building
needs to be promoted to targeted tourists, and the local community as it is not well known even by the residents of Bair Dar.

![Figure 88 Partial View of Bair Dar City](image)

**Figure 88 Partial View of Bair Dar City**
Source: (Bhir Dar City Culture and Tourism Department, 2014)

4.1.4. **Awi Zone**

**Table 4 Listing of Awi Zone Tourist Attractions**

<table>
<thead>
<tr>
<th></th>
<th>Attraction</th>
<th>Kebelie</th>
<th>Woreda</th>
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<tbody>
<tr>
<td>1</td>
<td>Amberth Forest_Banja</td>
<td>Gurja Gomerta</td>
<td>Banja Shekudad</td>
</tr>
<tr>
<td>3</td>
<td>Assem Mountain</td>
<td>Asem Selase</td>
<td>Banja Shekudad</td>
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<tr>
<td>4</td>
<td>Assera mountain</td>
<td>Asera Ambasona</td>
<td>Banja Shekudad</td>
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<tr>
<td>8</td>
<td>Gayita Wet Land</td>
<td>Gayta</td>
<td>Dengila</td>
</tr>
<tr>
<td>9</td>
<td>Gilgel Senbu Archaeological Site</td>
<td>Gayta</td>
<td>Dengila</td>
</tr>
<tr>
<td>#</td>
<td>Attraction</td>
<td>Kebelie</td>
<td>Woreda</td>
</tr>
<tr>
<td>----</td>
<td>---------------------------------------------------</td>
<td>--------------------</td>
<td>------------</td>
</tr>
<tr>
<td>10</td>
<td>Gumbri Abo Church</td>
<td>Gumbri Abela Akana</td>
<td>Dengila</td>
</tr>
<tr>
<td>11</td>
<td>Kuashni Water Falls</td>
<td>Gayta</td>
<td>Dengila</td>
</tr>
<tr>
<td>12</td>
<td>Lasi Natural forest</td>
<td>Gayta</td>
<td>Dengila</td>
</tr>
<tr>
<td>2</td>
<td>Ashewa medhanie'a lem Church and Wholly Water</td>
<td>Ashewa Afri</td>
<td>Fagita Lekoma</td>
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<tr>
<td>5</td>
<td>Berf Lalibela Monastery and Forest</td>
<td>FARI JEGOLA</td>
<td>Fagita Lekoma</td>
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<td>6</td>
<td>Bumble Canal</td>
<td>SEGILA DAWENA</td>
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<td>7</td>
<td>Bumble Maryam Wholly Water</td>
<td>SEGILA DAWENA</td>
<td>Fagita Lekoma</td>
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<tr>
<td>13</td>
<td>Libsi Water Falls</td>
<td>SEGILA DAWENA</td>
<td>Fagita Lekoma</td>
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<tr>
<td>14</td>
<td>Zirhi Mountain and Maduk the Agaws' Burial Site</td>
<td>ENIDEWIHA ARETS</td>
<td>Fagita Lekoma</td>
</tr>
</tbody>
</table>

Source: (ADSWE, 2014)

4.1.4.1. Mapping and description of Awi Zone tourist attraction resources

![Mapping of Awi Zone Tourist Attraction Resources](image)

**N.B.** Arch Site, W.Fall, W.Land and W.Water stand for Archaeological Site, Water Fall, Wet Land, and Wholly Water respectively.
A. Banjashikudad Woreda

Assem and Assera Mountains, and Amberth Forest

Assem and Assera Mountains are also among the elevated areas of TaSB. Assem Mounting has got 2788 masl while Assera Mountain is 2824 masl. Both mountains also do have various indigenous animals, plants, and bird specious. Amberth is a natural forest that has various indigenous plant, animal, and bird specious. Since there is soil and water conservation in the area it is becoming rehabilitated and protected from human and animal encroachment.

Figure 90 Assem and Assera Mountains (top left and right) and Amberth Forest (the whole lower picture)

Source: (ADSWE, and Google Earth, 2014)

B. Dangla Woreda

Kuashni Water Falls, Lasi Natural Forest, Gayita Wetland, and Gumbri Abo Church
Lasi Natural Forest is a very beautiful scenic forest that contains various plants, bird and other animal specious that contributes a lot in keeping the surrounding environment in balance. Among the main plant specious Cheba, acacia, bisana, etc. can be mentioned while animal specious that are found in the forest include among others baboon, apes, antelopes, tiger, hyena, foxes, etc. Eagles, Denbit, Dabidaba, Warda, Gedie, Kura, etc can be mentioned. Kuashini Water falls has got a falling height of approximately 10 – 12 masl. The scenery of the smoky and foggy water falls created by sparsely distributed covering the whole width of the gorge as the water falls down create a very memorable and long lasting spiritual satisfaction. It is found in the nearby distances of Gilgelsembu Archaeological Site, Lasi Dense Natural Forest, and Gayita Wetlands.

![Kuashini Water falls and Lasi Natural Forest](image)

**Figure 91 Kuashni Water falls (left) and Lasi Natural Forest (right)**

Source: (ADSWE, 2014)

Gayita wetland and Gumbri Abo Church are also other tourist attraction resources found in Dangla Woreda. These potential tourist attraction resources do have their own values i.e. natural, and historic and religious values respectively that should be developed and promoted to potential tourists.
Gilgel Sembu Archaeological Site

Mount Gilgel Senbu is a graveyard found in Awi nationality zone, Dangila woreda in a kebele administration called Gaita Selassie. The site can be reached after an estimated time of an hour walk on the leveled and sloppy path left of Gumbry Union shop which is located 7 kilometers on Dangla - Debra Markos road. Evidences indicate that the local people have been using the area as a burial place.

C. Fagitalekoma Woreda

Zirhi Mountain and Aduk the Agaws’ Burial Site, and Berf Lalibela Monastery and Forest
Zirhi Mountain like Assem and Assera Mountains is an elevated one compared to the other lowland plain areas of Fagitalekoma Woreda. It enables to observe the surrounding topography. Aduk the Sebatbet Agaws’ Mother Buirial Ancient Site is a graveyard site of the mother of the seven Agaws namely Banja, Ankesha, Zigem, Kuakra, Metekel Chara, Aze and those who live distributing in the different parts of Gojjam. Since there was no church during that time Aduk was buried in her living area on a field. Berf Lalibela is a historical monastery that is covered with a very dense natural forest. Its tourism development values include historic, nature, and recreation.

![Figure 94 Zirhi Mountain (top left), Berf Lalibela Monastery and Forest (top right) and Aduk Buirial Site (lower left and right)](source)

Source: (ADSWE and Fagita Lekoma Woreda Culture and Tourism Office, 2014)

Bumble Maryam and Ashewa Medhanie’a’lem Wholly Waters, and Libsi Waterfalls

Bumble Maryam, and Ashewa Medhanie’a’lem wholly waters cure people that are suffering different diseases like the case is true for other wholly waters already discussed in other woredas. Hence so many people inside and outside of the woreda come to these wholly waters and gate a cure. Libsi waterfall is a natural waterfall which has got a long height and a horizontally lengthy
cave that has not an end. The height of the gorge along which the water falls is approximately estimated to be 20 meters. There is also a small patch of natural forest surrounding Libsi Waterfall where tiger, python or dragon, snake, and monkeys are found.

![Figure 95 Bumble and Ashewa Medhanie’lem Wholly Waters (top and bottom lefts) and Libsi Water Falls (The Whole Left Half Picture)](image)

Source: (ADSWE, 2014)

**4.1.5. Irrigation Dams of TaSB and Tana Darchas or the Shores of Lake Tana**

*Irrigation Dams of TaSB* includes both the ones that are already built and the ones that are being built for various purposes mainly for irrigation. They are seven in number. These are Selamko Dam in Farta Woreda, Shina Dam in Dera Woreda, Angereb Dam in Gondar Town, Koga Dam in Mecha Woreda, Megech Dam in Gondar Zuriya Woreda, Seraba Dam in Dembiya Woreda, and Ribb Irrigation Dam in Libokemkem Woreda. Like Tana Darchas in various kebelies, they are potential sites mainly for the development and promotion of recreational tourism. In addition these dams could be potential sites for the development and promotion of irrigated agro tourism.
which is mainly practiced in Asian countries like India, Malaysia, etc. and some African countries. However, currently it is spreading rapidly throughout various countries of the world as a consequence of the realization of its benefits in terms of foreign currency earnings, income, employment, sociocultural and resources conservation, and development as well as being a catalyst or a strategy in enhancing the development of other sectors including agriculture. The Artificial Dams would be a good recreational sites for City and Town dwellers as well as for university students and other stuff where there is no enough recreational sites and at the same time located very far from Lake Tana that may act as excursionists or same day visitors or may be overnight visitors if they prefer to stay there by using the nearby accommodations if available or any other means.

Figure 96 Angereb and Koga Dams (top left and right respectively) and Selamko and Shina Dams (lower left and right respectively)

Source: (Google Earth, 2014)

*Tana Darchas or the shores of Lake Tana* are the areas that are found along the coasts of Lake Tana that have a very high potential for the development of various types of recreational activities
that could be done both by the local residents and foreign tourists that may come primarily to visit the aforementioned tourist attraction resources. They are found in various kebelies and woredas of the 3 zones that surround Lake Tana i.e. South Gondar, North Gondar, and West Gojjam. The number of woredas that surround the lake is 10 namely Dera, Fogera, Libo Kemkem, Gondar Zuriya, Dembiya, Takussa, Alefa, North Achefer, South Achefer, and Bahir Dar Zuriya. The kebelies are Koratana Mie'rafe Maryam and Mitsiliena Tana in Dera Woreda, Nabega and Wagetera in Fogera Woreda, Agid Kirgna, Kab, and Tezanba in Libo Kemkem Woreda, Dinaho Wawa, Achera, Debir Zuriya Addisgie Tseon, Fentayie Richa Bebeha, Gorgora, Gurang Wembeba, Jerjir Abanaw, Mangie, Seraba Dabilo, Awija Abona Tanawoyina, Tenanba Gembera in Dembiya Woreda, Furka Dankur, Lumba Arbae’tu Ensisa, Mitsirha Abaworka, Sheha Gomengie in Gondar Zuriya Woreda, Achera Bebechna Galayie, Chankiebergen, and mekonta Kebelies in Takussa Woreda, Dengel Ber, Essey Debir in Alefa Woreda, Debranta, Lijamie, Robit, Sekelt, Wonjeta in Bahir Zuriya Woreda, Estumit and Lijjamie in North Achefer Woreda, Estumit, and Kunzila town in South Achefer Woreda.
4.2. Tourist Attractions Potential Values Suitability Analysis

4.2.1. Individual Tourist Attraction Resource Values Analysis

All the 264 tourist attraction sites are analyzed using multi criteria that include Historic, Cultural, Natural, or Recreational values for development and promotion of the suitable type of tourism (Gutierrez, et al., 2005). Accordingly most of them are suitable for the development and promotion of more than one type of tourism. This is so due to the fact that more than one type of tourist attraction resource values are found in a single site. This characteristic of the tourist
attractions of Tana Basin will be a great comparative advantage in attracting more number of tourists thereby generating more income to the local community, and foreign exchange to the country, etc. The suitability levels and related issues of all tourist attraction resources in terms of their values for recreational, natural, cultural, and historical tourism development and promotion is discussed in the later paragraphs with the help of the proceeding chart.

![Proportion of Recreational, Natural, Cultural, and Historic Tourist Attractions](image)

**Figure 98 Proportion of Recreational, Natural, Cultural, and Historic Tourist Attractions**

Out of the 264 tourist attraction resources that are evaluated in terms of the development and promotion of historic tourism in TaSB; 43% (114) of them are highly suitable or S1, 12% (32) of them are moderately suitable or S2, 36% (94) of them are marginally suitable while 9% (24) of them are not suitable or N for the development of historic tourism in the basin. When we compare the suitable and non suitable proportions, the suitable ranges amounting 91% are far greater than, the remaining 9%, non suitable range. This shows that the tourist attraction resources under consideration have a great potential for the development and promotion of historic tourism. This result also would bring a change in the thinking of many concerned bodies and individuals about the TaSB development resources as they think that the sub basin is more endowed in natural resources than historic ones. These historic value suitability levels are also spatially depicted in the proceeding map.
Concerning cultural tourism development and promotion 13%(35%) of them are highly suitable or S1, 51%(134) of them are moderately suitable or S2, 31%(83) of them are marginally suitable or S3, and 5%(12) of them are not suitable or N. But still the majority i.e. 95% of them are in the suitable range for the development and promotion of cultural tourism; though there are some
tourist attraction resources with a small proportion in the non suitable range for cultural tourism development. These cultural value suitability levels are also spatially depicted in the proceeding map.

Figure 100 Point Mapping of Cultural Value Suitability Levels

Source (ADSWE, 2014)
Regarding natural values 60% (158) are highly suitable or S1, 9% (23) are moderately suitable or S2, 23% (61) are marginally suitable or S3 while 8% (22) are not suitable or N for the development and promotion of natural tourist attractions. We can also further understand that more than fifty percent of the tourist attraction resources are suitable for the development and promotion of natural tourism and even the others in S2 and S3 levels are also substantial in their amount thereby making the proportion of tourist attraction resources that are in the suitable range to become 92% while the proportion for non suitable ones is only 8% which is a very small amount compared to the suitable ones. These natural value suitability levels are also spatiilly depicted in the subsequent map.
Figure 101 Point Mapping of Natural Value Suitability Levels

Source (Owen, Preparation, 2014)

Regarding recreational tourism development and promotion values, 58% (152) are highly suitable or S1, 8% (22) are moderately suitable or S2, 34% (90) are marginally suitable or S3, and 0% (0) are not suitable or N. This shows that all sites are suitable for the development of recreational tourism by using either natural or cultural attractions or other means. In other words, recreational tourist attractions can be developed everywhere by using existing natural and
cultural resources or they can be created or innovated by the endeavours of human beings. That is why no site is given a value less than 0.5 during the evaluation of tourist attraction resources for the development of recreational tourism by evaluators thereby making all tourist attraction resources become in the suitable ranges. These recreational value suitability levels are also spatially depicted in the proceeding map.

Figure 102 Point Mapping of Recreational Value Suitability Levels
Source (ADSWE, 2014)
4.2.2. Overall Tourist Attractions Suitability Analysis

First, a rough division in the total score ranges of tourist attraction resources were made and a histogram was run in Excel software so as to know the frequency distribution of them in each and every division. Hence based on the Excel operation the proceeding pie chart was produced.

Figure 103 Proportion of Overall Tourist Attractions Development Potential Values Suitability Levels

As can be understood from the figure above, out of the 264 tourist attraction resources that were evaluated for the aggregated suitability value of natural, cultural, historic, and recreational, 15% (39) of them are highly suitable, 61% (162) of them are moderately suitable, and 24% (63) of them are marginally suitable for the development and promotion of all categories of types of tourism in a single tourist attraction site. None of the 264 tourist attraction resources are in the non-suitability (N) range. This is so due to the fact that no attraction was evaluated in the 0 - 0.4 range in terms of all of the four types of tourism development values. In other words, if some tourist attraction resources are evaluated in the non-suitability range i.e. (0 - 0.49] in terms of one or two of the values of the types tourism development values, they would be evaluated in the suitability ranges at least in terms of one of the values of the remaining tourism development types. For example, if a tourist attraction site is evaluated in the (0 - 0.49] range in terms of either historic or cultural or both, it would be evaluated in either of the suitability ranges of the suitable values for
natural or recreational or both. So due to this reason all tourist attraction resources are included in the suitable ranges of overall types of tourism development values.

Figure 104 Point Mapping of Overall Value Suitability Levels
Source (ADSWE, 2014)

To understand this result in a more clearer way we can take Zeghie Peninzula as an example. In Zeghie all the four categories of tourist attraction values are sufficiently available; be it natural, cultural, historic, and recreational (ANRS CTPDB., 2011). Among the natural tourist attraction resources of Zeghie peninsula, as ANRS CTPDB states, the dense natural forest, the beautiful natural sceneries including Ararat mountain, Lake Tana area, etc. can be mentioned. It also says
that the cultural values of Zeghie peninsula community include, among others; the traditional residential house construction called Essate Kella, the traditional wearing style of the local community, the practices of orthodox religion, etc. according ANRS CTPDB the historical sites and values of Zeghie include Azwa Maryam Church, Ura Kidane Mihiret Church, Mehal zeghie Georgis Church, Aune Bettre Maryam Church, etc. In these churches and monasteries there are also very historical religious instruments, needless to list them here. The other very important historical value of the local community residing in the peninsula is the believe about the the condemning speaches of Abune Betre Maryam. According to religious men and some elite members of the local community because of Abune Betre Maryam’s prohibition, still there is not any activity of plauging of a land in the penunzula of Zeghie. Abune Betre Maryam just allowed people to earn a livelihood by cultivating a local native coffee species called the Zeghie Coffe. That is the main reason why the Zeghie Peninzula natural forest is still an a better situation compared to other areas in terms of deforestation and natural resources depletion.

Therefore Zeghie Peninusla is rich in values of all of the tourism development types. The same situation applies for other tourist attraction resources like Tana Kirkos, Kirstos Semira, Daga Stifanoes, Dek Island churches and Monasteries, Amstya Monastery, Abo Gedam Monastery, so and so forth (ANRS CTPDB., 2011).

4.3. Problems and Challenges Facing the Tourist Attraction Sites

The main constraints that were identified in the field work regarding these tourist attraction resources in terms of land use issues are settlement in and around the attraction sites, agricultural development and expansion, irrigation, grazing, deforestation for fuel wood, charcoal, house building, lack of ownership and landholding certificate, lack and lose of proper buffer zone, and appropriate amount of area, etc. In addition weak promotion to attract both domestic and foreign tourists, germination and growth of various species of plants on the walls, on the roofs and inside the flours of the historical and heritage buildings, illegal hunting, lack of appropriate tourist facilities, infrastructure and services, low level of awareness and attention given to tourist attraction resources, etc can me mentioned.
Figure 105 Problems facing tourist attraction sites

1. Agricultural development and expansion at Aringo Susuneos Palace, Dejjazimach Maru Residential Compound, and Mintwab Building at Ayira Got (top 3 pictures),
2. Extensive grazing at mount Guna (middle left),
3. Deforestation at Abo Gedam Forest (middle center),
4. Growth and germination of plants at Debsan Gihimb (middle right),
5. Settlement and agriculture at Gafat Canon Industry Site and Mount Guna (lower left and lower center respectively),
6. Intensive grazing and agriculture at Gayita Wetland (lower right).
Source: (ADSWE, 2014)

4.4. Shape File Area of Specific Tourist Attraction Sites

The total shape area of the specific tourist attraction sites that are facing a series challenge at this time is computed using the ARC GIS 10.1 software so that concerned bodies can take action accordingly. The actions may include among others resettlement. So, compensation in the form of another land provision or money compensation or changing the livelihood of the owners of those
specific tourist attractions, etc may be done what so ever is convenient to the concerned bodies and the people who own these sites at the current time.

Table 5 the shape file areas of specific tourist attraction sites

<table>
<thead>
<tr>
<th>#</th>
<th>Name</th>
<th>Area_M²</th>
<th>Area_Ha</th>
<th>Area_KM²</th>
<th>Length_M</th>
<th>Length_Km</th>
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<td>0.38</td>
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<td>905.83</td>
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<td>13</td>
<td>Jimir Lalibela</td>
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<td>1.23</td>
<td>0.01</td>
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<td>Area_KM²</td>
<td>Length_M</td>
<td>Length_Km</td>
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<td>Wolela</td>
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<td>2,508.03</td>
<td>25.08</td>
<td>25,151.74</td>
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<td>35</td>
<td>Yigona Mountain</td>
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<td>38.94</td>
<td>0.39</td>
<td>2,974.01</td>
<td>2.97</td>
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<tr>
<td>#</td>
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<td>Area_Ha</td>
<td>Area_KM²</td>
<td>Length_M</td>
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</tr>
<tr>
<td>36</td>
<td>Zirhi Mountain and the Agaws'-Aduk Burial Site</td>
<td>674,279.20</td>
<td>67.43</td>
<td>0.67</td>
<td>3,715.87</td>
<td>3.72</td>
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<td>37</td>
<td>Tadra Fasila Das Palace</td>
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<td>0.03</td>
<td>592.55</td>
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<td>38</td>
<td>Zaf Nigus Forest</td>
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<td>154.97</td>
<td>1.55</td>
<td>8,062.79</td>
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</table>
5. CONCLUSION AND RECOMMENDATIONS

5.2. Conclusion

TaSB has a great potential in terms of tourist attraction resource values for the development and promotion tourism that brings about economical, socio-cultural and environmental benefits to Amhara Region in particular and Ethiopia in general. The tourist attraction resources of Lake Tana Basin are not only many in number but also diversified in kind. In other words, it can be said that, the basin has got all categories of natural and manmade tourist attraction resources i.e. natural, cultural, historic, and recreational (Gutierrez, et al., 2005). The presence of many and varied tourist attraction resource values creates a conducive situation for the basin to become more competitive in the tourism market i.e. it will have a comparative advantage to attract more tourists thereby resulting in more forex, employment, income, and other economic, socio-cultural and environmental benefits.

However the substantial amounts of these tourist attraction resources are facing series problems. These problems can be grouped in to awareness problems, land use issue problems, conservation, development, as well as marketing and promotion problems. Among these problems the land use issue problems are just highly threatening their existence in the future. Especially settlement in and around the attraction sites, agricultural development and expansion, grazing, deforestation for fuel wood, charcoal, house building, lack of ownership and landholding certificate, germination and growth of various plant species on the walls and roofs as well as inside the flours of various historical and heritage buildings are creating a serious problems. The other main problem, probably, the root cause of all the aforementioned problems is lack and/or low level of awareness regarding the values and benefits of these tourist attraction resources.

5.3. Recommendations

1. To reduce and if possible completely eliminate the sever and threatening problems that are facing the substantial amount of tourist attraction resources; such as lack of ownership and lack of legal recognition, agricultural and settlement development and expansion, lack of
conservation activities, etc. the subsequent activities should be carried out by concerned bodies:

- Awareness creation campaigns for concerned bodies; including local community should be done
- Legalizing attractions, Providing ownership and landholding certificate for owners based on the delineated shape areas of specific tourist attraction resources,
- Abstaining from human, and animal encroachment (such as settlement, and agriculture development and expansion, deforestation, grazing, etc),
- Abstaining from development and expansion of other development activities by the government and other concerned bodies (such as roads, dams, lodges, hotels, etc),
- Providing compensation and alternative livelihood options for the local community if they are deemed to be resettled or left as eco dwellers of tourist attractions

2. Further research and study that enable identify potential markets for later segmentation, targeting (prioritization), and positioning purposes should be done,

3. Appropriate Tourism Development (i.e. appropriate tourist facilities, infrastructures and the associated services) as well as Promotion mixes (promotional materials) should be designed and implemented
REFERENCES


Data.worldbank.org/indicator/ST.INT.ARVL. Retrieved on 11-12-2014

Httpdata.worldbank.org/indicator/ST.INT.RCPT.CD. Retrieved on 11-12-2014
APPENDIX/ANNEX

Table 6 Results of Summary Statistics Analysis

<table>
<thead>
<tr>
<th></th>
<th>Historic Value</th>
<th>Cultural Value</th>
<th>Natural Value</th>
<th>Recreational Value</th>
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<tr>
<td><strong>Mean</strong></td>
<td>1.772727</td>
<td>1.651515</td>
<td>2.143939</td>
<td>2.195076</td>
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<tr>
<td><strong>Standard Error</strong></td>
<td>0.075556</td>
<td>0.048666</td>
<td>0.06639</td>
<td>0.061511</td>
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<tr>
<td><strong>Median</strong></td>
<td>2</td>
<td>2</td>
<td>2.5</td>
<td>2.5</td>
</tr>
<tr>
<td><strong>Mode</strong></td>
<td>0.5</td>
<td>2</td>
<td>2.5</td>
<td>3</td>
</tr>
<tr>
<td><strong>Standard Deviation</strong></td>
<td>1.227634</td>
<td>0.790724</td>
<td>1.078709</td>
<td>0.999436</td>
</tr>
<tr>
<td><strong>Sample Variance</strong></td>
<td>1.507086</td>
<td>0.625245</td>
<td>1.163613</td>
<td>0.998873</td>
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<tr>
<td><strong>Kurtosis</strong></td>
<td>-1.29787</td>
<td>-0.37277</td>
<td>-0.62756</td>
<td>-1.12514</td>
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<tr>
<td><strong>Skewness</strong></td>
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<td>-0.46236</td>
<td>-0.55304</td>
<td>-0.49633</td>
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<td><strong>Range</strong></td>
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<td>4</td>
<td>3.5</td>
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<td><strong>Minimum</strong></td>
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<td>0</td>
<td>0.5</td>
</tr>
<tr>
<td><strong>Maximum</strong></td>
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<td>4</td>
<td>4</td>
</tr>
<tr>
<td><strong>Sum</strong></td>
<td>468</td>
<td>436</td>
<td>566</td>
<td>579.5</td>
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<tr>
<td><strong>Count</strong></td>
<td>264</td>
<td>264</td>
<td>264</td>
<td>264</td>
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</table>

Table 7 Listing Format of Tourist Attractions

<table>
<thead>
<tr>
<th>Woreda</th>
<th>Zone</th>
<th>Name of the tourist attraction</th>
<th>Kebelie</th>
<th>Got</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1.</td>
<td></td>
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</tr>
<tr>
<td></td>
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<td>2.</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>3.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. Evaluation and Ranking Format of Tourist Attractions

Instruction: Rate tourist attractions as 1, 2, 3, or 4, based on their priority values. Example if the attraction has the least cultural value rate it as 1 or if it has top priority cultural value rate it as 4, etc.,

Woreda………………………………………………………………………………………………………………………………………………………………………………

Zone………………………………………………………………………………………………………………………………………………………………………………

Table 8 Evaluation and Ranking Format of Tourist Attractions

<table>
<thead>
<tr>
<th>No</th>
<th>Name of the attractions</th>
<th>Kebelie</th>
<th>Got</th>
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</thead>
<tbody>
<tr>
<td>4.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Evaluation and Ranking Criteria of Tourist Attraction Resources (Gutierrez, et al., 2005)

Uniqueness: overall how unique is the attraction? For instance, if it is a mountain lake or beach area, is it only found in the local area or region? Is there potential for it to draw international visitors or domestic visitors? Is it a primary or secondary attraction? Here the concept of “clustering” may apply. Essentially, the proximity of a primary attraction to a secondary attraction may greatly impact its potential draw. An example of this is Victoria Falls in southern Africa, which is a major draw; however, once tourists arrive they might enjoy cultural events and safaris in the adjacent national park. The concept of identifying and “packaging” primary and secondary attractions together is important to consider, since it may result in tourists who lengthen their stay and therefore, have a greater economic impact on the destination.
**Aesthetic or scenic value:** is the attraction pleasing to the eye? Although this is a very subjective measure, one can attempt to be objective by considering cleanliness, vibrancy of colors, distinct architectural or artistic values, and uniformity or contrasts in geological formations or the built environment. For example, consider the rich greens of a healthy rainforest as opposed to the consistent patterns of agricultural fields, brightly colored traditional houses of red clay or paints versus gray concrete buildings, or mangrove lined lagoons with reflective waters versus brown-gray waters of a stagnant pond.

**Biodiversity:** rate both flora and fauna on their rarity and uniqueness, and evaluate the possibility of viewing species. If animals are difficult to see, their tracks and other signs of their presence will be interesting, although less so than actual sightings. Confirm with local experts and biologists the names of the species that exist in the area. To the nature tourist, rare and colorful birds, sea turtles, whales, and colorful reef fish also rate extremely high. However, check with experts and the world conservation union’s (IUCN) endangered species lists that any of the species are threatened. The assessment team must make considerations for potential harmful impacts from tourist visitation.

**Cultural value:** this is measured by the social and cultural importance of the attraction to people. For example, take into account: the traditional lifestyle of a vibrant culture, high quality arts and crafts considered unique to an area, traditional celebrations, dances and music.

The authenticity of a cultural attraction will also weigh heavily. Attention should be given to the potential disruptions that tourist access to sensitive places or activities, such as religious ceremonies or shrines, might cause.

**Historical values:** there are a few things to consider when gauging historical and heritage values including: Age, Maintenance, The importance of the attraction in local, national, or international events, its artistic or architectural importance, the magnitude of the attraction, and its cultural importance. The more intact the historical attraction, the more historical information known about the attraction and the more interpretive material available about the attraction, the more potential draw it will have to a variety of visitors. To accurately gauge historical value, research...
publications and consult with knowledgeable community members, history books, publications, experts, historians, and historical societies.

**Recreational attractions**: those activities done during leisure or discretionary time and are often done for enjoyment, amusement, or pleasure and which are considered to be fun (Thomas, 1970). Some of the recreational activities are mountaineering, paragliding, beaching and sun bathing, sea angling, snorkeling, scuba diving, and water polo, etc (Thomas, 1970, and Gutierrez et al., 2005).

4. **Field Observation Check List of Tourist Attractions**

1. Name of the attraction
2. Photograph Number
3. GPS Data (X…………………………y………………………………..)
4. Kebelie…………………………………………
5. Got…………………………………………………………
6. Woreda…………………………………………………………
7. Zone…………………………………………………………

8. **Problems and challenges facing the tourist attraction site**

1. Settlement in and around the attraction site
2. Agricultural development and expansion
3. Grazing
4. Deforestation for fuel wood, charcoal, house building, etc
5. Lack of ownership and landholding certificate
6. Lack and lose of proper buffer zone, and appropriate amount of area
7. Infrastructure development and expansion such as roads, etc
8. Other problems and challenges; if there are any

9. **Possible measures that should be taken to reduce, and possibly avoid problems and challenges**
1. Delineating the appropriate buffers and areas, and legalizing them
2. Abstaining from human, and animal encroachment (such as settlement, and agriculture development and expansion, deforestation, grazing, etc)
3. Abstaining from development and expansion of other development activities by the government and other concerned bodies (such as roads, dams, etc)
4. Providing alternative livelihood options for the local community
5. Providing ownership and landholding certificate for owners
6. Other measures that should be taken to avert problems and challenges facing the site

10. Suitable Types of Tourism for the Site

GLOSSARY

- **Individual Tourist Attraction Resource Analysis**: it is the analysis part of this study based on the category of tourist attraction resources adopted for this study i.e. natural, cultural, historic, and recreation anal categories individually or taken as a topic of analysis.

- **Overall Tourist Attraction Resources Analysis**: it the analysis part of this study based on the aggregate values of the category of tourist attraction resources adopted for this study i.e. natural, cultural, historic, and recreational categories which are not individually taken as a topic of analysis.

- **Specific Tourist Attraction Sites**: they are sites that are facing series land use related problems such as agriculture, settlement, lack of ownership, etc.
- **A tourist attraction**: it is any site or any place of interest which motivates people or tourists to travel to it; typically for its inherent or exhibited natural or cultural value, historical significance, and natural or built beauty, offering leisure, adventure, and amusement or recreation (Goeldner and Ritchie, 2009; Inskeep, 1991; Holloway, Humphreys and Davidson, 2009).

- **A criterion**: it is something that can be measured and evaluated and which can be a base for informed decision making in allocating resources for various development activities; be it for agriculture, tourism, industry, forestry, livestock, settlement, school, hospital, tourist lodge, etc (Eastman, 2001). **Criteria** is the plural form of criterion.

- **Multi criteria evaluation (MCE)**: it is just combining and evaluating several criteria to meet a specific objective (Voogd, 1983; Carver, 1991).

- **Spatial criteria** are those that are expressed in terms of the land qualities of a certain area while the **non spatial criteria** are those that are associated with the values given by a society for both tangible and intangible resources of an area (Farsari and Prastacos, 2009).