

Tefu Bete Kristian: A Preliminary Investigation on a Neglected Rock-hewn Church, Lay Gaynt District, Northern Ethiopia

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Abstract: Ethiopia is a country of great cultural antiquities. However, it is in contrary a country where its great cultural values are declining. This study explores a long neglected rock-hewn church recently revealed in Lay Gaynt District, South Gondar. To this end, data of the study was collected through field observation and interview and interpreted qualitatively. The site is known among the local society as *Tefu Bete Kristian* which means the abandoned church that is not served as a church. Attesting significant architectural motifs, it is a monolithic church carved out of single bedrock. The absence of frontal exterior rock wall characters its planning unusual. Unlike the columns in the interior nave, its exterior columns that partly surround the hypogeum lack decorative embellishments. It has a nave enclosed by a rock wall with doorways evidencing Aksumite architectural affinities. Cruciform and geometrical engravings are the dominant decorative expressions of the nave. The nave is partitioned in to aisles and sanctuaries by rows of pillars that have architrave and bosses surmounted at the mid of the arches. The easternmost part of the nave is a tripartite sanctuary that has domed roof and importable rock-hewn altars. Historically, based on the local gaze, it was a medieval church dedicated to the Cross of Jesus. Its abandonment traces back to the 16th century conflict of the Christian Kingdom and Muslim Sultanates of Ethiopia. It is an example of neglected cultural monuments tattling the shortfalls of the country's cultural heritage management system. The hypogeum is deteriorated by combined anthropogenic and natural factors. It is still used by the local settlers for animal dwelling and stalk heaping. Flooding that enters into its sanctuary has brought a profound deterioration. This study recommends the need of an urgent protection, heritagization of the site and further investigations on the site.

Key words: Lay Gaynt, Tefu Bete Kristian, architecture, history, heritage management problems

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I. INTRODUCTION

The tradition of carving churches in and from rocks was one of the major ancient cultural testimonies in Ethiopia. The legacy of this tradition is more concentrated in the northern part of the country and the distribution decreases as one comes to the southern part. The concentration of its lore in the north is associated with Christianity that expanded early in the area and the rocky topographical nature of the region (Mengistu 2004, 37). Various scholarly works indicate the abundance of these types of legacies of the tradition in the northern part of the country (Alvarez 1888; McGrath 1925; Findley 1943; Buxton 1947; Bidder 1958; Pearce 1970; Buxton 1971; Girma & Hetch 1983; Schuster 1994; Kassaye 1995; Gervers 2003; Finneran 2007; Tekeste 2006; Phillipson 2009; Mengistu 2012; Mercier & Lepage 2012; Mengistu, 2018, several but to mention few).

However, it should be noted here that most of the cultural heritages particularly in the countryside (including the rock-hewn types) are poorly documented and preserved. As scholars of heritage studies advocate it, the destruction of cultural heritage across the world is faster than its documentation (Letellier 2007, p. vii). It is also pointed out that the deterioration and destruction of built cultural antiquities is caused by natural and manmade factors (Cleere 2001, p. 28; Feilden 2003, p. 92; Cassar 2009, p. 9). In the countries like Ethiopia, where the cultural heritage valorization and management aspects are fallen behind, culturally built heritages are facing destruction by one or another reason. The clarion calls from the local societies are not well responded by the heritage managers and other stakeholders. Not only the country is facing challenges to document and protect its cultural antiquities in the remote areas, but also it is even staggering to protect its endangered world heritage sites like the famous rock-hewn churches of Lalibela. The fragmented economic status of the country also is not supportive to improve the daunting heritage management field. Above all, what is long forgotten in Ethiopia is not the understanding on the contribution of cultural heritage for developmental activities rather it is the documentation and protection of heritage. *Heritagization* and valorization of the Ethiopian past or the making of

heritage also is being challenged by intransigent *ethnic* movements which might disapprove the value of cultural heritage to all human kind.

As it is indicated by Yohannes (2016, 180-188), the northern cultural heritages in Tigray region are exposed for different destructive causes. The rock-cut antiquities mainly found to the south and west of Lalibela, including some parts of North Wollo and South Gondar, also are not properly documented (Tsegaye 2014; 2018, 2019). With the absence of documentation, it is quietly hard to have erudition about what types and values of cultural heritages exist in the area. It is also difficult to have understanding about the problems of the cultural antiquities and to take an intervention to protect heritage from destructive causes. There are very scanty scholarly works, which mention the rock-hewn churches found in the old Beggemdir Province that greatly witnesses Gonderine civilization. The rock-hewn church of Zoz Amba Giyorgis in Belesa, North Gondar, is described by Lepage & Mercier (2002, pp. 149-154) and Gervers, Witakowska, & Fritsch (2014, pp. 198-200). Accordingly, this church has a strong architectural resemblance with Bete Abba Libanos, Lalibela. A similar comparison of this church is also mentioned by Finneran (2007, p. 236) and Phillipson (2009, pp. 106 & 145). Few writers (Solomon 2011, p. 17; Behailu and Haftamu 2017, p. 6) have left passing remarks about the rock-hewn church of Wuqiro Medhane Alem which is found in Farṭa, a district in South Gondar. Omer (2005, p. 716) has also listed Wuqiro Giyorgis and Mesenna Medhane Alem, but their type is not described. Tsegaye (2014, pp. 39) gives a passing remark of the rock-hewn church of Mesenna Medhane Alem and the abandoned rock-hewn church, though the later one is confusingly mentioned as *Wudmaw* Giyorgis).

As far as it is concerned, the rock-hewn church discussed under this study is known among the local society as *Tefu Bete Kristian* or *Tefu Mesqele Eiyyesus Bete Kristian* (literary the abandoned church or the abandoned church of the Cross of Jesus) is one of the long forgotten rock-hewn churches of the country recently revealed in the old Beggemdir province, now in Lay Gaynt District, South Gondar Zone. At its current situation, it is not served as a worshipping place. It also is neither protected nor even recorded by the local culture and tourism offices. This study aims to fill this gap by giving preliminary exploration about its history, architecture and conservation situation. Confusion on the names of the site may not be taken as a matter here as currently the site is not a spiritual center. There is also no a common name known to the local society about it. It is mentioned in the text as *Tefu Bete Kristian* (which is mentioned in the title of the research) and *Tefu Mesqele Eiyyesus* or the abandoned church and the abandoned *Mesqele Eiyyesus* or the rock hewn abandoned church; all of these imply an abandoned rock-hewn church located around Messenna Madhane Alem in Lay Ganyt District, the place of this study. However, I simply mentioned it in the title as *Tefu Bete Kristian* as the local people call it.

II. OBJECTIVES OF THE STUDY

The main objective of this study was to provide a preliminary exploration about *Tefu Bete Kirtian* (the abandoned church) which is a long forgotten cultural monument in Lay Gaynt District, Northern Ethiopia. The specific objectives of the study were to introduce the location of the abandoned rock-hewn church, describe the architecture of the rock-hewn church, intimate the history of the church and to comment on its conservation situation.

III. SOURCES AND METHODS OF THE STUDY

The sources of this study were both secondary and primary. Literatures related to the area were rigorously consulted from which a research gap was identified. Primary sources were collected in a fieldwork through different techniques. My first access to the site was made fortuitously in 2014, when I was conducting my MA thesis (Tsegaye 2014) in Meqet, North Wollo; in this time I had a visit to some parts of South Gondar. I have got a list of some historical sites from the culture and tourism office of Lay Gaynt District, which was the base for my survey in the area. However, my access to the abandoned rock-hewn church was an incident that was based on the information I obtained from the local society whom I contacted in my visit to the rock-hewn church of Mesenna Medhane Alem, northwest of Nefas Mewucha town. The elders at Mesenna told me with a big sorrow that a long forgotten heritage is existed near to their village. Immediately, I made my first visit on the site and the next in 2016. Through the field works, geographical and architectural data of the study were collected using instruments like photography camera, GPS and hand notebook. Interview with the local elders was also conducted to collect data related with the history of the lost rock-hewn church. Qualitative descriptive and explanatory approaches are used to interpret the data.

IV. TEFU BETE KRISTIAN (THE ABANDONED CHURCH)

Location and Vicinity of the Site

The site of the study is found in Lay Gaynt district, South Gondar. Nefas Mewucha, the district's main town, lies 180 km away from Bahir Dar, main city of Amhara Region, and 725km from Addis Ababa. The district is connected with Checheho, the most important political corridor between the old Beggemdir and Wollo provinces (Crummey 1975, p. 2). It can be reached at the site after one hour walk along Mekuabia, a village 10kms from Nefas Mewucha. It is established on a plain overlooking the northwestern rugged landscape of

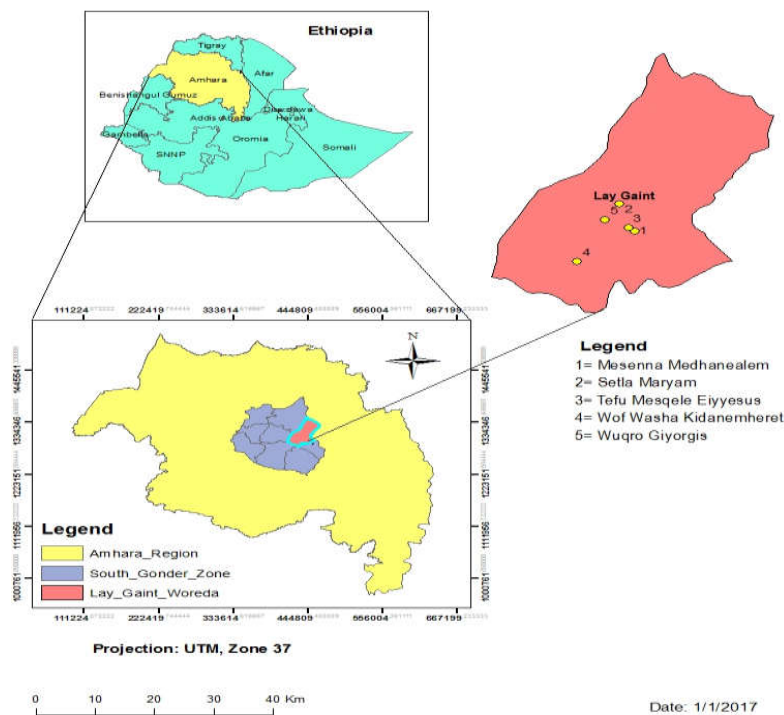
Checheho. It has 0437039 E and 1303526 N UTM Coordination with elevation of 2828m above sea level with. Farming villages occupy the surrounding of the site. Bushes and grasses cover the rocky plain where the church has been carved and olive trees are also grown over the rock. There are five rock-hewn and built up churches found around this area that have been visited during my fieldwork (see the table and the map below).

Table 1: List of rock-hewn and built up churches in Lay Gaynt District, South Gondar

No.	Name of the Ancient Churches	Type	Remark
1	Mesenna Medhane Alem	Monolithic rock-hewn	
2	Setla Maryam	Built-up within a natural cave	
3	<i>Tefu Mesqele</i> Eiyyesus (the Abandoned Church)	Monolithic rock-hewn	It is currently not giving religious services
4	Wof Washa Kidane Mihret	Built-up within a natural cave	
5	Wuqiro Giyorgis	Semi-monolithic rock-hewn	

Source: Author's own survey

Figure 1: Distribution of rock-hewn and built up churches in Lay Gaynt, South Gondar



Source: Author's own survey

Architecture of the Abandoned Church

Tefu Bete Kristian (the abandoned church) is a monolithic structure carved from single living rock, white volcanic tuff sunk in to a sloppy plain. On the site, there was a plan to excavate two independent monuments from the bedrock. The plan of the excavation along the southern part of the rock is fully unrealized. However, an extensive trench excavated to divide the rock into two parts is an indication for its initiative. The end of the trench in the western end of the rock is unclear because of the soil deposited over it through time. The trench that separated the two blocks of rock measures 50 by 1.5 meters and 12.75 meters in maximum height. The height is taken from its mid part which is minimally filled with dusts. It is the longest and the deepest trench of the site. Besides, in the absence of archaeological excavation, it is quite difficult to give further description about this part. However, the southern part of the rock in appearance had a good opportunity to carve a big hypogeum.

Figure 2: *the abandoned church, the southern division of the rock*



Source: Author's own survey

More attention is given to the northern division of the rock in which excavation of a hypogeum is realized. Its plan tends to be round. It is surrounded by trenches which separated the church from its parent rock. The longest trench is already described above. Another trench that measures 16 by 2 meters with varying height is hollowed out in the western part of the northern complex. A third trench is also planned to drain flood run out from the southern side. It is connected with another short trench that separates the southern complex from its parent rock. It also leads in to an entrance opened towards the southern division of the rock. The excavation of the trenches and tunnels, as it is well developed at Lalibela rock-hewn churches (Mengistu 2012, p. 74), have different purposes including networking separately excavated rock-hewn churches, draining water from interior courtyards and entrance and exit peoples.

Figure 3: *The abandoned rock-hewn church, the northern division, northern view*



Source: Author's own survey

An irregular entrance is opened in the northern side allowing access to different parts of the hypogeum. The hypogeum has two major parts- the exterior and the nave. The plan of its exterior part is somewhat unusual. It has no exterior rock wall protection in its frontal side; rather colonnades surround it. The hewer seems to have had an intention to make the exterior hall of the monument open to light. Instead of a rock wall, there are 22 crudely shaped colonnades flanked into two rows along the eastern, northern and western front of the hypogeum. The plan of these colonnades in terms of their arrangement, style and appearance is unusual in

comparison with the external colonnades at Bete Medhane Alem, Lalibela, and Gennete Maryam near Lalibela. The colonnades are sculpted merely to support the roof and, unlike the columns in the nave, they have no any kind of architectural affinities. The roof in the exterior part is uneven and little decorated. This part generally measures 7.5 meters in length, 18meters in width and 2.25meters in maximum height (more than one meter to the ground may be filled by alluviation). Here, all height measurements of the hypogeum are already taken above the deposit that layered in the floor of the church. Excavation work to get the rocky floor of the church for the purpose of measurement is not made. It is because I believe that it is better to leave this activity for the sake of further detail archaeological work. This part was probably a chanting room that could congregate many people together.

Figure 4: *The abandoned church, eastern view of the rock-hewn church*



Source: Author's own survey

In the western exterior side, there is a separated room situating immediately along the northern main entrance. A rock wall has protected it. It has a doorway that measures 1.5m height and 0.75m width. Recently domed features garnish its roof. On the rock wall of this part, which is also part of the nave, features of rectangular false windows are evidenced. It also constitutes recent modified features that are possibly made by the local herders. To the north of this room becomes a narrow passage connected with the longest trench mentioned above. A rock wall protects the internal part, the nave, of the monument. In its western and northern facades, there are two rectangular doorways which equally measures 1.5m height and 0.75m width. They imitate corner posts which are very common architectural elements of window and door styles of the Aksumite civilization. There is also another entrance which was opened in the southern side of the nave. However, it is closed by alluviation collected in the course of time over the floor of the nave. The nave has five windows with different shapes; none of them has distinguished architectural elements.

The nave roughly takes rectangularity in its planning and measures 10 by 7.5m with approximate height of 2.30m. It is divided into different parts following the west-east internal church arrangement tradition coinciding with the ritual performances of Ethiopian Orthodox Church. These divisions include *qiddist* (holy) and *qiddiste qiddusan* or *meqdes* (holy of holies or sanctuary). There are four pillars erected compartmenting these parts and to support the roof. Unlike the exterior colonnades, these pillars are carefully carved and connected each other by architraves. They also have parallelly molded capitals and protruding boss at the center of their arches. Their entablature is very thick. The arched columns formed a portico view towards the sanctuaries.

Figure 5 (left): The abandoned church, an entrance in to the nave

Figure 6 (right): The abandoned church, a portico view into the sanctuaries



Source: Author's own survey

Source: Author's own survey

The eastern inner most part is the holy of holies (sanctuary) of the nave. It takes a tripartite sanctuary which could be separated by movable curtains. Except the middle one, the two sub-sanctuaries have importable monolithic *menabirt* (altars) carved from the main rock. They have rectangular shape. One of them has small parts minimally hollowed out to put incense for liturgical and ritual services which were performed before it becomes abandoned. The tradition of carving importable altars from rock is evidenced in different rock-hewn churches of the country. Some churches have more than one altar such as Girar Maryam, Meqet; Mesenna Medhane Alem, Lay Gaynt, and Tembeqot Medhane Alem, Meqet. Some examples are presented by Tsegaye (2014: 85-86).

Figure 7 (left): One of the rock-hewn altars in Tefu Bete Kristian

Figure 8 (middle): One of the rock-hewn altars in Girar Maryam

Figure 9 (right): One of the rock-hewn altars in Mesenna Medhane Alem



Source: Author's own survey

Source: Author's own survey

Source: Author's own survey

The roof of the nave is dominantly architected and symbolized with Christianized and geometric elements including crosses, arches, entablatures, and engraved beams that form the ceiling of the roof. These elements are dominantly engraved on its roof. Varied styles of geometric designs, cruciform features and domes with different forms are witnessed as a ceiling of the roof. Rectangular and triangular geometric designs are mainly used. Cruciform features are engraved accompanied by different geometrical signs. A cruciform figure adorned by circular geometric features is apparently sculpted at many places. A cross encircled by triangular geometrical design is the other decorative feature of the roof. This style is widely used in the church of Wuqiro Medhane Alem. There is a domed feature with a central protruding boss surrounded by lines that have connection with the boss. Between the lines, triangular designs are engraved.

Figure 10 (left): The abandoned monument, an embellishment engraved in the nave's roof
Figure 11 (right): The abandoned monument, geometrical features on the nave's roof



Source: Author's own survey



Source: Author's own survey

Rectangular and triangular geometric features take the basic architecture of the nave's roof. Such application of geometric features as a meaningful decoration is evidenced at Yimrhanne Kristos in Lasta (Phillipson 2009, p. 78; Mengistu 2012). The roof in the sanctuary is architected with circular domes. The central domed roof is decorated by engraved cross. The rest two domes have a sign of small circular feature at the center. Examples of these domes are evidenced in the nearby church of Mesenna Medhane Alem and in various churches of Meqet (Tsegaye 2014, p. 83).

Figure 12: Feature of a domed sanctuary at Tefu Bete Kristian



Source: Author's own survey

History of the Abandoned Rock-hewn Church: Some Insights from the Local Gaze

This study introduces a preliminary historical record of the abandoned rock-hewn church mainly based on the gaze of local oral tradition. There are some important issues to be raised here in relation to the historical aspect of the rock-hewn church: its period of establishment, its original purpose, its dedication and its abandonment. According to the local elders, the church was carved by King Lalibela (Abba Tewelde Medhin Kasse, interview made on 15/02/2015). This implies that it was a medieval rock-hewn church of Ethiopia. Of course, tracing the carving of rock-hewn churches to Lalibela is not unusual in Ethiopia. As it is mentioned by Finneran (2007, p. 236), the rock-hewn churches of Zoz Amba Giyorgis, North Gondar and Adadi Maryam, south of Addis Ababa, have claims to be established by Lalibela. Wuqiro Medhane Alem in South Gondar is the other example claimed to be carved by Lalibela (Solomon 2011, p. 17). In fact, the claim to Adadi is discounted as it is said to be notwithstanding due to its impertinent architectural kinship at least with one of the known Lalibela rock-hewn churches (Phillipson 2009: 118). However, the other churches mentioned above have some architectural relationships which do not simply allow us to omit the local tradition. As it is mentioned by

Gervers *et al.* (2014, p. 199) and Phillipson (2009, p. 145) Zoz Amba Giorgis has architectural relationships with Bete Abba Libanos, Lalibela. This relationship could support the local claim.

As it is described above, unlike the rock-hewn church of Adadi Maryam, some of the architectures of *Tefu Bete Kristian* such as the motifs of the roof and the pillars have some links with the rock-hewn churches of Aksumite and Zagwe periods. Thus, there is a possibility to temporarily suggest its establishment during the Zagwe period whether it might have been carved or not by King Lalibela. Its various Christianized elements may have indications that its construction could be fall during the Zagwe period when Christianity affairs were given high credit within the kingdom.

The original purpose of the hypogeum seems reasonably easy to understand from its architectural perspective. The different cruciform engravings, domes, altars and liturgically based internal divisions of the nave, among others, are some of its Christianized architectural evidences indicating that the hypogeum was originally carved for religious purpose. In relation to this, the ambiguous issue that can be raised here is to whom saint the church was dedicated. Local tradition attributes that the church was dedicated to the Cross of Jesus Christ (Abba Tewolde Medhin Kassie, interview made on 15/02/2015). This postulation might have convincingsness because the tradition of dedicating a church to the Cross of Jesus (however it is rare) is not new in the tradition of the Ethiopian Orthodox Church. There is a famous rock-hewn church dedicated to the Cross of Jesus, Seqota Mesqele Kristos, in the town of Seqota (Phillipson 2009, pp. 107-109).

The last important issue is related with the church's abandonment. Based on the local tradition, this historical phenomenon of the church was associated with the war of Ahmad *ibn* Ibrahim *al*-Ghazi (also known as Ahmad *Grag*n, the left-handed), the ruler of Adal Sultanate, in the 16th century A.D (Abba Tewolde Medhin Kassie, interview made on 15/02/2015). As Taddesse (1972, p. 301) so far has pointed out it, the war of Ahmad *Grag*n was disastrous mainly for the Ethiopian Orthodox Church. Though this devastative period is commonly spoken in different areas, we have limited research outputs to show specific churches which were destroyed by the raiders of Ahmad *Grag*n. There is a strong local story and evidence signaling the destructive period of Ahmad *Grag*n particularly in the district of Meqet. The discovery and rehabilitation of the cave churches, now Tembeqot Medhane Alem, Aqqat Marqos and Dasnja Medhane Alem, which were lost for more than four centuries since the 16th century, are good examples. The first cave church was earthed and remained out of man's insight until it is discovered in the 1980s through a local initiated excavation. Evidences of liturgical instruments and buried human fossils are also recovered in the cave (Tsegaye 2014, pp. 57, 50 & 59). Thus, the interruption of the religious activities of *Tefu* Mesqele Eiyyesus church (abandoned church) would be undoubtedly associated with the raiding force of Ahmad *Grag*n who made his campaign as far as Lake Tana. However, to have detail knowledge about this situation, it needs an archaeological excavation. No known rehabilitation work is conducted since the time of its abandoning.

Conservation Situation of the Abandoned Rock-hewn Church

At its current situation, the abandoned rock-hewn church is neither rehabilitated to its original purpose nor protected at least for its altruistic, bequest or existence values. It is one of the threatened rock-cut churches which are mentioned under Tsegaye (2019, 1-18). Deterioration and destruction of the historic monument is resulted from both anthropogenic and naturally combined factors. The anthropogenic factor can be seen in its historical and contemporary aspects. Historically, as it is mentioned above, the abandonment of this rock-hewn church could have been part of that mass destruction of cultural properties of the Christians by Ahmad *Grag*n. The deterioration it faced implies the absence of rehabilitation and protection works until this time. It is left for local undesired uses that profoundly deteriorated the rock-hewn feature.

Currently, as I have observed, there are undesirable human activities made by the local people. These activities have been made for a long period. The local people are still using the church as a barn or mew for their animals. This has various impacts on the aesthetic and architectural values of the historic monument. The contact of the animals is evidenced particularly on its exterior colonnades. Five of the colonnades are broken and some others are detrimentally sand down due to animal contact or leant. The segments of the broken pillars are still evidenced attached with the roof and the base.

Figure 13 (left): Broken column at Tefu Bete Kristian; **Figure 14 (middle):** Degraded column at Tefu Bete Kristian; **Figure 15 (right):** Degraded pillar at Gərar Maryam



Source: Author's own survey *Source: Author's own survey* *Source: Author's own survey*

The dwelling of animals in the hypogeum also increased the alluviation by rape left over and the dung excreted from the animals. A similar problem is evidenced in some cave churches found in the district of Meqet, such as Gibtsawit Abbo and Girar Maryam (Tsegaye 2014, pp. 34 & 61). The local people also used the internal parts of the monument to heap their chaff. The herdsmen also made their own prints by adding graffitists upon the original features of the historic monument.

Natural factors have also a profound impact by facilitating the deterioration of the rock-hewn church. The most destructive of these factors is flood that enters unto the internal parts of the monument. It overloads various things from outside and deposits on the floor. The recurrence of the deposit formed a thick alluviation that covers most part of the floor is increasing upward. Moreover, the bushes, grasses and trees grown over it deteriorate the rock. In a general speaking, it is a good example of neglected, abandoned and unprotected cultural legacies of the country.

V. CONCLUSION AND RECOMMENDATION

This study made a preliminary exploration on a long forgotten medieval rock-hewn church which is recently observed in Lay Gaynt District, South Gondar, Northern Ethiopia. This exploration has its own contribution to the study of medieval rock-hewn churches and the heritage conservation status of Ethiopia. This hypogeum is one of the rock-hewn churches speculated to be established during the Zagwe dynasty. It was dedicated to the Cross of Jesus Christ. The architectures, which are mainly displayed in the nave, mark the continuity of the Aksumite prototype in the historic Beggemdir. However, this historic hypogeum is not at a good situation. I have previously attempted to show the poor conservation status of Nazugn Maryam rock-hewn church, an example of the neglected cultural heritage in Ethiopia (Tsegaye 2018: 15-18). I also have presented a general overview of some threatened rock churches emphasizing on their problems and causes (Tsegaye 2019: 1-18). On the other side, this study made its adherence to provide some detail information about this abandoned heritage (*Tefu Bete Kristian*) which is the other example of unmanaged heritages of the country. It is a living example of lost cultural heritages that tattled the infant development of heritage management field of the country. No management and conservation activities to safeguard the monument are made to the time I know. Its internal and external environment is discontented by factors resulted from jointly natural and manmade activities.

This paper is a pioneering to provide detail preliminary bases for further archaeological and historical investigations that have to be done on this neglected cultural heritage. The monument needs an urgent protection from further destructive activities. Creating awareness among local communities is indispensable to effectively protect it. From its wider implication, by looking at the situations of this lost heritage, emphasis on the identification, inventory and protection of antiquities in the countryside shall to be taken as an important task of stakeholders in heritage conservation. Valorization of cultural heritage has to be emphasized in line with the developmental activities of the country. The delaying and negligence to manage cultural heritages is most dominantly related with the absence of a sound enforcement of heritage management activities throughout the country. This problem is of course accompanied by lack of experts in the field of heritage management, which is another challenge that shall be considered. This study intimates that future archaeological work on the site will provide relevant evidence about this church in particular in the area in general.

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