

The 3rd International Oromoo Studies Conference

Jimma University, IOS and Wollega University, IOAS, 13-14 April 2018

Kora Idil-addunyaa Qorannoo Oromoo 3^{ffaa}

Waltahiinsa Kan Qopheesse

**Dhaabbata Qorannoo Oromoo, Yuunivarsiitii Jimmaa
-fi**

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Yuunivarsiitii Wallaggaa**

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**Afaan Oromoo, Arts, Custom & History:
Challenges and Opportunities**

The 3rd International Oromoo Studies Conference

Co-organized by

**Institute of Oromoo Studies (IOS), Jimma University
&**

**Institute of Oromoo and Afro-Asiatic Studies (IOAS),
Wollega University**

**13-14 April 2018
Nakamte, Oromiyaa, Ethiopia**

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The Institutes extended their gratitude to the organizing committees for their devotion in making the event real.

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2	The Merits and Demerits of Opting for Monolingual Territoriality Principle in a Multilingual Society: The Case of Ethiopia	Abarraa Dagafaa (PhD)
3	Haala Daangaa Jechoota Barreeffamaa Afaan Oromoo Keessatti	Obbo Abbabaa Qannoofi Girmaa Mangistuu (PhD)
4	Causative Constructions in Afaan Oromoo: Structural and Semantic Perspectives	Obbo Eebbaa Tarreessaa (PhD c)
5	Web Corpora of Oromoo and Amharic	Fedhaa Naggasaa (PhD)
6	Choice for a Working Language in Ethiopia: A Case Study among Graduating Classes of Oromoo Speakers in Selected Public Universities	Obbo Cimdii Waaqumaa
7	The Revolution of Green Economy in Oromia: A Critical Discourse Analysis of Abiy Ahmed's Speeches	Addunyaa Barkeessaa (PhD)
8	Sakatta'a Madda Gufuuwwan Adeemsa Waaltina Afaan Oromoo: Afaan Barreeffamaa irratti kan Xiyyeeffate	Obbo Damee Abarraa
9	Xiinxala Xalayaalee Afaan Oromootiin Barreeffamanii	Obbo Daani'eel Lammeessaafi Obbo Fedhasaa Taaddasaa
10	Qorannoo Sirna Barnoota Afaan Oromoo Kitaabilee LAGIM	Xilaahuun Taliilaa (PhD)-fi ...
11	Error Analysis in Billboard Advertisements Written in Afaan Oromoo in Jimma Town	Obbo Guutaa Laggasaa (PhD c)
12	Xiinxala Qubeewwaniifi Jechoota Caasluga Afaan Oromoo: Xiyyeeffata Maxxanfamoota Afaan Oromootiinii	Silashii Biraanuu (PhD)
13	Sirneessa (Waalteessa) Qubee Afaan Oromoo (Standardizing the Oromoo Alphabet)	Obbo Tamaam Yuusuuf
14	The Impacts of Socio-Cultural Practices on Female Students' College Education in Oromia: The case of Jimma College of Teachers Education	Obbo Abdiisaa Ayyaanaa
15	Casaa Hima Gaaffii Afaan Oromoo: Bu'uura Yaadxina Maddisiisaatiin	Tashoomaa Balaayinaa (PhD)

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2	Women and Men in Arsi Oromoo Proverbs: An Implication for Gender Equality	Obbo Ayyehu Baacaafi Obbo Leeniin Kuttoo
3	Analyzing the role of riddles and children play in the pre-school education (Art)	Obbo Mohammad Namoo
4	Sirboota Aadaa Oromoo Godina Jimmaa Kaleessaafi Har’aa	Obbo Kaamil Mohaammad
5	Guddina Ogbarruu Oromootiif Gumaacha Amantii Pirootestaantii	Obbo Abarraa Taammaanaa
6	Weedduu Cidhaa in Maccaa Oromoo	Darajjee Fufaa (PhD)
7	Narrative Techniques in Samalo Afaan Oromoo Film	Obbo Fitsum Zagayyee
8	Makmaaksaan Qabanii Nama Gorsuu:Godina W/ Bahaa Magaalaa Naqamteerratti kan Xiyyeeffate	Alamuu Waaqgaarii (PhD)-fi Tinsaa’ee Antooniyoo
9	Afoolummaa: Faayidaawwan Afoola Keenyaa Guddina Keenyaaf	Taaddasaa Jallataa (PhD)
10	Oromoo Children’s Folklore, the Documentation and Contextual Analysis of Riddles among Afran Qalloo Oromoo	Imaanaa Bayyanaa (PhD)-fi Obbo Taaddalaa Dheeressaa
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2	An Exploration of Problems and Prospects in Ilu Gadaa Revitalization	Obbo Lammeessaa Waaqgaarii
3	Guddifachaa: An Indigenous Childcare Practice of Oromoo Society: Perspectives and Mechanisms of Revitalization in Tulama Oromoo	Obbo Taayyee Didaa
4	Kunuunsa Qabeenya Uumamaa Keessatti Gahee Duudhaaleen Oromoo Qaban Shanan Gibeerratti Xiyyeeffachuun	Obbo Dheeressaa Dheebuu(PhD c)
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8	Restorative Justice and Re-integrative Shaming of Offenders in the Oromoo Guma System: Reflection on the Arsi Oromoo	Jayilaan Waliyyee (PhD)
9	Safuu Oromoo Shanan Maccaa Nageenya Buusuu Keessatti qabu	Filee Jaallataa (PhD)
10	Utilization and Conservation Status of Medicinal Plants in SW Oromia	Qixxeessaa Hundarraa (PhD)
11	Beyond the Cannon of Liberal Democracy: A Lesson From Gadaa for Deliberative Democracy	Zalaalem T. Sirnaa (PhD c)
12	Appraising Gadaa System as an African Version of Classical Human and Democratic Rights	Obbo Solomoon Immiruu
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2	The Epitomizations of Anoole and Menelik II Statues in the Age Reconciliation in Ethiopian Polity: Challenges and Opportunities	Obbo Muluaalem Daba
3	Seenaa Aadaa Jilaafi Tokkummaa Oromoo	Obbo Tasafaye Tolassa (PhD c)
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I. Seenduubee Korichaa (Background to the Conference)

Sabni tokko afaan, aadaa, aartiifi seenaa mataasaa akka qabu eenyu birattiyyuu beekamaadha. Afaan mallattoo eenyummaa saba tokkoo meeshaa riqicha ta'ee beekumsa dhalootaa gara dhalootaatti darbarsudha. Hawaasni afaansaatiin dubbachuu, barreessuu, dubbisuu, qorachuu, walumaagalatti, ittiin hojjechuu yoo hindandeenye qaroomuus ta'e aadaa, aartiifi seenaasaa galmeessee dhaloota boriif dabarsuu hindanda'u.

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Haata'u malee, sabni Oromoo waggoota hedduu darban keessa afaan isaatti gargaaramee seenaasaa, falaasamasaa, aadaasaafi ogbarruusaa gabbifachuu, akkasumas, eenyummaasaa akka hinkabachiisiffanne dhiibbaan kana hinjedhamne isarraa gahaa tureera. Ta'us, dhiibbaa mootummoonni abbaa irree darban irratti taasisaa turan sanaaf osoo hinjilbeenfatiin, beekumsa asiliisaa (indigenous knowledge) itti cichee qabachuun wareegama qaqqaalii baasee har'aan ga'atee jira.

Har'ammoo carraa argametti fayyadamuun dagaagina afaan, aadaa, seenaafi ogumasaa dhugoomsuuf kallattii adda addaan tattaafataa jira. Guddina afaan tokkoo kan murteessu haala inni keessaatti tajaajila kennudha. Fakkeenyaaf, afaan Ingilizii fi afaan Faransaayi guddachuufi ogbarruu gabbataa qabaachuu kan danda'an sababaa siyaasaa-dinagdeefi aad-hawaasaatiinidha. Kana waliin, afaanonni kunniin lamaan biyyoota addunyaa baayyee keessatti bal'inaan dubbatamu; afaan hojiis ta'anii tajaajilu.

Yeroo kamiyyuu caalaa yeroo ammaa kana dhimmi mirga afaan ofiitiin fayyadamuu akkuma mirgoota ilmaan namaa birootti xiyyeeffannoo argataa jira. Afaan ofiitiin eenyummaa ciimsachuu, mirga ofii fayyadamuun bu'uuraa waan ta'eef, bu'aa ba'ii cimaa booda, dhaabbileen idil-addunyaa kanneen akka UNESCO baroota 1980-1990 uummattoonni afaan dhalootaasani dhorkaa tokko malee akka itti fayyadaman hojiirra oolmaasaaf itti cichanii hojjechuu eegalan. Sanaan dura, bara 1953tti daa'imman afaan dhalootaasaniitiin akka baratan murtaa'ee inni ture baroota kanneen gidduutti cimee itti fufe.

Jaarraa 19^{ffaa} irraa eegalee ummanni Oromoos mirga afaansaatti fayyadamuu gonfachuuf



carraaqii gochuu eegale. Hojiileen ogbarruu Oromoos hayyootaan dadammaqee jalqabame. Fakkeenyaaf, barreessitoota Oromoo keessaa Onesmos Kitaaba Qulqulluu gara Afaan Oromotti jijjiiruudhaan seenaa haaraa galmeessise. Ittaansuun, Sheek Bakirii Saphaloo qubee haraa (Qubee Saaphaloo) uumuun Afaan Oromoo ittiin barreessuuf carraaqii tasise.

Akkuma barri Dargii darbeen ummanni Oromoo afaansaatti fayyadamuu yemmuu eegalu, barreessitoonni kanneen akka Gaaddisaa Birruu, Dhaabaa Wayyeessaa, Esaayyaas Hordofaa, Takilee Qinaaxxii, Kumsaa Buraayyuu fa'i kitaabilee asoosamaa maxxansiisuu eegalan. Guuboon/galmeen jechootaa hedduunis namoota hedduutiin barreeffamanii argaman. Kana malees, yeroo ammaa kanaa sadarkaa daa'immanii kaasee hanga dhaabbilee barnootaa olaanootti barnoonni ittiin kennamaa jira; waajiraaleen mootummaa Naannoo Oromiyaa keessaatti argaman itti fayyadamaa jiru.

Gama kaaniinis kan xiyyeeffannoo argatee irratti hojjetamaa jiru tokko aadaa ummatichaati. Aadaan boonsaa ummatichaa dur dagatamee ture qorannoon irratti geggeeffamee achii as bahuufi galmaa'ee taa'uun hedduu barbaachisaadha. Kunis, jalqabbii gaariirra kan jiru ta'uyyuu cimee ittifufuutu eegama. Fakkeenyaaf, safuu hawaasaa, aadaan waldhabdee furuu, aadaa Irreecha, Ateetee, Ingiccaa, Taaboree... yeroo ammaa kana qorannoon irratti geggeeffameefi barreeffamee dhaloonni akka yaadatuuf olkaa'uun barbaachisaadha; irratti hojjetamaas jira.

Kana qofa miti. Ummanni Oromoo oguma/aartii matasaa qaba. Isaanis, ogbarruu kanneen akka afoolaa, asoosama dheeraa, asoosama gabaabaa, walaloo, diraamaa, bobbooca, ijaarsa, muuziqaa, meeshaa aadaa qoratamanii haala maaliirra akka jiran ibsuun eegalameera. Sunis, cimee itti fufee irratti hojjetamuu qaba. Kana malees, seenaan ummata Oromoo barreeffamee dhaloota dhufuuf olkaa'amuun waan qabuuf, qorattoonni dirree adda adda xiyyeeffannoo itti kennuun gaaffii yeroo waan ta'eef, yeroo kamiyyuu caalaa irratti hojjechuutu eegama.

Yuunivarsitii Wallaggaatti Dhaabbanni Qorannoo Oromoofi Afiroo Eeshiyaatikii (Institute of Oromo and Afro-Asiatic Studies) dhimma Qorannoowwan Oromoofi afaanota Itoophiyaa keessatti argaman ilaalchisee hojiilee jiran dhuunfatee hojjechuuf akka danda'uuf dhaabbate.



Kan inni sadarkaa giddu-galaatti hojjettoota sadii qabatee hundeeffames A.L.I. gaafa 19/05/2007tti yemmuu ta'u, kan inni sadarkaa dhaabbataatti guddate immoo bara 2009 ture. Kan inni dhaabbates afaan, aadaafi aartii Oromoo dagaagsuufi tursuuf jedhameeti.

Fuula| 14

Akkuma beekamu, meeshaaleen aadaa qabiinsa dhabuudhaan babbadaa/dullooma jiru; jaarsoliin odeeffannoo amanamaa namaa kennuu danda'an utuu kuufama beekumsaa isaanii hin dabarsiin du'aa jiru. Kun immoo dhaloonni haaraan beekumsaafi odeeffannoo uummatichaa faana dhahuu sadarkaa dhabuurra gahaa jiru. Dhimma kanaafi kan biroorratti dhaabbatichi gahee matasaa ba'a jedhamee yaadama. Gahee olaanaa inni taphata jedhamee abdatamu keessaa odeeffannoo sassaabuufi qaaccessuu, meeshaalee aadaa badiisarraa baraaruu walitti qabanii godanbaa qopheessuun kaa'uufi meeshaalee aadaafi aartii addeessuu (describing)-dha. Kana malees, kitaabilee barreessuufi maxxansiisuu, godanbaafi mana kitaabaaf haala mijeessuu karoorawwan jiran keessaa muraasa. Darbees, dhaabbatichi tajaajila adda addaa qaamolee hawaasaaf nikenna. Fakkeenyaaf, barreessitootaaf gorsa ogummaa kennuufi haala humni dhaabbatichaa eeyyameen maxxansiisaafi hojii kalaqaarratti kanneen deggarsa barbaadaniif muuxannoofi qajeelfama gumaachuun nijiraata jedhamee amanama. Yeroo ammaa kana qulqullinni barnootaa gadi bu'uu waliin haala walqabateen kitaabileen barreeffamanii ba'an sadarkaan saanii gama gadi bu'aa ta'uusaa ragaalee jiran keessa tokko kitaabileedhuma kanneenidha.

Kaayyoolee Dhaabbatichaa keessa tokko sadarkaa naannoo, biyyoolessaafi Idil-addunyaatti kora qindeessuufi qopheessuudha. Kana bu'uura godhachuun, dhaabbatichi Ebla 13'fi 14/2018tti Kora Idil-Addunyaa, Dhaabbata Qorannoo Oromoo Yuunvarsitii Jimmaa waliin ta'uun qopheessee jira. Ijoon Korichi irratti geggeefamaa jirus: '*Afaan, Oguma/Aartii, Aadaafi Seenaa Oromoo: Danqaaleefi Carraalee*' kan jedhudha.

Kaayyooleen Kora kanaas kan armaan gadiiti:

II. Kaayyoo Korichaa

Kaayyoolee Gooroo

Kaayyoolee waliigalaa Kora kanaa ijoo guddaa "Afaan, Oguma, Duudhaafi Seenaa Oromoo: Danqaawwaniifi Carraalee" jedhu irratti qorannoolee qophaa'an mariif dhiyeessuuniifi firii isaa



maxansuun haala hawaasichi argatee dubbisuu danda'uu mijeessuudha.

Kaayyolee Gooree

Kaayyolee Gooree Kora kanaa kanneen armaan gadiiti:

Fuula| 15

1. Dandeettiwwan bu'uuraa (dubbisuufi barreessuu) afaanii qorannoo dhiheessuu,
2. Qorannoo Oromoo irratti qindoomina dhaabbilee barnoota olaanaa cimsuu,
3. Qorannoo Xiinqooqa Oromoo irraatti dalagaman dhiheessuu,
4. Rakkoolee gama ogbarruu Oromoon jiran irratti dhiheessuun irratti mar'atanii fala kaa'uu,
5. Ayyaanaalee (Irreecha, Buttaa, Ateetee, kkf.) Oromoo irratti qorannoowwan hojjetaman dhiheessuun beekumsa wal jijjiiruugadifageenyaan,
6. Isa duraan qoratamerratti hundaa'uun Seenaa ummata Oromoo marii bal'aafi gadi fagoo taasisuu.
7. Ijaarsi Gamoo Dhaabbata Qorannoofi Afro-Ashiyaawaa Oromoo akkamitti milkaa'uufi gargaaruun akkamitti akka danda'amurratti maree taasisuu,
8. Haalatti Afaan, aartiiniifi, aadaa/duudhaan Oromoo guddina biyyaaf oolurratti mariiyachuuf,
9. Walta'insa Yuunvarsitoota Oromoiyaafi qaamolee hawaasaa gidduu jiruru cimsuuf marii taasisuu,
10. Afaan Oromootiin qorannoo gaggeessuu shaakaluufi dhaqna godhachuuf,

III. Bu'aa Koricha irraa Eegamu (Expected Outcome)

Kora Kanarraa bu'aan eegamu nijira. Fakkeenyaaf, dhimma afaan, artii, aadaafi seenaa Oromoo ilaalchisuun qorattoonni, abbootiin Gadaa, gaggeessitoonnifi jaarsoonni biyyaa waliin ta'uun bu'aalee qorannoo, muuxannoofi mul'ata qabanirratti carraa yaada waljijjiiruu argatu.

Bu'uuruma kanaan, firiin qorannoo kanarraa eegamu kan armaan gadii ta'a:

1. Iccitiin afaan, aadaa, ogumaafi seena Oromoo keessa jiru qorannoodhaan ifa bahee jijjiirama, guddinaafi faayyidaa ummatichaaf akka ta'u waliin kallatiin agarsiifama.
2. Konfiraansichi kanneen afaan Oromooti fayyadaman seeraafi sirnaan akka barreessaniifi dubbisan galtee faayida-qabeessa kennaaf.
3. Rakkoolee barreeffamaa afaan Oromoo barjaarratti (taappeellaarratti) mul'atan akkamitti akka dhabamsiifaman nimariyatama.



4. Duudhaalee Oromoo mootummoota abbaa irreetiin awwaalamanii turan haalatti deebisanii dagaagsan yaada waljijjiiruun nidanda'ama.
5. Yuunivarsitoonni Oromiyyaa keessatti argaman qabeenyaa qaban walitti fiduun akkamiin afaan, aadaa, aartiifi seenaa Oromoo akka dagaagsan nimariiyatu.
6. Dhimmi gidduu-gala qorannoo Oromoo haala itti fufiinsa qabuun akkamitti akka geggeeffamu qajeelfamni nitaa'a.
7. Biirrooleen waamichi taasifammeef, bulchitoonni hawaasaa, geggeessitoonniifi qorattoonni Oromoo gamoowwan giddu-gala qorannoolee Oromoo saffisaan akkamiin akka ijaaran yaada kennuufi fudhachuuf carraa argatu.
8. Hojiilee qorannoo isa durii caalaa tokkummaa Yuunvarstoota Oromiyaatiin sadarkaa qorannoo Oromoo olkaasuudhaaf mariin nitaasifama.
9. Dhaabbileen mitimootummaa qorannoo Oromoo dagaagsuurratti sochii ta'uuf kaka'umsa argatu.
10. Aartiin Oromoo lafa kufee ka'uun barsiisuu, bashannansiisuufi qeequurra darbee guddinaaf haala akka mijeessu hubannoon horatamee uummanni dagaaginaasaatiif cinaa akka dhaabbatu kakka'umsa argata.

IV. Qabiyyeewwan Waraqaalee Qorannoo Dhiyaatan

1. Afaan

- Xiinqooqa (Linguistics)
- Xiin-saga Afaan Oromoo (Phonetics)
- Xiin-dhaamsaga Afaan Oromoo (Phonology)
- Xiin-jecha Afaan Oromoo (Morphology)
- Xiin-hima Afaan Oromoo (Syntax)
- Xiin-hiika Afaan Oromo (Semantics)
- Haal-dubii Oromoo (Pragmatics)
- Dandeettiiwwan Bu'uuraa Afaan Oromoo (basic Afaan Oromoo skills)
- Barreesuu (qubeessuu, jecha, keeyyata)
- Dubbisuu

2. Oguma/Art

- Aartii Hurruubbii (Performing Art)



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- Muuziqaa
- Jeedaloo
- Sirboota
- Do'ii
- Tiyaatira
- Diraamaa
- Faaruuwwan
- Shubbisoota
- Fiilmii, kkf
- Aartii hinsochoone (visual art)
- Bobboca
- Fakkii
- Meeshaalee muuziqaa
- Halluuwwan
- Afoola
- oduu durii,
- geerarsa,
- hibboo,
- mammaaksa,
- tapha ijoollee, kkf
- Ogbarruu
- asoosama gabaabaa,
- asoosama dheera,
- walaloo, kkf
- 3. Duudhaalee (Customs)**
- Sirnoota
- Ayyaanota
- 4. Seenaa Oromoo (Oromoo History)**

Fuula| 17

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V. Haasaa Simannaa (Welcoming Speech)

Dr. Eebbaa Miijanaa, Pirezidaantii Yuunvarsitiitii Wallaggaa

Kabajamtoota Abbootii Gadaa, jaarsolii biyyaa, qorattootaafi hirmaattota Kora kanaa hundaa: Baga nagaan gara magaalaa Naqamtee, bakka siidaan Onismos Nasiibfi Aster Gannoo argamu, magaalaa gootonni kanneen akka Dr. Haayilee Fidaa, Luba Guddinaafi Baaroo Tumsaa keessatti baratani seenaa hojjetanii darban dhuftan. Kora mataduree ijoo Qorannoo, “Afaan, Aadaa, Aartiifi Seenaa Oromoo” jedhurratti gaggeeffamu irratti argamuuf hundi keessan waamicha keenya kabajjani baga nagaan dhuftan isiniin jedha.

Fuula| 18

Kabajamtoota keessummoota keenya,

Akkuma beekamu Afaan Oromoo afaan uummata hedduun dubbatamuun Afrikaa keessatti sadarkaa 3^{ffaa} irratti argamu ta’ee utuu jiruu, afaan qorannoo, hojiifi barnootaa utuu hinta’iin baroota hedduu lakkoofsiseera. Har’a yeroo jalqabaaf akka idiladdunyaatti afaan carraa konfiraansiin kun ittiin geggeeffamu ta’ee, argamuunsaa hedduu kan namatti tolu ta’uusa walnama hingaafachiisu. Yuunivarsiitiin keenya, amantaa Afaan Oromoo afaan barreeffamaa ta’uu qaba jedhu fudhachuun, afaanichi afaan qorannoo, afaan joornaaliin ittiin maxxanffamufi korri/konfiraansiin ittiin gaggeeffamu ta’uu kunoo har’a agarsiiseera.

Hawaasni keenya aadaa, aartiifi seenaa akka cirracha galaanaa hammaaramee hindhumne qaba. Isaan kunis, afaaniin ibsamu. Fakkeenyaaf, afaan qaama aadaa ta’ee aadaa ibsuuf gahee olaanaa qaba. Afaan, aadaafi aartiin Oromoo baroota dheeraaf guddinni saanii sarbamee ture, yeroo ammaa kana barri dhufeefii afaan hojiifi afaan barnoota naannoo ta’uurra darbee, gara afaan hojii mootummaa Federaalaa akka ta’uuf irratti hojjetamaa jirachuusaa yemmuu dhageenyu, baga jiraannee argine nama jechisiisa.

Firii gaarii qorannoo dhimma aartii, afaan, seenaafi aadaa Oromoo har’a yemmu dhandhamachaa jirru kanaaf, lammiileen lafee, dhiigaafi lubbuusaanii gumaachaniiru. Hedduu isaanii keessaa Sheekbakarii Saphaloo, Onesmoos Nasii yookiin Abbaa Gammachiis, Generaal Taaddasaa Birruu, kkf akka fakkeenyaatti tuquun nidanda’ama. Isaan kunniin, haala mijataa hintaane keessatti dhimma barachuu uummata Oromoo ilaalchisuun cichanii hojjetanii darbuun



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saanii, hojii har'aaf bu'uura ta'eera. Kanaaf, dhaloonni isaan yaadachuu qaba.

Yuunivarsiitiin Wallaggaa afaan, aartiifi aadaa Oromoo dagaagsuuf kutatee erga ka'ee oolee, buleera. Kanas kan mirkaneessu tokko, Afaan Oromoo muummeewwaan lama banuun digirii jalqabaan fiildii adda addaa qabaachuudha. Muummeen tokko, Afaan Oromoofi Ogabbarruu digirii jalqabaa (BA), digirii lammaffaa (MA)fi digirii sadaffaa (PhD) yemmuu ta'u, inni biroon immoo, Muummee Aartii (Tiyaatirafi diraamaa, dizaayinii, faayin aartiifi muuziqaa) kan of jalatti hammatudha.

Fuula| 19

Kana malees, Yuunivarsiitichi dhaabbata (Institute) qorannoo "Oromo and Afiro-Asiatic Studies" jedhamu dhaabuun dalagaa qorannoo finiinsuu eegaleera. Konfiraansiin kunillee bu'aa sochii dhaabbata/Instiitiyuutii kanaati. Yuunivarsiitiin Wallaggaa joornaaliin Afaan Oromootiin qophaa'uuufi JOSaR (Journal of Oromo Studies and Research) jedhamu maxxansa jalqabaa dubbistootaaf dhiyeesseera.

Egaa konfiraansiin Qorannoo Oroomoo Idil-addunyaa kun si'a lamaa, Yuunivarsiitii Jimmaatti inni sadaffaan immoo, kunoo Yuunivarsitii Jimmaa waliin ta'uun kan gaggeeffamu yemmuu ta'u, isa baranaa kana kan adda taasisu, mata-dureewwan gurguddoo afur jechuunis afaan, aartii, aadaafi seenaarratti xiyeeffachuunfi Afaan Oromoo afaan konfiraansiin kun itti gaggeeffamau ta'uusaati.

Turtii guyyoota lamaaf waraqaaleen qorannoo 40 ol ni dhihaatu. Kanneen hundarraa hedduu buufanna jedheen abdadha. Irra deeb'ee бага nagaan dhuftan jechaa turtii gaarii isinii hawwa..

Waan nadhaggeeffattaniif galatoomaa; horaa bulaa!

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VII. Haasaa Baniinsaa (Opening Speech)

Prof. Fiqiree Lammessaa, Pirezidaantii Yuunivarsiitii Jimmaa

Fuula| 20

Kabajamtoota Abboottii Gadaa,

Kabajamtoota Keessummoota Keenyaa Biyya Alaatiis Biyya Keessaatiis Dhuftani,

Hayyuulee Dhaabbilee Barnnotaafi Dhaabbilee Gara Garaarraa Dhuftani,

Hirmaattota Konfiraansiichaa Hundi,

Anaa dhufu! Baga nagaan dhuftan!

Yeroo Dhaabbata Qorannoo Oromoo Yuunvarsitii Jimmaatti dhaabnu, akka deeggarsaafi saakumummaa dhaabbilee olaano kanneen biroorraa argatu shaakkii kan hinqabaanne taa'us, hagas saffisa jennee hinyaanne. Koonfiraansii Idil-adduunyaa isa jalqabaa yeroo qopheessinus osoo walirraa hin citiin, wagga waggaan qophaa'a yaanni jedhu nu keessatti akka har'aa ifaa hinturre. Imalli gootni tokko booree baafachuuf godhu gulantaa irraa tokko jedhee akkuma jalqabu, tokko jennee har'a kunoo sadii jechuuf milkoofneerra.

Milkaa'ina isa sadaffaa kanaaf fedhiifi dalagni Yuunvarsitiin Wallaggaa taasise hedduu kan nama boonsuuf tokkummaan waliin hojjechuufis fakkeenya guddaa waan ta'eef Yuunvarsitiin Wallaggaa hedduun galateefadha.

Guddiini beekumsaa amma jiru, afaan bakka-bu'aa moggaafama waan tokkoorra kan darbu ta'uu eera. Jiruufi jireenya namootaa keessatti kanneen murteessaa ta'an keessaa isa jalqabaa ta'uu isaas ni ibsama. Afaan eenyummaafi muuxannoo nimurteessaa.

Kana waliin wal qabatee, seenaa Koloneeffattoota Afrikaa yaadachuun ni danda'ama. Koloneeffattooni meeshaalee qabatanii dhufan keessaa inni tokko afaan isaaniiti. Afaan isaanii kanas warra koloneeffatanitti fe'uun akka isaan afaan abbaafi haadha isaanii gad xiqqeessanii ilaalan isaan godhan. Ilaalchi kun ammoo adeemsa keessa akka isaan eenyummaa isaanii, aadaa isaanii, amantaa isaaniirratti yoo xiqqaate shakkii uumanii kan warra koloneeffatanii wayya gara jedhuutti isaan akka dhiibe seenaan ni agarsiisa. Ammas kun akka



boombii awwaalamee yeroo gara garaatti dhohuun tokkummaa Afrikaarratti danqaa uumuu yaala. Bu'aan Afrikaa afaaniin qoqqooduu inni tokko kana irraa akka madde hubachuun nama hin rakkisu.

Kabajamtoota hirmaattota kora kanaa,

Fuula| 21

Ilaalchonni walii faallaa ta'an kan ol kaahaman afaaniini. Lakkuuwwan kannen akka beekaafi wallaalaa, soressafi hiyyeessa, ogeessaafi doofaa afaaniin darbu. Isaan kunneen afaan walakkeeffachuun afoolaan daddarbu. Afoolichis dubbii afaaniin dhalootaa dhalootatti darba. Afoolliifi afaan akka malkaa gamaa gamanaa walitti yaa'ee laga guddaa sooruu eenyummaa sooru. Daa'imman dur-durii dhaggeeffachuuf kan dheebotan keessa isaaniitii eenyummaa ijaaramuuf jirutu isaan dhiiba waan ta'eefi. Kana irraa gahee afaaniifi afoolli eenyummaa uumuu keessatti qaban hubachuun nama hinrakkisu.

Guddina afaanii, ogbarruu, dudhaa, seenaanfi aartii guddina biqiltootaa waliin wal qabsiisuun ilaaluu dandeenya. Daa'imti tokko qaamaan guddachuuf akka nyaanni madaalawaan ishee barbaachisu, sammuufi sansakaan guddachuuf afaan, dudhaan, seenaan, aartiin ishee barbaachisa. Daa'imti afaaniin yaada bakka buufatti. Fedhiis ittiin ibsatti. Aartiin soorata qalbiifi dhageettiiti. Mil'uu egereelle kan keessatti horatani. Yoo aartii qabnuun bor ilaalle malee kaleessa boruu eessaa finneetu har'a keenyee dabarra? Aartiin Oromoo amma kallattii garagaraan baala babal'ifataa jiru boru cirriiqfatee ija gaarii akka godhatuuf har'a jalaa carabuun barbaachisaadha. Ogbarruu Oromoo bara jalqaba 1880-oota keessa biqilee bara 1990-otta keessa gu'ee, akka gu'etti osoo hinhafiin, jalqaba Jarraa digdamii tokkofaa keessa daraare akka ija gaarii godhatuuf qeeqqaan deeggaruun barbaachisaadha.

Ogbarruunfi aartiin Oromoo haa dagaagan malee qeeqni isaanirratti taasifamuu akka dagaagina jaraa miti. Yoo qeeqaan deegaraman malee, qulqullinni hojiiwwan kalaqaa kun eegamuu hin danda'u. Kanaafuu, qorannoowwan qeeqaa kora akkasiifi dhaabbilee sabquunnamtii gara garaan akka dalagaa guddaa tokkootti xiyyeeffannoo argachuu qaba. Qeeqqawwan kallattii garagaraan dhufan kun ammoo imaammata dingadee, siyaasaa, barnootaafi, aadaaf kallattii akeekuu danda'a. Kanaafuu, kora kana irratti sadarkaa, qulqullinaa, danqaawwan qeeqaa ogbarruu, aartii, fiilmii, aadaa hedduminaan ka'anii gara fuula duraatti kallattiin adeemsa nikkenna jedheen abdadha.



Uummanni Oromoo, uummata bal'aadha. Seenaan isaas akkasuma jiruufi jereenya yeroo dheeraa uummata kaan waliin qooddatuun hedduu bal'aafi wal xaxaadha. Seenaan nama alaan barreeffamaniifi seenaan hayyoota Oromoon barreeffaman waa'ee seenaa uummatichaa kallatttii gara gaaraan akka ilaalamu taasisuu danda'u jedheen yaada. Seena dabe qajeelchuun kan hinbaane baasuun dirqama hayyoota seenaa amma jiraniiti. Kanarratti qorannoowwan dhihaatan hubannoo seenaa uumatichaaf gumaachi isaanii laayyoo akka hin taane nan amana.

Fuula| 22

Walumaagalatti, Kora Idil-addunyaa Oromoo Sadaffaa kanarratti qorannoowwan afurtamaa ol ni dhihaatu. Qorannoowwan kun mata-duree guddicha "Afaan, Oguma, Dudhaafi Seena Oromoo: Carraafi Danqaa Jiru" jedhu jalatti mata-dureewwan arfan Afaan, Oguma, Dudhaafi Seena irratti xiyyeefatu. Qorannoowwan kanarratti hundaa'uun yaadni madduufi marii walii galaarraa yaadni argamu Afaan Oromoo, afaan Federaalaa taasisuuf tarsiiimoolee qophaa'uu qaban, qeeqqaan gama ogbarruun, aartiin akkasumas seenaafii dudhaa godhamu akka jajjabeeffamuuf babala'atuuf gaheen dhaabbilee gara garaa maal ta'uu akka qabuu kallattii nika'a jedheen abdadha.

Turtii gaarii isiniif hawwaa, korri idil-addunyaa Qorannoo Oromoo Sadaffaa saaqamuu isiniif mirkaneessa!

Horaa Bulaa!



Lead Papers on the 3rd International Conference of Oromoo Studies

**Exploring Religious Interactions and Political Transformation in Wallagga
(1840s-1930s)**

Fuula| 23

By Tesema Ta'a (Prof.)

Abstract

The Oromoo of Wallagga are one the Maccaa branches of the larger Oromoo people inhabiting western Oromia Regional State of the Federal Democratic Republic of Ethiopia. The early history of the Oromoo society reveals that they belong to the Cushitic stock who lived in Northeast Africa including Ethiopia from time immemorial. The Oromoo speak one intelligible language, Afaan Oromoo and administered themselves according to the Gadaa system which is essentially democratic and egalitarian. Their religion was neither Christianity nor Islam but it was an indigenous belief system known as Waaqeffanna (worshipping one God, Waaqa/Waaqayyo). The Oromoo Waaqa is similar to the God of the Christians and Allah of the Muslims. It is not exactly clear when the Oromoo in general and the Wallagga Oromoo in particular began to be converted either to Christianity or Islam. But there is a common understanding among scholars that it was in the nineteenth and early twentieth centuries that Christianity and Islam were introduced into south-western Ethiopia in general and Wallagga in particular. According to the recent arguments of scholars the rationalization of certain belief and its symbolic expression, religion is a unified system of belief which involves certain institutions, ritual practices and rules of conduct. In this case religions would increasingly borrow from each other and a global consensus on the value of religion in the society would eventually evolve. Based on such expositions, this paper attempts to highlight briefly the historical developments of religious interactions in Wallagga from 1840s to 1930s. It will also narrate the positive and negative influences between the traditional religion, Christianity (Orthodox, Catholicism, Protestantism) and Islam as well as examine the symbiotic relations that were eventually created among the different religions.



The Power of Language, Culture and Art in building Oromoo Identity¹
Asebe Regasa (PhD)

Abstract

Oromummaa – as a culturally, spiritually, ontologically and historically embedded expression of Oromoo identity has recently been resurfaced among the Oromoo in many dimensions. Although Oromoo identity inherently existed with/in the people, it passed through different trajectories and ruptures responding to internal and external influences and dynamics. Historical reconstructions since the 1960s and the revival of Oromoo Art and Language particularly since 1991 have contributed to the rise of Oromoo identity. Oromoo identity is also embedded in the cultural values and expressed through different folk songs, literary works, material culture and other symbolic representations. Scholarly works reveal that identity is socially constructed based on changing circumstances. Oromoo identity has been built in response to oppressive political orders, exploitative economic systems, cultural marginalization and historical underrepresentation within Ethiopia. While language, art and culture have the power of shaping group identity, emerging Oromoo identity should be analyzed within the broader political contexts in the country. The paper argues that Oromoo intellectuals, artists, politicians and the youth have all fomented the rise of Oromoo identity and are now pushing the contours from self-consciousness to emancipation. It is further found out that power is constituted not only within institutions and structures but also within discourses and knowledge. Wide ranges of discourses produced and expressed through arts and embedded in Oromoo language have strong power in molding Oromummaa in which the knowledge of culture and history play paramount role. As colonialism has given birth to African nationalism that eventually strengthened national liberation movements, hegemonic politico-economic and socio-cultural systems in Ethiopia contributed to the rise of Oromoo nationalism and the quest for self-determination, cultural emancipation and economic autonomy. Cultural repertoires and practices including the Gadaaa system, literary expressions such as folksongs, revitalization of Oromoo language and reconstruction of Oromoo history are key ingredients in the making of Oromoo identity. While the Gadaaa system, for example, preserved Oromoo wisdom and values of human-human and human-non-human interactions, Oromoo language (through arts) has brought the agonies and tragedies, and aspirations and visions of the Oromoo. Likewise, history – as a phenomenon and memories of Oromoo experiences in the past, and also as a platform of reconstructing wrongly represented stories, also serves as an engine of understanding the place of the Oromoo within the Ethiopian polity.

Fuula| 24

Keywords: Oromummaa, identity, self-consciousness, emancipation, Oromoo

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Papers on Afaan Oromoo

Waan Garaafi Waan Karaa: Xiinxala Gahee Afoolli Barumsa Afaan Oromoo Keessatti Qabuu

Indaaluu Fufaa (PhD)

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Axereeraa

Hawaasi Oromoo, calaqqee eenyummaa isaa kan ta'e afoola bifa sheekkoo, makmaaksa, durii-duriifi tapha bifa garaa-garaa kan qabu dha. Adeema baruu-barsiisuu keessatillee, afoolli iddoo mataa isaafi gahee akka qabu sadarkaa gadiirraa hanga yuniivarsiitiitti shaakalaafi laallee kenniinsa barumssaarraa kan hubatamudha. Adeemsi wayyabni mirkansuu kan calaqqisiise haa ta'u malee garuu, ce'umsi fi waliin deemsi afaaniffaarraa gara barreeffamaa, akkasumas dagaaginni gargaaramni Afoola Oromoo barnoota keessatti qabu, hanga eegame deemeera jechuun hin danda'amu. Bu'uura kanaan, qorannoon kun, barannoo og-afoolaa sadarkaa yuniivarsiitiitti kennamu keessatti, bakki makmaksi qabu hangam akka ta'e xiinxaluudhaan bal'ina, gad-fageenyaafi cimina isaa ifatti baasuudhaaf hojjetame. Ijoon qorannichaa shaakala Makmaaksa Oromoo yeroo ta'u, saxaxi qorannichaa, sakkatta'a bifa addeessaa, malli jal'aanaanimmoo, xiinxala waa'eeti. Ragaaleen qorannoo kanaaf oolan, bifa calaqqee muuxannoo dalagaarraatin kan dhiyaatan turan. Maddeenis, barattootaa (L=25) barsiisota (L=4) turan. Kanuma faanas, meeshaaleen rag-guurtoon gaggaafannoo barreeffamaa (Questionnaire) fi afaaffi (semi-structured interview) turan. Ka'umsa kanaan, xiinxalli muuxa barsiisotaafi barattootaa; akkasumas, calaqqee argannoolee duree qabatee geggeeffame. Argannooleen akka mul'isanittis, makmaaksi irra-caalaa maalummaatiin malee, ergaa qabuun akka hin dhiyaatin hubatamee jira. Shaakalli irra-caalaan, hojii dareerratti kan bu'urawe ta'ee, hojii qu'annoofi xiinxalaa dhiibbaa makmaksi hubee aadaafi xiinxala taatee jiruurratti qabu baay'ee murtaawaa ture. Barattooti makmaaksa barachuurraa ka'anii makmaaksarraa barachuu; achirraass, makmaaksaan barachuuf haalli itti yaadamee qindaa'e akka hin jirretu hubatame. Kunis, gahee walii-galaa makmaaksi akka koobaa dubbii qabu, daangessee jira. Yaboon kanaaf jiru, makmaaksa Oromoo haala itti baratamuu danda'u bifa gahee isaatiin dubbii fiduu, dubbii himuu fi dubbii fixuutiin wal-qabsiisanii qorachuutiin cimsuun ammas itti-gaafatama qorannoo ta'a.

Jechoota Ijoo: Gahee, Afoola, Barumsa, Afaan Oromoo



**The Merits and Demerits of Opting for Monolingual Territoriality Principle
in a Multilingual Society: The Case of Ethiopia**

Aberra Degefa

Fuula| 26

Abstract

Ethiopia is a multilingual society where language was taken as one of the core elements for delimiting the territorial boundaries of the Regional States of the Federation. According to the Federal Constitution, members of the federation have the power to determine their respective working languages. Based on this, most Regional States have chosen the language of a group that is in the majority within the given Region as their working language. This is in line with linguistic territory principle which picks only one territory-based language regardless of the number of linguistic groups in the territory. This approach discourages bilingualism or plurilingualism and as such, it tends to build language barrier between the Regions where each linguistic groups remain monolingual and kept within their linguistic regime. The same monolingual approach has been used at the Federal level as well. The wider implication of adopting monolingualism at the Federal level which discourages bilingualism or multilingualism will also be examined. The appropriateness of monolingual and territoriality principle will be looked at with a view to identify the possible problems associated with the approach. In writing the article, the 1995 Federal democratic Republic of Ethiopia, other relevant documents and existing practices will be used in addressing the issue.

Key Words: *bilingualism, Monolingualism, territoriality, merits, working language.*

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Haala Daangaa Jechootaa Barreeffama Afaan Oromoo Keessatti

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Abbabaa Qanoo, Akkaadaamii Qo'annoo fi Qorannoo Afaanota fi Aadota Itoophiyaa,
Yunivarsitii Finfinnee

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Axereeraa

Barreeffamni Afaan Oromoo sirna barreeffamaa dhamsagaawaa (alphabetic writing) kan fayyadamu waan ta'eef, qubeewwan dachaatiin ala kan jiran hundi mallattoowwan (qubeewwan) tokko bakka bu'u. Kunis rakkoowwan fayyadama qubee birsagaawaattin (syllabic writing) barreessuu keessatti mul'ataa turan furee jira. Haa ta'u malee, barreeffama Afaan Oromoo keessatti daangaa jechaa (word boundary) fi firjechaa (morph boundary) waaltessuuf hojiin hojjetame gahaa waan hintaaneef barreeffamoota adda addaa keessatti daangaan jechootaa haala wal hinfakkaannen akka barreeffaman bal'inaan mul'ata. Qorannoon kunis rakkoo gama kanaan mul'atu hangam akka bal'atu addaan baasee yaada furmaataa kennuuf barreeffamoota gaazexoota Bariisaafi Kallacha Oromiyaa fuula aadaa fi ispoortirratti yeroo adda addaa dhiyaatan kudhan kudhan fudhachuudhaan niseeca'a. Dumarrattis yaadota rakkoolee mul'ataniif furmaata ta'an nidhiyeessa.



Causative Constructions in Afaan Oromoo: Structural and Semantic Perspectives

Eba Teresa Garoma² and Girma Tesfaye Tekle³

Fuula| 28

Abstract

Studies on Ethiopian languages (including Afaan Oromoo) mainly deal with the structural issues, neglecting the functional, semantic, typological and cognitive roles of the languages. This study is, therefore, designed to fill one of the gaps in semantic and typological investigations of Afaan Oromoo. Accordingly, the main objective of the study is to give descriptions of formal and functional (semantic) aspects of causative constructions in the language. To achieve the objective, written texts, native speaker informants and introspections are predominantly used as sources of data. The findings reveal that the three structural aspects of causatives- morphological, lexical and syntactic- are categorically used in Afaan Oromoo. Morphological causatives are highly productive, and affixes with *-s* and *-i* segments in several combinations as well as *-eess* are employed for such purposes. The causative morphemes are detected to derive causatives of basic verb stems of different semantic categories (agentive intransitive, nonagentive intransitive and transitive verbs, and adjectival and nominal stems as well as ideophones) and to involve causations in word-class changing. There are also simple and complex (double and triple) causations in which several suffixes, causers and micro-events are indicated morphologically and syntactically. Lexically, most transitive and ditransitive verbs commit the speakers to the belief that a caused event has been realized after, and is wholly dependent on, the causing event expressed by the verb. Afaan Oromoo has also unproductive syntactic/analytic causatives in which the matrix clause and embedded subordinate clause with complementizer *akka* and *god-* ‘make’ are combined together. Semantically, direct, indirect and assistive/cooperative causatives are identified. Pseudo-causatives are uncovered as peculiar futures of the language too. There are, even, structures with explicit causative affixes which are called subjectless causatives, but they do not show any causal relations between the participants in the structure. Generally, causatives in Afaan Oromoo are morphologically highly productive and complex as they involve different voices, increase valences (arguments), and show syntactically (extensively) demoted arguments.

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Choice for a Working Language in Ethiopia: A Case Study among Graduating Classes of Oromoo Speakers in Selected Public Universities

Chimdi Wakuma (Assistant Professor of Linguistics, Jimma University)

Fuula| 29

Abstract

This study has explored the working language choice of prospective graduate students in some selected public universities of Ethiopia. In Ethiopia, federal offices and institutions which are accountable to federal governments and four regions along with one administrative city have chosen Amharic as a working language. Now days, however, Amharic is not a language of wider communication in some larger regions of the country. Particularly, claims from students of Oromia region of the country concerning the existing language use policy of the country are becoming serious issues on stage very often. The researcher of this study therefore, focused to identify what choice of language they have and in what linguistic domains they want to use it. For this study, the researcher has employed a quantitative and qualitative data collecting method. The data collected from prospective graduates of Oromoo speaking students attending their study in three public universities of the country. The universities were selected purposively based on what languages are profoundly spoken in community surrounding the universities. Totally 450 students were selected to participate in the study of which 150 from each university. Data were collected in questionnaires. The findings of the study revealed that prospective graduates of Oromoo language speakers are poor in grasping, defining, conceptualizing, stating, organizing and analyzing information in Amharic, especially on skills of reading and writing. And therefore, they will be choosing the Oromoo language as their working language in their future career by delimiting their working places to Oromia where the working language is Oromoo. As a researcher, I recommend that the concerned body need to extend the scope in which the Oromoo language is allowed to serve as a working language in extra regional and federal government's institutions.



Web corpora of Oromo and Amharic

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Fuula| 30

Abstract

This paper describes web text corpora for the two biggest major languages of Ethiopia: Oromo (4,000,000 words), and Amharic (17, 000, 000 words). The development of the corpora was made possible through a joint venture of two projects: Linguistic Capacity Building, Tools for the Inclusive Development of Ethiopia, a joint project between four Norwegian and Ethiopian universities; and the CzechNorwegian HaBiT project. The technical development of the corpora including harvesting the web texts for the two languages was fully taken up by the Centre for Natural Language Processing, at Masaryk University, Czech Republic, whereas the linguistic aspects of corpora which includes revision of 350450 seed bigrams for language detection, quality checking and evaluation of the corpora were made by the Department of Linguistics, at Addis Ababa University. The corpora are presented in the Habit System (Kala et al. 2017). The search system of the two corpora has options for simple and advanced concordances down to character level, provides frequency per million of search items, generates list of words, allows for advanced search using regular expressions, word sketches, and thesauruses. The main challenges in the corpora development were lack of balance, wrong tokenization and limited online texts. The raw text of all the four webtext corpora are available for download and will also be available in the Glossa corpus management system, (Johannessen et al. 2008).



Casaa Hima Gaaffii Afaan Oromoo: Bu'uura Yaadxina Maddisiisaatiin

Tashoomaa Balaayinaa (PhD)*

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Axareera

Qo'annaan Xiinqooqaa akka saaynsii qo'annoo afaanii tokkotti beekkamtii erga argatee kaasee caasaan himootaa Afaanota adda addaa qo'atamaa turee jira. Caasaa Afaan Oromoorrattis yeroo adda addaa qo'annoon gaggeefamaa turee jira. Qo'annoowwan caasluga Afaan Oromoorratti hojjataman heedduun isaanii yaadixan Xiinqooqaa Caasessaarratti (Structural Linguistics) bu'ureffata. Sana boodas yaadxina Xiinqooqaa Maddisiisaatiin (Generative Linguistics) hojiileen muraasni hajjatamanii jiru. Haata'u malee sadarkaa barnoonni Afaan Oromoo amma irra gahe waliin walqabatee caasaa Afaan Oromoo kallattii yaadxina Maddisiisaatiin (Generative) xiinxaluun agarsiisuurratti hanqinni nimul'ata. Tajaajilli himoota Afaan Oromoo kan akka hima ergaa, hima gaaffii hima ajajaa gargar ta'uun isaa nibeekkama. Garuu sadarkaa xiinhimaatti akaakuwwan himootaa hundi isaanii haala walfakkaatuun caaseffamu. Kana jechuun, garaagarummaa tajaajila himootaa gidduu jiru casaan afaanichaa hinagarsiisu jechuudha. Garuu caasaadhaaniis garaagarummaa mul'isuu qabu ture. Seerri xiinxala caasaa himaa yaadxina maddisiisaatiin filatamu ammoo kana ibsuuf mijataa dha. Akka yaadxina maddisiisaattis caasaa keessatti horteeffaman qamaan jiran yookiin dhaamsi isaanii sammuu dubbattootaa keessa jiru caasaa keessattis bakka bu'ummaa qabaachuu qabu. Kanaafuu kaayyoon qo'annoo kanaa caasaan hima gaaffii Afaan Oromoo seera yaadxina Maddisiisaatiin maal akka fakkatu agarsiisu dha. Caasaaleen himoota gaaffii xiinxalaman kunneen kitaaboota Afaan Oromoo adda addaa keessaa kan fudhataman yemmuu ta'an, erga qaaceeffamanii booda mala ibsuufi caatootiin dhihaatanii jiru. Hima gaaffii kallattii keessatti latiin henna {-e}n , kan akka mataa gaalee xumuraa {*deem-Ø-e*} keessatti argamtu jechudha, hima gaaffii yemmuu ta'u gara {*deem-Ø-e-e*}tti jijjiramuun ishee himni gaaffii afaanichaa latii {-e} dabalachuun ibsama jechuudha. Hojiileeduraa keessatti garuu {*deeme*} fi {*deeme*}n lachannu mataa gaalee xumuraa ta'aniit kaahamu malee himni gaaffii caasaa isaatiin akkamitti akka adda ta'e wanti agarsiisu hinjiru. Jechoonni gaaffii kan akka {*eenyu*}, {*maal*}, {*enyuuf*}, {*eessatti/ eessa*}, {*maaliif*}, {*haala kamiin*}, {*maal ta'e*} {*akkamitti*}, {*meeqa*}, {*kam*}, {*akkam*} {*hammam*} fi {*maaliin*} jedhan ammo caasaa keessatti iddoo waan gaafatame sanaat qabatu. Garuu jechoonni kunneen latii {-e} hima gaaffii kallatti irratti argamtu waliin hima gaaffii tokko keessatti hinargaman. Seera mirkaneffannaa (Checking Features) yaadxinichaatiinis yoo ilaalle, himichi hima gaaffii ta'uu isaatiif ergaan isaa sadarkaa Gaalee Guuttachiisaatti (Complimenizer Phrase (CP)) iddoon mataa gaalee {-e} dhaan yookiin amala {*gaaffii*} unkaa qamaan hinmul'anneen, garuu sammuu dubbataa keessa jiraachuu isaa haala agarsiisuun caatoorratti ibsamuu danda'a. Kanaafuu sadarkaa Gaalee Guuttachiisaatti himni gaaffii hima ergaa irraa wanti adda isa tasiisu, caatoo irratti iddoon mataa gaalee guttachiisaa amala {*gaaffii*}tiin kan hogganamu ta'uu isaati. Walumaagalatti casaan hima gaaffii Afaan Oromoo [Gaalee Guttachiisaa (CP) [Gaalee Hortee (IP) [Gaalee Xumuraa (VP) *deem-[-Ø-e] -e (hima haaffii)]]]]] ta'a jechuudha. Fuldurrattis qo'annoon biroo caasaa akaakuu himoota Afaan Oromoo biroorratti gaggeeffamuu qaba.*

Jechoota bu'uura: *Caasaa, Hima gaaffii, Xiinqooqaa Maddisiisaa fi Afaan Oromoo*



**The Revolution of Green Economy in Oromia:
A Critical Discourse Analysis of Abiy Ahamed's Speeches**

By Adugna Barkessa (PhD)

Fuula| 32

Abstract

This paper analyzes Abiy Ahamed's political speeches using Van Dijk's (2004) model of political Discourse Analysis. The model enables to analyze the ideological manipulation of mental and discursive spaces of the public by the politicians. In the year 2016/17, OPDO took the initiative to reform themselves for the future fate of Oromia and the Oromoos. During the reformation, Many OPDO officials have been substituted by other members of the party due to alleged power abuse. The new officials then came up with the idea of the revolution of green economy criticizing the wrong political actions of the near past to which they themselves were member. They were explaining their action plan for the present, and constructing their ambitions for the future which made the youths to be conscious of their rights and responsibilities as stipulated in the Ethiopian constitution of 1995. All over Oromia, the rehabilitating campaign has been made by the new officials to hear public voices which were silenced for more than a century, through uncovering strategies the external bodies and the ex-officials of their party employed to marginalize the Oromoo people. Abiy Ahamed, as one of the OPDO officials who are involved in the recovery campaign, made inspirational speeches at different meetings to build up the psychology of winning among the youths. The objectives of this paper are to: 1) identify the message characteristics of Abiy's speech to represent the winner and loser mentalities, 2) examine the discursive strategies employed in his speech to boost the psychology of youths to restore regional identity, and 3) investigate how language as a social practice is employed to obfuscate the underlying political ideology of his party. To tackle these objectives, the thematically and contextually related speeches made by Abiy in the year 2016/17 are selected from the archive of Oromia Broadcasting Network using purposive sampling. The oral scripts are changed into written forms using line based transcription system, and analyzed thematically. The findings show that lexical devices (wording, rewording), grammatical devices (pronouns, transitivity) and rhetorical devices (metaphor, metonymy, synecdoche and analogy) are dominantly employed to describe the winner and loser qualities in order to raise the awareness of the youths to participate in the revolution of green economy. The discursive strategies employed in the speeches include accommodative, elaborative, equalizing, unifying and. Finally, Abiy's speeches depict the inferiority complex overarching their ex-officials' political power, and strive of the new OPDO officials to exercise their constitutionally stipulated political power.



**Sakatta’ a Madda Gufuuwwan Adeemsa Waaltina Afaan Oromoo
(Afaan Barreeffamaa Irratti kan Xiyyeeffate)**

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Axereera

Waalta’uun afaan tokkoo waliigaltee hawaasa afaan sana fayyadamuu keessatti gahee olaanaa qaba. Ergaa darbu ifa taasisa. Kaayyoo walii galteetis ni milkeessa. Afaan Oromoo kan Oromiyaa keessatti jaarraa nuusaa oliif afaan hojii, afaan murtii, afaan barnootaatiifi afaan qorannoo ta’ee tajaajilaa ture bu’aa kana buusuuf, daandii waaltinaa irra jira. Garuu, gufuuwwan waaltinaa kan adda addaa ni qaba. Kaayyoo gooroon qorannoo kanaatis gufuuwwan adeemsa waaltinasaa sakatta’uu kan xiyyeeffate. Kaayyicha galmaa’aan ga’uuf odeeffannoon warreen afaanichaan hojjataniifi afaanicha irratti hojjatan ogeeyyii Biiroofi Waajjiroota Aadaafi Turiizimii Oromiyaa, ogeeyyii Dhaabbata Raadiyoofi Televijiinii Oromiyaafi Raadiyoo Itoophiyaa, ogeeyyii gaazexoota Afaan Oromootiin maxxanfamanii, barsiistota Afaan Oromoo dhaabbilee barnootaa olaano, ogeeyyii Afaan Oromoo kitaabota Afaan Oromootiin barreeffaman dubbisan akkasumas, barreeffamoota adda addaa ilaaluudhaan odeeffannoon walitti qabame. Iddattoowwanis mala ammargeefi kaayyeffataatiin filataman. Meeshaalee funaansa ragaalee keessaa bargaaffii, afgaaffiifi xiinxala ragaaleetitu hojiiirra oole. Ragaaleen walitti qabaman baayyee muraasni lakkoofsaan; hedduun ammoo jechootaan. Ragaaleen lakkoofsaan waliitti qabaman dhibbattaadhaan, kanneen jechootaan walitti qabaman jechootumaan qaaccessamanii hiikaman. Kanaafuu, saxaxni qorannichaa akkamtaa ammamtaan muraasni keessatti mullatu waan ta’eef, walmakaadha. Akka ragaaleen walitti qabaman ibsanitti maddi gufuuwwan adeemsa waaltina Afaan Oromoo baayyeedha. Isaan keessaa olaanaan leenjii dhabuu namoota afaanichaan barreessaniiti. Barreessitoonni kitaabotaatis daldala giddu galeessa godhatanii barreessuun gufuu ijoodha. Kanneen kitaabotaafi moojuloota adda adda barreessanis qaamolee afaanichaan hojjatan waliin walitti dhufanii hojjachuu dhabuufi hojii koreen waaltinaa hojjachaa jiru ilaalanii itti fayyadamuu dhiisuun rakkoo biraati. Namoonni kallattii sana irratti akka hojjataniif haangoon kennamuufis ballinaan ogummaa waaltina afaanichaa waliin walitti dhufeenya qabu hinqaban. Kanaafuu, mirgaafi dirqama isaanii adda baasanii hojjachuu dhiisaniiti bakka tokko tokkotti danqaa ta’u. Akkasumas, afaan dubbiitiifi afaan barreeffamaa waliin dha’amuun gufuu ta’ee jira. Imaammanni afaanii Itoophiyaatis afaan tokko qofaa ooguun rakkoo dabalataati. Walumaa galatti, qabattoonni olitti heeraman hundi waaltinni afaanichaa akka laafu taasisanii jiru.



Xiinxala Xalayaalee Afaan Oromootiin Barreeffamanii: Waajjiraalee Mootummaa Magaalaa Naqamteerratti Xiyyeeffachuutiin kan Dalagame

**Daani'eel Lammeessaafi Fedhasaa Taaddasaa
Yuunvarsitii Wallaggaatti, Muummee Qo'annoo Afaaniifi Oguma Oromoo**

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Axareeraa

Qorannoon kun 'Xiinxala Xalayaalee Afaan Oromoon Barreeffamanii' mataduree jedhurratti waajjiraalee Mootummaa Magaalaa Naqamtee xiyyeeffachuun hojjetame. Ka'umsi isaa, xalayaalee Afaan Oromootiin barreeffaman kan waajjiraalee mootummaa keessatti dogoggorri heddumminaan mul'achuu yommuu ta'u, qorannoon dhimma kanaan walqabatu hanga nuti sakattaanetti mul'achuu dhabuudha. Kanaaf, kaayyoo "Xalayaa Afaan Oromootiin qubeessuu hojjetoota waajjiraalee mootummaa magaalaa Naqamtee xiinxaluun dogoggora uumameefi maddasaa mul'isuudha. Qorannoon kun waajjiraalee mootummaa magaalicha keessa jiraniif leenjiin akka kennamu kallattii agarsiisuufiqorattoota mataduree kanaafi kanatti dhiyaaturratti qorannoo geggeessaniif ka'umsa ta'uu danda'a. Qorannicha keessatti xalayaalee Afaan Oromoon barreeffaman xiinxaluuf, waajjiraalee mootummaa magaalaa Naqamteetu kan xiyyeeffatamedha. Malleen qorannichi ittiin hojjetames madda ragaa lffaa ta'ee, mala iddatteessuu kaayyeffataa, malleen ragaan ittiin funaaname sakatta'a dokmentiifi afgaaffiidha. Malli ragaaleen ittiin hiikamanis akkamtaadha. Ittaansuunimmoo, ragaalee hiikamanirraa argannoon cuunfame: sagalee dheerachuu qaban gabaabsuufi sagalee gabaabbachuu qaban dheeressuu, sagalee laafuu malu jabeessuufi sagalee jabaachuu malu laaffisuu rakkoowwan mul'ataniidha. Maddi rakkoo kanaas, yeroo Afaan Oromootiin barreessan xiyyeeffannoofi leenjiin barbaachisu kennamuu dhabuudha. Kanaafis, hoggantoonni waajjiraa xiyyeeffannoo kennuufi leenjiin dhimma kanaan walqabatu isaaniif yoo kenname furmaata ta'uu nidandaa'a.

Jechoota Ijoo: Afaan Oromoo, Qubeessuu, xalayaalee, dogoggora



**Qorannoo Sirna Barnootaa Afaan Oromoo Kitaabilee LAGIM^{4,5}
Gareelee qorattootaa sadeen⁶**

Axareeraa

Qorannoon kun kitaabilee LAGIM irratti gareelee qorattootaa sadiin geggeeffame. Qorannichaa boqonnaa sadi babal'aa of keessaa qaba. Boqonnaan jalqabaa, qophiin kitaabilee LAGIM ija seera fi heera Itoophiyaa fi kan Naannoo Oromiyaatin maal fakkaata kan jedhu qorata. Boqonnaa lammaffaan, bu'aa qorannaa EGRA (Early Grade Reading Assessment), bu'uura qophii sirna barnoota Afaan Oromoo akkasumas mata dureewwan mala baruubarsiisuu jedhan jalatti kitaabilee LAGIM xiinxala. Boqonnaan sadaffaa fi inni dhumaa qabiyyee kitaabilee LAGIM qaaccessa. Kitaabilee barnootaa sadarkaa tokkoffaa qopheessun aangoo naannoo ta'uun isaa seeran tumamee utuu jiruu, karaa Ministeera Barnootaa kitaabilee Afaan Oromoo naannoo Oromiyaaf qopheessun heera fi seera biyyattii fi kan naannichaa cabsuu akka ta'e argamee jira. Kitaabilee kanneen keessatti tartiibni qubee Afaan Oromoo jijjiiramuun isaa akkasumas duudhaalee fi safuu Oromoo kitaabilee kanneen keessaa onsuun ammoo gonkumaa karaa dhoksa fakkaatun siyaasa mootota darbanii deebisuuf kan yaalame ta'uu isaa fi sirna federaalizimii kan burkuteesse ta'uun hubatameera. Namoonni kitaabilee LAGIM qopheessanii fi qophii kitaabilee kanneenii hoogganan argannoon qorannoo EGRA kitaabilee LAGIM qopheessuf ka'umsa ta'e jedhu. Akka boqonnaa lammaffaa qorannoo kanaatti garuu bu'aan qorannoo EGRA gonkuma qophii kitaabilee kanneenif ka'umsa ta'uu hindanda'u. Qorannoon EGRAn barattootaa kutaalee 2 fi 3 irratti bara 2010 geggeesse dandeettii dubbisuu barattootaa qofa ilaallata. Argannoo qorannoo isaatti aansee falli EGRAn lafa kaa'es kitaaba barnootaa qopheessuu kan jedhu of keessaa hinqabu. Kitaabileen LAGIM kan qophaa'an yaada furmaataa EGRAn kaa'erratti hundaa'anii utuu hintaane fedhii dhaaba kitaabilee kanneen qopheessee- Research Triangle International (RTI) jedhamuu fi kan namoota kitaabilee kanneen qopheessuu keessatti hirmaataniin ta'uu isaatu qorannoo kanaan mirkanaa'e. Malli baruubarsiisuu kitaabilee kanneen keessatti hojiirra oolan mala haaraa haa jedhu malee malli haarofti isa kam akka ta'e hin'ibsu, hinbeekkamus. Kitaabileen LAGIM adeemsa yaalii (piloting the materials) keessa darbuu qabanis keessa utuu hindarbin hojiirra ooluu isaanii qorannoon kun agarsiiseera. Qaaccessa qabiyyee kitaabilee LAGIM keessatti kan jijjiirame tartiiba qubee qofa utuu hintaane lakkoofsi qubees 32 ykn 33rraa gara 56tti guddatee jira; maqaan qubees jijjiiramee jira. Kana malees, birsagni Afaan Oromoo haala caasaa afaanichaa faallesuun caaseffamee jira, adeemsi waaltina afaanichaas haala faallaa⁷ deemun kitaabilee kanneen keessatti mul'atee jira. Dhumarrattis yaanni furmaataa cuunfamee boqonnaa of danda'e keessatti lafa kaa'amee jira.

⁴Qorannoon kun ji'a Waxabajjii Adoolessaa bara 2009 akkuma geggeeffameen Kaabinee Mootummaa Naannoo Oromiyaatti dhihaatee yaanni furmaataa qorannicha hundi sagalee guutuu kaabineetin fudhatamee jira.

⁵ Kitaabileen kunniin kitaabilee barnoota Afaan Oromoo kutaalee 1-8 yoo ta'an isaan kutaa 1-4 bara 2006 maxxanfaman; isaan kutaalee 5-8 ammoo bara 2007 maxxanfaman. Kitaabilee kanneen keessatti tartiibni qubee L, A, G, I, M,.... waan ta'eef garee qorannoo kana geggeessaniin kitaabilee LAGIM jedhamanii beekkamu.

⁶(1) *Miseensota garee boqonnaa jalqabaa hojjetan*: (a) Milkeessaa Miidhagaa (PhD), (b) Tasfaayee Jimaa

(2) *Miseensota garee boqonnaa lammaffaa hojjetan*: (a) Alamu Hayiluu (PhD), (b) Caalaa Hordofaa, (c) Firdisaa Jabeessaa (PhD), (d) Hayilamaaram Qaqqabaa (PhD), (e) Tashoomaa Sooromsaa (PhD)

(3) *Miseensota garee boqonnaa sadaffaa hojjetan*: (a) Abbabaa Qanoo, (b) Addunyaa Barkeessaa (PhD), (c) Qulqulluu Ijoo, (d) Xilaahun Taliilaa (PhD)

⁷Kitaabileen kunniin Naannoo Oromiyaaf, Godina Addaa Kamiseef, Bulchiinsa Naannoo Harariif,....jedhamanii akka godina isaanitti adda addaan qophaawuu isaanitu qorannoo kana keessatti mul'ate.



Sirneessa (Waalteessa) Qubee afaan Oromoo-dhaa (Standardizing the Oromo Alphabet)

Tamam Youssouf (MA Ling York University, Canada)

Axereera

Fuula| 36

Afaan Oromoo dhaa afaan biyyoolessaa akka tahuuf tattaaffiin geggeeffamaa dhaa jirtu guddoo dha. Kana jechuun afaan kun afaan warri itti ababe qofti dhimma itti bahu tahuun isaa hafee kan warri mana barnootaatti baratees itti hojjatu tahuu dhaaf deema jechuu dha. Kanaafuu seerri isaa hundumtuu kan barreeffamee baratamu tahuun dirqama. Seerri kunis kan irratti waliigalamee sirna tahee fudhatamee (standardized) tahuu dha qaba. Nama qofaaf osoo hin tahin kompyuutaraafillee akka galutti barreeffamuun diqama taha. Qubeen afaan keenyaa eega jalqaba bara 1980 haala ammaa kanatti fudhatamtee kaasee wayyeessinii fii tooyannaan irratti geggeeffame hedduu xiqqaa dha. Deemsa kana keessatti qaawa adda addaa kan mumul'ate akeekuu dhaa fii duuchuulleen waan yaadame hin seehu. Qaamni biyya keessatti hujii akkanaa hojjachuu dhaan malelleen hujuma sadarkaa tanaa olii tan akka jechootaa faa malee waan itti xiyyeeffate hin fakkaatu. Kana hubachuu dhaaf gaaffiilee akka lakkoofsa sagalee (phoneme) afaan Oromoo dhaa, maqaa isaanii, dhawaata/tarrisa (order) isaanii, seerran qubeele dachaa dhaa, qeensuu (tone) fi daangaa jechootaa (word boundaries) laaluun ni gaya. Afaan kun sagaloota (phonemes) meeqarraa tolfama? *Consonants* meeqa qaba? Maqaan qubee ['] /ʔ/ maal? Dhawaata qubeele laalchisee: ' , a, b, c, ch' jenna moo a, b, c, ch jenna moo a, b, c, d, jenna? Seera sagaloota qubeele lamee (digraph) laalchisee: yammuu isaaniin barreessan jabeessuun yo barbaachise akkam goona? Dhawaata lakkoofsaa ni seenanii? Yo dubbii jalqabnu, fakkeenyaaf, lachuu guguddifna moo isuma duraa ti guddifna? Yo kottoonfachiifnu hoo lachuu barreessinaa? Afaan keenyatti qeensuun (tone) hiikkaa jechootaa ni jijjiirti. “*Intala biraa fuudhi*” dubbii jettu afaan Inglizitti yo hiinnu gara hiika afuurii qabaachuu dendeya. Isa yaanne qofa akka qabaatu kan adda bahuu dendeyu yo mallattoo qeensuu dhaatti dhimma baane qofa. Naannoo isaa duraa duuba laaluun hamma tokko ni gargaarti. Garuu guutuu hin taatu. Daangaa jechootaa laalchisee: ‘**ni dhufa**’ barreessina moo ‘**nidhufa**’, ‘**kanaa fi(i) kana**’ barreessina moo ‘**kanaafi(i) kana**’? Qormaata kana keessatti qaawwan akkasii kan mumul'atan kun akeekamanii ti yaanni furmaataalleen marii dhaaf waliin dhihaata. Dhimma ka'u hundarrattiyuu yanni ogeeyyii Oromootaa ti fii kan alagaalleen dhihaatee xinxalli barbaachisu geggeeffamee yanni murtii dhaa fudhatama. Aanjaa dhaa fii fafni yaanni murtii dhaa kuni qabu akeekamee manni akka yaada irratti kennatu dhihaata. Kanarratti dhaabachuu dhaan manni tarkaanfii itti aantu murteessa.



The Impacts of Socio-Cultural Practices on Female Students' College Education in Oromia: The case of Jimma College of Teachers Education

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Fuula| 37

Abstract

The general purpose of this study was to identify some socio-cultural factors that affect female students' College education, and then to indicate intercultural educational issues in line with young female students' College education in Oromia by taking JCTE as the case study area. The study was a mixed approach investigation which involves index of qualitative variation that measure the dispersion of quantitative way that are available at nominal level variable through triangulating with qualitative inquires. The investigation of this qualitative approach was using purposive sampling through which case studies, personal observation, FGD and semi-structured interview was employed. The information gathered was organized and analyzed using tabulations showing both percentages and index of quantitative variations. The quotations of field narrations were also included. The result indicated that the major barriers to female students' college education in classroom participation of formal education were both the cultural and traditional values and their prospects for educational opportunities. Traditional beliefs, practices and proverbs perpetuate gender imbalance in terms of educational achievements and classroom performance. The study also found the factors that negatively affect female students' education in JCTE in emphasizing to pregnancy, lack of female models, low level parental education, and negative parental attitudes towards female students' education from their very growing up, low value attached to education and sexual harassments by their classmates and male teachers. To ameliorate the existing situation, the study suggested in a way of conclusion about the use of culture, procedures for teacher training, and applications of cultural information to curriculum. Therefore, it was also suggested that a serious consideration in educational teacher training that could be given on the following areas: Knowing the effects of cultural and socioeconomic variables on the student's learning styles (cognitive and affective) and on the student's general level of development and socialization, developing an awareness of the way in which learner's culture should permeate significant areas. In sum, because of the great disparity between theory presented in the context of a college environment and practical teaching realities in educational practices of classroom setting, it is essential that a portion of every teacher's training experience include on-site supervised teaching experience in a bicultural program. To the extent possible, relevant competencies should be demonstrated in the direct context of such a classroom setting.



Error Analysis in Billboard Advertisements Written in Afaan Oromoo in Jimma Town

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Fuula| 38

Abstract

The main objective of this study was to analyze the errors in billboard advertisements written in Afaan Oromoo in Jimma town. There are many writing problems on most of the billboards in the town. However, the data collection for this study focused only on the errors that totally changed the meaning of the words and phrases and affected communication. In order to achieve the main objective, three specific objectives related to the types of errors in the writings of the billboards, the extent to which the errors affect communication, and the negative impacts of the errors on the development of the language were formulated. The data for the study were collected through observation. The collected data were analyzed qualitatively. The result of the study shows that letters are misspelled in most words of the advertisements as a result of which the word meaning is changed to an unintended one, in most phrases or sentences in which double adjectives were used, the adjectives were disordered and the sentences or phrases became meaningless, and some phrases or sentences are directly translated from Amahric to Afaan Oromoo which is not correct because Afaan Oromoo has its own rule. The errors have no specific purpose or they were not to attract attention of the consumers to the product. Generally, it is possible to say that the errors are high in magnitude because they not only affect communication but also they have negative impact on development of the language (Afaan Oromoo). Hence, Jimma University, specifically, Afaan Oromoo Department, should work cooperatively with the culture and tourism office of the town and other concerned bodies to mitigate the writing problems observed in the town because teaching the language (Afaan Oromoo) alone cannot develop the language, but it requires a perpetual follow up of how people are using the language.

Key words: Billboard advertisement, Afaan Oromoo, error, professionals, adjective, phrase, morpheme, derived adjectives, intended meaning, diverted meaning, inscribers, anonymity



Assessment of Alphabets and Lexis in Afan Oromo Grammar: Publications in Afan Oromo in Focus (Xiinxala Qubeewwaniifi Jechoota Caasluga Afaan Oromoo: Xiyyeeffata Maxxanfamoota Afaan Oromootiinii)

Silashii Biraanuu (PhD); Imeelii: silashibe@gmail.com

Fuula| 39

Axereera

Afaan Oromoo bifa waaltaheen maxxanfamee, kan Interneetii-Google dabalatee, Gadaa sadii oliif dhaabbilee barnoota Mootummaa Naannoo Oromiyaa, Amaaraafi garagaraa keessatti, baratamaafi ittiin barsiifamaa jira. Qubeewwanii(Sagalootnii)fi jechootni Caasluga Afaan Oromootiin maxxanfaman keessatti waaltina dhabanii qorataatiin hubatamuun ka'umsa qorannoo kanaati. Dhiyeesa/kennaa koorsii afaanii keessatti ammoo kanneen bu'uuraafi murteessummaan tajaajilan keessaayi(Ur, 2010:46). Qorataanis, yaadrimee xiinqooqa gochaa/xiinqooqogochaa (Applied linguistics) irratti xiyyeeffatee rakkoolee hubataman xiinxaluuf kaayyeffatee ragaalee funaaneera.Diiskoorsiin(Discourse) barreeffamaa (Miller and Brewer ed. 2003:74)fi/ykn xiinqooq'ibsuun (descriptive)fi kaawwan akka malleen qorannootti tajaajilaniiru. Kitaabotni Afaan Oromootiin maxxanfamanii(kanneen Interneetiirrattii dabalatee) kan qorataan argate, akka maddeen ragaaleetti gargaaraniiru. Argannoon xiinxalichaas, waa lama.Tokko milkaayina. Innis: biyya aftokkeen (monolingual) jaarraa tokkoofi kurmaanaa oliif seeraan humna siyaasaafi dinagdee horatee babal'achaa ture keessatti, Afaan Oromootiin waayee qubeewwaniifi jechoota Caasluga Afaan Oromoo (yaaliiwwan hojiiwwan Grammar Checker dabalatee) ifaan maxxanfamanii argamuun milkaayina boonsaa gamtokkooti. Akka rakkootti ammoo: bifoota qubeewwanii/sagalootaafi jechoota Caasluga Afaan Oromoo waaltinaan hojiiira oolaa jiran gabbisuun/foowwessuun alatti bifoota addaddaatiin, 'ISSN's qabsiisanii maxxansiifamaniiru. Kunis, adeemsa guddina tajaajila Afaan Oromoo waaltahe irratti tumsuu osoo hintaane walxaxaa kan jajjabeessudha. Kanaafuu, qorataan akka yabootti (recommendation), "Yoo xiqqaate sadarkaa Mootummaa Naannoo Oromiyaatti ifaan, ykn ammoo kora qorannoo ogeessota sadarkaa idiladdunyaa kurfeessuudhaan milkaayina gonfatame gabbisuudhaan fufsiisuun nimala." jedha.

Jechoota Furtuu: Afaan Oromoo, Qubeewwan, Jechoota, Caasluga (Grammar), Waaltina, Xiinqooqogochaa



Papers on Art

Qaaccessa Walaloo Zalaalam Abarraa “Ana Ana fi Ana”

Tashoomaa Egeree Moosisaa-tiin (PhD)
Yuunvarsitiiti Jimmaa, Koleejii Saayinsii Hawaasummaaafi Namoomaa, Muummee Afaan
Ingilizii

Fuula| 40

Axereeraa

Ogummi/ogbarruun Oromoo baayinaan barreeffamee maxxansamaa jira. Qeeqni irratti godhamuu garuun haga baayina isa barreeffamee miti. Keessumattuu, qeeqni ogwalaloorratti ta’aa jiru hagas mara miti. Yoo jiraates irruma keessa labuurra taree ergaa isa jikita keessa jiru budduuksanii baasuun hedduu isa hafa. Qorannoon kunis qaawwa qaaccessa ogwaloo keessatti mul’atuuf hanga tokko gumaachuuf geggeeffame. Kaayyoon qorannichaas, gooreewwan xiinqooqaa akkamitti akka qindeeffamanii hiika walalichaa ijaaran, raga gooreewwan xiinqoo argamuun hiikni walalichaa akkamitti akka ijaaramuufi miidhagina walalichaa ajaa’ibsiifachuuf. Kayyolee kana galmaan gahuuf, malli akkaatummaa (stylistic approach) itti dhima bahameera. Kanamalees, malli afee/baanuu qaaccessuu (textual analysis) ragaalee walalicha keessa jiran gadifaginaan xiinxaluuf itti fayyadamameera. Kaayyicha galmaan gahuuf walaloon Zalaalam Abarraa “Ana Anaafi Ana” jedhu mala akkayyootiin filatameera. Mala itti dhimma bahameefi ragaalee qaaccessaman irratti hundaa’uun, “gadameessi seenaa” yookaan “kaleessi” waan haraa’aa ijaaruuf waan boruu ammo raaguuf bu’uura ta’uu, kun ammo qorsammuu sammuu riphaa keessa kuufamee kan ol taa’u ta’uu walalicha keessatti mul’ateera. Kana malees, kaleessi har’aafi boru bifa geengoon (cyclical) gangalataa kan adeemu malee bifa xiyyaan (linear) kallattii tokkoon kan adeemu akka hin taane mul’iseera. Walalich Phalaasama kan qoaroomina Kush irraa qicee seenaa abbootii durii mil’uun akka ilaalamuufi irra caalaa gadameessa seenaa kanaatti deebi’anii akka qotaniif nama kakaasa. Walumaa galatti, adeemsa qorannoo kanaa keessatti, qaaccessi walaloo mala gahaa ta’e tokkoratti hundaa’e ergaa walalichaa sirriitti baasuuf akka nama gargaaru hubatameera. Barsiisonni ogbarruu ykn afaaniis malawwan qaaccessaa garage garaa gargaaramuun barattoonni qeeqqaa walaloo gahaa ta’e akka kennaniif shaakalsiisuu qabu.



**Women and Men in Arsi Oromoo Proverbs: An Implication for Gender
Equality**

Ayehu Bacha and Lenin Kuto⁸

Fuula| 41

Abstract

This article is aimed at investigating how men and women are portrayed in Arsi Oromoo proverbs. To do this, proverbs are placed in their wider cultural context and philosophical outlook of the people. To this end, interview, focus group discussion and document analysis were used as a method of data collection to generate data on the topic under discussion. Contextual approach was exploited to analyze and synthesize raw data. Complicated nature and functions of proverbs are thoroughly discussed in the lens of cultural context. Thus, the finding of this research unveiled that there are many proverbs portraying both sexes positively and negatively when seen superficially. However this research have concluded that (1) it is impossible to wrap up whether women are subordinate or not and men are dominant in Oromoo culture by selecting proverbs in which women and men are directly or indirectly mentioned, (2) the philosophical outlook of the Oromoo does not support the claim that proverbs are weapon for women's inferiority and (3) proverbs which seem contradictory to each other are complementary and can give an insightful picture about gender philosophy of the society. Thus, proverbs should be placed in the worldview of the society from which they are flourished and their many edged functions/natures should be taken in to consideration.

Key Words: Oromoo/Proverbs/Women/Men/Inferiority/Gender Equality

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Analyzing the Role of Riddles and Children Play in the Pre-school Education

Mohaammad Namoo-tiin

Abstract

Fuula| 42

The aim of this thesis is to analyze the role of riddles and children play in the pre-school education. To conduct this research the researcher employed qualitative research method as he deals with culturally specific information about the values, opinions, behaviors, and social contexts of particular populations. The populations of this research are children and elders of Arsi Oromoo of Xiyo district. Since it is impossible to include all population in entire research like this at a time, he select the sample by using purposive and snowballing sampling methods. To collect data of this research from selected informants, he used interview, participant observation and focus group discussion. From qualitatively analyzed and interpreted data, he come up with some major findings as follows: Riddles are very crucial in creating nationalist and patriot citizens when compared with other types of oral narratives, riddles play a vital role in promoting language skills especially speaking and listening which in turn enable them to be accurate and fluent speaker of a given language, riddle is not a childish act as many people think from their etic point of view. So, Arsi Oromoo teach their children about social, political and economic affairs that directly or indirectly affect the future lives of the children through riddles, these days the performance of riddles are highly limited and substituted by other alien games that have no additional benefits except temporary entertainment, Children play is a form of role play or simulation that create interactive situation that enables children to mathematical and social schemas that are vital for overall personality construction and like riddles, children play is important to develop language skills such as speaking and listening that pave away for formal schooling. At last but not least, from the above findings the following recommendations were drawn: Since riddles are very crucial in creating democratic, nationalist and patriot citizens when compared with other types of oral narratives, it should be thoroughly included in the formal curriculum especially at kindergarten and first cycle primary school, riddles play a vital role in promoting productive and receptive language skills especially speaking and listening which in turn enable them to be accurate and fluent speaker of a given language. So, it should be embedded in the student's language textbook both for that learn it as first and second language, riddles are unlike other oral literatures having specific setting and fixed or predetermined inviolable rules and regulations. So, this should be strengthened by adults as it play decisive role in creating self-reliant and corruption free generation that dispose their duties in the future nation building, children play is a form of role play or simulation that create interactive situation that enables children to mathematical and social schemas that are vital for overall personality construction. So, it should be included in school curriculum create active and student centered learning and like riddles & children play is important to develop language skills such as speaking and listening that pave away for formal schooling.



Sirboota Aadaa Oromoo Jimmaa: Kaleessaafi Har’aa

Kaamil Mohaammad Abbaadiimaatiin⁹

Axeereraa

Waraqaan kun sirboota aadaa Oromoo Maccaa kan Godina Jimmaa kaleessaafi har’aa qorachuun kan barreeffamedha. Kaayyooleen barruu kanaas gosoota sirboota aadaafi shubbisaa isa ganamaa addeessuu, waltajjiilee sirbootaa ibsuu, sirboota aadaa Oromoo Godina Jimmaa yeroo ammaa Industirii Muuziqaa keessatti sirbaman addabaasuufi haala Sirboota aadaa Oromoo Godina Jimmaa har’aa maal akka fakkaatan ibsuu dha. Kaayyoolee armaan olii galmaan ga’uuf maloota ragaaleen ittiin funaanaman keessaa gaaffii afaanii, daawwannaafi xiinxalli ragaalee barreeffamaafi vidiyooleetti gargaarameera. Maloota kanaanis odeeffannoon yeroo gara garaatti hawaasicharraa guuramaniifi waajjira aadaafi turizimii Godina Jimmaa jiran qaaccessuufi sirboota aadaa Oromoo godina Jimmaa wallistoota garagaraatiin wallifaman xiinxaluun qindaa’aniiru. Argannoon ijoon qorannoo kanaas, gosoonni sirba aadaa bakkaafi yeroo gara garaatti dhimmota aadaafi hawaasummaa akkasumas bakkeewwan hojiitti kutaalee hawaasaa garagaraan akka sirbaman, gosoonni shubbisaa hawaasa keessatti shubbifaman kanneen akka gattumee, ooloffee, suussukee, goonnaa, jijjiksaa, geelloo, garmaamfi kumkumee fa’a. Kanamalees, walaloolee afoolaa gosoota sirba aadaa hunda keessaa fakkeenya fudhachuun qaaceffamanii jiru. Qaaccessa sirboota aadaa kanarra ummanni Oromoo Godina Jimmaa sirbaan bu’aa ba’ii jiruufi jireenya, duudhaa, ilaalcha addunyaafi uumama naannoo isaa, fedhii keessoo fi quuqama isaanii akka ibsatan, dandeettiin aartiifi walaloolee kalaquun hawaasicha keessatti akka beekamaa ture, meeshalee muuziqaafi namoonni dandeettii meeshaalee muuziqaan sirbaa akka turaniifi ammas jiru. Sirboonni aadaa wallistotni sirban aadaa Oromoo Godina Jimmaa sirbanirra caalaan qabeenyeen sirba jaalalaafi shubbisa gattumee adda basuun danda’ameera. Wallistoonni sirbaa aadaa hawaasaa isa ganamaa qorachuun sirbuu akka qabaniifi qaamni dhimmi kuni ilaalu hordoffii fi xiyyeffannoo kennuun akka aadaan ummataa beekamu gochuu qabu.

Jechoota Ijoo: *Oromoo, Sirboota, shubbisa, Godina Jimmaa, meeshaalee Muuziqaa*

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Guddina Ogbarruu Oromootiif Gumaacha Amantii Pirootestaantii

Abarraa Taammanaa-tiin

Axareeraa

Qorannoon kun amantiin Pirootestaantii guddina og barruu Oromootiif bu'aa maalii buuse kaayyoo jedhurratti adeemsifame. Haala misiyoononni keessatti og barruu Oromoo jalqabaniifi guddina og barruu kanaaf carraaqan irratti xiyyeeffate. Qorannoon kun qorannoo seenawaa ta'ee mala ibsaatiin adeemsifame. Qorannicha adeemsisuu keessatti qorataan ragaalee isaa sakatta'a barruufi af-gaaffiin funaannate. Ragaaleen kunniinis madda ragaa tokkoffaafi lammaffaarraa kan funaanaman ta'ee; gama barruutiin odeeffannoon funaaname barreeffamoota hordoftoonni amantii Pirootestaantii barreessan kallattiin arguun dubbisuu, barreeffamoota beektonni biroon waa'ee gumaacha misiyoonota kanneenii barreessan sakatta'uufi gama af-gaaffiin immoo waa'ee misiyoonotaafi dhaabbilee guddina og barruu Afaan Oromoof gumaachan namootaaf gaaffii afaanii qopheessuun odeeffannoon funaanameera. Odeeffannoon madda adda addaarraa argame immoo haala amansiisummaa isaaniin walitti dabaluu wal simsiisuun kan qaaceffamanidha. Qaaccessa odeeffannoo funaanamanii irraa argannoon argame misiyoononni Pirootestaantii og barruu Oromoo haala qindaa'ina qabuun jalqabuu keessatti warra duraa akka ta'aniifi hojiin isaan jalqaban kun jalqabbii og barruu Oromoo isa firii qabeessaafi milkaa'ina argate keessatti galmaa'e. Walumaagalatti, hordoftoonni amantii Kiristaanaa Warra Wangeelaa jalqabbii og barruu Oromoofi guddina isaa keessatti iddoo ol aanaa akka qaban qorannoon kun agarsiise.



Narrative Techniques in ‘Samalo’ Afaan Oromoo Film
Fitsum Zegeye

Abstract

Observation has identified poor quality and unprofessionalism as factors that limit the appeal of Afaan Oromoo video film practice. This study is intended to investigate the problems that Afaan Oromoo film “**Samalo**” feature film faces in trying to break down the wall, preventing Oromian film making from being shown and celebrated beyond local borders. To do this, the study goes through analyzing “**Samalo**” feature film. The study fundamentally aims to analyze cinematic content (story) and narration technique (mise-en-scene) of the film in terms of story and plot, time and space, causality, characterization, theme and mise-en –scene. The study further goes to examine the film techniques that the movies goes, in this context the classical film form style, so as to determine how the “**Samalo**” filmmakers' narrative choices affect communication of meaning. The guideline of study is the constructivist theory of film criticism which is founded on the tenet that it is the reader (viewer) of the film text that constructs the story and meanings in the story using the clues that the filmmaker puts before him on the screen. The study is designed as a case study type for the fact that it lends itself conveniently to the study's chosen methodology of detailed interpretive textual and contextual analysis of the films and their relationships. What stands out in the findings presented in film chapter have shown that “**Samalo**” filmmaking are aware of most narrative elements, causality, characterization, thematic concern and mise–en- scene if not all, the conventions that can craft a good story in the classical film making style; What matters is what point the narrative makes, whether at isolated points of its narration, or with specific narrative elements it uses, or with its overall message. These findings, the researcher hopes, will prove useful in the development of cinematic content and narration technique practice of Afaan Oromoo film as it aspires to contribute its voice to the global cinema, and appeal to an audience whose filmic sensibilities have largely been shaped by previous exposure to the classical mode of filmic storytelling.



Analysis of Folksong Genres: Macca Oromoo Girls' Nuptial Songs

Dereje Fufa (PhD), Abebu Oljira & Milkessa Hunduma

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Abstract

Oral poetry and songs are most powerful cultural aspects along rituals. They also enrich and ignite other aspects of Oromoo culture and identity. Macca Oromoo nuptial songs and their oral poems become uncommon in real social and cultural contexts; neither are their genres studied. This article aims at sketching the major genres of girls' nuptial songs and oral poems of the Macca Oromoo in the social and cultural practice context. It intends to identify the basic features of each of them to pave ways for further investigations. Data were mainly collected through interview, focus group discussions, and participant observation in induced forms. Cultural experiences prior to the study have also supported and enriched the data. Accordingly, *arrabsoo* (insult songs), *mararoo* (lyrics or songs of lamentations), *faaruu* (eulogy and praise songs), *asoonsillee/saraddaqa* (songs of virginity and deflowering), and problem solving songs are found to be the major genres. Each of these genres has a distinct purpose, content, poetic powers, subjects they are directed at, and performance styles to mark them out. These features are depicted for each one of them as framework of analysis. As this is limited to sketching the basic features each one of these is recommended for further detailed study for enrichment.

Key terms: nuptial songs, arrabsoo, faaruu, mararoo, asoonsillee,



**Mammaaksaan Qabanii Nama Gorsuu: Baha Wallaggaa Magaalaa
Naqamteerratti kan Xiyyeeffate**

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Axareeraa

Kaayyoon qorannoo kanaa mammaaksota dargaggoota gorsuuf oolan adda baasuun qaaccessuudha. Ragaaleen kan funaanaman iddattoota marii gareefi afgaaffii haxa iddatteessuu akkaayyoofti darbaa dabarsaa gargaaramuun kan filataman yemmuu ta'an, mariin gareef namoota ja'a (dhiira afuriifi daalaa lama) akksumas afgaaffiif namoota afur (dhiira sadiifi dhalalsadii) walumaa galatti hirmaattota kudhan gargaaramuunidha. Qorannichi kan xiyyeeffate Godina Wallaggaa Bahaa magaalaa Naqamtee keessatti yemmu ta'u, kanneen ragaa kennuurratti hirmaatan kunniin gandoota sadii magaalicha keessatti argaman keessaa kan babbahanidha. Ragaaleen akka mul'isanitti, faayidaa guddaa qaba jedhamee waan amanamuuf, aadaan mammaaksa gargaaramanii dargaggoota gorsuu jira. Akka ragaaleen mul'isanitti, mammaaksi hubannoo dargaggootaa waan cimsuuf, nuffii malee akka ergaa fudhatan waan godhuuf faayidaa guddaa qaba. Haaluma kanaan, qabiyyeewwan kanneen akka, gaa'eela, hojii, dhibaawummaa, akkeekkachiisuu, ofeeggannoo, barsiisuu, amala badaafi amala gadhee, fi kanneen kanaan waliin walqabatanirratti xiyyeeffachuun mammaaksaan fayyadamani dargaggoota gorsuun jira. Haa ta'u malee rakkoolee tokko tokkorraan kan ka'e aadaa akkasii kana hojiirra oolchuun rakkisaa ta'aa dhufeera. Rakkoon inni guddaan dargaggoonni anatu caalaatiin yookiin dhimmoolee ammayyummaan walqabataniin, gorsa mammaaksaan isaaniif kennamu fudhachuurratti rakkinni guddaan nimul'achuu isaati. Dabalees, warrumti isaaniis mammaaksaan gorsuurratti aadaa jiru irraanfachuun yookiin mammaaksichuma wallaaluun itti fayyadamuurratti laafinni akka jiru ragaaleen mul'isaniiru. Kun immoo dhumni dargaggootaa akka hinbarreenne, balaaf akka isaan saaxiluufi salphinni akka isaan eeggachuu danda'u deebiin hirmaattotaa ni'agarsiisa. Kanarraa kan hubatamuu danda'u, mammaaksi faayidaa guddaa qabaatee, qabiyyeewwan irratti gorsi dargaggootaa mammaaksaan kennamuu danda'us jiraatee itti fayyadaminni warraa laafuufi dargaggoonnis gorsa fudhachuurratti rakkina qabaachuun rakkina ta'ee argameera. Dhumarratti, yaada furmaataa kaa'uun barbaachisaa ta'ee argameera. Haaluma kanaan, waajirri Aadaafi turizimii, dhimmi dargaggootaa, dhimmi hawaasummaa, gorsitoonni maatii (yoo jiraatan) akkasumas kanneen dhimmichi ilaallatu hundi, mammaaksa gargaaramanii dargaggoota gorsuun faayidaa guddaa akka qabu beekuu qabu. Dabales, karaatti hubannoon taasifamee, kaka'umsi uumamee, aadaa boonsaan kun karaa hojiirra ooluu danda'u itti yadamu qaba. Akkasumas, mammaaksi bal'inaan sirna barnootaa keessatti hammatamee dargaggoonni akka ittiin ilaalcha gaarii qabaatan, safuufi aadaa isaanii hubatan guchuun barbaachisaa ta'uu isaa akka yaada furmaataatti (yaboo) dhiyaateera.



Afoolummaa: Fayidaawwan Afoola Keenyaa Guddina Keenyaaf
Tadesse Jaleta (PhD) Dilla University

Axareera

Afoolli ibbisituu fi hundee jiruuf jireenya saabaati. Afoollii qaroomina, beekumsaa fi falaasama sabaati. Qorannoowan addaa addaa akka mullisanitti, afoollii sabaa tokkoo eenyummaa, seenaa, ilaalchaa, beekumsaa fi rakkina sabichaa mullisuurra darbee guddina aadaa, hawasummaa fi dinagdee sabichaa utuba. Afoolli Oromoos fayidaawan kana akka qabaatu beekamaadha. Haa ta'u malee Afoolli Oromoo akka barbaadameen guddina ummata Oromoo utubaa jira jechuun hindanda'amu. Afoolliif afoollummaan hundee aadaa Oromoo ta'ullee, qorannooniif itti fayyadamni afoola Oromoo irratti godhamaa jiru ammayyuu xiqaadha. Kaayyoon barrefama kanaa qorannoowwan jiran irraatti hundaa'uun, fayidaa afoolummaa fi afoolli Oromoo guddina hawasummaa ummata Oromoof qabu irratti hubannoo gabbisuudha. Kalattii kanaan afoolummaaniif fi afoolli Oromoo qulqullina barnootaa jabeessuu keessatti, dhaloonnii haaraan (ijoolleenii, dargagoon, shamaran) aadaa Oromoo akka beekan fi guddisan dandeesisuu keessatti, waldhaga'uu fi walhubachuun dhaloota gidduutti akka gabbatu gochuu keessatti, beekumsi, aadaan fi afaan sabichaa akka guddatu gochuu keessatti fayidaawan bakka bu'aa hinqabine akka kennu barreefamni kuni nimullisa. Barreefamni kuni kan qophaa'e qorannoowan kanaan duratti godhaman irraatti hundaa'uu dhaan.

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Jechoota Ijoo: Afoolummaa, Afoola, fayyadama, Uummata Oromo



Oromoo Children's Folklore, the Documentation and Contextual Analysis of Riddles among Afran Qalloo Oromoo

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Abstract

Being constructed from their cumulative cultural practices, the folkloric knowledge and experiences of a given society provides it with massive and multifaceted educational and entertaining lessons while addressing issues of various social groups. Children folklore like riddles are among the common genres that serve as the bearer of moral values and education helpful for children's proper upbringing. They are inclusive of taxonomies of educational domains and ensure the proper growth and development of the children and make them active and creative citizens. In spite of various social dynamic and cultural shifts that may considerably affected the content, values and transmission of children's folklore, different Oromoo clans have preserved such children's folklore together with their arts and crafts as part of long-living traditions. The research was` aimed to document Oromoo riddles as the common children's folklore together with their underlined and diverse human experiences, knowledge, artistic expression, creativities, philosophical thoughts, linguistic features and imaginations of the society. These themes fully elucidate the implicit, explicit and implied meanings of riddles as the genre deals with issues of children. The digital video and audio recorders, focus group discussion, interview and document analysis were used in the process of data gathering which were qualitatively analyzed. The essential Oromoo concepts were used in Qubee Afan Oromoo Script. The fundamental elements, social values, artistic thinking, experiences of the society, philosophical thoughts, linguistic features and other aspects employed in the riddles were critically examined. These themes are found to be the source of moral values and academies lessons which are reliable and relevant to shape and construct children as active and creative citizen.

Key Terms: Children, folklore, documentation, riddles, values, wisdom



Papers on Custom

An Investigation into the Manifestation of Oromoo Culture in Folklore: Focus on the Oromoo Cultural Elements Reflected in Some Selected AfaanOromoo Proverbs (*Mammaaksa*)

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Humanities,

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Abstract

Culture is the learned behavior of a group of people that includes language, ideas, beliefs, customs, taboos, tools, art, values, attitudes, rituals, ceremonies, etc. It is socially transmitted from generation to generation by word of mouth. Besides, folklore is traditional, art, knowledge, expressions and practices that transmit the cultural values, morals and norms of one society to its next generation. One way of reflecting the components of culture is through proverbs, which is one genre of folklore. With this regard, Oromoo people has a well-developed oral literature such as myths, tales, proverbs, riddles, folk songs, etc which have been socially transmitted from one generation to the other. Particularly, proverb (*mammaaksa*) is used by Oromoo as means of transmitting the culture, values and norms of the society. Despite these, there is little or no study that is conducted on the cultural elements of Oromoo people reflected in proverbs. So, the main purpose of this study was to describe the cultural elements of Oromoo people that are reflected in proverbs. To achieve this objective, descriptive research design was employed. AfaanOromoo *mammaaksa* were collected from elders and documents using interview and document analysis respectively. Then, the collected proverbs were assessed for their relevance and appropriateness to the purpose of this study. Thus, only AfaanOromoo proverbs that reflect Oromoo cultural elements were selected and translated to English for analysis. Next, the selected proverbs were grouped according to related themes. Finally, the contents of the categorized proverbs were analyzed and interpreted thematically. The analysis revealed that different Oromoo cultural elements are reflected in AfaanOromoo *mammaaksa*. For example, the analysis divulged that trust and friendship, truthfulness, self-respect and value, kinship and background, tolerance, advice, discussion, solidarity, sharing, etc. are reflected as some of the cultural elements of Oromoo people. This shows that AfaanOromoo *mammaaksa* reflects the diverse Oromoo cultural norms and values.

Key Words: Afaan Oromoo, Folklore, *Mammaaksa*, Norms, Oromoo Culture, Proverbs, Values



**Kunuunsa Qabeenya Uumamaa Keessatti Gahee Duudhaaleen Oromoo
Qaban Shanani Gibeerratti Xiyyeeffachuun**
Dheeressaa Dheebuu-tiin (PhDc)

Axareeraa

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Kunuunsi naannoo dhimma cimaa Addunyaa si'anaati. Haata'u malee, eegumsa nannooratti qo'annoowwan adeemsifaman yeroo dhihoo as darbanii darbanii yoo mul'atanillee gaheen duudhaleen aadaa eegumsa naannoof qaban xiyyeeffannoo hinarganne. Haaluma walfakkaatuun, shoorri duudhaleen Oromoo karaa kanaan xaphatan haalaan hinqoratamne. Kaayyoon qorannoo kanaa safuu Oromoon qabeenya uumamaaf qabuufi jijjiiramoota dhawaataan dhufanirratti ibsa kennuudha. Qorannoo kanaaf ragaleen tooftalee qorannoo akkamtaa kanneeni akka afaaffii, marii gareefi hirmaataa daawwaachuu fayyadamuun Shanani Gibeetti hawaasa dhimmii isaa ilaallurraa kallattiin funaanamaniiru. Barreeffamoota qorannoo kanaan wal qabatanis gadiifageenyaan xiinxaluuf yaaliin taasifameera. Malleen argannoowwan qorraannoo kanaa qaaccesuuf faayidaarra oolan ammoo ibsaafi seenessadha. Argannoowwan qoranno kanaa akka ibsanitti duudhaleen sirna siyaasaafi hawaasi-diinagdee (Gadaa) Oromoo baroota hedduuf kunuunsa naannootiif gumaacha cimaa gochaa turan. Garuu jalqaba jaarraa 19^{ffaa} irraa kaasee, Abbootiin Duulaa Oromoo naannolee tokko tokkootti Mootummoota Gonfoo hundeessanii sirna Gadaa dadhabsiisan. Babaldhinni amantiwwan alagaa ammoo ilaalchaafi kabaja Oromoon eegumsa naannoof qabu gadibuuseera. Jijjiiramni amanti jijjiirama xiinsammuufi yaadaa waan fiduuf jijjiirama naannoorattis dhiibbaa cimaa qaba. Dhuma jaarraa 19^{ffaa} irratti ammoo Mootiin Habashaa Miniliik II humna meeshaa waraana Awuurooppaatiin deeggaramuun daga Oromoo (Oromiyaa) qabachuun qabeenyaa uumamaa, eegumsa naannoof osoo bakka hinkenniin, duguugee saamee saamsiseera. Hooggantootni Absiiniyaa Miniliikiin asis immaammata saamichaa kana daran cimsanii ittifufan. Ta'eewwan kunneeni hundi duudhaalee Oromoon kunuunsa naannootiif qabaachaa ture akka malee quucarsaniiru. Haata'u malee, duudhaaleen Oromoo kunneeni dhiibbaalee ormaa yeroo dheeraaf ittifufiinsaas taasifaman kanneeni hunda dandamachuun hanga ammaattillee jireenya haawaasa Oromoo keessatti calaqqisaa jiru..

Firiin qorannoo kanarraa argamus dhalootni ammaafi egeree dhuudhaalee hayaqabeessoo uummatni Oromoo duri kunuunsa naannoo keessatti ittifayyadamaa ture hubachiisuun akka haaromsanii itti fayyadaman jajjabeessudha.

Jechoota Ijoo: Duudhaalee, Kununsa, Naannoo, Oromoo



An Exploration of Problems and Prospects in Ilu Gadaa Revitalization

Lammeessaa Waaqgaarii-tiin

Abstract

The fundamental plan of this ethnographic research is to explore problems and prospects in Ilu Gadaa revitalization. To get data from the society; interviews, focus group discussions, case studies and observation methods are utilized. Data gathered from the field were analyzed qualitatively in line with the Societies' perspective and in a way science of ethnographic study permitted. Thus, data from the field show that in early settlement pattern, the pioneer nine Ilu clan called 'salgan Ilu' namely, Ilu, Yayo, Coora, Mettu, Hurumu, Dorani, Suphe, Bure, and Nonoo could established Gadaa at **OdaaDoggii**/laga seenaa in Yayyoo district after they expanded from OdaaBisil. In that time they governed according to the Gadaa system by selecting their representative from each clan and made 56 seats which similar to current parliamentary system. Through time similar to other Oromoo groups, Menelik army conquer this area after a series of clash made with the forces Oromoo Ilu which led by Fatansa Ilu. After conquest, the egalitarian system of gadaa was banned and nefteгна system was imposed on these societies. Currently in the 21st century, Ilu Gadaa that weakened for more than 133 years is in the process of revitalization. Accordingly, in 2015 five Gadaa parties were established in Ilu Abbaa boor. However, in the revitalization process it is facing several problems. Firstly, electing gadaa leader is not according to traditional gadaa law. Secondly, the institution lacks budget. Furthermore, it is dependent on government fund. Besides, the impact of Globalization and modernization are another problem. Moreover, the institution also faced challenge from Christian and Muslim religion. Lastly, the studied people have little knowledge of Gadaa system, because lack of awareness from current generation. Observing these difficulties the researcher recommended that different individuals, stakeholders, NGO's and educational institutions have to engage further research on Ilu Gadaa and have to support gadaa revitalization process. Now, Gadaa is believed as the solution to bring peace, unity and development not only in Ethiopia but also in the world. We can understand this from UNESCO registered the system as world cultural heritage. Data from the field show that the reviving Ilu Gadaa contributed a lot for registration of Gadaa by UNESCO. This is due to the fact that it considered as active Gadaa among the western part of Oromiyaa. However, in the revitalization process, Gadaa is changing its originality because of different factors mentioned above. So, the researcher highly recommends that priority have to be given to knowledgeable persons to keep its originality. Alongside, local peoples and government should have to endeavour to establish strong gadaa institution.

Key words: Gadaa, revitalization, problems, prospects, Ilu, Odaa Doggii



**Guddifachaa an Indigenous Childcare Practice of Oromoo Society:
Perspectives and Mechanisms of Revitalization in Tulama Oromoo**

Taye Dida

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Abstract

Guddifachaa is an ingenious, indigenous and endogenous childcare practice, which has been practiced and is practiced in a ritual way by the Oromoo society. Guddifachaa is a voluntary system of customary adoption in which birth families and adoptive parents have an arrangement of bringing up an adoptee based on Safuu in general and cultural norms, values, rituals, and obligations in particular. Previous studies showed that guddifachaa as customary adoption should be supported rather than replaced by formal adoption; and despite its indignity, it has been facing various challenges. The purpose of this study is to describe guddifachaa and what it means to serve “the best interests of the child” from perspectives of triad parties i.e., adopters, adoptees and birth families and identifying mechanisms of its revitalization. The study was descriptive qualitative case study at cross sectional design. Out of non-probability sampling, purposive and snowball sampling techniques were used respectively. The participants of the study included adoptive families, adoptees, birth families, Abbaa Gadaa, elders and experts. Twenty sample sizes were selected from the target population in the study site of Metta of Tulama Oromoo. Data collection methods were in-depth interview, observation and document review. The collected data was analyzed by using thematic analysis. The data quality assurance was employed trustworthiness criteria to maximize credibility, dependability, transferability and conformability. The current study found out that guddifachaa is driven from Afan Oromoo term and is common cultural practice of Oromoo society in which infertile individuals or families have been seeking to adopt children from other families according to its ritual purpose since time immemorial. Guddifachaa is viewed positively because it is an indigenous cultural institution in which childless families have their own children to get social protection and social security in turn. The registration of Gadaa system into United Nations Educational Scientific Cultural Organization and the use of guddifachaa term in national and regional legal instruments can be considered as opportunities; and breaking down of social, economic and system of Oromoo society; and oppressive system of past regimes may be taken as challenges of guddifachaa. In order to revitalize guddifachaa, Gadaa System should be in place because it is a symbol umbrella of the Oromoo’s identity. The study demands implications from education, research, policies, social workers, other concerned bodies and practice to maintain this best practice for childcare.

Keywords: Guddifachaa as indigenous childcare practice, perspectives, triad parties, mechanisms of revitalization, best interests of the child, Oromoo society



**Xiinxala Laguu Foon Beeyladooaa fi Bineensotaan Walqabatu:
Xiyyeeffannoon Oromoo Waayyu Shanana
Leeniin Quuxoo Hamaadoo¹⁰**

Axareera

Qorannoon kun laguun soorata foon beeyladooaa fi bineensotaa seeneeffamoota afoolaan walqabatu addeesse. Ragaan qorannoo kanaa malleen qorannoo marii gareefi af-gaafiin guurame. Ragaan guurames malleen qulqulleeffataa keessaa maloota addeessuufi hiikuutiin xiinxalame(qaacceeffame). Akka ragaan hojii dirree qorannoo kanaa mul'isutti gosoonni Arsii Waayyu Shanana hedduun waan seenaa keessatti isaan mudate irraa ka'uun foon bineensota fi beeyladooaa adda addaa lagatu. Yeroo laguun sun uumamerraa kaasanii waa'ee laguun sanaa seeneeffama afoolaatiin himaa dhaloota barsiisaa labatatti dabarsaa deemu. Akkaataa kanaan foon bineensotaafi beeyladooaa lagachuun oolee bulee eenyummaa gosa nyaata sana lagatuu ta'aa deema. Warra irree lagatuun irre-dideessa, warra arraba lagatuun, arrab-dideessa, warra boora lagatuun, boor-dideessa jedhanii waamu. Gosoonni kunniin maqaa ittiin beekaman qabaataniyyuu waan seenaa keessatti isaan mudate irraa ka'uun waan lagatan saniin waamamuu jalqabu jechuudha. Eenyummaan laguun walqabatu kunis akka gosoonni adda addaa walqeeqan, walitti qoosaniifi wal jajjabeessaniif bu'uura ta'a. Walumaa galatti, aadaan Oromoo waan Amantii Oromoo ganamaatiin walqabatu aadaa hafuuraa afoolaan ibsamuun badhaadhaadha. Kanaafuu, guddina ogbarruu Oromoo reefuu lafa qabachaa jiru kana caalatti gabbisuudhaaf qorannoon Fookloorawaan akka kanaa taasifamuun baay'ee murteessaadha.

Jechoota Ijoo: Aadaa/laguun/safuu/ Seeneffama afoolaa /Waayyuun/

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The Custom of Sex Preference among the Maccaa Oromoo

Geremewu Huluka (PhD)

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Abstract

The custom of sex preference is a sine qua non for relevant, effective institutions rooted in authenticity and tradition, yet open to modernity and change. Cultural identity is essential for the self-assurance that societies need for endogenous development. Expanding the opportunities for the expression of people in these rapidly modernizing societies remains the only long-range solution to assist their cultural evolution. This space of freedom is linked to the issues of empowerment and culture. Sex preference culture among the Maccaa Oromoo has been related with the custom and livelihood strategy of the society. The general purpose of this study is to explore and describe the sex preference custom of the Maccaa Oromoo of East Wallaga. Qualitative method was employed to collect data. Accordingly key informant interview and focus group discussion were the data collection tools the researcher used in this research. The data collected through these tools were transcribed, translated in to English, thematically categorized and organized to produce a full explanation and description of sex preferences among the Maccaa Oromoo. The major findings of the research indicate that most males and females in the study area prefer sons to daughters. The major reasons are economic, cultural and social factors. But as a result of changes in the three factors, there are currently some changes in the area of sex preferences.



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Axereeraa

Kaayyoon qorannoo kanaa sirna raawwii ayyaana raabaa Oromoo Arsii Aanaa Dodolaa qorachuu yemmuu ta'uu, sirni gadaa Oromoo Arsii keessaattuu sirni raawwii ayyaana raabaa qoratamuu dhabuun ka'umsa qorannichaati. Kanuma bu'ureffachuun galmagahiinsa qorannoo kanaatiif qoratoonni mala qorannooqululleeffataa yookin akkamtaa dhimma bahaniiru. Odeeffannoo jalqabaa walitti qabachuufis af-gaafii, marii garee fi daawwannaa gargaaramaniiru. Haaluma kanaan maanguddootaa kanneen waa'ee raabaa sirritti beekan kudha (13) waliin af-gaafii geggeesineerra. Dabalataanis, garee shan (5) kan miseensota jahaa hanga sadeetii qabu ijaaruun marii garee geggeesineerra. Namoonni marii garee keessatti qooda fudhatan umriin akkasumaas sadarkaa miseensa gadaa adda adda. Isaanis hooka, abbootii gadaa, baallii, bokkuu fi cifireedha. Af-gaafii fi marii garee malees qoratoonni iddoo sirnichi iitti raawwatamu fi adeemsa isaa daawwataniiru. Gama birootin, kitaabilee fi barruulee kallattinis ta'ee al kallattiin mata duree qorannoo kanaarratti katabaman sakatta'amaniiru. Argannoon qorannoo kanaa Raabni jilaa yookin garee baallii gadaa tokko jalatti bulu yemmuu ta'u, ayyaanni raabaa sirna miseensoonni yookin raabni gadaa isaa xumuree baallii itti aanuuf dabarsuuf keessa darbuu. Sirni kunis korma wal-argii qaluu irraa eegalee hanga re'ee muxuxxeetti waggaa saddeet fudhata. Ayyaanni raabaa dhaloota akkaataa baallii isaanitiin gaaddisa gadaa jalatti tiksa, hariiroo hawwaasummaa ni cimsa, akkasumaas tokkummaa fi aadaa waldanda'uu ni jabeessa. Ta'us, sirni raawwii raabaa yeroo ammaa dhiibbaalee keessoo fi alaaraan kan ka'e laafaa fi labata haara'a biratti dagatamaa dhufeera. Qaamni dhiimi ilaallatu kanneen akka waajira Aadaa fi Turiizimii, qoratoonni aadaa/Foklooristoonni hawaasa abbaa aadichaa waliin ta'uun akkaataa badiinsarraa hafuu danda'urratti hojjechuun furmaata jalqabaati.

Ijoo: Arsii, Baallii, Bokkuu, Gadaa, Hooka, Raabaa

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**Restorative Justice and Re-integrative shaming of offenders in the Oromo Guma system:
reflection on the Arsi Oromoo's reintegrative and restorative practices**

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Abstract

The reintegrative theory of punishment particularly the idea of reconciling conflictants through reintegrative shaming of offenders have recently entered the international literature on conflict management, peacemaking, justice restoration and conflict resolution. However, the Oromoo have long been implementing similar or related practices to deal with complexity of social violence and to facilitate victim-offender mediation and communication. This paper discusses some aspects of the Arsi Oromoo's reintegrative shaming practices and the role of those practices in restoring peace at interpersonal and intercommunal levels. The paper assesses the meanings of the Oromoo restorative justice processes and reintegrative shaming elements in the light of theoretical foundations and validations that promote meaningful meetings and interactions between victims, offenders and communities in cultivating norms of mutual recognition and dignity, sense of trust, empathy, feelings of solidarity, compassion, respect and spirit of mutuality. The paper's central argument is that the Oromoo's reintegrative shaming processes are interactive, participatory, deliberative and engaging processes that facilitate conditions for offenders to experience more remorse and more forgiveness. The paper outlines the implications for future inquiries into the social, cultural, moral and psychological foundations of the Oromoo reintegrative shaming practices.



Gahee Safuuwwan Shanan Oromoo Maccaa Nageenya Buusuu Keessatti Qaban

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Axareeraa

Uummanni kamiyyuu falaasama jiruufi jireenya isaa ittiin gaggeessu adda addaa qaba. Kaayyoon gooroo waraqaa kanaa “Gahee Safuuwwan Shanan Oromoo Maccaa Nageenya Buusuu Keessatti Qaban” xiinxaluu irratti kan xiyyeeffatedha. Haaluma kanaan kaayyoo gooreen isaa ammoo gahee safuun Oromoo Maccaa jiruufi jireenya hawaasummaa, siyaasaafi dinagdee, akkasumas xiinsammuu keessatti nagaafi tsgabbii buusuu keessatti qabu gadifageenyaan xiinxaluudha. Barreessitoonni biyya keessaafi biyya alaa tokko tokko, akka barreessanitti, Oromoon seeraafi aadaa hinqabu yoo jedhan iyyuu, Oromoon Maccaa akkuma Oromoota biroo gaaddisa Umaafi Gadaa jalatti heeraafi seera (rule of nature) safuuwwan badii (unacceptable norms): Lubbuu baasuu, sagaagaluu, sobuu, hatuufi kofoo uummataa saaquu ittiin to’atan baafatee ittiin hojjechaa jira. Qorannoo kun gosoota qorannoo saynabsaa (ethnographic research) keessaa sakatta’aan (survey ethnography) kan gaggeeffame yommuu tahu, adeemsa qorannoo kanaa keessatti malleen odeeffannoo ittiin walitti qabame mariigareefi afgaaffii mit-caaseffamaa, akkasuams, malli qaaccessa ragaalee akkamtaa keessaa malli xiinxala qabiyyee hojiirra oolee jira. Bu’aan qorannoo kanaa akka ibsutti, Oromoon Maccaa safuuwwan shanan kanaan: rakkoolee siyaasaa ittiin furuudhaan, mirgoota dhala namaafi bineelladoota biroo ittiin kabachiisuudhaan, rakkoolee dinagdee ittiin furuufi iccitii hawaasaa ittiin eegsisuudhaan nagaafi nageenya isaa ittiin tasgabbeessaa akka jiru xiinxalamee jira. Karaa biraas, safuuwwan kunniin seera ammayya caalaa adeemsa guyyuu Oromoo Maccaa keessatti uummatichi haaloofi xiiqqi keessa akka hingalleefi safuuwwan badii tahan hundeedhaa furuu keessatti gahee olaanaa akka qaban ragaaleen qorannoo kanaa addeessanii jiru. Falaasama aslii kan tahan, Safuuwwan Shanan Oromoo Maccaa kanneen gahee isaan nagaafi nageenya buusuu keessatti qaban kana caalaa beekamtii argatanii hojiirra akka oolaniif ummanni Oromoofi quuqamtoonni beekumsa aslii (indegnious knowledge) biroon gumaacha guddaa taasisuu qabu.

Jechoota Ijoo: Beekumsa Aslii, Heera, Nagaafi Nageenya, Safuu,



Utilization and Conservation Status of Medicinal Plants in SW Oromia

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Abstract

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Millions of people around the world depend on native plants as sources of food, medicine, wood and other products to sustain their livelihoods. As a result, traditional botanical knowledge of indigenous communities relating to the uses and management of wild plant resources is extensive. Indigenous people are often very knowledgeable about their environment, including plant and animal species. The Oromoo people have a long tradition of social organization, the Gada System, by which they maintain their social, political and cultural systems. The traditional healers of the Oromoo people are well known in treating many illnesses with medicines made from local medicinal plant species and individuals also were known to use plants for home remedies for minor illnesses. Medicinal plants are the integral part of the Oromoo culture and have been used over many centuries. The majority of the population that lives in the rural and the poor people in urban areas rely mainly on traditional medicines to meet their primary health care needs. The objective of this review was to assess traditional medicinal plants use for the treatment of human and his domestic animals ailments by the Oromoo people in Southwest Oromia. Data were generated from Google scholar data base. The result revealed that the Oromoo people used diverse species of plants for treatment of ailments such as Stomach ache, snake bite, intestinal parasites, asthma, rheumatism, sexually transmitted disease, dysentery, broken bone, cough, tooth ache, wounds etc. The widespread use of traditional medicine among both urban and rural Oromoo populations could be attributed to cultural acceptability, its attributed efficacy against certain types of diseases, and physical accessibility. But presently this practice and the associated traditional knowledge is under great threat due to Environmental degradation, deforestation, agricultural expansion, loss of forests and woodlands, over-harvesting, overgrazing and changing of cultures, habits and lifestyles (loss of indigenous knowledge). Complete inventory of the medicinal plants used in each locality in Oromia, domestication and cultivation of medicinal plants (majority being wild) is recommended before the complete loss of the plants and the knowledge associated with it.



**Beyond the Cannon of Liberal Democracy
A Lesson from Gadaa *for* Deliberative Democracy**

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Abstract

The main objective of this paper is to diagnose the limitations of the Western liberal democracy; and aims to uncover the vitality of a communitarian deliberative democracy. Liberal theorists point out that one of the most important thing in majoritarian democracy is the attainment of the will of the people through representatives. However, in a state-society's asymmetrical power relation, the agent-principal relation type of explanation does not work. Besides, the invention of secret ballot, despite its importance, is the first enemy of open public decision making process. Methodologically, this paper approaches this issue from the theoretical perspective of the "epistemologies of the South" – a transcendental approach toward the Western liberal democracy. It makes use of the primary data collected through non-participant observation and interviews with Abba Gadaas and Gadaa councilors. To substantiate this discussion, the case of Gadaa General Assembly of the Guji people (Mee'ee Bokkuu) is taken to indicate how the Guji- Oromoo deliberate and decide over environmental protection. Moreover, the secondary sources are also sufficiently used. Considering the limitations of the liberal democracy, the paper proposes *a communitarian deliberative democracy* – a move from an aggregate to consensual democracy. Because, for the Oromoo, deliberative democracy is a custom than an alien concept. Deliberation is an art and performances rooted in the Oromoo culture that awaits cultivation. Finally, for the efficacy of public deliberation, drawing lessons from Gadaa system, the paper recommends seven procedural imperatives [1. scale, 2. time, 3. social capital, 4. adverse-inquisitive approach, 5. structuration, 6. duty first - rights second, 7. Gender sensitivity].

Key terms: Deliberative democracy, Epistemologies of the South, Gadaa, Guji- Oromoo.

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Appraising Gadaa System as an African Version of Classical Human and Democratic Rights

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Fuula| 61

Abstract

Social scientists have believed that the concept of human and democratic rights have been created and nurtured in the western democracies only. The notion of human and democratic rights like the right to life, human dignity, security of person, family rights, asylum, freedom of movement, the right to privacy, freedom of speech, sovereignty of the people, sanctity of human rights, accountability of government and the like have been considered as a western brand of human rights and democratic rights. Accordingly, believing in and practicing these fundamental human and democratic rights had had hardly possible on the land of the black Africans. Therefore, the westerners have been advising Africans to transplant and extended the western brands of human and democratic rights in their continent. They have considered all traditional customary laws in Africa, including Gadaa system as primitive and incompatible with the modern notion of human and democratic rights. Consequently the objective of this research is to appraise the traditional version of human and democratic rights embedded in Gadaa system through juxtaposing with the western version of human and democratic rights principles. To fulfill its objectives, this research has employed doctrinal legal research methods; which includes review of related literatures, legal and document analyses, comparing principles and others. The findings of this research have confirmed that the concept of Human rights and Democratic Rights had been originated, nurtured and practiced by the Oromoo through Gadaa oriented governance since immemorial time. Therefore, respecting and valuing human dignity and protecting the nature as a whole, are not recent phenomenon for the Oromoo which had started after the Second World War like the western democracies. The Oromoo have great place for the entire human beings, for both citizens and aliens, giving asylum for refugees, valuing children and women, ensuring equality, rule of law, peace, development, sovereignty of the people and conserving the natural recourses were there embedded in Gadaa system since the ancient time.

Key Words: [Human Rights, Gadaa, Oromoo, Democracy]



Papers on History

Sakatta'iinsa Seenaa Seera Ambaa/Arsii

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Axareera

Qorannoon kun sakatta'iinsa seenaa seera Oromoo Arsii, Seera Ambaa irratti kan xiyyeeffatedha. Uummatni Oromo sirna Gadaa, tumaa olaantummaa heeraafi seeraan gaggeeffamaa bulchiinsa dimookiraatawwaa ijaaruu seenaan ni eera. Bulchiinsa sirna Gadaa jalatti matootii jajjaboon yeroofi wiirtuulee Gadaa addaa addaatti seera kennuu, tumuufi haaromsuun dalagaafi gumaata olaanaa qabaachuu ragaan afoolaafi galmee barruu ni mul'isu. Oromootni Arsii wiirtuu Gadaa ofii, Odaa Roobaa taasifachuun yeroo dheeraatiif seera ofii baasaa, tumataafi haaromsaa ittiin bulaafi walbulchaafi murtiilee jajjaboo kennaafi dabarsaa turaniiru. Kanneen keessa inni hangafni tumaa seera Arsii ganamaa, Seera Ambaati. Seerri Ambaa tumaatama haaromsa seera Oromoo Arsii isa olaanaa, maqaa gaggeessaafi hayyicha gadaa, Ambatoo Dayyoo irraa kan fudhatamedha. Kanas ta'u garuu, seenaan seerotii Ormoo qorannoo bal'aan hindeeggaramne. Qorannoon kun mala qorannoo ibsaan (qualitative) ragalee tooftaaleefi meeshaalee mala qorannoo kanaa bu'uura godhatan karaafi bifa addaa addaan guuraman walitti qindessuuniifi seenessuu dhimma ba'a. Argannoon qorannoo kana akka muldhusutti, seerri Ambaa haarmosa Gadaa Oromoo Arsii marsaa Gadaa Roobalee keessa wiirtuu caffee Odaa Roobaatti bara 1490 kan gaggeessamedha. Kunis tumaa heeraafi seeraa ilaalchaafi hariiroo uumaafi uumamaa, dhimmootaafi wantoota jiruufi jireenya gurguddoo waliigalaarratti murtii mirgaafi dirqamaa baasuufi labsuunsirna haaromsa gudda gaggeessamedha. Bu'aan qorannoo kana immoo akka ibsutti, Seerri Ambaa bu'uura gadaa Arsiin seera bulmaataa hariiroon jireenya hawaasummaaafi naannoo uumamaa dhalootaa dhalootatti seeraa kana jalatti akka ijaaramuufi gaggeessamuu taasisaa tureera. Haa ta'u malee, baroota 1850 keessaa eegalee sababa babal'achuufi olaantummaa dhiibbaa amantii islaamaa fi weerara sirna Nafxanyootaa gara dhuma jaarraa 19^{ffaa} gad dhiibamaafi laafaa dhufeera. Kanas ta'u garuu, goleewwan iddoofi dhimmoota hawwasummaa muraasa qajeelchuu irraati ga'ee qabaachuun isa ni mul'ata. Kanaaf, qorannoon kun sochii haaromsa gadaa adeemsifama jiru gabbisuuf shoora mataasaa akka taphatu fi dhimmoota hawaasichaa hedduuf furmaata akk ta'u ni abdatama.

Jechoota Ijoo: seera, Arsii, ambaa, haarmosa, gadaa.



The Epitomizations of Anoole and Menelik II Monuments in the Age of Reconciliation in the Ethiopian Polity: Challenges and Opportunities

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Fuula| 63

Abstract

Monuments are long lasting historical sites that transfer history from one generation to next generation. In Ethiopia, several memorial monuments have been constructed based on internal and external war histories. Historians usually wrote external war histories in which one country fought with another country or external power more or less in similar ways. On the histories of civil war, however, historians sometimes wrote either supporting or opposing, its good or bad side of the civil war. The narratives of civil war histories have been also reproduced by the victims and perpetrators side at different focal points. Accordingly, Anoole memorial monument and Menelik equestrian statue are the face of one coin in representing the war history took place during the monarchical regime in Ethiopia. The purpose of this study is to examine the historiography of both status challenges and opportunities in the process of today's reconciliation between victims and perpetrators group in the Ethiopian polity. The study critically investigates the pro and counter historical narratives revolve around the epitomizations of both statues. A theory of representation has been employed as the basic theoretical framework for the study. The study employed textual analysis, document analysis and in-depth interview as tools to generate data. Employing document and textual analysis, the study focused on the currently closed down nongovernment magazines (Addis Guday, Lomi, Inqu, and Jano), and documents from Oromia Culture and Tourism Bureau and Addis Ababa City Governance were selected and analyzed qualitatively. Besides, in-depth interview was employed with four participants from academic arena particularly from history and fine art fields of study to triangulate the textual analysis. The result of the study reveals that the historical narratives of both statues is highly polarized and wrongly represented as only history of the two large ethnic groups in Ethiopia. The deconstructive historical theses of Anoole memorial monument about the normative historical narratives of Menelik II statue has been produce animosity among the Oromoo and Amhara people. This in turn become a main challenge in reconciliation process where both people live together in peaceful co-existence and respect. Lastly, the study makes suggestion as to how the challenge could be changed to prospect and the symbolization of both monuments might be preached for the generation to come.



Seenaa Aadaa Jilaafi Tokkummaa Oromoo

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Axareera

Jilli adeemsa bakka bu'oonni qomoo Oromo waggaa saddeet sadeetiin gara giddu galeessaa teessoo Abbaa Muudatti taasisan. Abbaan Muudaaa abbaa amanti Oromoofi to'ataa aadaa Oromooti. Sirna amantiifi aadaarraa kan hafe sirna bulchiinsa aangoo Abbaa Gadaa keessa hinseenu. Jilli saba Oromoo bakka bu'uun deeman qaama guutuu, dabbasaa kan hinbuusanneefi saba biratti kabjamoo kan ta'anidha. Deemsa aadaa jilaa kanaan waan gurguddaa sadii raawwata. Tokkoffaa akkaataa aadaafi safuu Oromoo bakkatti eegan, kan rakkoo ta'e immoo fooyyessanirratti mari'atu. Lammaffaa sirni Waaqeffannaa Oromoo bakkaa bakkatti bifa walfakkaatuun akka adeemuuf qajeelfama fudhatu. Sadaffaa ofiifis ta'e saba Oromoo bakka bu'aniif eebbaa fuudhu. Kanaafuu, kaayyoon waraqaa kanaa seenaa keessatti ga'ee sirni aadaa jilaa tokkummaafi eenyummaa Oromoo tiksuu keessaati qabu kan ilaaledha. Akkasumas akkaataa sirni aadaa jilaa Oromoo maaliif akka dadhabaa dhufe kan xiinxaledha. Waraqaan kun xinxala isaa keessatti adeemsa tooftaa qorannoo akkamtaa fayyadame. Maddi ragaalee waraqaa kanaa Afoolaafi barreeffamoota yeroo adda addaa barreeffamanidha.

Jechoota ijoo: Jila, Muuda, Abbaa Muudaa, Gadaa, Warra jilaa



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Axareera

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Seenaa keessatti wiirtuun Gadaa (Odaan) bakka itti Sirni Gadaa gaggeeffamaa turedha. Odaan mallattoo eenyummaafi hundee tokkummaa Oromoo ta'uun tajaajila. Haata'u malee, hanga ammaatti wiirtulee Gadaa fayyadamuun seenaan Oromoo gad-fageenyaan waan hin qoratamneef beekumsi seenaa gama kanaan jiru hir'uudha. Kanarraa kan ka'e yeroo baay'ee baay'inni Odaalee shan qofa akka ta'anitti ibsamu irra darbee Maddi Walaabuu akka hangafa wiirtuulee Gadaatti ibsama. Kunis seenaa Sirna Gadaa haaromsa bara 1445 Madda Walaabuutti taasisame dura ture xiinxaluu dhabuurraa madda. Hir'ini kunis seenaa jalqaba Sirna Gadaa jaarraa 15^{ffaa}tti daangessuu qofa utuu hinta'iin beekumsa seenaa Gadaa irratti qabnu hir'uu taasisa. Wiirtuuleen Gadaa kunneen tokkummaafi sirna Gadaa keessatti ga'ee olaanaa osoo qabanii dhiibbaa yeroo garaagaraa tureen har'a bakka hedduunsanii itti argman addaan baasanii himuun nama rakkisa. Kanaaf, xiinxalli seenaa wiirtuulee Sirna Gadaa beekumsa gahaa sirna Gadaafi seenaa Oromoo ibsuu nidanada'a. Qorannoon kun wiirtuulee Sirna Gadaa giddugaleessa, kaabaafi dhiha Oromiyaa bu'uureffatee seenaa Sirna Gadaa haala dinagdee, hawaasummaafi siyaasa yeroo adda-addaa ture bira qabuun ibsuu yaale. Maddi ragaalee seenaa kanaa afoola Oromoo, ragaalee qorannoo barreeffamaa bulchiinsa mootummaa Abisiiniyaafi qorannooleen hortee Kuush irratti gaggeeffaman galtee ragaalee qorannichaati.

Jechoota Ijoo: Gadaa, Odaa, Wiirtuu, Haaromasa, Seenaa



Seenaa Ogummaa Harkaa Oromoo Maccaa Naqamteefi Naannooshee (sibila tumuu, wayyaa dhahuu, suphee dhahuu, gogaa duuguufi hojii gaafaa) hanga bara 1991tti

Warqinaa Abarraatiin

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Axeerera

Oromoon Maccaa, Jiruufi jireenyasaanii hawaasummaafi dinagdee ofii gaggeeffachuuf jecha hojii ogummaa harkaa garaagaraarratti hirmaachuun jiraachaa turaniiru. Ogummaan harkaa beekumsaafi dandeettii qabeenya naannoo ofii jiru ittifayyadamuu kan dandeessiseefi hojii qonnaa yeroo dheeraaf guddisuufi dagaagsuu keessatti gahee olaanaa qabaachaa kan turedha. Qo'annoon kunis kaayyoonsaa inni ijoo seenaa ogummaa harkaa sakatta'uu, ogummaa kana kan hojjechaa turan eenyufaa akka ta'an adda baasuufi gahee ogummaan harkaa kun hawaas-dinagdeefi siyaasa Oromoo keessatti inni qabu adda baasuufi imaammata bulchiinsi biyya keenyaa hojii ogummaa kanarratti qabaachaa ture sakatta'uudha. Seenaan kunis kan ilaalamu yemmuu bara bulchiinsa Gadaatii hanga kufaatii bulchiinsa Dargiitti(1991) kan hammatudha. Bakkeewwan qo'annoo kanaas haala argamaafi faca'insa hojiiwwan ogummaa harkaa irratti hundaa'uun kan uummanni Oromoo Naqamteefi naannoon ishee gahee olaanaa keessatti qabanidha. Meeshaan odeeffannoon ittiin funaananamummoo af-gaaffiifi ogummaalee harka jiran daawwachuudhaan ta'a. Isaanis, ogummaalee sibila tumuu, wayyaa dhahuu, suphee dhahuu, gogaa duuguufi hojii gaafaa kanneen hojjetanidha. Qo'annoo kanaaf af-gaaffiif kanneen filataman odeeffannoo bal'aa qabu jedhamanii yaadaman ogeeyyii hojii harka kan ta'aniifi ogeeyyii hojii harka kan hinta'iin irraati. Bu'aafi argannoon qorannoo kana akka agarsiisuttis namoonni hojii kana hojjetaniifi hojiiwwansaanii ogummaaleefi bu'aalee ogummaa jedhamanii waamamu. Bu'aan hojiiwwan kanaammoo hawaasa Oromoof karaa dinagdee, hawaasummaafi aadaa gahee guddaa taphateera. Ogeeyyiin kunneenis tuffatamoofi akka gadaantotaatti ilaalamaa kan turan ta'uusaaniiti. Kanneen hojii kanarratti hinhirmaanneen kan jibbamaniifi tuffataman ta'ee maqaa arrabsoo itti baasanii, tumtuufi duugduu (faaqii) jedhanii akka waamamaa turan ni mul'isa. Akkasumas bara bulchiinsa Dargii dura keessumattuu yeroo sirna fiiwudaalaa ilaalcha gaariin ogeeyyii kanaaf akka hinturreefi garuu yeroo dargii fooyya'inni tokko tokko karaa hariiroo warra ogeeyyifi kan ogeeyyii hin ta'iin gidduutti akka dhufe ni agarsiisa. Karaa biroommoo, seenaan mata-duree kana ilaalchisee gadifageenyaafi xiyyeeffannoon qo'atame hinjiru. Kana jechuun maddi ragaa seenawaa gahaa ta'e akka hinjirredha. Haata'u malee, qo'annoon kun seenaa ogummaa harkaa Oromoo Maccaa bakkeewwan filatamanitti barreessuuf yaaluun barbaachisummaasaa karaa hawaas-dingdeefi siyaasa hawaasa Oromoo naannoo qorannoon kun gaggeeffametti adda baasuuf yaalii taasiseera.

Jechoota Ijoo: Oromoo Maccaa, Ogummaa, ogummaa harka, sibila tumuu, kurfee, gordana



