

Day 0
22/01/2019
Tuesday

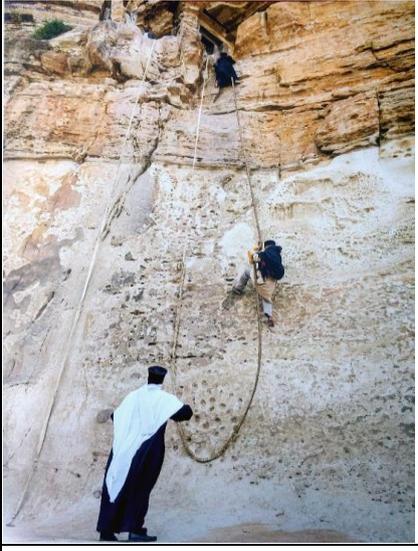
Participants arrive in Addis Ababa

Students of the Ethiopian Institute of Architecture Building Construction & City Development (EiABC), Addis Ababa University, will be available to take those participants who arrive early on city tours.

Fight: depart Addis Ababa 16:30 arrive Axum 17:50

ANCIENT TIMBER CHURCHES

Day 1
23/01/2019
Wednesday

GROUP 1 - limited to intrepid male participants	GROUP 2 - female participants / less energetic male participants
<p><i>Morning</i>, depart hotel at 08:00 by road for Debra Damo, about 2 hours</p> <p>10:00 arrive Debra Damo monastery (no women or female animals allowed). Access is up a vertical cliff by a 17-metre leather rope; a monk will help pull you up from the top. In addition, we also plan to provide special assistance from guides from Gheralta with safety harness. Male participants should decide if they wish to make the ascent and book for Group 2 if they do not.</p>	<p><i>Morning</i>, visit the ancient royal cemetery at Axum, where the tombs are marked with monolithic stelae. The three largest (3rd/4th centuries AD) imitate multi-storey timber construction in carved stone.</p> <p>11:00 depart Axum by road for Yeha, about 1 hour</p> <p>12:00 arrive Yeha to visit the Great Temple, built c. 700 BC</p> <p>13:00 depart Yeha for Wukro, about 2 hours</p>
	
<p>Visit the large timber church of Abuna Aregawi, ?6th century AD [is this the oldest timber structure in the world?]</p> <p>12:00 depart Debra Damo for Wukro, about 3 hours</p>	
<p><i>Evening</i> (arrival time at Wukro permitting), visit Wukro Archaeological Museum (opened 2016); visit Wukro Tcherqos rock-hewn church (?8th century AD) and meet the students at the traditional church school</p> <p>Overnight at Wukro Lodge</p>	

Day 2
24/01/2019
Thursday

Morning, leave Wukro Lodge at 08:00 by 4X4 cars for Atsbi.
10:00 arrive **Tcherqos Agabo timber church** (?8th century AD), built under a rock overhang. Access from where the cars can reach is a 15 - 20 minute walk
10:30 leave Tcherqos Agabo
11:00 arrive **Debra Selam Mikael timber cave church** (the upper parts are carved from the rock), ?8th century AD. Access is by an initial climb and then a horizontal walk to the ledge where the cave is situated, total walking time 20 - 30 minutes
Lunch at Atsbi, 13:15 - 14:15
14:45 arrive **Zarema Giyorgis timber church** (?7th/8th century AD; is this the second-oldest timber structure in the world?)
15:15 leave Zarema Giyorgis
16:20 arrive Mikael Imba rock-hewn church (?8th century AD), with **original carved wooden screen and carved doors**. Access is by a metal stair to the top of the mountain, about 10 - 15 minutes
17:30 leave Mikael Imba
19:00 arrive Makalle, overnight in Makalle

EARLY MEDIEVAL TIMBER CHURCHES IN CAVES

Day 3
25/01/2019
Friday

Morning, leave hotel at 06:30 for Axum airport,
Flight: depart Axum 12:10 arrive Lalibela 12:40
transfer to hotel; lunch in the XO Restaurant, Lalibela Cultural Centre; visit the museum
Afternoon, road travel to **Yimrahanna Kristos cave church** (early 11th century), 1½ hours, then 15 - 20 minutes easy walk up to the cave
Evening, early dinner in Ben Abebe hill-top restaurant to enjoy the view

Day 4
26/01/2019
Saturday

<u>GROUP 1</u> - energetic participants	<u>GROUP 2</u> - less energetic participants
<p>Depart hotel 07:00 by road to Gennata Maryam, about 45 minutes 07:45 rendezvous with muleteers and mules to climb a spur of Abuna Joseph mountain (mule ride and walk up the steepest and rockiest bits) to Makina Medhane Alam cave church (?12th/13th century), about 4 hours visit Lideta Maryam cave church [?13th century] 14:45 start return journey to reach the foot of the mountain before dark</p>	<p>Depart hotel 07:00 by road to Gennata Maryam, about 45 minutes 07:45 visit rock-hewn church of Gennata Maryam return to Lalibela to visit Lalibela churches (?7th -13th centuries) and examine timber construction translated to rock-hewn stone <i>Lunch</i> at 7 Olives Restaurant <i>Afternoon</i>, visit to Lalibela churches, continued</p>

Evening, dinner in Torpedo azmari house (traditional minstrels with praise singing)

Day 5
27/01/2019
Sunday

Morning, early visit to Beta Giyorgis rock-hewn church (?12th/13th century)
transfer to Lalibela airport
Flight: depart Lalibela 10:00 arrive Addis Ababa 11:00

Lunch at **Finfine Hotel (timber structure built by Emperor Menelik / Empress Taitu)**
Afternoon, visit to the recently conserved **Addis Ababa Museum (timber house of Ras Birru)** and visit to the unconserved **Sheikh Hojele Palace, a timber building**
Evening, dinner at the recently conserved **Addis Ababa Restaurant, timber house** built in the 1890s as the marital home of Princess Zauditu (reigned as empress regnant 1916 - 1930) on the occasion of her second marriage

INTERNATIONAL CONFERENCE

Day 6
28/01/2019
Monday

One-day conference on Timber Structures **08:30 a.m. - 17:00 p.m.**

Participants are invited to submit outlines for papers or posters to the organising committee

Early evening, reception at Zoma Museum, modern wood-and-earth buildings in a herb garden with walls ornamented with astonishing sculptured surfaces in earth.

**ESSENTIAL INFORMATION – ICOMOS International Wood Committee Symposium,
“A Focus on Africa”, 23 – 28 January 2019**

Visas

Participants should apply for a 30-day tourist visa, either in the form of an e-visa or visa on arrival for eligible countries. The fee for a 30-day tourist visa is US\$52.

E-visa:

E-visas can be applied for on the official government website: <https://www.evisa.gov.et/#/home>. The official processing time is 3 days, but in practice most applicants receive their visa within a single day.

Visa on arrival:

Nationals of the following countries are eligible for a visa on arrival:

	Argentina		Kuwait
	Australia		Luxembourg
	Austria		Mexico
	Belgium		Netherlands
	Brazil		New Zealand
	Canada		North Korea
	China		Norway
	Czech Republic		Poland
	Denmark		Portugal
	Djibouti		Russia
	Finland		Slovakia
	France		South Africa
	Germany		South Korea
	Greece		Spain
	India		Sweden
	Ireland		Switzerland
	Israel		Thailand
	Italy		United Kingdom
	Japan		United States
	Kenya		Exempted

The advantage of having an e-visa is that there is no queuing for a visa on arrival at Bole International Airport – participants just have to join the queue to get their passports stamped.

The Symposium will take place entirely within the Ethiopian Highlands: Addis Ababa is 2,400 metres above sea level, Axum is 2,130 above MASL, Lalibela is 2,500 above MASL, Maqalle is 2,250 above MASL. Tropical diseases are generally not a problem at these high altitudes.

Start and completion dates of the Symposium

Start: The official start of the Symposium is the **departure time of Flight ET 162, leaving Bole International Airport (Addis Ababa) at 16:30 p.m. on Wednesday 22nd January 2019.**

End: the official end of the Symposium is a reception at Zoma Museum, concluding at **19:00 p.m. on Monday 28th January 2019.**

Early arrivals: participants who arrive early on 22nd January will be met at Bole International Airport and, for those participants interested in a city tour, students of the Ethiopian Institute of Architecture Building Construction & City Development (EiABC), Addis Ababa University, will be available to assist.

Extended visits to Ethiopia

For those participants who would like to spend a little longer in Ethiopia, the Symposium organisers and the tourism service provider will be happy to assist with suggestions, budgets &c:

Tourism services provider:

Liyu Ethiopia Tours and Travel, liyuethiopatours@gmail.com. mobile no. +251 913 997 726

ICOMOS IWC and PROHEDEV Programme organisers:

(1) David Michelmores, davidmichelmores@hotmail.com. mobile no. +251 947 460 040

(2) Esther Selassie Antohin, estherantohin@gmail.com. mobile nos +251910566800, +251 944 054 833

[For example, participants may wish to attend the Epiphany (Blessing of the Waters - *Timqat*) Festival on 19th/20th January, the most famous venue for which is the Royal Bath at Gondar World Heritage Site].

Cost of the Symposium

We have kept the cost as low as possible, but there will be three internal flights which cannot be avoided, as Ethiopia is a large country - the size of France and Spain combined. The conference will be \$ 304 cheaper for those who arrive on an Ethiopian Airlines flight, as then the three internal flights will be charged at the same rate as for an Ethiopian national. Ethiopian Airlines was founded in 1946 by Emperor Haile Selassie as a joint venture with TWA and is the best airline in Africa, so there is no need to worry about the quality of service. The first flight, on Day 0 (22 January 2019), leaves Addis Ababa Bole Airport for Axum at 16:30 p.m., so the international flights of delegates must arrive in time to catch that flight.

The International Conference on 28th January is 100% funded by the European Union and will take place in the prestigious United Nations Conference Centre. Lunch and an evening reception are included. ICOMOS participants are encouraged to propose papers or posters to be presented at the Conference.

(A) Arriving by Ethiopian Airlines: total cost \$ 955

(B) arriving by a different airline: total cost \$ 1,259

The Symposium fee covers all transport within Ethiopia (internal flights, minibus, 4X4 cars, mules and muleteers), bed-and-breakfast hotel accommodation from the night of 22nd January to the night of 27th January, all entrance fees according to the itinerary, drinking water. *Not included* are lunch and dinner from 22-27 January and alcoholic drinks (however, living costs in Ethiopia are comparatively low – a typical meal with drinks might cost \$ 10).

BOOKING / ENQUIRY FORM

To: Yhun Ejigu (Operations Manager)
Liyu Ethiopia Tour and Travel Agent PLC
P.O Box 27389 /1000
Bole Street, Addis Ababa, Ethiopia
liyuethiopatours@gmail.com
mobile no. +251 913 997 726

Name:

Telephone:

Email:

Please fill in ONE of the three options below:

- A. I will arrive in Addis Ababa on Ethiopian Airlines Flight ET
on 22nd January 2019, arrival time:
I attach a copy of my Ethiopian Airlines ticket
I attach a scan of my passport (required ID for the internal flights)
Conference costs of **US\$ 955** should be sent by bank transfer *or* by Western Union to:

1. Bank details:
Beneficiary: **LIYU ETHIOPIA TOUR & TRAVEL AGENT PLC**
Address: Bole Street, Addis Ababa, Ethiopia
P.O. Box 27389/1000
Phone no.: +251 913 997 726
Email: liyuethiopatours@gmail.com
Bank name: **United Bank S.C.**
Branch: **Bisrate Gebriel**
SWIFT code: **UNTDETA**
Account no: **1241816376298015**

OR

2. Western Union details: **MCTN**
Name: **YHUN EJIGU ENTELE**
Country: **Ethiopia**
Address: Bole Street, Addis Ababa, Ethiopia
P.O. Box: 27389/1000
Phone no.: +251 913 997 726

[options B and C will be found on the next page]

OR, B. I will arrive in Addis Ababa on Flight
on 22nd January 2019, arrival time:
I attach a scan of my passport (required ID for the internal flights)
Conference costs of **US\$ 1,259** should be sent by bank transfer *or* by Western Union to:

1. Bank details:
Beneficiary: **LIYU ETHIOPIA TOUR & TRAVEL AGENT PLC**
Address: Bole Street, Addis Ababa, Ethiopia
P.O. Box 27389/1000
Phone no.: +251 913 997 726
Email: liyuethiopatours@gmail.com
Bank name: **United Bank S.C.**
Branch: **Bisrate Gebriel**
SWIFT code: **UNTDETA**
Account no: **1241816376298015**

OR

2. Western Union details: **MCTN**
Name: **YHUN EJIGU ENTELE**
Country: **Ethiopia**
Address: Bole Street, Addis Ababa, Ethiopia
P.O. Box: 27389/1000
Phone no.: +251 913 997 726

OR, C. I am interested in visiting Ethiopia between the following dates:

Please suggest a schedule which will include attendance at the ICOMOS IWC Symposium, 23rd – 28th January 2019. I am particularly interested in visiting the following areas:

Note: following receipt of your booking and payment, you will be sent confirmation and the ticket for your Addis Ababa - Axum internal flight on 22 January 2019 by e-mail.

The Symposium organisers will also send you further background information following receipt of your booking.

Please put the Symposium organisers in cc to your email with your booking form:

davidmichelmores@hotmail.com and estherantohin@gmail.com

**ICOMOS International Wood Committee Symposium, “A Focus on Africa”,
23 – 28 January 2019 - Background Information**

Historical background

Early links with South Arabia: the Ethiopian national myth – that the imperial dynasty is descended from Menelik I, the son of a one-night union between Solomon and the Queen of Sheba – reflects a real and demonstrable connection between Ethiopia and South Arabia in the first millennium BC. Ethio-Sabaeen communities in the northern highlands were responsible for the development of a number of important sites; the Great Temple of Yeha, built c. 700 BC, to be visited by Group 2 on Day 1 (23 January), is one of a number of major monuments. Ethiopic script is derived from “Epigraphic South Arabian” and was developed into a full syllabary in the late 3rd or in the 4th century AD by amending the consonants so that each letter has seven forms to indicate the vowels.

Axumite civilisation: Axum developed as the capital, probably in the 1st century AD, of what was to become the Axumite empire, which enjoyed trading links with the Roman empire and with India. Amongst its most spectacular monuments are the stelae in the royal cemetery, the most impressive (and probably the latest) examples, dating to the first half of the 4th century AD, represent multi-storey timber-laced buildings which are related to the design of excavated “elite buildings” or palaces. The stelae will be visited by Group 2 on Day 1 (23 January). Axum was converted to Christianity in the second quarter of the 4th century, making Ethiopia the second-oldest Christian country in the world after Armenia. Christian Ethiopian culture developed from this period; for example, the Abba Garima Gospel 2 dates from the 6th century and is the oldest complete Christian manuscript in the world; the manuscript tradition has continued from that date up to the present. Scholarly opinion now dates the collapse of the Axumite empire to c. 700, when the rise of Islam deprived it of its trade network based on access to the Red Sea, with climate change (possibly linked to the Late Antique Little Ice Age) and the Justinian plague being probable added factors.

The Zagwe and restored Solomonic dynasties: the history of northern Ethiopia in the two centuries after the fall of the Axumite empire is obscure. Now that the cave church of Yimrahanna Kristos has been dated to the first half of the eleventh century, the Agau-speaking Zagwe dynasty, of which King Yimrahanna Kristos was a member, must have assumed power no later than the 10th century, with an overall date of c. 900 - 1270. We will visit many monuments dating to this period on Days 3 and 4 (25 – 26 January). The rise of the Zagwe Dynasty in the Lasta mountains illustrates a recurring theme in Ethiopian history - the shift of centres of power progressively southwards. Yekuno Amlak seized power in 1270, establishing the “restored” Solomonic Dynasty, which claimed 225 rulers from its founder, Menelik I (purported son of Solomon and the Queen of Sheba), to the murder of Emperor Haile Selassie by the brutal communist Derg dictatorship in 1975. Some of the monuments to be visited on Days 3 and 4 (25 – 26 January) date to the early period of the restored Solomonic Dynasty.

The post-medieval period: the Ethiopian highlands suffered annual incursions from 1529 to 1543 by an army led by Imam Ahmed Grañ (“the left-handed”), in alliance with Ottoman forces. The Ethiopian imperial army lacked firearms and was unable to defeat the invaders until Ahmed Grañ was killed in 1543 with the assistance of a troop of musketeers from Portuguese India led by Cristóvão da Gama, son of Vasco da Gama. Medieval Ethiopian civilisation (together with its towns and cities) was largely destroyed during this period and the culture which developed afterwards lacked towns and cities and developed significantly different architectural forms, including a masonry palace architecture which fused Moghul and Indo-Portuguese elements, seen in its grandest form in the new capital of Gondar, established in 1635. During the “Era of the Princes”, starting in the mid-18th century, successive emperors were puppets of competing provincial rulers. This period ended in 1855, when Tewodros II seized power, deposed the last Gondarine emperor, started the re-establishment of



a centralised imperial government and developed international diplomatic contacts. The accession of Menelik II as emperor marked another shift of the centre of power southwards and the acceleration of modernisation and economic development of the country. Addis Ababa was established as the new capital in 1886 by his redoubtable empress, Taitu, and its development into a cosmopolitan city accelerated after the defeat of an invading Italian army at the Battle of Adwa in 1896. We will visit late 19th- and early 20th-century timber buildings in Addis Ababa on Day 5 (27 January). In the 1880s and 1890s, during the “scramble for Africa” by the great powers, Menelik’s armies led his own “scramble” and doubled the size of the country by adding extensive territories to the east, south and south west, establishing the multi-ethnic, linguistically and culturally diverse Ethiopia which exists today.

Architectural history and development

Axumite period: it is generally agreed that the church of Debra Damo, to be visited by Group 1 on Day 1 (23 January), dates to the 6th century and is therefore, we suggest, the oldest surviving timber building in the world. Before the collapse of the Axumite empire, Axum had been replaced as capital by *Kubar*, an as-yet-unlocated site to the south-east. On Day 2 (24th January) we will visit three very early timber churches in this area - (Tcherqos Agabo, Debra Selam Mikael and Zarema Giyorgis), which are described as “late-Axumite” or “post-Axumite”, probably dating no later than the 8th century AD, and which unusually survived the invasion of Ahmed Grañ. Rock-hewn architecture also starts in the Axumite period; on Days 1 – 2 (23rd – 24th January) we will visit two examples, Wukro Tcherqos and Mikael Imba, which reflect timber-and-masonry construction and which are probably of a similar date, of which the five-aisle basilica of Mikael Imba retains important contemporary interior woodwork.

Medieval period: the PROHEDEV Programme is currently assisting in the preparation of a proposal for a World Heritage nomination of “Medieval Cave Churches” and we will visit three churches built inside caves – Yimrahanna Kristos (11th century), Makina Madhane Alam (?12th century) and Lideta Maryam (?13th century) on Days 3 – 4 (25 – 26 January). Ethiopian tradition ascribes the excavation of the large group of monolithic churches in Lalibela to the eponymous King Lalibela of the Zagwe Dynasty, assisted by angels, but modern scholarship suggests that the monolithic and rock-hewn structures were excavated over a far longer period, with the earliest, possibly dating the 7/8th century, originally functioning as fortified palaces. Many of the churches, probably dating from the late 10th – 13th centuries, represent timber-and masonry construction translated into carved stone. Group 2 will visit rock-hewn monuments on Day 4 (26 January), but all participants will see Beta Giyorgis (?13th century), one of the finest examples of a monolithic church, on Day 5 (27 January) before leaving for the airport.

The rise of modern Ethiopia: the development of Addis Ababa as the new capital of Ethiopia from 1886 onwards is reflected in an interesting fusion of architectural traditions. Traditional construction continued and the recently conserved *adarash* (reception hall) of Princess (later Empress) Zauditu, now the Addis Ababa Restaurant, where we plan to have dinner on Day 5 (27 January), is a fine example. The rapid adoption of imported foreign fashions for daily living soon resulted in new architectural forms. As far as timber buildings are concerned, Indian influence is particularly important, but Armenian builders introduced plan forms, constructional details and designs originating from Anatolia and also utilised timber construction. For example, timber-laced construction seen in some buildings of this period probably has no connection with Axumite tradition, but is instead a reintroduction of the construction technique by Armenian builders. We will visit a number of timber buildings of this period on Day 5 (27 January). Greek architects, in contrast, were responsible for masonry buildings in a neo-classical style. There are also buildings designed by Italian architects/engineers.

Impermanent wood-and-earth construction: on Day 6 (28 January) IWC participants will visit Zoma Museum, where the exterior walls of modern wood-and-earth buildings are faced with astonishing earth sculptures. Wood-and-earth is still the main construction technique in many rural areas and tertiary towns.



Select bibliography

Ethiopian studies have generated a large academic literature. In this bibliography, we present a selection of recently published works of particular relevance to the sites to be visited during the Symposium.

- Di Salvo, Mario, 2017. *The basilicas of Ethiopia: an architectural history* (I.B. Taurus, London and New York).
[an analysis of Axumite and medieval churches with a basilica plan form, including a number which are otherwise inadequately covered or absent from the academic literature. In terms of dating, Phillipson 2009 is to be preferred].
- Fitzgerald, Mary Anne, and Marsden, Philip, 2017. *Ethiopia: the living churches of an ancient kingdom* (American University in Cairo Press, Cairo and New York).
[a beautiful coffee-table book which contains outstanding photographs, including interiors, of many of the churches which we will visit, including Lideta Maryam cave church (pages 362-9), which is not covered by the academic literature).
- Giorghis, Fasil, and Gerard, Denis, 2018. *Addis Ababa: the city and its architectural heritage from 1886 – 1941* (Shama Books, currently in the press).
[the primary study on the early architecture of Addis Ababa].
- Phillipson, David W., 2009. *Ancient churches of Ethiopia, fourth-fourteenth centuries* (Yale University Press, Newhaven and London).
[presents the best modern academic overview of Axumite and medieval architecture, including a reassessment of the dating].
- Phillipson, David W., 2012. *Foundations of an African civilisation: Aksum and the northern Horn, 1000 BC – AD 1300* (co-published by James Currey and Addis Ababa University Press, 2014).
[a valuable modern overview of the archaeology, history and architecture of Ethiopia during the pre-Axumite, Axumite and Zagwe periods].
- World Monuments Fund, 2017. *Conservation at Yemrehanna Kristos, Ethiopia: final report*.
[the Symposium organisers will be happy to share a digital copy of the report on the WMF's recent work on this outstanding, early, cave church].

Access to the sites to be visited

The programme describes the ease of access and time taken to reach each site. In particular:

- On Day 1 (23 January), male participants (women and female animals are not allowed) have the choice of joining Group 1 to visit the 6th-century monastery church of Debra Damo, which involves climbing 17 metres to the top of the *amba* (flat-topped mountain) with the aid of a plaited leather rope, although we hope to provide trained guides with safety harness from the Gheralta Sacred Landscape to assist in the climb. Those who do not want to try the ascent should join Group 2 and visit the Great Temple at Yeha.
- On Day 4 (26 January), there will be the opportunity to join Group 1 to visit the cave churches of Makina Madhane Alam and Lideta Maryam. We are providing mules and their accompanying muleteers to make the climb up the mountain easier, but it will be necessary to dismount and climb some short, steep, rocky sections on foot. The climb up the mountain will take 4 hours and participants who think this would be too taxing should join Group 2 and visit the monolithic churches in Lalibela World Heritage Site.

Miscellaneous information

Visiting churches: participants should dress modestly when visiting churches (as in Mediterranean countries, for example); shoes must be removed before entering a church and in some cases the area considered sacred extends a good distance outside the church. Ethiopian churches are divided into three sections and the innermost section on the east - the sanctuary, or *maqdas* - houses the *tabot* and is only accessible to priests and deacons. The *tabot* is a portable carved altar slab, made of wood or stone, which is placed on a stand, the *minber tabot*, and it is the *tabot* rather than the church building which is consecrated. On the occasion of some

major festivals, such as Epiphany (20 January 2019), the *tabots* are taken outside the church and carried on the heads of priests, wrapped in cloth. Although it may in origin be a portable altar, the *tabot* is now understood to symbolise the Ark of the Covenant, the original of which Ethiopian Christians believe to be preserved in a chapel in Axum, where it had been taken by Menelik I in the first millennium BC. In the case of some churches which have later been extended, the whole original building now functions as the *maqdas*, as in the case of Debra Selam Mikael and Zarema Giyorgis, to be visited on Day 2 (24 January).



Celebration of Epiphany at the 17th-century Royal Bath in Gondar World Heritage Site, the most famous location to witness the ceremony

Altitude: the lowest altitude participants will experience will be at Axum, which is 2,130 metres above sea level, and the highest altitude will be at Makina Madhane Alam cave church, which is 3,010 metres above sea level. It is advisable to avoid unnecessary violent exercise until your body has adjusted to the reduced oxygen level - no visits to the gym immediately after arrival!

Climate and clothing: although Ethiopia lies completely within tropical latitudes, the altitude means that the weather can be chilly when the sun is not shining. The Symposium is taking place during the dry season and the weather can be expected to be beautiful. Nevertheless, participants should include a light jumper in their luggage to wear in the evenings, if necessary. Participants who intend to visit medieval cave churches in Group 1 on Day 4 (26 January) should also pack suitable walking shoes.

Currency and costs: the Ethiopian birr (ETB) is currently trading at about ETB 28 to US\$ 1. Currency can be exchanged on arrival at Bole International Airport and at the numerous banks found across the country. There are many ATM machines, but it should be noted that the maximum which can normally be withdrawn at any one day from a given bank is two withdrawals of ETB 4,000 each, i.e. two withdrawals of approximately US\$ 143, total US\$ 286. The ATMs of the Commercial Bank of Ethiopia, Dashen Bank and Awash Bank are usually the most reliable when using a foreign bank card, in our experience. Credit cards are widely used, but not universally.

The Symposium fee covers all accommodation (including breakfast) and internal transport within Ethiopia from the evening of 22 January until 5 p.m. on 28 January. The other costs which will need to be paid will be moderate, probably not more than US\$ 20 per day. The cost of living is relatively inexpensive; for example a

cup of Ethiopian coffee normally costs the equivalent of US\$ 0.18, a bottle of beer in a local bar or restaurant costs typically US\$ 0.55.

Measurement of time: Ethiopians use the Ancient Egyptian calendar, as reformed by Roman Emperor Augustus in 25 BC, which contains twelve months of 30 days and an additional month of 5 days (or 6 days in a leap year). The current year is EC 2011.

As in other parts of East Africa, the day starts at 6 a.m. (around sunrise) and noon is therefore 6 o'clock by Ethiopian reckoning. When making appointments, it is very important to establish if the person you are talking to is using Ethiopian or standard measurements of time, as misunderstandings continually arise.

Coffee: wild coffee, *Coffea arabica*, is native to the southern highlands of Ethiopia, and coffee consumption spread from Ethiopia around the world in the early post-medieval period. Ethiopians often stir a piece of the bitter herb rue in their coffee.

Souvenirs: Ethiopia has many beautiful traditional crafts products. For example, in Addis Ababa, we can recommend a visit to Shiro Meda, the wholesale / retail market for traditional textiles, where a beautiful hand-woven scarf might cost US\$ 7.15. The organisers will be happy to offer advice on where to go and what might be available to buy.

