

**FORMAT FOR NATIONAL REGISTER OF
THE INTANGIBLE CULTURAL HERITAGE OF ETHIOPIA**

REGISTER NO. 0003

1. Background

The Sidama are one of the nations in the Southern Nations, Nationalities and People's Regional State in Sidama Administrative Zone which is divided into 19 Woredas (districts) and 2 city administrations. The Sidama Nation has fourteen clans, further divided into various sub-clans. Each clan has a leader called *Moote*, *Woma*, *Garo* or *Geelo* depending on the title used by the clan.

The majority of the Sidama who live in areas with temperate and semi-temperate types of climate subsist on mixed agriculture as means of livelihood. Livestock rearing is widely practiced. *Enset* (false banana), along with varieties of fruits and vegetables, is a key staple diet of the people. Cash crops like coffee and *khat* (*Chat*) earn income for the Sidama.

The cultural event known as *Fichee-Chambalaalla* is the key ceremony of New Year among the Sidama which has been celebrated for centuries among all members of the people. The celebration of the ceremony begins first at family and neighborhood level and, then, moves to a community level in a cultural square traditionally called *Gudumaale*.

Fichee is determined by observing the movements of stars and the moon by the Sidama astrologists known in the culture as *Ayyaanto* who have deep knowledge of space and astronomy. When the New Year approaches, the *Ayyaanto* observe the movements of constellations (usually five in number) and moon for several days in different parts of Sidama. Then, they come together with their tentative dates, and come to consensus with the ones that reconcile with the traditional calendar system. Then, the *Ayyaantos* sit for further deliberation with clan leaders to decide the proper date with good omen in terms of bringing peace and prosperity for the whole people in the New Year. The decision of the date of *Fichee-Chambalaalla* is, therefore, an outcome of a collective decision-making process among the Sidama.

In short, *Fichee Chambalaalla* is a New Year ceremony with the knowledge of indigenous and traditional calendar, having considerable cultural significance; and, an intangible heritage which reflects the major cultural aspects of the Sidama People. The *Fichee* ceremony is the main intangible heritage of the Sidama people which upholds the values of mutual respect, peace, tolerance, amicability and human rights. Therefore, the preservation of this cultural heritage would have a significant contribution to the efforts of strengthening democratic system.

The intangible heritage of New Year celebration of the Sidama people which is known as *Fichee* is included in National Inventory with Register No. 0003 and Ethiopia presents this nomination file for its registration in UNESCO Representative List, next to *Meskel*.

2. Description of the Intangible Heritage

2.1 Domain of the heritage:

Social practices, rituals and festive events; performing arts; knowledge and practices concerning nature and the universe.

2.2 Name of the element, as used by community or group concerned:

Fichee Cambalaalla: Sidaamu Daga Diru Soorro Ayyaana

2.3 Name of the community (ies), group (s) or individuals concerned:

The Sidama Nation.

2.4 description of the element:

According to oral tradition of the Sidama nation, the name of the New Year, *Fichee*, takes after *Ficho*, a woman, who was said to have been visiting her parents annually by preparing cultural dishes such as *Buurisame*, a meal prepared from the dough of *waasa* or *Enset* with a good deal of butter and milk. The dishes were feasted on by inviting the neighbors. After practicing this event for some times, *Ficho* died. The oral tradition has it that the neighbors who were previously used to attend the feast named the eve of the New Year, *Fichee*, in her commemoration.

Eventually, the Sidama invented the lunar calendar, based upon the cycle of *Fichee* festivity and through astrological observations, to identify the date on which the festivity should take place. The astrological observation is made by astrologers known as *Ayyaanto* by the community. These individuals thoroughly observe the movements of the five stars in a constellation traditionally known as *Buusa* to the moon to determine the date on which *Fichee* would be celebrated. According to this calendar, *Fichee* is celebrated on the 11th day or 13th day of the days on which the moon is not visible. Whenever the holiday happens to coincide with the emergence of the moon, the festivity would be delayed to be celebrated on the first day of the week, *Kawaado*, on which the moon is not visible. The week in Sidama Calendar has four days, namely, *Kawaado*, *Kawaalanka*, *Deela* and *Diko* (which are also cyclical local market days). The reason why *Fichee* is always celebrated on *Kawaado* is said that the Sidama people consider this day as the first and great day of the week.



Clan Leaders and competent elders (chimeessa) and the Ayyaantos discuss on the way they should announce the date on which Fiche is celebrated to the community members

The *Ayyaanto* announce the result of their observation as to the date on which the *Fichee* holiday would be celebrated to clan leaders known as *Garo, Woma, Moote* or *Geelo*. Based upon the information provided by the *Ayyaanto*, the tribal leaders summon a meeting (*Songo*) to be held with competent adults and elders among the community who are known by the name *Chimeessa*. On this meeting, they thoroughly discuss on the issues related to the event and make decision to proclaim the date of the ceremony to the wider community. Then, clan leaders go to the market places in their respective areas, hanging a sheep skin on their long spear, to announce the proclamation or *Lallawa* as to the date of the celebration to their community. Afterwards, the first traditional event of singing and dancing known as *safote Ketala* kicks off. According to the tradition, the '*Chimeessas* have fasting days (*Usura*) for a period of fifteen days before the celebration of *Fiche* and on the ninth day before the celebration of *Fichee*, they sing and dance *safote Ketaala* and break the fast.

On the date on which *Fiche* is celebrated (*Kawaado*), the celebration is started with the event known as *Hulluuka* which takes place in the afternoon between 03 and 04 o'clock. In this event, each household prepares a door-like shape using fresh bamboo or other trees at the top, *garambicho* tree on both sides, and erects it on a free space in front of the residence place and lets all members of the household as well as the livestock owned by the household pass through it. The head of the household goes first, followed by other family members and the cattle. This cultural event is taken to be symbolizing the entrance to a new year. Accordingly, the event shows the renouncing of all the bad things of the old year behind and accepting the new one with

new thinking and good wishes. This day is known as *Fitari*. In the evening of the *Fichee* holiday, a cultural dish known as *Buurisame*, which is prepared from *waasa* or *Kocho* and butter, is served on a clay pan known as *Shaafeeta* along with milk and feasted on communally. The feast kicks off by an individual in the community who has higher social status or, the *Chimeessa* who lives nearby in the localities, who utters words of blessing (*Dirunni diro iillishinke!*), while scattering few parts of the food. At this time, the others echo the blessing after him, stretching their hands in the direction of the served dish. The scattering of bits of the food is taken as a thanksgiving to the earth for the gift of such delicious food.



Announcing the Fichee Day to the crowd at Guduumaale where large numbers of people gather for marketing purposes, is termed as Lallawa

In such manner, members of the community go from a neighbor's house to another and feast all night long. The dish served on the day on which *Fichee* is celebrated should not include meat. The reason for this is that it is wished for the cattle too that the New Year be a good one. Any animal meat that happened to be available at home before this day would have to be removed from home and kept outside residence house. Moreover, head of a household is never supposed to spend the night of the *Fichee* holiday away from home. Due to a great significance given to this event, every member of the community who has a quarrel with someone is required to make peace before the holiday; and, it is uncouth to begin New Year without making peace any other party with whom one has had disagreements.

On the first day of the New Year which is known as *Kawaalanka*, on the aftermath of *Fiche*, a ceremony of *Chambalaalla* is held. During this event, warm water is served in an unbroken earthenware bowl early in the morning and head of the household and the other family members wash their faces with the warm water, and rub with a butter served along with the water. *Chambalaalla* means “happy new year” in Sidama language. On this holiday, certain activities such as land tilling and collecting firewood are not undertaken. Children go about and wish households happy new year to them saying ‘*Ayidde Chambalaalla!*’ and, the neighbors respond with words of blessing saying ‘*iille!iile!*’, which is wishing the children to see many new years, and they serve the children with *Buursame* dish.

The ‘Keetala’ Singing and Dancing Event

The other main event which takes place on the day of *Chambalaalla* is the event of feeding the cattle a salty soil known as *Boole* by scattering the salty soil on green grass. On this day, children who are usually responsible to keep the cattle in the field are freed from this role and go to play with their peers. Therefore, heads of households take up this role and keep their cattle in a grazing area known as *Kalo* which is fenced to keep the cattle away until that day.



In the evening of the day of *Chambalaalla*, girls would beautify themselves and go to play with their peers the traditional singing and dancing known as *Hore*. According to the respondents, boys too were used to play with their peers and, then, they join the girls to play with them and sing and dance *Faaro*.

Next to *Chambalaalla* is the one week period during which members of the community spend together playing. During this time, the above-mentioned singing and dancing of girls (*Hore*), of boys and girls (*Faaro*), and that of adult men and women (*Keetaala*) are among the major events.

The singers and dancers of *Keetaala* enter the *Gudumaale* in turn and sit down to receive the blessings of their clan leader and advices of the same to promote good deeds of previous year and to renounce the bad deeds. In addition, the leaders wish the community members that the New Year be a peaceful and prosperous year for them. Side by side with the *Keetaala* dancing and singing, the singing and dancing of *Hore* by girls, the singing and dancing of *Faaro* by boys and girls attracted to each other continue for months. This creates opportunities for the youth to get acquainted to each other for potential spouses in the future. During this time, brides come out to the public space being accompanied by their mother-in-laws and neighbors to meet their relatives and officially complete their bridal period. There are horse riding and competitions during *Keetala* dancing and singing. The singing and dancing at this time by boys and girls, *Faaro* in particular, and *Keetaala* in general are indicative of the fact that women are equal participants in the cultural events of the Sidama people. At the conclusion of *Shaashiga*, the type of *Keetala* which signifies that the ceremony of *Fichii-fulo* or end of *Fichee* is approaching. At this time, the community groups sing and dance along with their respective clans at *Gudumaale* and the celebration is concluded by words of blessing of the elders (*Fichee jeeji*, meaning “Long live *Fichee*”).

2.5 Significance of the Intangible Cultural Heritage

In addition of being the identity and New Year event that is an intangible heritage, *Fichee* ceremony has social, economic, cultural, and political significance and relevance to environmental protection as well. The activities which the clan leaders advise the community strongly during the celebration of *Fichee* include: peaceful coexistence of the members of the Sidama people with each other and with other community members, wellbeing and good upbringing of children, respecting and supporting the old age, having reverence for God and abstaining from testifying falsely, theft, etc. During the celebration of *Fichee*, the clan leaders advise and remind all community members to work hard, to protect and look after the cattle, to be able to celebrate the next New Year with prosperity and wellbeing, and they remind them to abstain from unseemly activities such as begging, indolence, and the like.

Thus, they play a significant role in promoting the efforts of building the economy of the region. The clan leaders provide traditional administration services by holding meetings at the *Gudumaale* in their respective areas at any time whenever there are social problems for which

they have to seek solutions or to arbitrate issues which require traditional adjudication to enable the community live in peace and harmony throughout the year.

Among the Sidama people, the trees which have grown naturally as well as those which have been planted by people in the surroundings of *Gudumaale* or the public gathering places are never cut at any time. At the end of the celebration of *Fichee*, the community members are advised to protect the environment. As the result, abstaining from cutting indigenous trees has become a strong habit of the Sidama people and widely practice agro-forestry. Our globe is facing the problem of global warming and leaders of world countries are promulgating regulations and working hard to create awareness among their respective subjects to protect the environment. Therefore, it is easy to understand the significance of *Fichee* intangible heritage in promoting the tradition of protecting indigenous trees which have been handed down from generation to generation among the Sidama nation.

In general, *Fichee* is the ceremony of New Year of the Sidama People which has been celebrated for centuries among all members of the people annually. *Fichee* is associated with the knowledge of indigenous and traditional calendar, having considerable cultural significance and an intangible heritage which reflects the major cultural aspects of the Sidama People. Above all, the *Fichee* ceremony is the main intangible heritage of the Sidama people which upholds the values of mutual respect, peace, tolerance, amicability and human rights.



Blessings given by clan leaders to the participants of Keetaala at Gudumaale

3. Characteristics of the Element

3.1 Associated tangible aspects

During the celebration of the new year celebration of *Fichee*, different tools, costumes, cultural dishes and drinks, jewelries, public spaces or open areas, etc., are required. The following is the list of some of them.

3.1.1 Traditional tools and instruments:

- A spear known as *Urde*: this is a spear with strong bamboo stick which the males bear during the singing and dancing of *Keetaala*.
- A stick known as *Sikko*: this is a bamboo stick which the male community members bear during the singing and dancing of *Keetaala*.
- *Shaafeeta*: it is a big dinning clay plate on which *Buurisame* is served on *Fichee*.
- *Hulluuka*: this is a door-like shape that is erected outdoor in front of the residence place and all members of the household as well as the livestock owned by the household pass through. This is taken to be symbolizing the entrance to a new year.
- *Boole*: is a salty soil brought from Lake Abaya to be fed to the cattle on the day of *Chambalaalla*.
- *Buuro*: is butter which is used to mix the dough of *waasa* to prepare *Buurisame*.

- *Buurisame*: a favorite cultural dish of Sidama people which is prepared from *wassa* or *Enset* and a good deal of butter.
- *Wonqo*: a shield prepared from animal hide and iron to be borne by adults during the singing and dancing of *Keetaala*.
- *Tilte*: is a household utensil made up of clay on which *Buurisame* is served and similar to *Shafeta* but smaller in size.
- *Elento*: is a utensil that is used to store or drink milk.
- *Gerere*: is a utensil that is used to drink milk.
- *Finiincho*: a household utensil which is used to milk a cow or to drink milk.
- *Maakkicho*: a household utensil that is used to serve warm water on the day of *Chambalaalla* to wash one's hands and face; also used to milk a cow.
- *Mite*: a belt used by men to buckle up men's traditional costume known as *Gonfa*.
- *Qu'ne*: women's traditional belt.
- *Baallich*: bird's feather that is worn on *Fichee* holiday.

3.1.2 Costumes:

- *Gonfa*: is a traditional cloth worn by men during the singing and dancing of *keetaala*, with red, white, and black strip colors.
- *Seemma*: a costume worn by adult men during the singing and dancing of *Keetaala*.
- *Kolo*: a traditional costume that is worn by girls during the singing and dancing of *Faaro* and *Hore*.
- *Wodaare*: a traditional costume made of tanned skin and worn by women.
- *Heko*: a thread which is used by women for traditional hair-dressing.
- *Tubba*: a traditional costume made of tanned skin as dress to be worn by women.

3.1.3 Jewelries:

- *Diigo*: a dice which women wear on their wrist, hair, and neck as a jewelry.
- *Bilicho*: an earring for men.

3.1.4 Public Squares:

- *Gudumaale*: a cultural gathering place where issues related to *Fichee*, social matters such as peace and stability are deliberated and discussed on. The *Fichee-Chambalaalla* New

Year Festival is colourfully celebrated all over the Sidama Zone in Ethiopia. It is celebrated first at household and then at community level at public spaces called *gudumaale*. The Fichee Festival is centered at zonal level at Hawaasa. It is also celebrated in special *gudumaale* found in different districts such as at Burra, Wochabbo, Nyaamma in Bansa, at Yayye, Keero Laanco, Worbaadulle, Murqo in Harbegona, at Garbicho Gaaze, xexicha and Fuqonna Ciroone in Huula, at Lakkote in Shabbadiino, at Madhichoo, Guguma and Watararassa in Malga, at Boona Qawaado in Bona, at Goyiqe Goha in Hawassa zuriya, at Majo in Aroresa, at Cuccoole in Bursa, at Yirba Wogate in Boricha, at Boore in Chirre, at Wonshi Dikko in Wonsho, at Wotto in Aleta Wondo, at Cuukko in Wondo Genet, at Shishsho in Daara, at Muraancho in Gorche, at Cuukkote Dikko in Aleta Chuko and at Tullo in Tula among others.

3.2 Associated intangible aspects:-

Participants of *Fiche* festival undertake the following physical movements and rituals:

- *Lao*: the process in which the *Ayyaanto* conduct astrological observations to determine the day on which *Fichee* is celebrated is called *Lao*.
- *Lallawa*: this is the system of proclaiming of the day on which *Fichee* holiday is celebrated by clan leaders who bear a long stick on which is hung ship skin.
- *Safote Keetaala*: this is the first inaugural singing and dancing of the *Fiche* festival.
- The *Hulluuka* ritual is conducted in the evening of the *Fichee* holiday by going through a bamboo stick bent to get a door shape as a symbol of entering a new year.
- *Fichee /fitari/ hashsha*: is a festivity event which takes place in the evening of the *Fiche* holiday in which relatives come together and eat *Buurisame*.
- *Angana alba hayishira*: this is the ritual of washing one's hands and face on the *Fichee* holiday early in the morning as a ritual of thanksgiving for being able to see a new year.
- *Boole sadate wora*: is the event of feeding a salty soil brought from Lake Abaya to the cattle on the first day of new year.
- *Chambalaalla*: literally means 'coming again by roundabout', and it is used to express the next day or aftermath of *Fiche*. Children go from house to house and greet their neighbors saying: *Ayidde Chambalaalla* (happy New Year) and mothers respond by saying: *ille....ille* (May you live long to see many new years) and they serve the children *Buurisame* and bless them.
- *Keetaala*: is a traditional singing and dancing performed by adult male community members at least for eight days, wearing *seemma* and bearing spear or stick and shield.

- *Faaro*: a traditional singing and dancing performed by boys and girls with interesting body movements during *Fichee* festival at *Guduumaale* and market places.
- *Hore*: a traditional singing and dancing performed only by unmarried girls.

4. Individuals and institutions that make participation in the heritage being inventoried

4.1 Practitioners/performers:

- *Ayyaanto/astrologers*: these are traditional sages or astrologers who observe stars and moon to identify the date on which *Fiche* is to be celebrated and announce this to the clan leaders known as *Garo, Moote, or Geelo*.
- *Garo, Geelo or Woma*: these are community elders and clan leaders who based upon the findings of the observation of the *Ayyaanto*; declare to the community about the date on which *Fichee* is celebrated at market places. They also fast during a few days before *Fichee* and, when the fasting is over, they sing and dance *Safote Keetaala*, which is the first singing and dancing event in *Fiche* festival, leading the remaining community members. They also lead the *Hulluuka* and other events of *Fichee* festival in the evening; finally, they conclude the celebration by blessing the participants and advising the community to work hard, bring their children in a good manner in the New Year.
- *Fathers*: as heads of households, they prepare grazing land and salty soil for their cattle. Those who do not have a grown up son would also fetch the woods needed for the festival to prepare *Hulluuka*. They keep the cattle on fenced grazing land on the *Chambalaalla* day.
- *Mothers*: they process false banana (*Enset*) for the dish prepared for the feast on *Fiche* holiday. They also prepare butter that is used to prepare the cultural dish known as *Buurisame*. They bless and serve *Buurisame* to children who come to them saying: *ille...ille*.
- *Bachelors*: they collect wood for their household consumption and for those who are incapable and do not have supporters. They sing and dance *Faaro* with girls.
- Unmarried girls: they too collect wood for their household consumption and for those who are incapable and do not have supporters. They sing and dance *Faaro* with boys.
- Children: as the festival of *Chambalaalla* is primarily children's, they are not required to undertake their usual task of keeping the cattle in the field on *Chambalaalla* holiday. Children go from house to house and greet their neighbors saying: *Ayidde Chambalaalla* and mothers respond by saying: *ille....ille* (May you live long to see many new years) and they serve the children *Buurisame* and bless them.

- All family members: they participate in the *Hulluuka* ritual and *Fichee-fichaa* (all ceremonies associated with *Fiche Festival*). They receive blessings of elders.
- Sidama people as a whole: every member of the community participates in one way or another in the festival of *Fiche* from the start to the end. Everyone also participates in the events which take place at *Gudumaale*. The community members also take part in traditional singing and dancing during the festival. At the completion of the ceremony, they receive the blessings of elders and give heed to their advices to preserve the tradition, protect the community and the environment.

4.2 Other participants (custodians):

- Sidama Zone administrative office,
- The administrative offices of the 21 districts (*Woredas*) within Sidama zone,
- Sidama Zone Culture, Tourism and Communication Affairs Office,
- The Culture, Tourism and Communication Affairs offices of the 21 districts (*Woredas*) within Sidama Zone,
- Culture and Tourism Bureau of Southern Nations Nationalities and People's Regional State,
- Sidama Development Association,
- Wonsoho Traditional Belief Institution,
- Traditional administrative bodies in the clans and religious institutions.

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

- Partial or full participation or attendance or performance in *Fiche* New Year celebration of the Sidama people, or attending meetings and gatherings which take place at *Gudumaale* is not restricted to anyone based upon age, sex, social status, religious background or any other reason. The celebration begins and ends in a transparent manner as a public holiday; therefore, anyone who is willing to participate is welcomed very much.

5. Status of the Element

5.1 Current status of the element

Fiche is a New Year celebration that is remarkably celebrated among the Sidama people and which is a holistic identity cultural aspect of the people. It is an intangible heritage of the Sidama people which reflects the social, economic, cultural and political features of the community. Currently, with the guarantee of the constitutional right of the nations, nationalities and peoples

of the country to develop their own culture and tradition, the *Fichee Chambalaalla* is celebrated annually with the support and encouragement from the favorable governmental structural hierarchies at all levels. Hence, *Fichee* celebration is currently taking place more robustly than ever.

5.2 Mode of transmission from generation to generation

Based upon the experiences of the Sidama people, the celebration of *Fichee* has been transmitted from generation to generation in the following ways:

- The *Ayyaantos*/astrologers, the *Womas* or *Garos* (clan leaders), teach about the historical roots of *Fichee* on the meetings held in relation to the festival at public squares or *Guduumalle*.
- Fathers and mothers transmit the tradition to their children orally.
- Every member of the community learns about the *Fichee* intangible heritage by participating in the festival and the events during the celebration; and, also transfers to the next generation adding his/her own experiences.
- Since the designing and implementation of the curriculum in which the Sidama children learn in their own mother tongue, the historical origin, development, significance etc., of *Fichee* has been taught at schools and this has been assisting the transmission of this intangible heritage to the next generation.
- The awareness about this heritage has been increasing widely with the assistance of the Sidama radio broadcast, South FM 100.9, Shashamane Fana FM 103.4 both in Sidama language and Amharic.

5.3 Threats to the enactment

5.3.1 Physical threats

- The spear which is used during the celebration of *Fichee* among the Sidama is produced by artisans in the locality. The stick needed in this is also available in abundance. The other utensils and tools which are used during the festival are also produced to this day. Therefore, there is no threat with this regard.
- The public spaces or *Gudumaale* have been preserved and they are available to provide the service they have been rendering in the celebration of *Fichee*. The indigenous trees in these public spaces are preserved intact; hence, there is no threat to the performance of the celebration.
- However, even though the costumes worn during the festivity are still produced by the artisans in the locality, the young generation in particular is influenced by western civilization and leaving behind these costumes in favor of modern clothes and using the

traditional jewelries which are worn during *Fichee* holiday. This has posed considerable threat to the heritage.

5.3.2 Socio-economic threats

- In connection with modern education, there is no significant threat which endangers the preservation of *Fichee* intangible heritage has occurred so far. To the contrary, there are a number of scholars who are members of the community who actively participate in the celebration.
- Even though the Sidama people has its own indigenous religion in which it worships *Magano* (God), these days, Christianity and Islam are expanding in urban as well as rural areas and they tend to teach that *Fichee* ceremony is idolatry; as the result, many of the younger generation are falling victim of this teaching. This would threaten the transmission of this heritage to the future generation to a certain extent.

5.4 Safeguarding Measures in Place

- These days, the members of the community are freely participating in the celebration of *Fichee* ceremony, preserving *Gudumaale*, teaching the young generation, providing all necessary information to preserve *Fiche* intangible heritage.
- The Southern Nations, Nationalities and Peoples Regional Government, Sidama Zone Administrative Office is giving due attention to the preservation of *Fiche* New Year celebration and, providing budget for the celebration of *Fiche* at the *Gudumaale* which is found in Hawassa town annually. The administrative office has also erected a *Sumuda* (stele) which is designed to reflect the process of the celebration of *Fiche*.
- The Sidama Zone Culture, Tourism and Government Communication Affairs Office has made the issues related to *Fichee* as a priority to ensure that the celebration is undertaken more widely and to preserve this intangible heritage to make sure that it is transmitted to the future generation.
- The Culture and Tourism Bureau of South region is working in cooperation with the Authority for Research and Conservation of Cultural Heritage to prepare a nomination file for a possible inscription of the element on the Representative List of Intangible Cultural Heritage of Humanity in 2015.
- One of the main objectives for which the Sidama Development Association has been incorporated is to support the cultural development of the people and the preservation of the cultural and historical heritage through the celebration of the festival annually.

6. Data Gathering and Inventorying

6.1 Consent from and involvement of the members of the community/ group in data gathering and inventorying

- During the inventorying of the *Fichee* new year celebration festival, the following government bodies at various hierarchies have participated: Culture and Tourism Bureau of the region, Sidama Zone Culture, Tourism and Communication Affairs Office, and various government bodies within the Sidama Zone, heads of Culture, Tourism and Communication Affairs Offices, a team deployed by Authority for Research and Conservation of Cultural Heritage, heads of districts (*Woredas*), etc., have made active participation in the inventorying of the heritage. Moreover, renowned individuals in the *Woredas* in which the inventory was undertaken, scholars, heads of government offices, religious leaders, community elders, clan leaders, traditional judiciary bodies, women, etc., have actively participated throughout the process of inventorying the heritage by attending focus group discussions.
- In general, during the inventorying of *Fichee* New Year celebration among the Sidama people, the women community members have shown extraordinary commitment in preparing the cultural dishes of the festival, by performing the rituals and performances in places where audio-visual/documentaries were recorded, by providing all information during the discussions with data collectors. The *Ayyaantos* have also made active participation in this process by providing the information on calculation of the lunar calendar, the rituals performed during the celebration, the singing and dancing events, all the way up to the concluding of the ceremony with blessings. The concerned community and individuals such as the *Ayyaantos* /astrologers, garo/clan leaders and chimeessa/competent elders are also consulted and gave full consent to the inclusion of the element in the list of the national inventory.

6.2 Restriction, if any, on use of inventoried data

- There is no restriction on promoting this inventory on *Fichee* intangible heritage at national level and making efforts to strengthen the culture of the people;
- However, using the information on this inventory for commercial purpose or for personal benefits without permission by concerned bodies and owners of the culture shall result in legal accountability pursuant to the laws of the country.

6.3 Date of inscription of the element in the National Register of the Intangible Cultural Heritage of Ethiopia

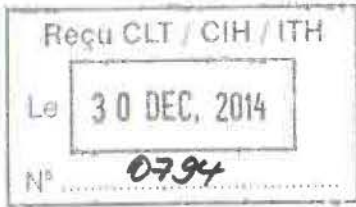
- The element was inscribed in the National Register of the Intangible Cultural Heritage of Ethiopia under register No. 0003 on July 5, 2013.

6.4 Responsible body to register the element to the national inventory

- Authority for Research and Conservation of Cultural Heritage in cooperation with Southern Region Culture and Tourism Bureau.

Seal

**The Federal Democratic Republic of Ethiopia, Ministry of Culture and Tourism,
Authority for Research and Conservation of Cultural Heritage**



**የኢንታንጀብል ባህላዊ ቅርስ (አባቅ) በሀገር አቀፍ ደረጃ ለመመዘገብ የተዘጋጀ የኢንቬንተሪ ፎርማት
(Format for National Register of the Intangible Cultural Heritage of Ethiopia)**

መለያ ቁጥር - 0003
Register No-0003

1. ዳራ (Background)

የሲዳማ ብሔር በደቡብ ብሔር ብሔረሰቦችና ሕዝቦች ብሔራዊ ክልላዊ መንግሥት በሲዳማ ዞን በማኅኛት 21 ወረዳዎች ሰፍሮ ይገኛል። የሲዳማ ብሔር አስራ አራት ጎሳዎች ያሉት ሲሆን እያንዳንዱ ጎሳ ልዩ ልዩ ንዑስ ጎሳዎችና የየራሱ የጎሳ መሪ አለው። የየጎሳው መሪዎች ስያሜ ከአንዱ ጎሳ ወደሌላው የሚለያይ ሆኖ (ሞቴ፣ ጋሮ ወይም ጊሎ) በመባል ይጠራሉ። ሞቴ፣ ጋሮ፣ ወይም ጊሎ ተመሳሳይ ማፍ በየጎሳቸው ወስጥ ይጫወታሉ። ከዚህ በተጨማሪ በሲዳማ ብሔር የዘመን መላወጫ በዓል(ፊቼ) አይነተኛ ማፍ ያላቸውና አያንቱ በመባል የሚጠሩ የሀብረተሰብ ክፍሎች ያሉ ሲሆን አያንቱዎች በጨቃና በሳ በሚሰጡ ከዋክብት መካከል ያለውን የመቅደምና ወደኋላ የመቅረት ግንኙነት በመመልከት ፊቼ የሲዳማ ዘመን መላወጫ በዓል መቼ እንደሚከበር ይወስናሉ።

በአብዛኛው በደጋና በወይናደጋ አካባቢ ሰፍሮ የሚካተው የሲዳማ ህዝብ ጥምር ግብርና በማኅሄድ ህይወቱን ይመራል። በሲዳማ ብሔር እንስት በሰፊው ለምግብነት ከሚጠሉት ተክሎች ወስጥ ቀዳሚው ሲሆን በተጨማሪ የብርዕና የአገዳ ሰብሎች ይመራሉ። ሲዳማ በቡና ምርቱም የሚታወቅ ሲሆን ጫታ እንዲሁ በአካባቢው ከሚጠሉት ምርቶች መካከል ተጠቃሽ ነው። ከዚህ በተጨማሪ የሲዳማ ህዝብ በእንስሳት እርባታም ይጠቀሳል።

ፊቼ የሲዳማ ብሔር ዘመን መላወጫ በዓል ከጥንት ጀምሮ በሁሉም የሲዳማ ብሔር አባላት ዓመት ጠብቆ በድምቀት የሚከበር የዘመን መላወጫ በዓል ነው። ፊቼ ከዘመን መላወጫ በዓልነቱ ባሻገር የሲዳማ ብሔርን ማነበራዊ፣ ኢኮኖሚያዊ፣ ባህላዊና ፖሊቲካዊ እሴቱ መገለጫ ጭምር ነው። በአጠቃላይ ፊቼ የሲዳማ ብሔር የማንነት መገለጫ ኢንታንጀብል ቅርሱ ሲሆን ለዘመናት የሲዳማ ሕዝብ በአብሮ መኖርና በስራ ያዳበራቸውን ዘመን ተሻግረው እስከአሁን ያሉ ሁሉንም ባህላዊ ክንዋኔዎችንና አስተሳሰቦችን የያዘ ሕያው የብሔሩ ኢንታንጀብል ቅርስ ነው። ፊቼ ሰላም፣ መከባበር፣ አብሮ መኖር፣ መቻቻል፣ ልማት፣ እርቅ፣ ሰብአዊና ዲሞክራሲያዊ መብቶችን የሚከብር የብሔሩ ኢንታንጀብል ቅርስ በመሆኑ በአግባቡ ቢጠበቅና ቢለማ ከሲዳማ ሕዝብ አልፎ ለሀገር ጠቃሚ ሊሆን የሚችል ለዘመናዊ ዲሞክራሲ ግንባታ የራሱን አዎንታዊ አስተዋጽኦ ማበርከት የሚችል ባህላዊ እሴት ነው።

ይህ በመለያ ቁጥር 0003 በብሄራዊ ኢንቬንተሪ የተካተተው ፊቼ የሲዳማ ብሔር የዘመን መላወጫ በዓል ኢትዮጵያ ከመከቀል በዓል ቀጥሎ በዩኔስኮ ወካይ ዝርዝር (Representative List) ለመዝመዝገብ ያቀረበችው ሁለተኛው ኢንታንጀብል ቅርስ ነው።

2. የኢንታንጀብል ቅርሱ መረጃ፤ -

2.1 የቅርሱ ምድብ (Domain)

ማኅበራዊ ክንዋኔዎች፣ ሥነ-ሥርዓቶችና ፊስቲቫሎች (Social practices, rituals and festive events)፣ ትውን ጥበባት (performing arts) እና ስለ ተፈጥሮ እና ዓለም እውቀትና ትግበራ (knowledge and practices concerning nature and the universe) ወስጥ ሊካተት ይችላል፡፡

2.2 የቅርሱ ማጠሪያ በብሄረሰቡ/በቡድኑ ቋንቋ (Name of the element, as used by community or group concerned)

Fichee Sidaamu Daga Diru Sooro Ayayaanna

ፊቼ የሲዳማ ብሔር ዘመን ማለውጫ በዓል

2.3 የቅርሱ ባለቤት ብሔረሰብ፣ ቡድን ወይም ግለሰብ (Community(ies), group(s) or individuals concerned)

የሲዳማ ብሔር

2.4 ስለ ቅርሱ ምንነት ማሰራሪያ (Description of the element)

ከዘመናት የማኅበራዊ ዕድገት ሂደት በኋላ የሲዳማ ብሔር ዘመን ማለውጫ በዓል ፊቼ በሚል ሥያሜ ማጠራቀን የብሔሩ ዕድሜ ጠባብ የሀገር በቀል ዕውቀት ጠብቶች ይናገራሉ፡፡ የፊቼ በዓል በአፈ ታሪክ እንደሚገኘው ማጠራያው ፊቹ ከምትባል ሴት ነው ያገኘው፡፡ ይኸውም በጥንት ዘመን በአሁኑ የሲዳማ አስተዳደር ክልል አንድ ሐብታም ፊጦራ የሚባል ሰው ነበር፡፡ ሴት ልጇም ፊቹ ትባላለች፡፡ ፊቹ ዕድሜያ ለአቅመ ሐምን ሲደርስ በሲዳማ ብሔር ባህልና ሥርዓት መሠረት ተዳረች፡፡ ይህች ሴት በየዓመቱ ለወላጆቿ፣ ወንድሞቿ፣ ለዘመድ አዝማራና ጎረቤት በርሳሜ(በቅቤ የተሰራ ባሕላዊ ምግብ) እና ወተት በመያዝ በየዓመቱ በሲዳማ ብሔር ዘመን ማለውጫ በዓል ዕለት በተመሳሳይ ቀባዶ(በሲዳማ ብሔር ቀን አቆጣጠር የሳምንቱ የመጀመሪያ ቀን) በሚጠበቅ ቀን በቋሚነት ትጠይቃቸው ነበር፡፡ ያመጣቸውንም ምግብ ዘመድ አዝማራ፣ የአካባቢ ጎረቤትና ቤተሰብ ተሰብስበው በመበላት ዘወትር የፊቹን ደግነትና ያመጣቸውን ምግብ በማድነቅ አባቷና ታዳሚዎች ይመርቁት ነበር፡፡ ፊቹ ዘወትር በየዓመቱ ያመጣቸውን ምግብ በመጀመሪያ ልጆች እንዲበሉ ስለምታደርግ ጣፋጭ ምግብ ልጆች በልተው በመጥገብ ጭማላላ/ዘወትር የዚህ አይነት ጥጋብ ዞሮ ይምጣ/እያሉ በመዘፈን ይደሰቱ ነበር፡፡ በአፈ ታሪኩ መሰረት ምግቡ ይበላ የነበረው ማታ እንደነበር ሲነገር ፊቹ ይህንን በተደጋጋሚ ስትፈጽም ቆይታ በመጨረሻ የምትመጣበትን የሲዳማ ብሔር ዘመን ማለውጫ ቀን ቤተሰቦቿ፣ ጎረቤት፣ ሽማግሌዎችና ወጣቶች የምታመጣውን ጣፋጭ ምግብ በማስታወስ በጉጉት ሲጠብቁ ትቀራለች፡፡ ለምን ቀረች እያሉ ሲያዝኑ የቀረችው ከዚህ ዓለም በሞት ተለይታ መሆኑ ተረጋገጠ፡፡ ይህች ርህራሄ ደስታ ፈጣሪ ሴት በመሆኗ ጥልቅ ሀዘን የተሰማቸው ከመሆኑም በላይ በየአመቱ በሲዳማ ብሔር የዘመን ማለውጫ ቀን ፊቹ የምትፈጥረው ደስታ መረሳት ስለሌለበት ወላጅ አባቷ እና የግብዣው ታዳሚ የነበሩ ሰዎች ይህችን ርህራሄ ደስታ ፈጣሪ ልጃቸውን በዘላቂነት ለማስታወስ ይቻላል ዘንድ ቀደም ሲል እርሷ ምግብ ይዛ የምትመጣበትን የሲዳማ ብሔር የዘመን ማለውጫ ቀን ጠብቀው በራሳቸው ለመደገስ ይስማማሉ፡፡ ግብዣው የሚከፈልበትን የሲዳማ ብሔር የዘመን ማለውጫ ቀን ስያሜም በስሟ ፊቼ ብለው ጠጡት፡፡ ፊቼ ማለት በብሔሩ ቋንቋ ፊላማ/የተጣራ/ በረከት፣ ፍስሐ ማለት ነው፡፡ ፊቼ በዘመን ማለውጫ በዓልነቱ ደግሞ ዓዲሱ አመት የበረከት፣ የደስታ ይሁንልን እንደማለት ነው፡፡

ቀስ በቀስ ዘመን አልፎ ዘመን ሲተካ የብሔሩ ባህላዊ ሊቃውንቶች የሲዳማ ብሔር ዘመን ማለውጫ በዓል ሥያሜ ተቀብለው ፊቹን በዓል ቀድሞ እንደሚያደርጉት የዓመትን ኡደት መሰረት በማድረግ የቀን፣ የወርና የአመት አቆጣጠር የነበራቸውን ዘዴ አልቀው በመቀመጥ ፊቹ የሲዳማ ብሔር የዘመን ማለውጫ በዓል መቼ

እንደሚታዩ ተለይቶ የሚታወቁበትን በከዋክብት ምልክታ ላይ የተመሰረተ ባሕላዊ የቀን ቆጠራ ስሌት አጠናክሮ አቀረቡ፡፡ የስነ ክዋክብት ምልክታውን የማይከናወኑት አያንቱ የተሰኙ የስነክዋክብት ጠባብቶች ሲሆኑ በሳ የተሰኙ ክዋክብት ከጨቃ ጋር ለመሸቀዳደም የማይደርጉትን እንቅስቃሴ በትኩረት በመከታተል የፍቼ በዓል የሚወለድበትን ዕለት ይወስናሉ፡፡ በቀን አቆጣጠሩ ቀመር የፊቼ በዓል ምንጊዜም ጨቃ በወጣቸበት ጊዜ ሳይሆን በጨማ ወቅት ጨማ በገባ በ11ኛው ወይም በ13ኛው ቀን ስለሚከበር ዓመቱ ዞሮ ጨቃ ላይ ወይም መጥፎ ቀን ላይ ከወጣ ወደኋላ ተጎትቶ ፊቼ በጨማ ወቅት በቀባዶ/ በሣምንቱ የሚጀመሪያ ቀን/ ዕለት እንዲወል ይደረጋል፡፡ የፊቼ በዓል ሁል ጊዜ በቀባዶ ቀን የሚወለድበት ምክንያት ቀኑ በብሔሩ የሚጀመሪያውና ታላቅ ቀን ተደርጎ የተሰየመ ስለሆነ ነው፡፡



የጎሳ ሜዎችና ጩክዎች የፊቼ በዓል የሚወለድበትን ቀን ለህዝቡ የሚጻገውባቸውን ሁኔታ በተመለከተ ወይይት (ሶንጎ) ሲያደርጉ

አያንቱዎች በከክብ ምልክታው ያገኙትን ወጠኑ ማለትም የፊቼ በዓል የሚወለድበትን ዕለት በብሄሩ የጎሳ ሜ ለሆኑት ለጋናዎች፣ ለዎማዎች እና ለሞቴዎች ይነግራሉ፡፡ የጎሳ ሜዎቹ በበኩላቸው በገበያ ላይ የበግ ቆዳ በእንጨት ዘንግ ላይ በማድረግ በላላዋ/በአዋጅ/ የፊቼን መከበሪያ ቀን ለትብረተሰቡ ያበስራሉ፡፡ ከላላዋ በኋላ ሳፎቴ ቄጣ/ የሚጀመሪያ ጩራ/ ይጨራራል፡፡ በላላዋ/ልፈፋ/ ፊቼ የሚከበርበት ቀን ከተበሰረ በኋላ በዕድሜ በጾታ በመከፋፈል ለበአሉ የሚያስፈልገው ቅድመ ዝግጅት ሲደረግ ይቆያል፡፡

የፍቼ ዕለት በዕለተ ቀዋዶ በዓሉ መከበር የሚጀምረው ከቀኑ ዘጠኝ እስከ አስር ሰዓት ባለው ጊዜ በሚከናወን የሁሉቃ ሥነ-ሥርዓት ነው፡፡ ለዚህም አያንዳንዱ አባወራ ከቤቱ ፊት ለፊት በሚገኝ ገላጣ መካከ ላይ ረጅምና እርጥብ የቀርከሃ እንጨት በበር ቅርጽ በሚጠገኝና ሜት ላይ ተክለው መቸዋለኪያ በመሰራት በቅድሚያ አባወራው ከዚያም ቤተሰቡንና ከብቱን በተራ ያሾልካሉ፡፡ ይህም ወደ አዲስ ዘመንና ህይወት የመሸጋገር ተምሳሌት ነው፡፡ ስለሆነም አሮጌና መልካም ያልሆኑ ነገሮች በሙሉ ወደኋላ ተትተው

በአዲስ አበባ ከተማ አስተዳደር ወደ አዲስ ሕይወት የሚደረገውን ሽግግር ያሳያል። ይህ ዕለት ፊጣጤ በመባል ይታወቃል።

በአለተ ፍቼ ማታ ከሚከናወኑ ሥርዓቶች አንዱ የብሔራ ታዋቂ ምግብ የሆነውን ቡርሳሜ ተሰባስቦ የመጣብ ሥርዓት ዋነኛው ነው። ቡርሳሜ ከተፋቀ እንስት ላይ የሚገኝ ቆጮ



ላላዋ ሲደረግ

በቅቤ ታሸቶ በጥንቃቄ የሚዘጋጅ የብሔራ አባላት የፊቼ በዓል ዋነኛ ምግብ ነው። ቡርሳሜ ለምግብነት የሚቻርበው ከሸክላ በተሰራና ሻፌታ የሚል ስያሜ ባለው ምግብ ማቅረቢያ ነው። ቡርሳሜ የራሱ የአመጋገብ ሥርዓት ያለው ሲሆን በቅድመጭ በተዘጋጀው ሻፌታ/የቡርሳሜ ማቅረቢያ/ ዙሪያውን የከበቡት ተመጋቢዎች ሁለት እጆቻቸውን ፊት ለፊት ከዘረጉ በኋላ ምርቃት ይከናወናል። ቀደም ባለው ልማድ ከተዘጋጀው ቡርሳሜ ቆንጠር በሚደረግ ግራ ቀኝን ከተበተነ በኋላ ወደ መጣቡ ሥርዓት ይገባ የነበረ ሲሆን ይህ ልማድ አሁን መቅረቱ ይነገራል። ከቡርሳሜ ጋር እርጎ አብሮ ለምግብነት ይቀርባል። መንደርተኞች በሰፈሩ በማንበራዊ ኃላፊነቱ ወይም በእድሜ ታላቅ በሆነው አባወራ ቤት የጀመሩትን ቡርሳሜ የመጣብ ሥርዓት ከቤት ወደ ቤት በመዘዋወር ሲመጡ አምሸተው ሁሉም በየቤታቸው ተመልሰው ሌሊቱን ያሳልፋሉ።

የፍቼ ዕለት በየቤቱ በሚቻርበው ገበታ ወስጥ ሥጋ አይካተትም። የዚህ ዋነኛ ምክንያት አዲሱ ዓመት ለከብቶችም መልካም ዘመን እንዲሆን ከሚጠበቅ የሚጠጥ ሲሆን የሲዳማ ብሔር ለከብቶች የሚጠጠውን ከፍተኛ ግምትና ከበሬታም የሚያሳይ ነው። ቀደም ሲል ታርዶ ሲበላ የተረፈ ሥጋ እቤት ወስጥ ካለ በዕለቱ ሥጋው ከቤት ወጭ እንዲያድር ይደረጋል። ከዚህም በተጨማሪ አባወራ በፍቼ እለት ከቤቱና ከቤተሰቡ ተለይቶ ሌላ ቦታ አያድርም። ለፍቼ በዓል ሕብረተሰቡ ትልቅ ክብር ስላለው ቀደም ሲል በልዩ ልዩ ምክንያት የተጣለም ካለ ፍቼ ሲቃረብ እርቅ ይካሄዳል። በባህሉ ተኳርፎ ወደ አዲስ ዘመን መሸጋገር ነወር ነው።



የምርቃት ሥነ-ሥርዓት በጉዳማይ

3. የቅርሱ መለያ ባህርያት (Characteristics of the element)

3.1 የቅርሱ ቁሳዊ መግለጫ (Associated tangible aspect)

ፊቼ የሲዳማ ብሔር የዘመን መዳከሚያ በዓል ሲከበር የተለያዩ ቁሳቁሶች፣ አልባሳት፣ ባህላዊ ምግቦች፣ መጠጦች፣ ጌጣጤጦች፣ የህዝብ አደባባዮችና የመሳሰሉት ጥቅም ላይ ይውላሉ፡፡ ዝርዝራቸው የሚከተለውን ይመካላል፡-

3.1.1 ባህላዊ ቁሳቁሶች፡-

- አርዴ-ጦር- በቁጠላ /ባህላዊ ጭራ/ ጊዜ ወንዶች የሚይዙት የላይና የታቹ ጭጭ ሹል ብረት ሆኖ ከጠንካራ ቀርቀህ እንጨት የሚሰራ፤
- ሲቆ-ብትር-በቁጠላ/ባህላዊ ጭራ ጊዜ/ ወንዶች ይዘው የሚጫፍሩት፣ ከቀርቀህና ከሌላ እንጨት የሚሰራ፤
- ሻፊታ-ከሸክላ የተሠራ ትልቅ ምግብ ማቅረቢያ-የፊቼ አለት በቅቤ የታሸ ቆጮ (ቡርሳሜ) ተደርጎበት ይበላበታል፡፡
- ሁሉቃ- መቸለኪያ-ከዘመን ዘመን በሰላም መሻጋገርን ለማሰባሰብ የፊቼ ዕለት አመሻሽ ላይ በእያንዳንዱ ሲዳማ በር ላይ ግመሮ በቀርቀህ፣ ቀርቀህ በሌለበት በአካባቢ እንጨት መቸለኪያ ተዘጋጅቶ ሰውና ከብቶች በመቸለኪያ ወደ አዲሱ ዘመን መሻጋገራቸውን ያበስራሉ፡፡
- ቦሌ- ከአባያ ሐይቅ የሚገኝ የጭጭባላ ዕለት ለከብቶች ሳር ላይ ተደርጎ የሚገጥ ጭጭ ላፈር፤
- ቡሮ- ለበዓሉ በዋናነት የሚሰፈልገው ምግብ (ቡርሳሜ) መሳሪያ የሚወለው ቆጮ በሚገባ ለስኪርስ በቅቤ የሚታሸበት፤
- ዋሳ ፡- ከእንስት ከሚቆይ ቆጮ የሚሰራ ምግብ፤

- በርሳሜ- በቅቤ ታሽቶ ከቆሎ የሚሰራ ተወዳጅ የሲዳማ ባህላዊ ምግብ፤
- ዎንቆ-በቁጣላ (ባህላዊ የአዋቂዎች ጫራ) ጊዜ የሚያዝ ከቆዳና ከብረት የሚሰራ ጋሻ፤
- ጠልቴ- ልክ እንደሻፊታ ወሰጡ ጎድጎድ ብሎና በመጠን አነስ ብሎ ከሸከላ የሚሰራ ቆጮ መባያ ዕቃ፤
- ኤሌንቶ- ወተት ማስቀመጫ ማጠቃለያ
- ጌሬሬ- ወተት ማጠቃለያ
- ፊኒንሾ- ወተት ማለቢያና ማጠቃለያ
- ማቂሾ- ወሃ ማስቀመጫ(የጭጭላላ ዕለት ጧት እጅና ፊት መታጠቢያ ወሀ ማስቀመጫ) እና ወተት ማለቢያ ዕቃ፤
- ማጠቃለያ ወንዶች ጎንፋ(ባህላዊ ልብስ) መታጠቢያ ቀበቶ፤
- ቁኔ-የሴቶች መታጠቢያ መኮንን፤
- ባሊሾ-የፊቼ እለት አራስ ላይ የሚደረግ የወፍ ላባ፤

3.1.2 አልባሳት

- ጎንፋ- ወንዶች ቁጣላ ሲጨፍሩ የሚሰጡት ቀይ፤ ነጭ ጥቁር ድብልቅ ቀለም ያለው የባህላዊ ዕደ-ጥበብ ወጠት ሲሆን እስከ ጉልበታቸው ድረስ የሚታጠቁት ሸርጥ ነው፤
- ሴማ- በሉኮ- በቁጣላ ጫራ ጊዜ ትልልቅ ወንዶች የሚሰጡት ልብስ፤
- ቆሎ- የሴቶች ባህላዊ ቀሚኒ ወጣት ሴቶች ፋሮና ሆሬ ሲጨፍሩ የሚሰጡት፤
- ወዳራ-ከቆዳ ለፍቶ የሚሰራ የሴቶች ልብስ፤
- ሐቆ- ሴቶች ፀጉራቸውን ሸሩባ ሲሠሩ ፀጉር ለመሰፋት የሚጠቀሙት ክር፤
- ቱባ- ከቆዳ ለፍቶ የሚሰራ የሴቶች ቀሚኒ፤

3.1.3 ጌጣጦች

- ዲጎ--ሴቶች አንገታቸው ላይ፤ ፀጉራቸውና እጃቸው ላይ በሚደረግ የሚጌጠላት ጨ፤
- ቢሊጮ ወንዶች ጆሮአቸው ላይ የሚደርጉት ጉትቻ፤

3.1.4 አደባባዮች : -ጉዳማኤ- ባህላዊ መሳብሰቢያ ቦታ

የሲዳማ ብሔር የዘመን መላወጫ በዓል ከትወልድ ወደ ትወልድ ሲተላለፍ የመጣ ከጥንት ጀምሮ በሁሉም የሲዳማ ብሔር ዓባላት ዘንድ በየዓመቱ ለሁለት ሳምንታት ያህል በድምቅት የሚከበር የዘመን መላወጫ በዓል ነው። በዓሉ በቤተሰብና በጉረቤት ደረጃ ተሰባስቦ በሚከበር የሚጀመርና ከዚያም እየሰፋ በመሄድ በባሕላዊ አደባባይ (ጉዳማኤ) በጋራ የሚከበር ሂደትንም ያጠቃልላል። የበዓሉ ዋና ማክበሪያ ስፍራ የሀዋሳ ጉዳማኤ ሲሆን በየወረዳው በማገኘት ጉዳማኤዎችም በድምቅት ይከበራል። በዚህም መሠት፡ -

- በበንሳ ወረዳ - በራ፤ ወጫ እና ኒያማ
- ሀርቤገና ወረዳ - ያዬ፤ ኬሮ፤ ላንጮ ወርባዳሌ፤ ማቆ
- ጉርቼ - ማራንሾ
- አለታ ጩኔ - ጩኔ ዲኮ
- ቱላ - ቱሎ
- በሁላ ወረዳ - ገርቢሾ፤ ጋዜ፤ ጠጥቻ፤ ፋቆና፤ ጨኒ
- ሸበዲኖ - ላኮቴ
- መልጋ - መዲሾ፤ ጉጉማ፤ ወተራራሳ
- ቦና - ቦና ቀዋዶ
- ሀዋሳ ዙሪያ - ጉዳቆ ጉሃ
- አሮሬሳ - ማጀ

ቡርሳ	- ጩኞ
ቦሪቻ	- ይርባ ወጋቴ
ጫሬ	- ቦሬ
ወንሾ	- ወንሺ ዲኮ
አለታ ወንዶ	- ዎቶ
ወንዶ ገነት	- ጩኞ
ዳራ	- ሺሾ

3.2 የቅርሱ አካላዊ መለጫ (Associated intangible Aspects) የፊቼ በዓል ተሳታፊዎችና ተግባራዊ የሚሳዩዋቸው አካላዊ እንቅስቃሴዎችና ሥነ-ሥርዓቶች

- ላኦ- አያንቱዎች/ኮከብ ቆጣሪዎች/ የፊቼን ቀን ለማወቅ የሚደርጉት የኮከብ ቆጣሪ ሥነ-ሥርዓት ላኦ በሚለ ይጠራል፡፡
- ላላዋ- ልፈፋ ወይም አዋጅ ፣ ፊቼ የሚወልደኝን ቀን የጎሳ መሪዎች የበግ ቆዳ በእንጨት ዘንግ ላይ በማንጠልጠል የሚሳዩዋቸው ሥርዓት፤
- ሳፎቴ ቁጠላ- የፊቼ በዓል የሚጀምረው በዓሉን ማበሰሪያ ጭራ ነው፡፡
- በሁሉም የሚከሰቱ ሥርዓት የፊቼ ዕለት አላገኘሁ ላይ ሁሉም የሲዳማ ብሔር በበሩ አጠባብ መከላከያ ሰርቶ ሰወና ከብቶች በሚከሰቱ ከዘመን ዘመን በሰላም መሸጋገርን የሚያበስር ሥነ-ሥርዓት ነው፡፡
- ፊቼ/ፊጦሪ/ሐሻ- የፊቼ እለት ማታ ዘመድ አዝማድ ተሰብስቦ ቆጭ በቅቤ(ቡርሳሜ) በመባላት አዲሱን ዓመት የመቀበያ ሥነ-ሥርዓት፤
- አንጋና አልባ ሀይሽራ- በማሳሳት እለት ጣታ እጅና ፊትን የመታጠብ ስርዓት ሲሆን ማለፍ የትም ሳይኬድ ወጪ በማቅረብ ተደርጎ ባደረገ ወሀ ፊትን በመታጠብ እንኳን በሰላም ለአዲሱ ዓመት አደረሰኝ የማለት ሥነ-ሥርዓት ነው፡፡
- ቦሌ ሳዳቴ ወራ- በአዲሱ ዓመት ከአባያ ሐይቅ የሚገኝ ጩማ አፈር ሣር ላይ በማድረግ እንዲበሉ የሚደረግ ሥርዓት ነው፡፡
- ማሳሳት- ዞሮ መጥጣት ማለት ሲሆን በፊቼ ማግሥት ማሳሳት ይባላል፡፡ ልጆች በየቤቱ እየዞሩ አይደሉ ማሳሳት ሲሉ እናቶች ደግሞ አሌ... አሌ/ድረሱ --- ድረሱ / ብለው በመቀበል ምግብ የሚጠብቁት ደማቅ የፊቼ በዓል ሥነ-ሥርዓት ነው፡፡
- ቁጠላ- ባህላዊ ጭራ ሲሆን ጎልማሳ ወንዶች ጎንፋና ቡሉኮ ለብሰው ጦር ወይም በትር እና ጋሻ ይዘው ፊቼ ተጀምሮ እስከሚደለቅ በትንሹ ለስምንት ቀናት የሚጩሩት ባህላዊ ጭራ ነው፡፡
- ፋሮ- ባህላዊ ጭራ ሲሆን ወጣት ወንዶችና ሴቶች በሚሆኑበት የእንቅስቃሴ ቅብብሎቻቸው ፊቼን አስመልክቶ በጉዳሚና በየገበያው የሚጩሩት ባህላዊ ጭራ ነው፡፡
- ሆራ- ያላገቡ ወጣት ሴቶች ብቻ የሚተፋበት ባህላዊ ጭራ ነው፡፡

4. እንሸንተሪ ከተደረገው ቅርስ ጋር በተያያዘ ተሳትፎ ያላቸው ግለሰቦችና ተቋማት

4.1 የቅርሱ ተግባራዊ/አካላዊ/Practitioner/s/Performers/

- አያንቱዎች/ኮከብ ቆጣሪዎች/- ኮከብ በመቁጠር የፊቼ በዓል መቼ እንደሚወልድ በመለየት እንደወሰኑ የጎሳ መሪዎች ለሆኑት ለዎሚዎች፣ ለጋናዎች እና ለሞጮች ይናገራሉ፡፡

- ዎንሾ ባህላዊ የእምነት ተቋም፤
- በየጎሳዎች አካባቢ የሚኑ የባህላዊ አስተዳደርና የእምነት ተቋማት፤

4.3 ቅርሱን ለማድረግ ወይም ለመድረስ ያሉ ሥርዓቶችና ደንቦች (Customary practices governing access to the element or to specific aspect of it)

ፊቼ የሲዳማ ብሔር ዘመን መላውንም በዓል በየአመቱ ሲከበር ወይም የተለያዩ ዝግጅቶች በጉዳማኤ/ ባህላዊ መሳተፊዎች ቦታ/ በዓሉን አስመልክቶ በሚደረጉ ስብሰባዎችና ባህላዊ ጭራዎችን በከፊልም ሆነ በሙሉ ለማድረግ፣ ለመሳተፍ፣ ወይም ለመተግባር የተለየ የዕድሜ የጾታ፣ የጾታዎቹ ደረጃ፣ የእምነት ወይም ሌሎች ምክንያቶችን ተንተኖ ከልከላ አይደረግም፤ ወይም ልዩ ፍቃድ አያስፈልግም፡፡ የፊቼ ዝግጅትና በዓል አካባቢ በግልጽ ተጀምሮ እስከሚጠቅም በግልጽ የሚከሄድ ስለሆነ ማንም ሰው እንኳን ደህና መጣ ተብሎ በአክብሮት አቀባበል የሚደረግበት ሥርዓት ነው፡፡

5. የቅርሱ ቀጣይነትና ደህንነት/ቅርሱ የሚኝበት ሁኔታ (Status of the element)

5.1 ቅርሱ አሁን የሚኝበት ሁኔታ (Current status of the element)

ፊቼ የሲዳማ ብሔር የዘመን መላውንም በዓል በሲዳማ ብሔር አባላት ዘንድ በላቀ ድምቅት የሚከበር የብሔሩን ሁለንተናዊ ባህላዊ ገጽታና ማንነት በጉልህ የሚጠቅም በዓል ነው፡፡ ፊቼ የሲዳማን ሕዝብ ባህላዊ እድገትና የፈጠራ ወጠታ በየወቅቱ እያከለ የራሱ በሚደረግ ብሎም የወቅቱን ማኅበራዊ፣ ኢኮኖሚያዊና ባህላዊ የፖለቲካ አስተዳደሩን በጉልህ በማንጸባረቅ ዘመን ተሻግሮ ሕልውናው ለዚህ ዘመን የበቃ የሲዳማ ብሔር ኢንታንጅብል ቅርስ ነው፡፡ የሲዳማ ሕዝብ የራሱን አስተዳደር ባለፉት ሥርዓተ መንግስታት በተነጠቀበት ወቅት ምንም እንኳን ሰብዓዊ፣ ማኅበራዊ፣ ኢኮኖሚያዊ፣ ፖለቲካዊ፣ ኃይማኖታዊና ባህላዊ አስከፊ ጭቆናዎች በሲዳማ ሕዝብ ላይ ይፈፀሙ እንደነበር ግልጽ ቢሆንም፣ የፈለገው አስከፊ ችግር ቢገጥመውም የሲዳማ ሕዝብ የፊቼን በዓል በይዘትም ይሁን በጥራት ሳያጓድል በየአመቱ ያከብር ነበር፡፡ ይህንን ሁሉ ችግር አልፎ በአሁኑ ጊዜ የብሔሮች፣ ብሔረሰቦችና ሕዝቦች ማንነትና ባህላቸውን በራሳቸው መንገድ የሚደግግ መብት ሕገ-መንግሥታዊ ዕውቅና አግኝቶ በሀገሪቱ ዲሞክራሲያዊ ሥርዓት ከተመሠረተ በኋላ ከበፊቱ በላቀ ሁኔታ የብሔሩን ባህል ዕድገት የሚያግዝ መንግሥታዊ መቅቅር እስከ ዳር ድረስ ተዘርግቶ ድጋፍ በመስጠት በዓሉ በመከበር ላይ ይገኛል፡፡ በዚህም ፊቼ የሲዳማ ብሔር የዘመን መላውንም በዓል በአሁኑ ጊዜ ያለው የአካባቢ ሁኔታ ቀድሞ ከነበረው አንጻር ሲወዳደር በላቀ እና በደመቀ ሁኔታ በመከበር ላይ ይገኛል፡፡

5.2 ቅርሱን ከትወልድ ወደ ትወልድ ማስተላለፊያ መንገዶች (Mode of transmission from generation to generation)

ፊቼ የሲዳማ ብሔር ዘመን መላውንም በዓል ከትወልድ ወደ ትወልድ ማስተላለፊያ መንገዶች፡- እስከአሁን ያለውን የብሔሩን ተሞክሮ ያየን እንደሆነ

- እያንቱዎች/ ኮከብ ቆጣሪዎች/፣ዎመዎች፣ ጋሮ፣ ጋና፣ ሞቴ/ባህላዊ መጫዎች/ በጉዳማኤ/ ባህላዊ መሳተፊዎች ቦታ/ የፊቼን በዓል አስመልክቶ በሚደረጉ ስብሰባዎች ስለፊቼ ጥንተ መሠረተ-ታሪክ በማንሳት ያስተምራሉ፤
- እናትና አባት ለልጆቻቸው በቃል ትምህርት(በአፈ-ታሪክ) የፊቼን ታሪክ ያስተላልፋሉ፡፡

የዚህ ስብከት ሰለባ በመሆን ከፊቹ በዓል ዝግጅትና አከባቢ ሥርዓት እራሱን በግልጽ እያገለገለ የመጣጣት አዝማሚያ እየታየ መሆኑ የበአሉ መገለጫ የሆኑትና ያላገቡ ልጃገረዶች ይጫወቱት የነበረውን የሆሬ ጫወታ እንዲሁም ከወጣት ወንዶች ጋር በመሆን ይጫወቱት የነበረውን የፋሮ ጨቃ በበዓሉ ወቅት ሲተገበር መጫካት አዳጋች ሆኗል ማለት ይቻላል፡፡ ይህ ደግሞ ባህሉ ከትወልድ ወደትወልድ የሚኖረውን ሽግግር በተወሰነ ደረጃ እንዲቋረጥ እያደረገው ይገኛል ለማለት ያስደፍራል፡፡

5. 4ለቅርሱ ቀጣይነት እየተደረጉ ያሉ እንክብካቤዎች (Safeguarding measures in place)

- በአሁኑ ጊዜ ከበፊት በበለጠ ሁኔታ በነጻነት የብሔሩ አባላት የፊቹን በአል በሚሰበር፣ ጉዳዮችን/ባህላዊ መሳተፊዎችን/ በታዎችን/ በመጠበቅ፣ ወጣቱን ትወልድ በሚከተሉት፣ አስፈላጊውን መረጃ ሁሉ በመስጠት የፊቹን እንታንጀብል ቅርስ በመጠበቅና በመንከባከብ ላይ ናቸው፡፡
- በደቡብ ብሔሮች፣ ብሔረሰቦችና ሕዝቦች ክልላዊ መንግሥት የሲዳማ ዞን አስተዳደር ለፊቹ የሲዳማ ብሔር ዘመን መላውጫ በዓል እንታንጀብል ቅርስ ሕልውና መጠበቅ ላይ ትኩረት በመስጠት በጀት መድቦ በየአመቱ በዞን ደረጃ ሀዋሳ ከተማ በሚገኘው ጉዳዮች በድምቀት እንዲከበር ከሚደረጉም በላይ የፊቹን አጀማሚ፣ አፈጻጸምና አጨራረስ የሚሳይ ቅርጽ ያለበት የሲዳማ ሰ-መዳ/ሐውልት/ በሀዋሳ መሀል ከተማ ላይ በጥራት ተሰርቶ እንዲቆም አድርጓል፡፡
- የሲዳማ ዞን ባህል፣ ቱሪዝምና የመንግሥት ኮሚዩኒቲን ጉዳዮች መምሪያ የፊቹን ጉዳይ ዋነኛ ዓመታዊ ዕቅድ በሚደረግ በየአመቱ በዓሉ በድምቀት እንዲከበር ከሚደረግ ባሻገር በእንታንጀብል ቅርሱ ላይ ጥናት በሚካሄድ ሕልውናውን በዘለቄታ የመጠበቅ ተግባር እያከናወነ ይገኛል፡፡
- የደቡብ ክልል ባህልና ቱሪዝም ቢሮ ከፊደራል ቅርስ ጥናትና ጥበቃ ባለሥልጣን ጋር በመተባበር ፊቹ የሲዳማ ብሔር ዘመን መላውጫ በዓል በዩኔስኮ ወካይ ቅርስ (Representative List) ዝርዝር ወስጥ እንዲካተት ዕቅድ ጥሎ በመንቀሳቀስ ላይ መገኘቱ፡፡
- የሲዳማ ልማት ማኅበር አንዳንድ ዋናው የተቋቋመበት ዓላማው የብሔሩን ባህል ዕድገት መደገፍና ባህላዊና ታሪካዊ ቅርሱ እንዲጠበቅ ማዘዝ በመሆኑ በየደረጃው የሚከናወኑት የልማት ሥራዎች የፊቹን እንታንጀብል ቅርስ ሕልውና በመጠበቅና በያመቱ በደመቀ ሁኔታ እንዲከበር የማዘዝ ሥራ መሰራት ለፊቹ የሲዳማ ብሔር ዘመን መላውጫ በዓል እንታንጀብል ቅርስ እንክብካቤ አስተዋጽኦ በሚደረግ ላይ ይገኛል፡፡

6. የሚገኝ አሰባሰብና ጥንቅር (Data gathering and inventorying)

6.1 በአንገን ተራው ወቅት የሕብረተሰቡ፣ የቡድኖችና ግለሰቦች ተሳትፎ መጠቀሚያዎች (Consent from and involvement of the community/group in data gathering and inventorying)

- ፊቹ የሲዳማ ብሔር ዘመን መላውጫ በዓል እንታንጀብል ቅርስ እንገን ተራ በተከናወነበት ወቅት በየአርከኑ የሚገኙት የሚከተሉት የመንግሥት አካላት የክልሉ ባህልና ቱሪዝም ቢሮ፣ የሲዳማ ዞን ባህል ቱሪዝምና የመንግሥት ኮሚዩኒቲን ጉዳይ መምሪያ እና የሲዳማ ዞን ስር የሚገኙ እና በክልል ደረጃ በተካሄደው የእንገን ተራ ስራ መረጃ የተሰባሰበባቸው የፃ ወረዳዎች ባህል ቱሪዝምና የመንግሥት ኮሚዩኒቲን ጉዳይ ጽ/ቤት የስራ ሀላፊዎች እንዲሁም ከቅርስ ጥናትና

ጥበቃ ባለሥልጣን የተሰማራው የባለሙያዎች ቡድን የፍቼ በዓል ሲከበርም ሆነ ከዛ ቀጥሎ ለመረጃ አሰባሰብ የተሰማራባቸው ወረዳዎች የስራ ኃላፊዎች በከፍተኛ ተነሳሽነት ለኢንቬንተሪው ስኬታማነት ማሉ ተሳትፎ አድርገዋል። ከዚህም ሌላ ኢንቬንተሪው በተካሄደባቸው ወረዳ የሚገኙ የአካባቢ ታዋቂ ግለሰቦች፣ የብሔራዊ ምሁራንና የመንግስት የስራ ኃላፊዎች፣ የሀገር ሽማግሌዎችና የኃይማኖት መሪዎች፣ ወጣቶችና ሴቶች፣ አያንቱዎች/ኮከብ ቆጣሪዎች/፣ ባህላዊ አስተዳዳሪዎች፣ ባህላዊ የፍትህ አካላት፣ የቤት እመኔቶች፣ ባህላዊ የእምነት ተቋም ኃላፊዎችና ዓባላት፣ ስለፊቼ ላቅ ያለ እውቀት ያላቸው የሚጠሉ አዛውንቶችና ግለሰቦች እንደዚሁም የሲዳማ ብሔር አባላት አንድ ለአንድ በተደረጉ ቃለመጠይቆችና ለመረጃ አሰባሰብ በሚያመች መንገድ በተደራጁ የአትኩሮት ቡድን ወይይቶች የተሳተፉ የብሔራዊ ዓባላት በከፍተኛ ኃላፊነትና ተመክጥኦ መረጃ በመስጠት ተሳትፈዋል።

- በአጠቃላይ ፊቼ የሲዳማ ብሔር የዘመን መዛወሪያ በዓል የኢንቬንተሪው ሥራ በተሰራበት ወቅትና የበዓሉ አከባቢ በአዲዮሺገዋል መሣሪያዎች በተቀረፀባቸው ቦታዎች፣ ለበዓሉ የሚቀርበውንና ከእንስት ተፍቆ የሚገኘው ቡርሳሜ አዘገጃጀትን አስመልቶ የብሔራዊ ሴቶች ስራው ስለቸኝ ደከመኝ ሳይሉ በራሳቸው ተነሳሽነት በተግባር በማሳየት ረዘም ላለ ጊዜ ከመረጃ ሰብሳቢዎች ጋር ቆይታ በማድረግ ግልጽና ተገቢ መረጃ በመስጠት ከጅምሩ አንስቶ እስከፍጻሜው ንቁ ተሳትፎ ያደረጉ ሲሆኑ በሌላም በኩል አያንቱዎች (ስለኮከብ አቆጣጠር)፣ የፊቼ በዓል ስለሚከበርበት ስርዓት ወይም ላላዋ (ልፈፋ/አዋጅ)፣ ስለ ሁሉም/ መሻለኪያ/ አሠራር፣ አፈጻጸምና ትርጉም፣ ስለፊቼ ዕለት የበዓሉ አፈጻጸም ስርዓት፣ ስለ ፊት መታጠብ ሥነ-ሥርዓት፣ ስለሚሟላላ አፈጻጸም፣ ስለቁጣጥ፣ ፋሮና ሆሬ ባህላዊ ጭራራዎች አተገባበር፣ እንዲሁም በፊቼ በዓል ፍጻሜ በጉዳሚ ስለሚደረገው የዎኞች ምረቃ በተገቢው ጊዜና እንቅስቃሴ በመገለጽ የብሔራዊ አዓላት የላቀ ተሳትፎና ትብብር አድርገዋል።

6.2 ኢንቬንተሪ የተደረገውን ቅርስ ለማጠቃለያ ያሉ ገደቦች (Restriction, if any, on use of inventoried data)

- በሀገር አቀፍ ደረጃ ኢንታንጀብል ቅርሱን ለማስተዋወቅና ለብሔራዊ ባህል ዕድገት ጥረት በግብአትነት ማጠቃለያ ክልል የለውም።
- ነገር ግን ማንኛውም አካል መረጃውን ከሚጠቀሙበት አካልና ከባህሉ ባለቤቶች ፈቃድ ሳያገኝ ለንግድና ትርፍ፣ የግል ጥቅምን መሠረት ላደረጉ ሌሎች ተግባራት ወይም ከባህሉ ጋር ተፃራሪ ለሆኑ ተግባራት ማጠቃለያ የሀገሪቱ ሕግ በሚደነግገው መሰረት ተጠያቂነትን ያስከትላል።

6.3 ምዝገባው የተካሄደበት ቀንና ቦታ (Date and place of data gathering)

- ምዝገባው የተካሄደው ሰኔ 29 ቀን 2005 ዓ.ም (July 5, 2013) ነው።

6.4 ቅርሱን በሀገር አቀፍ ደረጃ የመዘገበው አካል (Responsible body to register the element to the national inventory/)

የቅርስ ጥናትና ጥበቃ ባለሥልጣን ከደቡብ ክልል ባሕልና ቱሪዝም ቢሮ ጋር በመተባበር (Authority for Research and Conservation of Cultural Heritage in co-operation with Southern Region Culture and Tourism Bureau) ነው፡፡



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