

1: - Journal of a Visit to Some Parts of Ethiopia by George Waddington

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While tourist visas are also available upon arrival at Bole International Airport, some travelers have experienced significant delays obtaining their visa upon arrival. Overseas inquiries about visas should be made at the nearest Ethiopian Embassy or consulate. This limit is extended to 4, ETB for a person travelling to Djibouti. Residents of Ethiopia may not hold foreign currency for more than 30 days after declaring it. Nonresidents may hold foreign currency for the duration of their visa. Travelers transporting ivory may be detained, imprisoned, or fined and the ivory may be confiscated. Souvenirs that are copies of antiques or religious artifacts require a proper receipt and may still be confiscated. Export permits processed by the Export Section of the airport customs office are required for antiques, including religious artifacts, Ethiopian crosses, and animal skins and other wildlife parts. Contact the Ethiopian Wildlife Conservation Authority for a permit. There are limits on the amount of precious stones and minerals that can be exported for personal use. Check with local authorities. See our Customs and Import Restrictions information sheet. Laptop computers and video equipment intended for anything other than personal use must be declared upon arrival and departure. Some recording devices may require special customs permits. If these items are being used for work, you should contact the Ethiopian Embassy or the Ethiopian Ministry of Communications before you travel. The Embassy cannot assist with obtaining permits or the return of confiscated equipment. Please verify this with the Ethiopian Embassy before you travel. Ethiopia has experienced sporadic and spontaneous civil unrest throughout the country, some of which has ended in violence. During such episodes, the government often curtails or limits mobile telecommunications, internet access, and social media. If this happens, you may be unable to contact family and friends or emergency services. Avoid demonstrations and public gatherings, as they have the potential to turn violent. Quickly leave the area if a demonstration is forming. Review your personal safety and security posture, remain vigilant, and exercise caution when visiting prominent public places and landmarks where westerners gather on a routine or predictable basis. Avoid unattended baggage or packages left in any location, including in taxis. Do not display cash and valuable personal property. Secure your valuables and travel documents. Drive with doors locked and windows closed or rolled up enough at all times to prevent theft while stopped in traffic. Current information indicates that terrorist organizations continue to plan terrorist attacks against U. The border areas with Eritrea in the Tigray and Afar regions. The border with Kenya in the Oromia region. Gambella except Gambella City. Benishangul Gumuz except Asosa adjacent to the Sudan border. Civil unrest has resulted in injuries and deaths in parts of Oromia State. Government security forces have used lethal force in response. The Danakil Depression in Afar: Violent crime, including the armed assault of foreigners, has occurred in the Danakil Depression. Embassy personnel are prohibited from travelling to Danakil Depression. There have been numerous incidents of inter-ethnic conflict reported near the border areas with Kenya, as well as attacks attributed to the Oromia Liberation Front. Criminal activity in this border area also remains a concern. Though currently off-limits to U. Embassy personnel, the formerly disputed and heavily militarized border with Eritrea was re-opened in September following a peace agreement between Ethiopia and Eritrea. Ethiopian immigration authorities have reported that Ethiopian and Eritrean citizens are able to use the multiple border crossings with Eritrea. Non-Ethiopian and non-Eritrean foreign nationals should use the Humera border crossing with Eritrea, which has an immigration post. Conditions at the border may change with no warning. Border with South Sudan Gambella Region: The security situation in the region is volatile. Sporadic inter-ethnic clashes are common along the western border area with South Sudan. Tensions remain high with the possibility of incursions from South Sudan and ensuing clashes. Past tribal conflict between Anyuak, Nuer and Highlanders also resulted in numerous casualties. The number of refugees has significantly increased as conflict within the Republic of South Sudan has intensified. As with other border areas, landmines and criminal activity remain a concern.

There have been numerous incidents of armed clashes reported near the border area between Sudan and Ethiopia over disputed land. Somali Region eastern Ethiopia: Al-Shabaab maintains a presence in Somali towns near the Ethiopian border, presenting risk of cross-border attacks and kidnapping. Pick-pocketing, purse snatching, theft from vehicles, and other petty crimes are common in Addis Ababa. Thieves are active throughout the city at all times, particularly on Bole Road, in the Piazza, the Merkato, and other areas frequented by tourists and foreigners. Violent robberies have also occurred in this area, with victims stabbed or beaten. Crimes occurring outside of Addis Ababa should be reported to the Ethiopian Federal Police at Remember that local authorities are responsible for investigating and prosecuting crime. Call toll-free in the United States and Canada, or , from other countries from 8:

2: History of Ethiopia - Wikipedia

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The flour is mixed with water to form a dough and kneaded by hand. A leaven ersho is added. The leaven can be obtained in different ways, for example, a small amount of the previous enjera dough may be saved for the next dough or the bowl may be left uncleaned after the dough is made and the small quantity left will be sufficient for leavening. If no enjera leaven is available, one can use the local beer tella. The enjera is allowed to ferment for days. Most often 3 days of fermentation are allowed, but, if time is scarce, the dough is fermented for only 1 or 2 days. The long-fermented enjera will give a better sourer taste and look nicer. During the fermentation period a top layer consisting of mould and a yellow liquid appears. The custom is to remove this in order to get an enjera with a nice texture. Poor people cannot afford to throw this away. The liquid can also be used as a leaven. A small part of the dough is added to boiling water and this mixture is stirred until it starts to boil again, after which the whole mixture called absit is added to the enjera dough. This gives the dough the right fermentation before baking starts. More water is added, if necessary. About 30 minutes afterwards the baking can start. The pH value of the dough is 4. In the northern part of the country at a higher altitude the preparation of the enjera differs, in that the flour is toasted lightly on the mitad and the clay container with the dough is put in the warm ash or in the sunshine for a few hours, in order to start the fermentation process. The time for fermentation is days. At lower altitudes the toasted flour and water is made into a thick dough, which is left to ferment for days. Hot water is then added to obtain a thin dough, which is ready for baking. Barley enjera is made in the Tigre Begemder and Arussi Province. In Tigre the preparation does not differ much from the preparation of the tef enjera. In Begemder Province, where an investigation was carried out among the Koumant ethnic group in the highlands 30 kilometres north of Gondar, the barley enjera is prepared in a somewhat different way. After grinding the barley, the rough part of the grain is mixed with water to form a thick dough, which is made into small balls stored in the husks of barley for about 2 weeks or until they are reddish inside wokena. When making enjera, half of one wokena is added, in addition to the usual leaven. The dough is fermented for 4 days, boiling water is added and the dough is allowed to rise before baking. Corn enjera in the Oromo communities in Shoa Province is made in a different way, as far as investigation shows. The corn is crushed between stones, and hot water is added to form a thick dough. This dough is fermented during the day and after that the dough is kneaded twice between stones, and water is added to obtain the desired consistence of the dough, which is then baked. In the Arussi Province the corn flour is mixed with water and allowed to stand overnight. In the morning the dough is kneaded twice, the leaven and water are added until the dough takes on the right consistence and the dough is allowed to ferment for 1 day. The enjera pan mitad is made of clay and has a diameter of cm. The mitad is heated and cleaned with a piece of cloth. The pan is greased with kale and rape seeds. The dough is put on the pan in a circular shape, forming a thin cake, which is first baked without a cover for about seconds. After that the cover is put on and the bread is baked on one side. The temperature in the middle of the enjera during the baking process was found to be degrees C. The weight of one tef enjera is g and of one corn enjera g. The bread is removed from the fire with the help of a straw plate and allowed to cool down. After the baking is finished, some rape seeds are put on the mitad until the next time for baking. Enjera can be kept for days. Nutritive value of enjera. Lysine is the first limiting amino acid in tef, as in all cereals. During the fermentation process some lysine is destroyed and a large percentage is dissolved in the yellow top layer, which is often thrown away. Therefore the nutritive value of the enjera is further decreased, as compared with that of the cereal 2. The high iron content is mainly due to contamination from the iron-rich soil 3 ; the availability of this iron fraction is probably low. However, part of the riboflavin is dissolved in the top layer, which is thrown away. Kita is a bread made of whole-grain flour. It can either be leavened or unleavened. The leavened bread is fermented for a few hours. Kita is baked as a thick bread on the clay mitad at low heat and turned after being baked on one side. Wot and allicha In those parts of Ethiopia where enjera is a staple food, it is seldom eaten separately.

Occasionally it may be eaten as a snack with coffee in the morning, if nothing else is available. Very poor people may eat enjera with berberre for a meal. But most often enjera and sauce are eaten together. When one asks about the menu for a meal, the answer is often simply enjera, because it is understood that sauce will accompany the enjera. It may be a geyy wot most often called wot or allicha wot most often called allicha. The main ingredients for these sauces are legumes, meat, fish, chicken, vegetables or tubers. Onion, fat oil or butter, salt and spices are also added. The spice mixture berberre see below is used in the geyy wot and green pepper and tumeric in the allicha wot. The recipes and the preparation of the wot and allicha differ from place to place and between the different ethnic groups. Tradition, religion, economic and social situations play important roles. The Ethiopians prefer to eat the wot or allicha with large quantities of fat oil during the fasting days for the Ethiopian Orthodox Christians. A wot for a feast should have a top layer of fat. Wealthy people also prepare the wot or allicha with large amounts of protein-rich food, meat, chicken or legumes. A wot or allicha for poor people will be more watery with less fat mainly oil or no fat and smaller quantities of the protein-rich food. These families will also mainly serve dishes prepared with legumes, vegetables or tubers, as they cannot afford to buy meat or chicken. Because of the poor transportation system, the consumption of fish is low. Therefore the nutritive values of the dishes show great variations as between different groups in the Ethiopian community 2. The traditional food is served in a mesop, which is a kind of basket made of straw. The enjeras are placed on top of each other in the mesop, most often one per adult person. The sauce is placed in the centre of the enjera. During feasts several wot and allicha are served for the meal, for example, one type of wot with meat or chicken, one wot or allicha with legumes and one with vegetables. Sour-milk cheese ayib is sometimes served with the enjera. The guests and adult men eat first and after that the women and children. The thick part of the sauce is the best and most tasty and will therefore be taken first. The thin part of the wot has been soaked up by the enjera and this may be the only food for women and children. It is also said that: Small pieces of enjera are eaten at a time and with the help of these also the wot is consumed. When the guest has finished eating it is polite to put more pieces of enjera and wot gorsha into his mouth. Before eating, the hands are washed with water and in wealthy families soap is used. Most often the children carry the water around. The water is poured over the hands of each person and caught in a special bowl; it would be unclean to wash the hands in water that another person has used. The washing procedure is repeated after the meal. The wot can be eaten either freshly prepared or served cool. This is especially the case in some areas where they eat the food left over from the previous day in the morning before starting the daily work. The Ethiopian culture and tradition is built up around this traditional food pattern, enjera and wot, and there are many proverbs about it 5. One says that "Hand and fly-whisk, mouth and enjera go together" and another "The enjera I have, my lass, the wot I wait you to pass". Preparation of wot and allicha. The chopped onion and garlic are toasted at low heat until golden brown. Butter or oil is added and the onion is fried for about 5 minutes. The berberre, other spices, salt and a small amount of water are added and the mixture is cooked for about minutes. The spice mixture berberre has the nicest taste after being cooked in a mixture containing fat. When chicken, meat, vegetables or potatoes are used, the raw pieces are added to the spicy sauce, together with water, and after that it is boiled until ready. Legumes are most often boiled in water and afterwards added to the spicy sauce. Pea flour shiro when used, is mixed with boiling water and added to the spice mixture. The allicha is prepared in the same way as geyy wot and the spices and salt are added to the onion and fat mixture. The green pepper is chopped after the seeds have been taken away and added to the spicy sauce. In the villages in the central Ethiopian highlands green pepper is not available during the entire year and the allicha is made without this spice.

3: The Traditional Foods of the Central Ethiopian Highlands (research report no. 7) – EthnoMed

some little known, balls it takes some to get some, journal of a visit to london and the continent by herman melville, mortals and immortals a satirical fantasy true in parts memoir the greek gods visit britain, notebook journal dotgridgraphlinedblank no.

The name of the dynasty is derived from the Cushitic-speaking Agaw of northern Ethiopia. They failed to complete the return trip. When Emperor Susenyos I converted to Roman Catholicism in , years of revolt and civil unrest followed, resulting in thousands of deaths. He expelled the Jesuit missionaries and other Europeans. The latter polity had come into existence in when Muhammed Jasa moved his capital from Harar to Aussa Asaita with the split of the Adal Sultanate into the Sultanate of Aussa and the Sultanate of Harar. It was thereafter ruled by his Mudaito Dynasty. Between and , Ethiopia experienced a period of isolation referred to as the Zemene Mesafint or "Age of Princes". Ethiopian isolationism ended following a British mission that concluded an alliance between the two nations, but it was not until that Ethiopia was completely united and the power in the Emperor restored, beginning with the reign of Tewodros II. Upon his ascent, he began modernizing Ethiopia and recentralizing power in the Emperor. Ethiopia began to take part in world affairs once again. Northern Oromo militias, Tigrayan rebellion, and the constant incursion of Ottoman Empire and Egyptian forces near the Red Sea brought the weakening and the final downfall of Tewodros II. He killed himself in during his last battle with the British Expedition to Abyssinia. Kassai was subsequently declared Yohannes IV on 21 January From his base in the central province of Shewa , Menelik set out to annex territories to the south, east and west, [72] areas inhabited by the Oromo, Sidama , Gurage, Welayta , and other groups. After he ascended to the throne in , it was renamed as Addis Ababa, the new capital of Abyssinia. In return, Italy was to provide Menelik with weapons and support him as emperor. The Italians used the time between the signing of the treaty and its ratification by the Italian government to expand their territorial claims. He came to power after Iyasu V was deposed, and undertook a nationwide modernization campaign from , when he was made a Ras and Regent Inderase for the Empress Regnant , Zewditu , and became the de facto ruler of the Ethiopian Empire. Haile Selassie fled into exile in Fairfield House, Bath and Mussolini was able to proclaim the Empire of Ethiopia and the assumption of the imperial title by the Italian king Vittorio Emanuele III , recognized by the countries belonging to the international organization of the League of Nations. An Italian guerrilla campaign continued until He dissolved this in and illegally annexed Eritrea against the UN Federation Agreement, which resisted and finally won its war of independence. This oil crisis caused a sharp increase in gasoline prices starting on 13 February ; food shortages; uncertainty regarding the succession; border wars; and discontent in the middle class created through modernization. This included around 15, Cuban combat troops. The –85 famine in Ethiopia affected around eight million people, resulting in one million dead. Insurrections against Communist rule sprang up, particularly in the northern regions of Eritrea and Tigray. This resulted in more economic hardship and the collapse of the military in the face of determined onslaughts by guerrilla forces in the north. The collapse of Marxism–Leninism in general, and in Eastern Europe.

4: Ethiopia International Travel Information

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Tourist Attractions The things to do in Ethiopia will absolutely astound you! The country is just emerging from a very rough communist state and is just starting to flourish. Ethiopians are literally ingesting everything they can get their hands on from music, dress, and even culture. One of the most fascinating things about the country is that it is a very ancient culture. Their language, Amharic, is one of the oldest written languages in the world [click here for a funny video about how to learn Amharic](#). Did I mention it was one of the cheapest places to travel in Africa? My first site of Ethiopia Addis Ababa Addis Ababa is known as the capital of Africa due to it hosting the headquarters of the African Union, of which all but 1 country in Africa is a part of. It is home to the largest market in Africa, has gorgeous churches, cathedrals, and mosques to see, and incredible nightlife there is salsa in Addis Ababa! You can also find the museum that houses the oldest humanoid in the world, Lucy. Addis Ababa is one of my favorite places to live while living overseas , it has a perfect combination of safety, great people, and cheap living. Axum Aksum Axum happens to be one of the oldest cities in Africa and home of the ancient Aksumite Empire. There are ruins around the entire city and you can find some of the best relics and artifacts in the center of the city. Axum also is the supposed location of the Ark of the covenant. I had the most fun creating the travel guides for Axum because the city has so much history. One thing you should see is the Blue Nile Falls which are a bit smaller than Niagara Falls, but very scenic. Feeding Hyenas in Harar One of the most popular tourist attractions in Ethiopia, most people would be absolutely mortified to do this. At two different locations in the city you are able to feed the Hyenas every single night. The city of Harar is also extremely interesting being the 4th most holy city for Muslims; great museums, food, but not much nightlife. I would definitely recommend checking out the stories on my travel blog about the city. Ethiopia is the only country that has an official location in Somaliland and the easiest way to access the self proclaimed territory as well. Gondar Gonder You thought the things to do in Ethiopia stops with feeding Hyenas with your mouth? An entire castle complex that includes an entire complex of castles! There is also a small monastery in a nearby city called Gorgora which is very impressive. This is a city designed and built to be the 2nd Jerusalem, many Ethiopians from the city still claim that fact. It is home to an extremely impressive array of churches that are carved out of stone including the famous St. Georges Cathedral you see above. There is also a variety of monasteries in the region that you can visit. There are treks available into the national park where you can find a unique combination of animals and incredible landscapes. A very unique look at the different cultures in the country and how they live. The south is also an excellent location for African Safaris, many people are surprised that Ethiopia actually does offer safaris. Get Free Updates Join over 50, people who receive exclusive weekly travel tips. Want to learn how to day trade? [Click here to get our free Day Trading Kit](#). I have also lived in 12 countries spanning 5 continents

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Stoney Yellow Fever Kathrine R. Steele Malaria The following pages present country-specific information on yellow fever vaccine requirements and recommendations see Table and malaria transmission information and prophylaxis recommendations. Fourteen country-specific maps of malaria transmission areas, 11 country-specific maps depicting yellow fever vaccine recommendations, and a reference map of China are included to aid in interpreting the information. The information was accurate at the time of publication; however, this information is subject to change at any time as a result of changes in disease transmission or, in the case of yellow fever, changing country entry requirements. Updated information reflecting changes since publication can be found in the online version of this book www. Revaccination against yellow fever was previously required by certain countries at year intervals to comply with International Health Regulations IHR. In , the World Health Assembly of WHO adopted the recommendation to amend the IHR by removing the year booster dose requirement, and stipulated a 2-year transition period for this change. Moreover, countries cannot require proof of revaccination booster against yellow fever as a condition of entry, even if the last vaccination was more than 10 years prior. In the United States, the Advisory Committee on Immunization Practices ACIP published a new recommendation in that one dose of yellow fever vaccine provides long-lasting protection and is adequate for most travelers. The recommendation also identifies specific groups of travelers who should receive additional doses and others for whom additional doses may be considered. For details, see the Yellow Fever section earlier in this chapter. For a thorough discussion of yellow fever and guidance for vaccination, see the Yellow Fever section earlier in this chapter. Despite the recent changes to the IHR regarding yellow fever vaccine boosters, it is uncertain when and if all countries with current yellow fever vaccination entry requirements will adopt this change. Even if countries do modify their official policies to extend the validity period of the ICVP from 10 years to the lifetime of the vaccinee, there is no guarantee that all national border officials will be aware of such policy change or be able to enforce it appropriately. WHO likely will not be asking countries about yellow fever vaccine booster entry requirements in the yearly questionnaires, because it will be assumed that countries are complying with the amended IHR. This could leave a gap in the foreseeable future in accurate published information about entry requirements for yellow fever vaccine boosters for certain countries. Past experience has demonstrated that information given by consulates and embassies about vaccination requirements is often not accurate. Therefore, providers and travelers should not rely solely on such information when determining current yellow fever vaccination entry requirements for specific destinations. With the caveats described above, readers should refer to the online version of this book www. Generally not recommended Vaccination generally not recommended in areas where the potential for YFV exposure is low, as determined by absence of reports of human yellow fever and past evidence suggestive of only low levels of YFV transmission. However, vaccination might be considered for a small subset of travelers who are at increased risk for exposure to YFV because of prolonged travel, heavy exposure to mosquitoes, or inability to avoid mosquito bites. Not recommended Vaccination not recommended in areas where there is no risk of YFV transmission, as determined by absence of past or present evidence of YFV circulation in the area or environmental conditions not conducive to YFV transmission. YFV, yellow fever virus. MALARIA The following recommendations to protect travelers from malaria were developed using the best available data from multiple sources. Countries are not required to submit malaria surveillance data to CDC. On an ongoing basis, CDC actively solicits data from multiple sources, including World Health Organization main and regional offices ; national malaria control programs; international organizations, such as the International Society of Travel Medicine; CDC overseas staff; US military; academic, research, and aid organizations; and published records from the medical literature. The reliability and accuracy of those data are also assessed. If the information is available, trends in malaria incidence and other data are considered in the context of malaria control activities within a given country, or other mitigating

factors such as natural disasters, wars, and other events that may affect the ability to control malaria or accurately count and report it. Factors such as the volume of travel to that country and the number of acquired cases reported in the US surveillance system are also examined. Based on all those considerations, recommendations are developed to try to accurately describe areas of the country where transmission occurs, substantial occurrences of antimalarial drug resistance, the proportions of species present, and the recommended chemoprophylaxis options. The recommendations for malaria prevention include estimates of relative risk for US travelers. This means that compared to a hypothetical average country with malaria transmission, US travelers to some countries can be at higher than average or lower than average risk for malaria infection. The designations high, moderate, low, and very low have been used to describe the estimated relative risk for a traveler to that country. These recommendations should be used in conjunction with an individual risk assessment, taking into account not only the destination country but also the detailed itinerary including specific cities, types of accommodation, season, and style of travel, as well as special health conditions such as pregnancy. Several medications are available for malaria chemoprophylaxis. When deciding on which drug to use, clinicians should consider the specific itinerary, length of trip, cost of the drugs, previous adverse reactions to antimalarials, drug allergies, and medical history. For a thorough discussion of malaria and guidance for prophylaxis, see the Malaria section earlier in this chapter.

6: Full text of "Journal of a visit to some parts of Ethiopia"

days, I believe on some political mission, at the time of the *â€œ The scenery of the Cataracts has been well known since the time of Strabo, by whom it is accurately described.-Lib. 17, p.*

The name "Ethiopia" derives from the Greek ethio , meaning "burned" and pia , meaning "face": Aeschylus described Ethiopia as a "land far off, a nation of black men. These conceptions of Ethiopia were geographically vague. In March , Italian troops attempted to enter Ethiopia forcibly and were routed by Emperor Menelik and his army. Ethiopia is the only African country never to have been colonized, although an Italian occupation occurred from to In addition to the monarchy, whose imperial line can be traced to King Solomon and the Queen of Sheba, the Ethiopian Orthodox Church was a major force in that, in combination with the political system, it fostered nationalism with its geographic center in the highlands. A socialist government the Derge known for its brutality governed the nation until The last twenty-five years of the twentieth century have been a time of revolt and political unrest but represent only a small portion of the time during which Ethiopia has been a politically active entity. Ethiopia is the tenth largest country in Africa, covering , square miles 1., square kilometers and is the major constituent of the landmass known as the Horn of Africa. It is bordered on the north and northeast by Eritrea, on the east by Djibouti and Somalia, on the south by Kenya, and on the west and southwest by Sudan. The central plateau, known as the highlands, is surrounded on three sides by desert with a significantly lower elevation. The plateau is between six thousand and ten thousand feet above sea level, with the highest peak being Ras Deshan, the fourth-tallest mountain in Africa. Addis Ababa is the third-highest capital city in the world. The Great Rift Valley known for discoveries of early hominids such as Lucy, whose bones reside in the Ethiopian National Museum bisects the central plateau. The valley extends southwest through the country and includes the Danakil Depression, a desert containing the lowest dry point on the earth. Variation in altitude results in dramatic climatic variation. Some peaks in the Simyen Mountains receive periodic snowfall, while the average temperature of the Danakil is degrees Fahrenheit in the day time. The high central plateau is mild, with a mean average temperature of 62 degrees Fahrenheit. Ethiopia The bulk of the rain in the highlands falls in the major rainy season from mid-June to mid-September, with an average of forty inches of rain during that season. A minor rainy season occurs from February to April. The northeastern provinces of Tigre and Welo are prone to drought, which tends to occur about once every ten years. The remainder of the year is generally dry. In the year , the population was approximately 61 million, with over eighty different ethnic groups. The Oromo, Amhara, and Tigreans account for more than 75 percent of the population, or 35 percent, 30 percent, and 10 percent respectively. The urban population is estimated to be 11 percent of the total population. The rural lowland population is composed of many nomadic and seminomadic peoples. The nomadic peoples seasonally graze livestock, while the seminomadic peoples are subsistence farmers. The rural highlands economy is based on agriculture and livestock raising. There are eighty-six known indigenous languages in Ethiopia: The vast majority of the languages spoken in the country can be classified within three families of the Afro-Asiatic super language family: Semitic-language speakers predominantly live in the highlands in the center and north. Cushitic-language speakers live in the highlands and lowlands of the south-central region as well as in the north-central area. Omotic speakers live predominantly in the south. The Nilo-Saharan super language family accounts for about 2 percent of the population, and these languages are spoken near the Sudanese border. Amharic has been the dominant and official language for the last years as a result of the political power of the Amhara ethnic group. The spread of Amharic has been strongly linked to Ethiopian nationalism. Today, many Oromo write their language, Oromoic, using the Roman alphabet as a political protest against their history of domination by the Amhara, who account for significantly less of the population. English is the most widely spoken foreign language and the language in which secondary school and university classes are taught. French is heard occasionally in parts of the country near Djibouti, formerly French Somaliland. Italian can be heard on occasion, particularly among the elderly in the Tigre region. Remnants of the Italian occupation during World War II exist in the capital, such as the use of ciao to say "good-bye. The monarchy, known as the

Solomonic dynasty, has been a prominent national symbol. The imperial flag consists of horizontal stripes of green, gold, and red with a lion in the foreground holding a staff. On the head of the staff is an Ethiopian Orthodox cross with the imperial flag waving from it. The lion is the Lion of Judah, one of the many imperial titles signifying descent from King Solomon. The cross symbolizes the strength and reliance of the monarchy on the Ethiopian Orthodox Church, the dominant religion for the last sixteen hundred years. Today, twenty-five years after the last emperor was dethroned, the flag consists of the traditional green, gold, and red horizontal stripes with a five-pointed star and rays emitting from its points in the foreground over a light blue circular background. The star represents the unity and equity of the various ethnic groups, a symbol of a federalist government based on ethnic states. Sovereignty and freedom are characteristics and thus symbols of Ethiopia both internally and externally. Some Africans in the diaspora established a religious and political tradition deemed Ethiopianism. Proponents of this movement, which predates pan-Africanism, appropriated the symbol of Ethiopia to liberate themselves from oppression. Ethiopia was an independent, black nation with an ancient Christian Church that was not a colonial byproduct. Marcus Garvey spoke of viewing God through the spectacles of Ethiopia and often quoted Psalm There is a population of Rastafarians living in the town of Shashamane, which was part of a land grant given to the Ethiopian World Federation by Emperor Haile Selassie in return for support during the Italian occupation during World War II. History and Ethnic Relations Emergence of the Nation. Ethiopia was home to some of the earliest hominid populations and possibly the region where Homo erectus evolved and expanded out of Africa to populate Eurasia 1. The most notable paleoanthropological find in the country was "Lucy," a female Australopithecus afarensis discovered in and referred to as Dinqnesh "you are marvelous" by Ethiopians. The rise of sizable populations with a writing system dates back to at least B. Proto-Ethiopian script inlaid on stone tablets has been found in the highlands, notably in the town of Yeha. The origin of this civilization is a point of contention. The traditional theory states that immigrants from the Arabian peninsula settled in northern Ethiopia, bringing with them their language, proto-Ethiopian or Sabeian, which has also been discovered on the eastern side of the Red Sea. This theory of the origin of Ethiopian civilization is being challenged. A new theory states that both sides of the Red Sea were a single cultural unit and that the rise of civilization in the Ethiopian highlands was not a product of diffusion and colonization from southern Arabia but a cultural exchange in which the people of Ethiopia played a vital and active role. During this time period, waterways such as the Red Sea were virtual highways, resulting The castle of the Emperor of Fastilida in Gondar. The Red Sea connected people on both coasts and produced a single cultural unit that included Ethiopia and Yemen, which over time diverged into different cultures. In the first century C. The Axumites dominated the Red Sea trade by the third century. By the fourth century they were one of only four nations in the world, along with Rome, Persia, and the Kushan Kingdom in northern India, to issue gold coinage. The Axumites and the Romans became economic partners who controlled the Red Sea and Mediterranean Sea trades, respectively. Axum flourished through the sixth century, when Emperor Caleb conquered much of the Arabian peninsula. However, the Axumite Empire eventually declined as a result of the spread of Islam, resulting in a loss of control over the Red Sea as well as a depletion of natural resources in the region that left the environment unable to support the population. The political center shifted southward to the mountains of Lasta now Lalibela. Around , a new dynasty arose in the mountains of Lasta. This dynasty was called the Zagwe and controlled much of northern Ethiopia from until The Zagwe claimed descendency from Moses, using genealogy to establish their legitimacy, a characteristic of traditional Ethiopian politics. A small Christian kingdom in northern Shewa challenged the Zagwe politically and economically in the thirteenth century. The Shewans were led by Yekunno Amlak, who killed the Zagwe king and proclaimed himself emperor. It was Yekunno Amlak who forged national unity and began constructing the nation. Most historians regard Yekunno Amlak as the founder of the Solomonic dynasty. In the process of legitimizing his rule, the emperor reproduced and possibly created the Kebra Nagast Glory of the Kings, which is regarded as the national epic. The Glory of the Kings is a blend of local and oral traditions, Old and New Testament themes, apocryphal text, and Jewish and Muslim commentaries. Contained within its central narrative is the account of Solomon and Sheba, an elaborate version of the story found in I Kings of the Bible. In the Ethiopian version, King Solomon and the Queen of Sheba have a child named

Menelik whose name is derived from the Hebrew ben-melech meaning "son of the king" , who establishes a duplicate Jewish empire in Ethiopia. In establishing this empire, Menelik I brings the Ark of the Covenant with him, along with the eldest sons of the Israeli nobles. He is crowned the first emperor of Ethiopia, the founder of the Solomonic dynasty. The Solomonic emperors are descended from Solomon, and the Ethiopian people are the descendants of the sons of the Israeli nobles. Both the Orthodox Church and the monarchy fostered nationalism. In the epilogue of the Glory of the Kings, Christianity is brought to Ethiopia and adopted as the "rightful" religion. Thus, the empire was genealogically descended from the great Hebrew kings but "righteous" in its acceptance of the word of Jesus Christ. At times the monarchy was centrally strong, but during other periods regional kings held a greater amount of power. Menelik II played a vital role in maintaining a sense of pride in Ethiopia as an independent nation. The independence that emerged from that battle has contributed greatly to the Ethiopian sense of nationalistic pride in self-rule, and many perceive Adwa as a victory for all of Africa and the African diaspora. Traditionally, the Amhara have been the dominant ethnic group, with the Tigreans as secondary partners. The other ethnic groups have responded differently to that situation. Resistance to Amhara dominance resulted in various separatist movements, particularly in Eritrea and among the Oromo. In , Italy signed the Treaty of Paris, renouncing all its colonial claims. The United Nations passed a resolution in establishing Eritrea as a federation under the Ethiopian crown. By , Eritrean rebels had begun fighting for independence in the bush. In November , Haile Selassie abolished the federation and sent his army to quell any resistance, forcefully subordinating Eritrea against the will of its people.

7: journal of a visit to some parts of ethiopia scholar Manual

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Gebre Mesqel Lalibela , the Zagwe dynasty King credited with having constructed the rock-hewn churches of Lalibela. About presumably c. According to legends, during the execution of the royals, an infant heir of the Axumite monarch was carted off by some faithful adherents and conveyed to Shewa , where his authority was acknowledged. Concurrently, Yodit reigned for forty years over the rest of the kingdom and transmitted the crown to her descendants. Though parts of this story were most likely made up by the Solomonic Dynasty to legitimize its rule, it is known that a female ruler did conquer the country about this time. Exactly when the new dynasty came to power is unknown, as is the number of kings in the dynasty. The new Zagwe dynasty established its capital at Roha also called Adeffa , where they build a series of monolithic churches. These structures are traditionally ascribed to the King Gebre Mesqel Lalibela , with the city being renamed Lalibela in his honour; though in truth some of them were built before and after him. The architecture of the Zagwe shows a continuation of earlier Aksumite traditions, as can be seen at Lalibela and at Yemrehana Krestos Church. The building of rock-hewn churches , which first appeared in the late Aksumite era and continued into the Solomonic dynasty, reached its peak under the Zagwe. The Zagwe dynasty controlled a smaller area than the Aksumites or the Solomonic dynasty, with its core in the Lasta region. The Zagwe seem to have ruled over a mostly peaceful state with a flourishing urban culture, in contrast to the more warlike Solomonids with their mobile capitals. The church and state were very closely linked, and they may have had a more theocratic society than the Aksumites or Solomonids, with three Zagwe kings being canonized as saints and one possibly being an ordained priest. Like many other nations and denominations, the Ethiopian Church maintained a series of small chapels and even an annex at the Church of the Holy Sepulchre. Later, as the Crusades were dying out in the early fourteenth century, the Ethiopian Emperor Wedem Arad dispatched a thirty-man mission to Europe, where they traveled to Rome to meet the Pope and then, since the Medieval Papacy was in schism, they traveled to Avignon to meet the Antipope. Around , a new dynasty was established in the Abyssinian highlands under Yekuno Amlak who deposed the last of the Zagwe kings and married one of his daughters. According to legends, the new dynasty were male-line descendants of Aksumite monarchs, now recognized as the continuing Solomonic dynasty the kingdom being thus restored to the biblical royal house. This legend was created to legitimize the Solomonic dynasty and was written down in the 14th century in the Kebra Negast , an account of the origins of the Solomonic dynasty. Under the Solomonic dynasty, the chief provinces became Tigray northern , what is now Amhara central and Shewa southern. Under the early Solomonic dynasty Ethiopia engaged in military reforms and imperial expansion which left it dominating the Horn of Africa, especially under the rule of Amda Seyon I. Under the early Solomonic dynasty monasticism grew strongly. The abbot Abba Ewostatewos created a new order called the Ewostathians who called for reforms in the church, including observance of the Sabbath, but was persecuted for his views and eventually forced into exile, eventually dying in Armenia. His zealous followers, also persecuted, formed isolated communities in Tigray. The movement grew strong enough that the emperor Dawit I , after first trying to crush the movement, legalized their observance of the Sabbath and proselytization of their faith. Finally under Zara Yaqob a compromise was made between the new Egyptian bishops and the Ewostathians at the Council of Mitmaq in , restoring unity to the Ethiopian church. This was first noticed when Zara Yaqob sent delegates to the Council of Florence in order to establish ties with the papacy and Western Christianity. In , the Emperor sent an Armenian named Matthew to the king of Portugal to request his aid against the Muslims. In , the Portuguese fleet, with Matthew on board, entered the Red Sea in compliance with this request, and an embassy from the fleet visited the Emperor, Lebna Dengel , and remained in Ethiopia for about six years. In this remote location, the ruler again turned to the Portuguese. Bermudes certainly came to Europe, but with what credentials is not known. On February 21, , however, Al-Ghazi was shot and killed in the Battle of Wayna Daga and his forces were totally routed. After this, quarrels arose between the Emperor and Bermudes, who

had returned to Ethiopia with Gama and now urged the emperor to publicly profess his obedience to Rome. This the Emperor refused to do, and at length Bermudes was obliged to make his way out of the country. Oromo migrations The Oromo migrations were a series of expansions in the 16th and 17th centuries by the Oromo people from southern areas of Ethiopia to more northern regions. The migrations had a severe impact on the Solomonic dynasty of Abyssinia, as well as being the death blow to the recently defeated Adal Sultanate. The migrations concluded in around 1600, when the Oromo conquered the kingdom of Ennarea in the Gibe region. Gondarine Period[edit] Gondar as a third permanent capital after Aksum and Lalibela of the Christian Kingdom was founded by Fasiladas in 1634. It was the most important center of commerce for the Kingdom. The Jesuits who had accompanied or followed the Gama expedition into Ethiopia, and fixed their headquarters at Fremona near Adwa, were oppressed and neglected, but not actually expelled. He directed the erection of churches, palaces and bridges in different parts of the country, and carried out many useful works. His successor Afonso Mendes was less tactful, and excited the feelings of the people against him and his fellow Europeans. Upon the death of Emperor Susenyos and accession of his son Fasilides in 1667, the Jesuits were expelled and the native religion restored to official status. Fasilides made Gondar his capital and built a castle there which would grow into the castle complex known as the Fasil Ghebbi, or Royal Enclosure. Fasilides also constructed several churches in Gondar, many bridges across the country, and expanded the Church of Our Lady Mary of Zion in Aksum. During this time of religious strife Ethiopian philosophy flourished, and it was during this period that the philosophers Zera Yacob and Walda Heywat lived. Zera Yaqob is known for his treatise on religion, morality, and reason, known as Hatata.

8: Culture of Ethiopia - history, people, traditions, women, beliefs, food, customs, family, social

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