



JIMMA UNIVERSITY
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Institute of Oromoo Studies (IOS)

**PROCEEDINGS OF THE 3RD INTERNATIONAL
CONFERENCE ON OROMOO STUDIES**

**Grand Theme: Afaan Oromoo, Art, Custom & History: Opportunities
and Challenges**

13-14 APRIL 2018

Institute of Oromoo Studies, Jimma University

Oromia, Ethiopia

**Proceedings of the 3rd International Conference on Oromoo Studies
Organized by Institute of Oromoo Studies (IOS), Jimma University &
Institute of Oromoo and Afro-Asiatic Studies (IOAS), Wollega
University**



Proceedings of the 3rd International Oromoo Studies Conference



Proceedings of the 3rd International Oromoo Studies Conference

13-14 April 2018 Naqamtee, Oromiyaa, Ethiopia

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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.

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 hojjiis 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 dhalootasaanii dhorkaa tokko malee akka itti fayyadaman hojiirra oolmaasaaf itti cichanii hojjechuu eegalan. Sanaan dura, bara 1953tti daa'imman afaan dhalootaasaaniitiin akka baratan murtaa'ee inni ture baroota kanneen gidduutti cimee itti fufe.

Jaarraa 19^{ffaa} irraa eegalee ummanni Oromoos mirga afaansaatti fayyadamuu gonfachuuf carraaqqii gochuu eegale. Hojiileen ogbarruu Oromoos hayyootaan dadammaqee jalqabame. Fakkeenyaaf,

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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 walldhabdee 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'amu waan qabuuf, qorattoonni dirree adda addaa xiyyeeffannoo itti kennuun gaaffii yeroo waan ta'eef, yeroo kamiyyuu caalaa irratti hojjechuutu egama.

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 hojjetoota 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.

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Akkuma beekamu, meeshaaleen aadaa qabiinsa dhabuudhaan babbadaa/dulloomaa 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 baraaruuf 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-Addunya, 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 maxxansuun haala hawaasichi argatee dubbisuu danda’uu mijeessuudha.

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Kaayyoolee Gooree

Kaayyoolee Gooree Kora kanaa kanneen armaan gadiiti:

1. Dandeettiiwwan 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 qoratomerratti 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:

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1. Icciitiin afaan, aadaa, ogumaafi seena Oromoo keessa jiru qorannoodhaan ifa bahee jijjiirama, guddinaafi faayyidaa ummatichaaf akka ta'u waliin kallatiin agarsiifama.
2. Konfiraansichi kanneen afaan Oromootti fayyadaman seeraafi sirnaan akka barreessaniifi dubbisan galtee faayida-qabeessa kennaaf.
3. Rakkoolee barreeffamaa afaan Oromoo barjaarratti (taappeellaarratti) mul'atan akkamitti akka dhabamsiifaman nimariiyatama.
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. Biirooleen 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)
- Dandeettiinwan Bu'uuraa Afaan Oromoo (basic Afaan Oromoo skills)
 - Barreesuu (qubeessuu, jecha, keeyyata)
 - Dubbisuu

2. Oguma/Art

- Aartii Hurruubbii (Performing Art)
 - Muuziqaa
 - Jeedalloo
 - Sirboota
 - Do'ii
 - Tiyaatira
 - Diraamaa
 - Faaruwwan
 - Shubbisoota
 - Fiilmii,kkf
- Aartii hinsochoone (visual art)
 - Bobboca
 - Fakkii
 - Meeshaalee muuziqaa
 - Halluuwwan
- Afoola
 - oduu durii,
 - geersa,
 - hibboo,
 - mammaaksa,
 - tapha ijoollee,kkf
- Ogbarruu
 - asoosama gabaabaa,
 - asoosama dheera,

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- walaloo, kkf
- 3. Duudhaalee (Customs)**
 - Sirnoota
 - Ayyaanota
- 4. Seenaa Oromoo (Oromoo History)**

3rd International Oromoo Studies Conference Organizing Committees

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

Koreewwan Qindeessituu Konfiraansichaa

1. Koree Haala Qajeelchituu (Steering Committee)

Lak.	Maqaa	Gahee hojii	Lak.	Maqaa	Gahee Hojii
1	Dr. Eebbaa Miijanaa	Dura taa'aa	10	Dr. Tashoomaa Egeree	Miseensa
2	Prof. Fiqiree Lammeessaa	Miseensa	11	Obbo Temesgeen Fiixee	Miseensa
3	Dr. Hirphaa Leggesee	Ittaanaa	12	Dr Guddataa Abdiisaa	Miseensa
4	Dr. Dunkaanaa Nugusaa	Miseensa	13	Dr. Dirribaa Dhibbaa	Miseensa
5	Dr. Negaash Galataa	Miseensa	14	Dr. Mabraatee Dhufeeraa	Miseensa
6	Dr. Tifsihit Solomoon	Miseensa	15	Obbo Fedhasaa Taaddasaa	Miseensa
7	Dr. Tsige Ketema	Miseensa	16	Dr. Alamuu Waqqaarii	Barreessaa
8	Dr. Temesgeen Gaaromaa	Miseensa			
9	Dr. Filee Jaallataa	Miseensa			

2. Koree Saayinsaawaafi Gulaalii (Scientific and Editorial Committee)

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1	Dr. Alamuu Waaqqaarii	Dura taa'aa	10	Obbo Temesgeen Fiixee	Miseensa
2	Dr Guddataa Abdiisaa	Ittaanaa DT	11	Daani'eel Lammeessaa	Miseensa
3	Dr Filee Jaalataa	Miseensa	12	B/saa Malaakuu Geetahuun	Miseensa
4	Dr. Taamiruu Olaanaa	Miseensa	13	B/saa Gammachiis Danuu	Miseensa
5	Aliimaa Jibril (PhD)	Miseensa	14	B/saa Fedhasaa Taaddasaa	Miseensa
6	B/sa Teshoomee Guuttataa	Miseensa	15	B/saa Hundumaa Dabalii	Miseensa
7	Dr. Tashoomaa Egeree	Miseensa	16	Dr. Dajanee Gammachuu	Miseensa

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8	Dr. Kataboo Abdiyyoo	Miseensa	17	Dr. Drajjee Fufaa	Miseensa
9	Dr. Alamaayyoo Faqqadaa	Miseensa	18	Mr. Melkamu Dumessa	Miseensa

3. Koree Madda Galii (Fund Raising Committee)

Lak.	Maqaa	Gahee hojii	Lak.	Maqaa	Gahee Hojii
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2	Dr. Filee Jaalataa	DT Ittaanaa	6	Dr. Gaaddisaa Dayaasaa	Miseensa
3	Dr. Fiqaaduu Fufaa	Miseensa	7	Obbo Asfaawu Tamasgeen	Miseensa
3	Dr. Mebrate Dhufeeraa	Miseensa	8	Obbo Tamasgeen Fiixee	Barreessa
4	Dr. Girmaayee Qanaasaa	Miseensa			

4. Koree Loojestiiksii (Logistic Committee)

Lak.	Maqaa	Gahee hojii	Lak.	Maqaa	Gahee Hojii
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2	Dr. Taamiruu Olaanaa	Ittaanaa DT	5	Obbo Dassaalenyi Bulti	Barreessaa
3	Aadde Alamnesh Gurmeessaa	Miseensa	6	Obbo Solomon Alamaayyoo	Miseensa

5. Koree Keessumsii (Committee for Hospitality)

Lak.	Maqaa	Gahee hojii	Lak.	Maqaa	Gahee Hojii
1	Dr. Maabraatee Dhufeeraa	Dura taa'aa	7	Obbo Abbabaa Galataa	Miseensa
2	Obbo Darajjee Eniyeew	Ittaanaa DT	8	Aadde Woyituu Itichaa	Miseensa
3	Obbo Fiqaaduu Oljirraa	Miseensa	9	Obbo Alamaayoo Taaffesee	Miseensa
4	Obbo Addisuu	Miseensa	10	Obbo Sooressaa Abdiisaa	Miseensa

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	Yaadataa				
5	Obbo Biqilaa Akkasaa	Miseensa	11	Obbo Daraaraa Dhaabaa	Miseensa
6	Obbo Biqilaa Obsii	Miseensa	12	Obbo Temesgeen Fiixee	barreessaa
			13	Dubree Wayituu Itichaa	Miseensa

6. Koree Qunnamtii Hawaasaa (Public Relation Committee)

Lak.	Maqaa	Gahee hojii	Lak.	Maqaa	Gahee Hojii
1	Dr. Alamu Waaqgaarii	Dura taa'aa	7	Aadde Carar Aakliluu	Miseensa
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3	Dr. Birhaanuu Beqqelee	Miseensa	9	Obbo Geetuu Abbebee	Miseensa
4	Dr. Kaasaahun Gurmeessaa	Miseensa	10	Obbo Malkaa Hiikaa	Miseensa
5	Dr. Ashannaafii Balaay	Miseensa	11	Obbo Fedhesaa Taaddasaa	Barreessaa
6	Obbo Abduraahimaan Fantaahun	Miseensa			

7. Koree Qophii Aadaa (Cultural Issues Committee)

Lak.	Maqaa	Gahee hojii	Lak.	Maqaa	Gahee Hojii
1	Dr. Dirriba Dhibbaa	Dura taa'aa	10	Aadde Masarat Shifarraa	Miseensa
2	B/saa Fedhasaa Taaddasaa	DT Ittaanaa	11	Aadde Ilfinash Qinaaxxii	Miseensa
3	B/saa Yisihaaq Raagaa	Miseensa	12	Aadde Tsahaay Dassaaleny	Miseensa
4	B/saa Taarikuu Darrasaa	Miseensa	13	Aadde Soofiyaa Yimaam	Miseensa
5	B/saa Solomon Alamaayyoo	Miseensa	14	Aadde Daraartuu Gonfaa	Miseensa
6	Aadde Guddattuu Waaqgaarii	Miseensa	15	Aadde Milknesh Tuujubaa	Miseensa

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7	B/saa Gammachuu Tsagaayee	Miseensa	16	Aadde Qalamuwaa Zabbanee	Miseensa
8	Dr. Aliimaa Jibriil	Miseensa	17	Sooressaa Abdiisaa	Miseensa
9	Aadde Ilfinesh Mul'ataa	Miseensa	18	Aadde Almaaz Wubaayehu	Miseensa

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Haasaa Simannaa (Welcoming Speech)

Dr. Eebbaa Miijanaa, Pirezidaantii Yuunvarsitii 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.

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 dhufeeffii 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,

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kkf akka fakkeenyaatti tuquun nidanda'ama. Isaan kunniin, haala mijataa hintaane keessatti dhimma barachuu uummata Oromoo ilaalchisuun cichanii hojjetanii darbuun 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, Muumme Aartii (Tiyaatirafi diraamaa, dizaayinii, faayin aartiifi muuziqaa) kan of jalatti hammatudha.

Kana malees, Yuunivarsiitichi dhaabbata (Institute) qorannoo "Oromo and Afro-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 Oromoo 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 xiyeffachuunfi Afaan Oromoo afaan konfiraansiin kun itti gaggeeffamau ta'uusaati.

Turtii guyyoota lamaaf waraqaaleen qorannoo 40 ol ni dhihaatu. Kanneen hundarraa hedduu buufanna jedheen abdadha. Haaluma kanaan, konfiraansiin kun banamuusaan mirkaneessaa.

Waan na dhaggeeffattaniif galatoomaa; horaa bulaa!

Haasaa Baniinsaa (Opening Speech)

Piroof. Fiqiree Lammessaa, Pirezidaantii Yuunvarsitii Jimmaa

Kabajamtoota Abboottii Gadaa,

Kabajamtoota Keessummoota Keenyaa Biyya Alaatiis Biyya Keessaatiis Dhuftani,

Hayyuulee Dhaabbilee Barnnotaafi Dhaabbilee Gara Garaarraa Dhuftani,

Hirmaattota Konfiraansiichaa Hundi,

Anaa dhufu! Yoon jedhu gammachuu guddaatu natti dhagahama.

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 Yuunversitiin Wallaggaa taasise hedduu kan nama boonsuuf tokkummaan waliin hojjechuufis fakkeenya guddaa waan ta'eef Yuunvarsitii 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. Koloneeffattoonni 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

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

Kabajamtoota keessummoota keenyaa,

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.

Mee guddina afaanii, ogbarruu, dudhaa, seenaanfi aartii guddina biqiltootaa waliin wal qabsiisuun akkan waa jedhu naaf hayyamaa. 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 qeeqqaa konfereensii akkasiifi dhaabbilee sabquunnamtii gara garaan akka dalaga guddaa tokkootti xiyyeeffannoo argachuu qaba. Qeeqqawwan kallattii garagaraan dhufan kun ammoo imaammata dingadee, siyaasaa, barnootaafi, aadaaf kallattii akeekuu danda'a. Kanaafuu, konferensii kana irratti sadarkaa, qulqullinaa, danqaawwan qeeqqaa ogbarruu, aartii, fiilmii, aadaa hedduminaan ka'anii gara fuula duraatti kallattiin adeemsaa nikennama jedheen abdadha.

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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 kallattii 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.

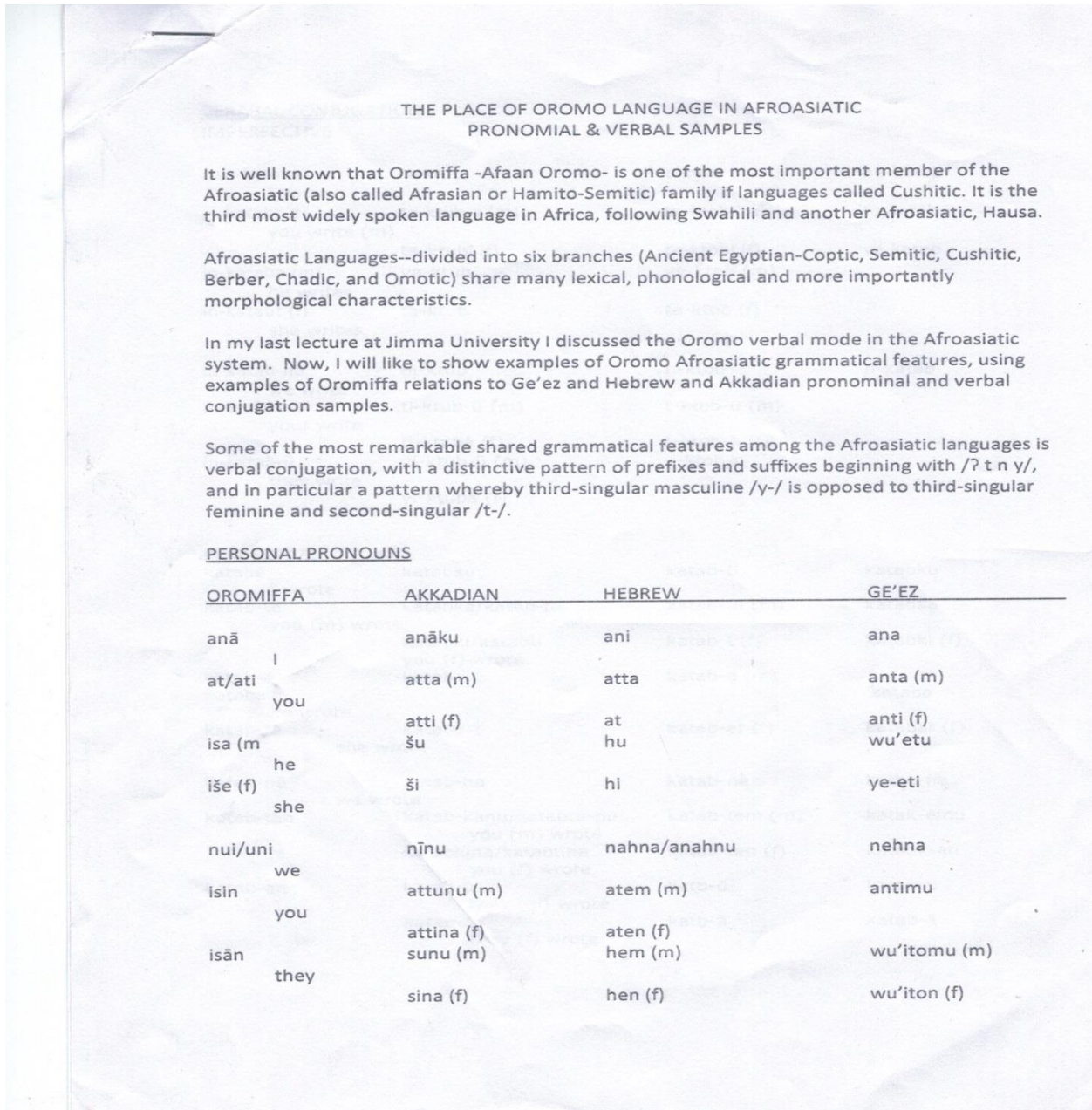
Walumaagalatti, Kora Idil-addunyaa Oromoo Sadaffaa kanarratti qorannoowwan afurtamaa ol ni dhihaatu. Qorannoowwan kun mata-duree guddicha "Afaan, Oguma, Dudhaafi Seena: Carraafi Danqaa Jiru" jedhu jalatti mata-dureewwan xixiqaa arfan Afaan, Oguma, Dudhaafi Seena irratti xiyyeefatu. Qorannoowwan kanarratti hundaa'uun yaadni madduufi marii walii galaarraa yaadni argamu Afaan Oromoo, afaan Federaalaa taasisuuf tarsiimoolee 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 nikaa'a jedheen abdadha.

Horaa Bulaa!

Lead Papers on the 3rd International Oromoo Studies Conference

The place of Oromoo Language in Afro-Asiatic Pronomial & Verbal Samples

By Professor Ephrem Yisihak
Harvard University



VERBAL CONJUGATION (The once-independent pronouns are later attached to the verbs)

IMPERFECTIVE

nan-kataba I write	'a-ktub	e-ktob	ne-kateb
in-katabt-a you write (m)	ta-ktub-a (m)	te-ktob (m)	te-kateb-ī
in-kataba (m) he writes	ta-ktubī (f)	te-ktobi (f)	ye-kateb
in-katabt (f) she writes	ya-ktub	ye-ktob (m)	
	ta-ktub	te-ktob (f)	
in-katab-na we write	ni-ktub	n-ktob	n-kateb
in-katabt-ū your write	ti-ktub-ū (m)	t-ktob-u (m)	
in-katab-ū they write	ti-ktubā (f)	t-ktob-a (f)	
	yi-ktub-ū (m)	y-ktob-u	
	yi-ktubā (f)		
<u>PERFECTIVE</u>			
katabē I wrote	katabku	katab-ti	katabku
katab-tē you (m) wrote	katabka/katab-ta	katab-ta (m)	katabka
	katabki/katabti	katab-t (f)	katabki (f)
katab-ē kataba he wrote	katab	katab-a (m)	kataba
katab-tē she wrote	kataba-t	katab-at (f)	katabat (f)
katab-nē we wrote	katab-na	katab-nē	katbe-na
katab-tan	katab-kanu/katabta-nu you (m) wrote	katab-tem (m)	katak-emu
	katabkina/katabtina you (f) wrote	katab-ten (f)	katabk-en
katab-an	katab-ū they (m) wrote	katb-ū	katab-u
	katab-ā they (f) wrote	katb-ā	katab-ā

(Prefix vowels - most verbs used /a/ in the singular and dual and /i/ in the plural. These are remnants of earlier Afro-Asiatic case endings, attached to the once-independent pronouns later attached to the verbs)

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

By Professor Tesema Ta'a

Department of History, College of Social Sciences, Addis Ababa University

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 southwestern 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.

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

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**Some Parallel Session Papers of the 3rd International Oromoo Studies
Conference**

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

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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 Oromo through Gadaa oriented governance since immemorial time. Therefore, respecting and valuing human dignity and protecting the nature as a whole, are not recent phenomenons for the Oromo which had started after the Second World War like the western democracies. The Oromo 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, Oromo, Democracy

1. Introduction

Social scientists have been grappling with the question of why post-colonial Africa has failed to achieve any semblance of democracy, peace, stability and development. People have looked for solutions and paradigms everywhere, including state-building based on Western concepts of democracy. Nevertheless “changes” in the desired directions remain elusive (Asmarom, 2006).

This main aim of this research is to appraise the African based Human Rights and Democratic Rights from the perspectives of classical Gadaa system. As quoted hereinabove, from the work of well-known anthropologist ‘Asmarom Legese); one can understand that African social scientists have been searching for democracy in general and human rights in particular from elsewhere outside Africa. Confirming this position, this research strives a lot to appraise the classical humans and democratic rights of Gadaa system in order to aware African social scientists and politicians to utilize their own Traditions, like Gadaa system to the standard of modern democracy rather than wondering here and there without getting a full-fledged solution for their political, economic and social problems even at present time.

Accordingly, even though Gadaa system deals with the overall aspects of the Oromoo life in general; however, the main objective of this research is to appraise whether the principles of human rights and democratic rights had been embedded in Gadaa system or not. Also, it emphasis on evaluating the way in which these fundamental human and democratic rights had been evolved, nurtured and practiced in Gadaa system by the Oromoo people since ancient time. Additionally, it investigates the mechanisms through which Oromoo people respect, protect and fulfilled these basic human rights in its classical platform; and this research has analyzed the extent to which democratic and legitimate governance had been practiced in Gadaa Oromoo during the classical time and now days. Furthermore, it analyzes those historical, legal and practical challenges that have been holding back Gadaa system from further advancement in past and at the present time. Finally, it has examined the prevailing opportunities to utilize Gadaa version of human rights and democratic rights in parallel manner with the modern principles.

2. Material and Methods

This research has attempted to make an appropriate review of the existing literature on humans and democratic rights. It attempts a lot to reflect the modern principles of human rights and democratic rights as they have embedded in the traditional Gadaa system of the Oromoo in their traditional versions. It endeavors to appraise the mechanisms through which Gadaa system had accommodated the concept of human rights and democracy even in the Dark Age, when Africa was completely considered as barbaric and uncivilized by the Europeans. Additionally, it investigates how the Oromoo peoples had crafted Gadaa oriented system of governance wisely in the way it protects, fulfills and enforce fundamental human rights. Moreover, this research strives a lot to point out the extent to which Gadaa system recognizes the principles of human rights and democracy in the olden ages, as well as, in the contemporary time. Also, this research compares Gadaa oriented humans and democratic rights to point out the prevailing challenges and opportunities in order to benefit from Gadaa based democracy.

To fulfill all these objectives as explained hereinabove, it analyzed different laws, principles, and theories existed both at national and international levels. Hence, it has employed a doctrinal legal research method which is a qualitative one. Specifically, international human rights covenants like UDHR, UN Charter, ICCPR, ICESCR, FDRE Constitution, and other International Customary laws have been critically appraised and compared with the Gadaa oriented principles of humans and democratic rights.

3. Result and Discussion

3.1 The Concept of Humanity and Human Rights in Gadaa System

In Gadaa system, the Oromoo people have a great place for human dignity and humanity. Let alone about human rights and human dignity the Gadaa respects the rights of animals and preserve and conserve the natural resources like forest, rivers and others.

For instance, Balambaras Jabessa Ejjeta (who was born in 1909 in Horroo-Guduruu) had written the following human rights protection in the Oromoo:

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“The Oromoo considered the an already born child as human being; all human beings have humanitarian dignity; A child of a nation is just like one’s own; and the problem of the wife is the problem of the husband, any cattle has dignity.”(Dirribi, 2011).

According to Makoo Bilii Laws, refugees and aliens have respected and protected. Their dignity is secured through the protection given for them under the same law. For instance, ‘The refugee or the asylum seekers are seriously protected; hence, a person who has killed refugees shall be punished by loading a stone on his back and throwing him to the river’ (Makoo Bilii, Article 37). The merchants shall freely conduct their trade activities (Ibid, 50).

The modern international customary law considers ‘*The Right to Life*’ as the mother of all human rights. Pursuant to Article 3 of Universal Declaration of Human Rights (UDHR), “Everyone has the right to life, liberty and security of person”. Other rights can only bestowed only if the right to life is fully respected, that is why we call the right to life as the mother of all human rights. In the following, some of the important human rights components are explained hereunder as they exists in a well known internationally recognized Human Rights Declaration (UDHR); all of these rights listed hereunder can be practiced only and only if the right to life is respected, fulfilled and enforced. Accordingly, ‘No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment (Article. 5); ‘Everyone has the right to recognition everywhere as a person before the law (Article.6); ‘The right to equality before the law (Article.7)’, ‘The right to be free from arbitrary arrest, detention or exile (Article. 9)’; Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him (Article. 10) ; ‘Everyone has the right to seek and to enjoy in other countries asylum from persecution (Article14). ‘Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers (Article19).

In the same manner the Gadaa system recognizes ‘*The Right to Life*’ even far better than the modern human rights covenants and declarations. Gadaa considers all these freedoms (Human Rights) are considers as a gift of God (Dirribi, 2011). The Oromoo had believed that God has given us a brain

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and knowledge so that we could live freely guided by our brain even during 16th Century (Ibid). Therefore, according to Gadaa system enslaving a person and denying one's freedom and dignity is a crime and sin; hence Gadaa has a great place for freedom and dignity of all human beings. Moreover, the Oromoo people never enslave even persons they capture in war; they change the captive to an Oromoo through their own mechanism called '*Moggaasa*'.

The Oromoo very careful concerns the right to life. However, in social life individuals may kill each other because of different reasons. According to Gadaa system, if an individual knowingly or unknowingly kills someone else, he or she has to make '*gumaa*' or blood payment. The Oromoo believe that no one will stay forever being innocent after having killed someone secretly; or no one will stay peacefully in his country after killing someone who doesn't have relatives (Dirribi, 2011). Accordingly, if someone lives peacefully in a given society without conducting '*gumaa*' (blood payment), that society will be considered as a bad society. If this is so, the offspring's of this society are believed to be sightless, crazy; or they will not have all organs that a normal person should have. Because of this the Oromoo do not keep secret if they kill someone; they make reconciliation by paying '*gumaa*.'

All these above explanations point out that Gadaa system has a prominent place for human rights and humanity; and thus it is possible to conclude the concept of human rights have been practiced in Oromoo since ancient time.

3.2 The Concept of '*Nagaa*' [Peace] versus Human Rights in Gadaa System

The Oromoo and '*Nagaa*' cannot be separated in life. That is why they always heard saying "Peace at home, peace at outside home, peace for people, peace for animals. Always when they raised up from their sleeping early in the morning, the Oromoo says "Yaa Waaqi Nagaan Nubulchitee, Nagaan Nu Olchi". That means, Oh God! You have protected us in peace this night! And please! Help and protect us in peace these days too! (Author's translation). When they consult one another the Oromoo like to ask/say "Nama sa'i Nagaadhaa? Alaa Manni Nagaadhaa? Literally mean that are all men, women, children are in peace? Are anybody at home and anything outside home are in peace?

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The Oromoo believe that the peace of all human beings and animals shall be respected to ensure '*Nagaa*' or Peace. Hence, Gadaa system has guaranteed the right to survive peacefully on the mother earth not only for human beings but for other living things like animals. '*Nagaa*' is therefore the essential key to all cosmic and human order, possessing the highest and most central values for humanity to pursue among the Oromoo; and thus, the concept of peace is goes beyond the human domain according to Gadaa system (Tenna, 2008). Accordingly Peace had been and still is the leading concept in religions, morality, politics, social life and traditional life [and] the most important thing that Oromoo always and everywhere pray for to *Waaqa* is *Nagaa* (peace) (Ibid). Therefore, if '*Nagaa*' is protected then human rights are protected too. One can discuss about other components of human rights, like the right to life, security of a person, freedom from arbitrary arrest, free from inhuman treatment or torture, the right of movement and others if and only if '*Nagaa*' is preserved and prevailing in certain society as whole. As a result the '*Nagaa*' of human beings, the '*Nagaa*' of animals, the *Nagaa* of forest and rivers, the *Nagaa* of living and non-living things in general (Environment) must be protected as per Gadaa system to ensure human rights and human dignity.

Hence, the concept of human rights in modern western democracies is even limited in scope, when compared with the same concept of human rights and dignity in Gadaa system.

3.3 The Concept of '*Safuu*' [Moral and Ethical Code] Versus Human Rights

The Oromoo have their own moral and ethical codes which have been developed through a passage of time from experiences and practices since immemorial time in their Gadaa system. They have been utilizing these moral and ethical codes to manage relationships and the way of life; as well as, their daily practices. For instance, the relationship among themselves like father and son, daughter and mother; relationship between man and God; their interaction with environment; preservation of natural resources; respect for their cattle; determine places women and children; their roles and responsibility; ensure justice any other political, economic, social and cultural aspects. The Oromoo call this mechanism as '*Safuu*' literally mean that moral and ethical code of the Oromoo.

'*Safuu*', as Gemachu argued, provides the moral and ethical code according to which events at personal, social or cosmic level take place (Gemachu quoted in Jiregna, 2011).Emphasizing the

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place that *safuu has* in the *Gadaa* system, Workineh considered it as a moral concept that serves as the ethical bases for regulating practices in order to ensure a high standard of conduct inappropriate to different situations (Workineh quoted in Jiregna, 2011). According to Workineh, “The Oromoo do not simply consider justice, integrity and respect as human virtues applicable to human beings but they extended them to non human species and mother earth” (Ibid).

As Jiregna claimed the Oromoo concept of ‘*Safuu*’ can be considered from individual members of the Oromoo society to the whole administration level (Jiregna, 2011). “At individual level, *Safuu* is what regulates practice, actions and behavior if the individual in relation to the moral conception of the society. At administration level [i.e. *Gadaa* systems], *Safuu* is an ethical and moral system of regulation and governance” (Ibid).

According to Aberra, ‘*Safuu*’ ‘is a mutual relationship between elements of the social and economic orders, a moral category showing respect and distance, it deals with taboo and condemned habits, and it refers mutual relationship between elements of the social and cosmic orders’ (Aberra, 2015). Consequently, the moral and ethical obligations embodied in *Safuu* are guides for the respect of the creator and all creatures/*Uuma and Uumama/* (Ibid). Human actions or inactions are founded on *safuu* which directs everyone on the right path (Ibid). Based on *safuu*, the Oromoo give respect to human relationships with other life which makes Oromoo worldview relational and holistic (Dejene quoted in Aberra, 2015). Accordingly, the Oromoo worldview incorporates harmony and solidarity between human beings, nature and God. Among the Oromoo, there is a strong belief that human beings and the natural environment are interconnected and live together in a relationship of harmony (Workneh, 2002).

As one can understand from these previous works hereinabove, the Oromoo has *Safuu* for both Human beings and Non-human beings. They give due and genuine respect to the co-existence of man and nature. Hence, the concept of human rights and the right to live on earth harmoniously is bestowed to all living and even non living things in *Gadaa* system. Killing human beings, and destroying other species, as well as, disordering the cosmic order in general are considered as *Safuu* in Oromoo *Gadaa* system. Moreover, the concept of human rights in *Gadaa* system is extended to the mutual interaction and harmonious co-existence among man, nature and the Creator (God). So

human rights has a great place in Gadaa system and genuinely respected, fulfilled and enforced in its traditional version by the Oromoo people even in the Dark Age during 16th century under the guise of ‘*Safuu*’.

3.4 The Concept of ‘*Hera Umaa*’ and ‘*Sera Biyya*’ versus Human Rights

The term ‘*Hera*’ literally means ‘Natural Law’ or God made law; whereas, *Hera Biyya* represents Positive Law or Manmade Law in a modern jurisprudence. The term ‘Law’ is very important in any society. To define the term Law (*Hera/Sera*) may is not a simple task; since and every partisan interest define the same term as per their partisan interest. However, the term *Hera/Sera* (Constitution/Basic Law/ Fundamental Law/Law) is unique for the Oromoo people in their Gadaa governance system. According to Oromoo, ‘Law is more valuable than one’s own child’ (Dirribi, 2011). The Oromoo people sacrifice their own children for the observance of rule of law (Ibid). As a result ‘law’ (*Hera/Sera*) is vital instrument to ensure social justice; and where there is no rule of law, it is unlikely for citizens to exercise freedom, equal benefit from resources and consequently maintain sustainable peace as per the Gadaa system. At the frontispiece of the Oromoo legislation, one can reads these two fundamental adages, which must serve as a lighthouse for all the codes and as the guide for all legislators.

“1ST *ABBAN HERA UMAA WAAQA*” I.E. “*THE AUTHOR OF LAWS OF ALL CREATURES THAT IS GOD*”

“2ND *SERRI WAAQA SEERA BIYA IMMOA* I.E *THE COMMANDMENT OF GOD RULES OVER THE NATIONAL LEGISLATION*” (Father Martial De Selviac, 1901)

These two maxims precisely explained hereinabove by Martial De Selviac shows the extra ordinary wisdom of categorizing laws in Oromoo Gadaa system as ‘*Natural Laws*’ which are immutable and not changeable and ‘*Manmade laws*’ or positive laws which can be changeable from time to time since the 16th century. This is exactly similar with that modern category of laws as ‘*Natural laws like Human Rights*’ which are emanating from the nature of mankind and Positive laws which are made by the parliament or given by the government, like democratic rights. The first verse which says *Hera Umaa*, represents *Human Rights* while the second verse *sera Biyya* represents

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government laws in modern western democracies. Thus, in Gadaa system Human Rights (Natural Laws) are considered as immutable and not changeable by the law of man. This clearly shows that how best Gadaa has accommodates the principles of human rights in its traditional version when compared with the modern human rights guarantees.

3.5 The Place of Vulnerable Groups in Gadaa system Versus Modern Human Rights

In modern human rights regimes, the so called vulnerable groups may include but not limited to ‘women, children, disabled person, elderly persons and refugees. Because of various reasons these groups are considered as weak and vulnerable and consequently they require special protection for the equal and effective enjoyment of their human rights under the modern international human rights instruments like UDHR, ICCPR, ICESCR, CRC, CEDAW and others. These human rights instruments were enacted after the Second World War only; hence before 1945 the concept of giving special protection for women, children, disabled and elderly persons were unthinkable.

However, the rights of these vulnerable groups were respected and protected even far before the Second World War. The Oromoo has a great value for these vulnerable groups. Let I assess the case of women and children hereunder as model example:

3.5.1. Women’s Rights in Gadaa System versus Modern Human Rights

The Oromoo considered all women as mothers; and mother is regarded in affectionate manner. Women brings to this world both women and men, so that she is considered as a continuity of generation (Dirribi, 2011). The Oromoo respect women in Gadaa system and prepare special and a recognition ceremony for a mother which is known as ‘*Ateetee*’ periodically. ‘*Ateetee*’ is a unique day dedicated to women so that they can gather, chat, rejoice, and hold a festivity of their own (Ibid). During the ‘*Ateetee*’ ceremony, husbands don’t instruct wives to do routine things (Ibid). Rather they serve women slaying animals killed for the occasion, decorating the house and dooryard to face-lift the event (Ibid).

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Furthermore, there is a concept of '*Siiqqee*' relating to the rights of women in Gadaa system. '*Siiqqee*' is actually a stick but it has institutional role with numerous symbolic importances in Oromoo society. *Siiqqee* institution functions hand in hand with *Gadaa* institution and it has given Oromoo women a platform through which they could articulate their views and address issues of concern to women" (Asafa quoted in Abbera, 2015). Accordingly, violation of the rights of women is viewed as breaking a woman's *Siiqqee* and this is regarded as killing the woman in Gadaa system (Daniel, 2002). Moreover, the Oromoo women used *Siiqqee* to bless, to curse, when their rights are violated and to resolve conflicts that range from marital dispute to inter-clan fighting (Abbera, 2015).

Hence, women in Oromoo are seriously respected and protected; also they are considered as a symbol of peace when they appear with *Siiqqee* in conflicts. Any person has the duty to respect *Siiqqee* and woman at any place; disrespecting this women and their *Siiqqee* is considered as violation of human rights in Gadaa system.

3.5.2. The Rights of Children in Gadaa System versus Modern Human Rights

Children are considered as fruit and got special value in Oromoo society. The Oromoo considered the child of the nation as just one's own child. The Oromoo has a great love and sincere towards their children. In Gadaa system children are commonly called as '*Dabballee*' from [0-8 Years period]. All society respects and protects these '*Dabballee*'. The Oromoo says '*Dabballeen Qananiidha*'; literally means '*Dabballee*' is treated with care and affection by all people all over the place' (Dirribi, 2011). '*Dabballee*' drinks milk, and when the parents of '*Dabballee*' don't have milking cows, the clan member of that family gives milking cows to the family of '*Dabballee*' so that a child never lacks milk (Ibid).

When committing mistake, '*Dabballee*' is advised but not punished or beaten. There is a lyric song that says, '*Dabballee; Dabboo Afaan Aanaanii, maaf dhaananii?*' Which means, why '*Dabballee*' a group with milky language is beaten?' (Ibid). This shows that the way in which Oromoo protects their children from flogging, torture, beating and any other physical and psychological punishment since ancient time. The Oromoo had had these wisely enacted traditional laws to protect and value their children before the enactment of international Declarations and Conventions on the Rights of

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Children like UDHR, UN Charter, CRC, ICCPR, and ICESCR. The issue of child rights is only an issue after 1948 in the history of the world; nevertheless in Oromoo Gadaa system it was recognized before many centuries.

Moreover, the Oromoo recognizes and celebrates a special days for their children in Gadaa system. For instance, they celebrate ‘Boys’ Day’ which is known as ‘Taboree’ (Dirribi, 2011, Fille, 2016). During ‘Taboree’ the boys from village gather in a special cottage prepare for a celebration (Ibid). There they enjoy food and drink milk, sing and play together (Ibid). Here during ‘Taboree’ day children are not reprimanded or disciplined (Dirribi, 2011). Accordingly ‘Taboree’ means, ‘men of the future children who take over the future’ (Ibid).

Again baby girls are also beloved family members in Oromoo. Like boys girls have their special days recognized for celebration in Gadaa system namely, ‘Ingiccaa (Illilii)’ ((Dirribi, 2011, Fille, 2016). On the days of ‘Illilii or Ingiccaa’ teen girls are jeweled with different ornaments like necklaces, rings, bracelets etc, and dress well to shine as much as possible (Ibid). The girls in village together tighter they eat, drink milk, sing and dance as well as they prays to their God for blessing their future (Ibid)

3.6 Environmental Protection

The Oromoo has a great respect and gives due care and protection to the environment. The ‘Saafuu’ principles, their laws and their world outlook in general respect for nature at the center (Dirribi, 2011). The Oromoo respects trees (forest), river (horaa), chaffee (pasture land with abundant water) and wild animals as one can understand from their oral traditions.

Atoine D. Abbadie said, to enter Oromoo country one is impressed by abundance of trees; the Oromoo love trees most and they plant them near their dwellings; the greenery and the shed delighted the eyes all over and give the landscape richness and a variety which make it like a garden without boundary (Father Martial De Selviac, 1901)

Cutting young trees and big trees like Odaa (Sycamore tree) and Qilxuu (Cardia) is immoral according to the moral laws (*Safuu*) of the Oromoo. Most of the Oromoo people use trees and rivers as their symbol for religious and political purpose. For instance, the Oromoo people has been using

Odaa (Sycamore tree) tree since ancient time for various purpose. The Oromoo discuss their political, social and economic affairs under Odaa tree. The Oromoo make laws, resolve conflicts, and any other discussion under the Odaa tree. Generally Odaa tree can be considered as Oromoo political center and sites of Councils. When they go for '*Irrecha*' or thanks giving days, the Oromoo hold flowers and wet grasses in their hand.

As a result the Oromoo people have been protecting and preserving natural environment, even better than the protections granted under the modern democratic constitutions. Accordingly, the modern concept of sustainable development was recognized and practiced since ancient time. The Oromoo has great places for animals, wildlife, forests, rivers, hills, and for all living and non-living things in general.

4. Democratic Rights in Gadaa System (As African Version of Classical Democracy)

The term democracy is not new in the western jurisprudence. The concept of democracy was known even during the ancient Greek Civilization; though it was not exactly in its modern forms. Though democracy may be defined in different manner for different political ideologies; the core subject matter of democracy is all about governance by the people in modern times. Therefore, we can understand democracy through its elements. Among the elements of democracy, the researcher would like to analyze the main ones, like *sovereignty of the people, Supremacy of constitution/law, Separation of Powers, and Accountability of government officials* compare these principles with the classical Gadaa versions of democracy hereunder:

4.1 Sovereignty of the People in Modern versus Gadaa Democracy

The Sovereignty of the people means when the sovereign power vests in the hand of the people (FDRE Constitution, Article 8. Accordingly sovereign power means, the power of the people to determine the destiny of their political, economic, social, cultural and any other aspects directly by themselves or indirectly through their representatives without any interference. This means there can be no authority that can stop them from making what they believe in. In its contents, the Gadaa

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incorporates and recognizes the sovereignty of the people. Dirribi has written the following which precisely point out the sovereignty of the people in Gadaa system:

In Oromoo democratic culture, the supreme power is not in the hands of those well-respected individuals (elders) having the knowledge of law making. It is also not in the hands of electoral committees, the 'Ayyaantuus', who get power through inheritance. The ultimate power holder is again not in the hand of 'Abba Duulaa' who gives military leadership for the armies; or those who are in the stage of kuusaa (qondaalaa) and gives military service in an organized way. All these have nothing to do with the ultimate power. The Abba Gadaa who are administering the country have no such authority. However, the supreme authority belongs to the people's Gumii (Assembly) the representatives of the people."(Dirribi, 2011)

Consequently, the sovereign power is vests in the hand of the people and the people are also considered as sovereign in the Gadaa system of the Oromoo similar with modern constitution.

4.2 Supremacy of Constitution/Law

The supremacy principle in modern democracies shows that the decisions of the nations, nationalities and peoples which are expressed and embodied in the constitution are immutable by any force, law, body (FDRE Constitution, Article 9). No actions of bodies of representative democracy (the legislature, the executive, the judiciary and their officials) may override the decisions of the whole people as emblazoned in the constitution.

“The premise that claims laws stand above all men” is the foundation of the Oromoo’s Gadaa administrative laws (Asmarom, 2000). The Abbaa Gadaa himself is subjected to the law not above the law other monarchies or kings (Ibid). Law is more valuable than one’s own child as per the Oromoo Gadaa system (Dirribi, 2011). Accordingly, in Gadaa system everyone is subjected to the law; no one is above the law similarly with the modern democracy and rule of law.

4.3 Separation of Powers

The doctrine of separation of power is very important in the modern constitutionalism and democracy. Governmental power may be either horizontal or vertical. This is vertical division of

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power between the federal and states in a federation of power are named as division of power; hence it is not an issue in this discussion. Accordingly, the division or sharing of power among the three wings of governments (Legislature, Executive and Judiciary) is considered as separation of power in modern governance. The main behind the principles is to protect the people against capricious tyrannical and whimsical powers of the State (Tej Bahadur, 1999).

However, unlike the division of powers between the federal and the states; the Gadaa based division of power follows generation and age-group based power division. It is the type of division of power in which every citizen involves actively in political and legal affairs of their country. The Gadaa is entitled with powers to govern country and defend it from the enemy (Dirribi, 2011). For instance, the Kuusaa (qondaalaa) has the rights and responsibilities of attacking the enemy up on request (Ibid). The Gumii (Assembly) has the powers of changing laws, advising and guiding the Gadaa or uprooting and making other elections (Ibid). The Ayyaantuus (Abba Mudaa) also has the powers to decide Election Day, to bless the authorities like the ya'aas, jiila, Gumii, and Abba Gadaas (Ibid). All groups work in cooperation and they do not have the superiority and inferiority complexities (Ibid). So clearly, the principle of separation of power is recognized in Gadaa system in Gadaa Oromoo.

4.4 Accountability and Transparency of Government Officials

This accountability of public officials is both political and legal responsibility. Transparency for instance has to be measured against clear standards and requirements to be placed in detailed legislations; and similarly accountability may be ensured by putting in place clear duties and responsibilities of the appointed and elected officials in various laws that pertain to their areas of operation, and by penal legislation in case of violations (Getachew Assefa, 2012). Both the elected and appointed government officials cannot escape from responsibility under democratic leadership (FDRE Constitution, Article 12). This responsibility is both legal and political. If the representatives of the people didn't fulfill their duty in favor of the people or the constituency who elected them, they will punish them with their cards up on election, so the right to elect is one guarantee to ensure development (Ibid). So the right to elect is the best instrument the unproductive

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representatives from their seat. In addition to this, any government officials are subjected to legal punishment and court trial according to the law if they commit crime (Ibid).

Similarly, accountability and transparency of leaders is also recognized in the contents of Gadaa system. In Oromoo, all are answerable to the laws. Even though Abba Gadaa cannot be assassinated but he can be removed from his office if he abuses his power according to Borana Oromoo. Hence, after dismissed from power, now he can be punished just like other individuals; therefore, the only privilege of Abba Gadaa is that he is immune against capital punishment (Dirribi, 2011). Under Gadaa system, the General Assembly serves this purpose (assessing the performance of leaders' in the first-half of the term office); it may endorse the presidents' continuation or uproot a leader before completion of his term (Buqqisuu) (Asmarom, 2006). Unlike the presidents and premiers across sub-Saharan African countries, where they stay on power for unlimited period of time, the single term office principle under the Gadaa leadership reveals an incredible value of democracy.

As a result, in the law of accountability of Gadaa system, any authority that goes beyond his legitimate power shall be accused. Hence, the backward tradition that says, “*Samay ayitaresim Nigus ayikasasim*” which means, “As it is impossible to plough the sky, the king cannot also be accused” has no place in Oromoo Gadaa system. Moreover, the concepts of privilege and veto power of the western democracies are also not recognized in Oromoo Gadaa governance.

5. Challenges and Prospects of Utilizing Gadaa System as Classical Version of African Humans and Democratic Rights

Though Gadaa system is very generous in recognizing and protecting human dignities and democratic rights since the time immemorial; it is not yet developed to the status of modern governance. Various challenges have been blowing to the Gadaa system in particular and to the Oromoo civilization in general since ancient time in history. Some of the challenges have just appraised hereunder.

5.1. Lack of Written Literature in Oromoo Civilization

One of the great problems in Oromoo civilization was lack of written literature during the olden days. The Oromoo civilization lacks written literatures during past time; this made that all these golden principles embedded in Gadaa system were only prevailing in the society in oral forms. Hence, it was too difficult to concretize these principles and reduced it in written documents. These also creates gaps in teaching Gadaa system, transfer it from generation to generation, makes it part of government system, and therefore, these problems reduced Gadaa system simply at zeal of certain traditions of the Oromoo people. As we can understand from many literatures; the Oromoo had started to write by their own alphabet around 1960 and 1970's.

5.2 Geo-political Location of Oromia

During the Dark Age the Oromoo people was surrounded by dense forests; beyond they were surrounded by Christian Highland Kingdom in the North; by Muslim sultanates in East; dense forests and other countries from the south and west directions. The territory on which the Oromoo have been settled on never access to the sea coasts in all directions. Onesimos Nasib (the so called Abba Gammachis] and the First and Great Oromoo Christian Missionary who was translated the Holy Bible to Oromoo language for the first time in history said:

The Oromoo people were surrounded by their enemies in all directions. From the North the Christian kings were fought the Oromoo people to expand their kingdom to the south; from the East and the West directions; the Muslims were seriously put their pressure on the Oromoo; and from the Southern front, the country of the Oromoo was surrounded by very thick forests. As a result the Oromoo people were surrounded by their enemies for centuries from all directions [Tasgaraa Hirphoo, 1999; emphasis translated by the Author].

Additionally, the Rochet D' Hericourt, an envoy of Louis Philippe to the King of Shawa, Sahle Selassie said the following regards the Oromoo People of Africa:

The Oromoo race is the most beautiful of Africa; and he adds the Oromoo are accustomed from their very tender youth to climbing the horse, to holding a shield and spear; they are excellent horsemen, insensitive to the harshest fatigues. This great nation, because we call them that, could

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have had they been led by an enterprising chief, become master of the entire Africa (Father Martial De Selviac, 1901).

This shows that the Oromoo were divided towards defending their enemies in all directions during 18th and 19th centuries. From the North Christian kingdoms put pressures on the Oromoo, from the East Somalis and other Muslim Sultanates encroached to the Oromoo territories and from the West Sudanese Muslim block the Oromoos from access to the world. In taking defensive measures against their enemies during olden ages the Oromoo were never organized under the same chief or Abba Gadaa, rather they were divided and take separate actions only on their directions. Shortly, this precisely shows that the Oromoo were surrounded by their enemies in all directions and also they were never organized to take both offensive and defensive measures against their enemies. As a result, the Oromoo were prevented from access to the sea coast, technologies, and modern educations in this manner.

Therefore, these challenges prevent and holdback the advancements of Gadaa system during the olden days; as well as, putting serious challenges in molding Gadaa system as one of a system of modern governance now days.

5.3. Misfortune of Wars

In the ancient time the Oromoo were organized themselves and defended their territories from internal and external enemies. However, the Oromoo were crushed during the reign of Menelik II in 1889 and the following years. Menelik was reined in 1889, and conducted a serious of war against the Oromoo using the modern military armaments which he received from European powers at this time. Menelike II had campaigned great wars on the Oromoo and '*Oromummaa*'.

For instance, the disastrous wars conducted against the Arsi Oromoo at '*Anole*' and on Hararghe Oromoo at '*Calanqo*' can be considered as the best example for the devilish acts of Menelik II.

Accordingly, the Menelik greedy armies were killed around 12,000 Oromoo at '*Anole*' a place founded in Arsi in present-day Oromia regional state around 1890's (Dirribi, 2011). Also Menelik

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armies mercilessly conduct genocide and killed hundred thousands of Oromoo people in 1886 at the battle of ‘*Calanqo*’ a place founded in Hararghe in present-day Oromia regional state. Continuously Menelik continued his war of conquest and expansion towards all direction in the Oromoo territory. Finally, he had subjugated all the area of Wollega, Shawa, Jimma, and other places of the Oromoo lands.

Following Menelik II, Hailesellasie I further strengthen his power on the Oromoo since 1930. Hailesellasie regained his power in 1941 after Italian colonization was crushed by the help of British armies. He declared his centralization and assimilation policy under the guise of modernizing and civilizing Ethiopia. He declared a monolingual language policy (Only Amharic as an official language); single religion (only Orthodox Christianity was recognized under the constitution); one flag policy was introduced. Emperor Hailesellasie had changed the names of Oromoo and their places to Amharic names. For instance, he named ‘*Adama as Nazereth, Bishoftu to Debrezeit, Ambo to Hagere-hiwot, Batu to Zuway and others*’

The successor of Hailesellasie I; the military government (Derg) also devastating the Oromoo Gadaa system through banning everything outside socialism as illegal.

All acts of the previous Ethiopian regimes starting from Menelik II (1889) up to Derg government (1991) had been destroying the Oromoo Gadaa system both explicitly and implicitly.

5.4. The place of Gadaa system under the present Federation

In 1991 federalism was introduced to Ethiopia; and this was constitutionally enacted in 1995. Accordingly, the 1995 FDRE Constitution is a federal oriented constitution which recognizes multiculturalism in Ethiopia for the first time in history.

Under this constitution, the right to use develops, preserve and write your history, culture and language is given (FDRE Constitution of 1995, Article 39(2)). Additionally, the right to adjudication of disputes relating to personal and family laws in accordance with religious or customary laws, with the consent of the parties to the dispute is also recognized (Ibid, Article 34(5)). Moreover, as per Article 78 (5) of the same constitution, recognition is given for the

establishment of religious and customary courts. All these rights can be exercised and enforced only if consistent with the spirits of this constitution and international human rights documents.

However, the practice is the reverse. Till today, only religious courts are established ‘*Sheria Courts*’. But, customary courts like Gadaa oriented courts are not yet established in practice. Moreover, the concept of Gadaa system or Gadaa oriented governance system are not recognized in the education sectors and teaching Gadaa system is restricted to the informal ways only. Even at regional level of Oromia; the principles of Gadaa system is not yet incorporated at least under the regional constitution of Oromia. Accordingly, even today enough attention is not given to Gadaa system to rectify the past historical prejudice and to advance the wisdom of Gadaa system at the level of modern governance.

6. Conclusion and Recommendation

Many scholars have believed that the concept of human rights and democratic governance is a recent phenomenon. Additionally, when the agenda of human and democratic rights are raised numerous literatures and research findings are pointing to the western democracies. Furthermore, these human rights and democratic precepts and guarantees were confirmed after disastrous wars had been conducted and materials and humans causality were materialized. Especially, the matter of human rights and humanity become a global concern after the Second World War. Whenever, the notion of human rights and democracy is an agenda; Africa has never approached by many scholars as an appropriate source for the same cause. Africa has been pictured as a sign of backwardness, primitive, uncivilized, tribal and undemocratic oriented in its governance systems.

However, the Gadaa system of the Oromoo in Eastern Africa has disproved these wrong assertions in multiple ways. Accordingly, Gadaa system has been accommodating various principles of human rights and democracy since the time of antiquity. Consequently, the Oromoo has developed comprehensively organized and nurtured principles towards human dignity, the living and non-living environments. In its traditions, the Oromoo people developed well known and respected cannons to protect, fulfill and enforce human rights and practicing democratic principles. The Oromoo value human life not only in modern positive laws like the westerners, but in their

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traditions and Gadaa system as their tradition. They protect all the children of the nations as their own, they give due respect for women; they give asylum rights even for their enemies; they protect and conserve forest, rivers, and wild life, as well as, developed laws for all. Moreover, they limit the term of office to eight years for political leaders (Abba Gadaas); they ensure sovereignty of the people; they practices supremacy of laws not supremacy of leaders, accordingly, even Abba Gadaas themselves are subjected to punishment through impeachment. Furthermore, the Oromoo has developed the notion of '*Nagaa*' or peace; through which they governs the whole environment in harmony. The '*Nagaa*' of the whole nature/environment is necessitates to ensure the '*Nagaa*' of human beings. The Oromoo has developed the concept of '*Safuu*' (literally means, Moral and Ethical Code) to respect, to value humanity and to discourage and punish all sorts of wrongness and crimes against humanity and the nature. The Oromoo has created its own model of Gadaa based division of power which follows generation and age-group based power division. It is the type of division of power in which every citizen involves actively in political and legal affairs of their country. Hence, it is possible to consider Gadaa system and its democratic and human rights principles as a classical version of humans and democratic rights in Africa.

However, Gadaa system has been phasing various challenges since its creation. For instance, internal and external war against the '*Oromumma*' and Gadaa system for centuries; like war of conquest and expansion by Christian Highland Kingdom, War of expansion by the Islamist groups from the western and eastern front; the complicatedness of geo-political location of Oromia; Oromia as land locked country, that means, not accessed to the sea coast and surrounded by its enemies and deep forest in all direction, so that not accessible to education and technologies, misfortune of wars because of lack of firearms and modern technologies. The greatest challenges of Gadaa system was that, the wisdom of Oromoo people were all in all in oral during the olden days; accordingly, it was too difficult to transfer these detailed principles of Gadaa system from generation to generation before 1970's. On the other hand, the absolute monarchies of Ethiopia, especially during Menelik the II and Hailesellassie I, as well as, during Derg era (1889-1974) '*Oromumma*' in general and Gadaa system in particular was degraded and eroded by the so called assimilation, centralization and civilization policies of these monarchies and dictators. Even Gadaa system has never appropriately recognized and incorporated under the contents of current Ethiopian

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federalist state legal system both at federal and regional level; though multiculturalism and the right to self-determination is recognized under the same system.

As a recommendation; the current government of Ethiopia must give due attention to Gadaa system. Having recognition at UNESCO is not enough; but it is expected from the government; especially the Regional Government of Oromia; to make Gadaa system known as the African version of human rights and democracy. The government must support the projects and researches conducting on Gadaa system at all level. Gadaa must be part of education at primary, secondary and higher education levels; for instance, the legal aspects of Gadaa system must be given as a Course in Ethiopian Law Schools. Center of studies and research on Gadaa system must be established at many places at least in Oromia region. Potential researchers, must give due attention and conduct various researches on Gadaa system in multiple perspectives.

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**Xiinxala Laguu Foon Beeyladooaa Biineensotaan Walqabatu: Xiyyeeffannoon
Oromoo Waayyu Shanana**

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Axareera (Abstract)

Qorannoon kun lagu foon beeyladooaa biineensota adda addaatiin walqabatu Oromoo Waayyu Shanana xiyyeeffachuudhan qoratame. Ragaan qorannoo kanaa malleen qorannoo af-gaafiifi marii gareen bara 2011 keessa guurame. Namoonni ragaan irraa guurames Abbootii Gadaafi jaarsota biyyaati. 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 biineensota fi beeyladooaa adda addaa lagatu. Yeroo laguun sun uumamerraa kaasani waa'ee lagu sanaa seeneffama afoolaatiin himaa dhaloota barsiisaa labatatti dabarsaa deemu. Akkaataa kanaan foon biineensotaafi beeyladooaa lagachuun oolee bulee eenyummaa gosa nyaata sana lagatu 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/lagu/safuu/ Seeneffama afoolaa /Waayyu...

Seen-Duubee Qorannichaa

Aadaa qoratani olkaa'uu fi baraaruun jajjabeessanii dhaloota dhufuun gahuuf barnoonni fookloorii guddaa gumaacha. Fooklooristoonni Oromooos jiruu fi jirenya Oromoo qoratani baasuu qabu. Itti dabalees, eenyummaa Oromoo qoratani baasuun qaamoota waa'ee Oromoo hin beekneefi hin hubanne beeksisuufi hubachiisuu qabu.

Oromoon safuu Uumaa-uumamaa eeggatee jiraata. Safuu kanas karaalee adda addaan calaqqisiifata. Karaalee Oromoon safuu Uumaa-uumamaa ittiin calaqqisiifatu keessaa tokko lagu dha. Laguun akka Oromoon safuu Uumaa-uumamaa eeggatee jiraatu taasisa. Hawaasni Oromoo safuu eeggachuuf wantoota garaa garaa lagata. Fakkeenyaaf, maqaa namootaa, nyaata, gochoota adda addaa fi waan kana fakkaatan ni lagata. Qorannoon kunis lagu foon beeyladooaa fi bineensota adda addaa, maal akka ta'e, yoomii kaasanii akka lagataman, maaliif akka lagataman Oromoo Arsii Waayyu Shanani irratti xiyyeeffachuun qoratame.

Ka'umsa Qorannichaa

Laguun Oromoo mara biratti beekamaadha. Garuu, yeroo ammaa sababoota gara garaan naannoolee Oromiyaa baay'ee keessatti haphachaa fi laafaa dhufaa jira. Sababoota kanneen keessaa dhufaatiin amantillee Islaamaafi Kiristaanaa, akkasumas jijjiirama haala jiruufi jirenyaatiin walqabatee jijjiiramuu haala nyaataa isaan ijoodha. Sababoota gara garaa kanneeniin aadaan lagu hawaasaa laafaa deemuun hawaasicha abbaa aadaa sanaa ta'eef balaa guddaadha. Kanaafuu, aadaa Sabni Oromoo tolfatee ittiin jiraataa ture kana faana dhayanii qorachuun dhalootaaf olkaayyun baay'ee barbaachisaadha. Aadaan kun irraanfatamaa fi dagatamaa deemu kanatu qorannoo kanaaf bu'uura ta'e. Karaa biraatiin hanga qorataan beekutti qorannoon sirnaawaan mata duree kanarratti godhame hin jiru. Kanneen jiranis waa'ee lagu maqaafi foon beeyladooaa tokko tokkoo irra keessa tuttuquu yaalan. Xiinxalaafi qorannoon gadi fagoo waa'ee lagu foon beeyladooaa fi bineensotaa baay'ee muraasa. Kanaafuu, qorannoon kun hanqina qorannoo gama kanaan jiru guutuuf lagu foon beeyladooaa fi bineensotaa irratti xiyyeeffachuun qoratame.

Akka aadaa Oromoo Arsii Waayyu Shananiitti, laguun waan safuu hawaasaa akka hin cabnee fi akka hawaasni wal kabajee waliin jiraatu taasisuudha. Oromoo Arsii Waayyu Shanani bira lagu

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seeneffamootaan wal qabatantu jira. Waan seenaa keessatti isaan muudate irraa ka'uun wantoota lagatan qabu jechuudha.

Gaafiilee Qorannoo

- Akka hawaasni beekutti laguun maal jechuudha?
- Arsiin Waayyu Shanani waan seenaa keessatti isa muudaterra ka'uun maal maal lagata?
- Laguun seeneffamootaan walqabatu faayidaalee maal maal qaba?

Kaayyolee Qorannichaa

Kaayyoo Gooroo

Kaayyoon qorannoo kanaa inni walii galaa laguun foon beeyladooaa fi bineensotaa seeneffamoota afoolaatiin wal qabatan kan Arsii Waayyu Shanani qorachuun addeessuudha.

Kaayyolee Gooree

- Maalummaa laguun seeneffamootaan wal qabatani ibsuu;
- Waayyu Shanani seeneffamootaan walqabsiisee maal maal akka lagatu adda baasuu;
- Sababoota foon beeyladooaa fi bineensota adda addaa lagatamaniif adda baasuu;

Barbaachisummaa Qorannichaa

Daangaa Qorannichaa Qorannoon kun namoota waa'ee laguun foon beeyladooaa fi bineensotaa hin beeknee fi hin hubanne ni beeksisa; ni hubachiisa. Kana malees, qorannoo fuulduraaf karaa saaqa; kallattii agarsiisa; ka'umsa ta'a. Akka madda odeeffannoottis gargaaruu danda'a. Karaa biraatiin guddinna og-barruu Oromootiif guddaa gumaacha. Aadaa laguun kana olkaa'uudhaan aadichi akka hin banneefi dhaloonni dhufu waa'ee laguun akka irraa baratu bu'aa guddaa qaba.

Ragaan qorannoo kanaa Naannoo Oromiyaa, Godina Shawaa Bahaa, Aanaa Adaamii Tulluu Jiddoo Kombolchaatii guurame. Ragaan guurames kallattiidhaan waa'ee laguun seeneffamootaan wal qabatan xiyyeeffate. Akka aadaa Oromooti laguun yaada bal'aa fi qorannoo bal'aa barbaada.

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Laguu jiru hunda qoratani bira gahuuf yeroo fi humna guddaa gaafata. Kanaaf, qorataan yaada laguu bal'aa kana laguu foon beeyladooaa fi bineensotaan walqabataniifi seeneffamoota afoolaan ibsaman irratti daangesse.

Malleen Qorannichaa

Ragaan qorannoo kanaa ji'oota Adoolessaa fi Hagayyaa bara 2011 keessa guurame. Milkaayina qorannichaaf, qorataan duraaan dursee Waajjira Aadaa fi Turizimii Aanaa dhaqee garee qorannoo aadaa waa'ee haayyoota aadaa aanicha keessatti argamanii abuure. Akkasumas, hayyoota naannoo isaatti argaman irraa waa'ee hayyoota biroo iyyaafatee, isaanis hayyoota aadaa gosa isaanii waliin adda baasanii itti himan. Kana booda qorataan qorannoo dirreetti seene.

Af-Gaafii

Maloota odeeffannoo qorannoo dirree guraniin keessaa qorataan af-gaafii haalaan dhimma itti baye. Haaluma kanaan, Adoolessa 12, 2011 jaarsa biyyaa Badhaanee Quuxoo jedhamu ganda Bocceessa jedhamu keessatti waa'ee aadaa, seenaa, laguu, barsiifataa fi k.k.f. gaafate. Itti dabalees, manguddoo Nageessoo Daksiisoo ganda Gonjobo jedhamu keessatti Adoolessa 14, 2011-tti waa'ee qorannichaa iyyaafate. Akkasumas, Adoolessa 18, 2011 jaarsoota biyyaa Mandooyyuu Badhaasoo, Qumburoo Qawweettii, Gammadoo Utaaloo & Guutamaa Badhaasoo jedhaman iyyaafate.

Yeroo gaafii afaanii kana qorataan odeeffannoo dhagaye gara caalu yaadannoo qabate. Sagalee hayyoota kanaa kaasseettaan waraabeera. Walumaa gala, malli af-gaafii qorataan aadaa hawaasichaa waa baay'ee akka barreessu gargaareera.

Marii Garee

Qorannoo dirree kana irratti qorataan garee lama mariisise. Gareen jalqabaa Abbaa Gadaa dabalatee miseensota saddeet qaba. Gareen kun Waayyu Shanan bakka bu'ee wal dhabdee gurguddoo hiikuu irratti hojjata. Garee kanaaf manni gama mootummaatiin kennameefii magaalaa Baatuu taa'anii nama wal dhabdee isaanitti himate karaa aadaatiin araarsu.

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Guyyaan gareen kun nama araarsuuf walgayu gaafa Wiixataati; gaafa Kamisaa waldhabdee isaan bira gahe akkamitti hiikuu akka qaban mari'atu. Qorataanis odeeffannoo kana Waajjira Aadaa fi Turizimii aanaa irraa argatee garee kana mariisise. Gareen kunis yaadota ka'an baay'ee qorataaf mirkaneesse. Garee kana waliin Hagayya 20, 2011 marii godhe. Gareen lammataa: manguddootaafi jaarsota biyyaa waa'ee aadaa muuxannoo qaban lakkoofsaan saddeet ta'an turan. Hayyoota kanneenis Hagayya 22, 2011 qorataan dhimma qorannoo fi kaayyoo qorannoo hubachiisee mariisise. Qorannoo kanaaf odeeffannoo guurames keessa deebi'ee gaafachuun mirkaneeffate.

Sakatta'iinsa Barruulee

Qorannoo kamiyyuu taasisuuf barruulee duraan mata duree qoratamu sanarratti hojjataman ykn mata duree sanaan walitti dhiyaatan dubbisuun barbaachisaa dha. Kunis mudaa qorannoolee dura turanii guutuu fi qorannoo irra deebii akka hin dalagneef gargaara. Kanaaf, qorataan kitaabilee mata duree qorannoo kanaan walitti dhiyaatan dubbisuu yaaleera.

Barreessitoonni adda addaa lagu irratti yaadota adda addaa barreessaniiru. Laguun waan safuu uumaa-uumamaa eeguudha. Akka Dirribii Damusee (2009:85) jedhutti, "laguu jechuun aadaa, safuu, amantii fi seenaa ofii eeggaachuuf jecha waan adda addaa irraa of qusachuu fi raawwachuu obsuudha."

Laguun waan haala jiruu fi jirenya ummata Oromoo keessatti safuu eeguudha. Haaluma walfakkaatuun Daaniyaan waa'ee laguufi lagannaa akka asii gadiitti kaa'a:

Lagannaan yaadaa fi qalbiin, qaamaa fi sammun, keessaa fi alaan, alaa fi manaan, qulqulluu ta'anii argamuudha; fedhii fi seera Waaqa hordoofuudha; waan yaraa fi hamaa baqachuudha; waan gadhee ofii fi jirenya ofii irraa fageessuudha; cubbuu dalaguu dhiisuudha; safuu uumaa uumamaa eeganii, kabajanii jiraachuudha (Daaniyaa, 2006: 318).

Akka Maammoo Gadaa (2002:135) ibsutti, "laguu jechuun wanta seera uumamaa waliin hin deemnee fi ayyaantummaa namaatirratti hir'ina fidu dalagurraa of qusatuudha" jedha.

Huseen Badhaasoo (2000:189) waa'ee fuudhaafi heerumaa xiyyeeffachuun lagu yoo hiiku, "laguu jechuun maqaa lagachuu, waan tokko maqaa dhawuu ykn waamuu dhiisuu jechuudha."

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Kanuma tumsuun Wandasan Tesfaayee (1991:72-73), galmee jechoota Afaan Oromoo Akkadaamiin Saboota Itoophiyaa bara 1996 A.L.H maxxansiise wabeeffachuun “laguu (maqaa) waan lagatamu, lagachuu (gocha), hojii hojjachuu, maqaa dhawuu, midhaan nyaachuufi kkf dhiisuu jechuu dha” jedha. Jechoota laguu jechuun jechoota ummanni hundi jiruu fi jireenya keessatti ittiin hin fayyadamne, dubartiin heerumte qofti ittiin fayyadamtu jechuudha. Akkasumas akka Wandasan jedhutti, dubartiin heerumte maqaa abbaa dhiirsa ishii, haadha dhiirsa ishii, jaalaa fi jaaltittii, abbaa sabbataa fi haadha sabbataa, gosa dhiirsa ishii maqaan hin waamtu ni lagatti.

Gama biraatiin Ton Leus (2006:418) akka hiikeetti, “Taboo, something to avoid, something to abstain from. When a women is breast feeding, she abstains from sex completely.” Akka yaada kanaatti, laguu jechuun waan tokko dhiisuu, waan tokkorraa of qusachuu jechuudha. Fakkeenyaaf, dubartiin takka daa’ima hoosifti yoo ta’e laguu keessa jirti; kana jechuun guutumatti qunnamtii saalaa dhiifteerti jechuudha

Akkasumas akka MAJEWAA MBAYA (2002) jettutti, “laguu or lagachaa is a linguistic taboo in Oromoo ethnic group, it is worth mentioning that the concept consists in avoiding mentioning the names of persons who are relations by marriage.” Akka yaada kanaatti laguun saba Oromoo biratti maqaa lagachuun walqabata, yaada baay’ee barbaachisaafi yaadrimee maqaa namoota hariiroo fuudhaafi heerumaa waliin qaban dhahuu dhiisuu of keessatti qabata.

Gama biraatiin akka Lambert (1983) barreessetti, Booranni hoolaa hin nyaatu, hoolaan garraamii dha, Boorannis garraamii dha; garraamiin garraamii hin nyaatu. Kanaaf, Booranni hoolaa lagata. Gama biraatiin akka Lambertitti, Booranni guyyaa Jimaataa waa hin hojjatu, lafa hin qotu, qotiyyoo hin ergisu, ijoollee fi dubartoonni bishaan hin waraaban, qoraan hin funaanan, nyaata affeelame hin nyaatan, akaayyii qofa nyaatu, buna ni qalu, daadhii kanaan dura naqame ni dhugu, qe’erraa hin fagaatan, hin sirban, nyaachuuf lubbuu hin baasan, Waaqaaf/Ayyaanaaf qalu.

Hayyoonni kitaabilee kanneen keessatti waa’ee laguu waan irratti walfakkaataniifi garaagarummaa hedduu qabu. Wal fakkeenya isaanii keessaa tokko laguu jechuun waan tokko maqaa dhahuu, nyaachuufi akkasumas gochuu dhiisuu yaada jedhu. Haa ta’u malee, irra caalaan isaanii laguu maqaan walqabatu xiyyeeffatan. Waa’ee laguu akka walii galaatti tuttuqurra darbanii ibsaafi

xiinxala gadi fagoo hin goone. Walumaa galatti waa'een lagu seeneffamoota afoolaatiin walqabatani xiyyeeffannoo hin arganne; hin qoratamne.

Xiinxala Ragaalee: Lagu Foon Beeyladooaa Biineensotaa

Maalummaa Lagu Seeneffamaan Walqabatuu

Oromoon Waayyu Shanan jiruu fi jireenya keessatti waan isa muudate irraa ka'uun waan gara garaa lagata. Mudannoon kun seenaa keessatti waan aadaa, duudhaa, barsiifata, safuu fi kkf isaanii miidhe ta'uu danda'a. Akkasumas, waan tokko dogoggoraan yoo hojjatan waan sana lagachuunis ni jira. Wantoonni haala kanaan lagatamanis: horii, qaama horiifi akkasumas, bineensa bosonaati. Laguun bifa kanaa hirmii jedhamee beekama. Hirmiin nyaata aadaa fi safuun namaaf hin hayyamneedha; nyaata gosaan lagatamu; waan gosti walii galee lagatu jechuudha. Namoonni yeroo baay'ee waan tokko itti hin gallu yookiin hin fudhannu jedhanii yoo kakatan 'hirmii gosti kiyya dide' jedhu yaada sani hin fudhu yookiin itti hin galu jechuudha. Wantoota bifa kanaan lagatamaniifi Waayyu Shanan keessatti gosoota waan seenaa keessatti isaan mudate irraa ka'uun wantoota kanneen lagatan mata dureewwan itti aanan jalatti bal'inaan ilaalla.

Horii Boora Lagachuu

Waayyu Shanan keessatti horii boora kan lagatu Haballoosa. Gosti kun daangaa Godina Arsii fi Shawaa Bahaa irra bal'inaan jiraata. Akkasumas, qarqara Haarowwan Shaallaa fi Abjaataa; daangaa Umatoota Kibbaa naannawa Qorgaa jedhamu irra baay'inaan jiraata. Gosti kun balbala saddeet qaba. Isaanis: Doodee, Hasaasoo, Waraacanna, Caatee, Asiiloo, Boroo, Allujaanaa fi Habbaadhoo jedhamu. Balbala kanneen keessaa hangafni Doodeedha.

Balbala Doodee jedhamu kanatu dur bara Arsiin Uumaan bulu fala Waatii Gayyaa irratti waa dogogore. Waatiin Gayyaa Waatii sifoo² looniif falatamu. Waatiin Gayyaa galgala falatama. Waatii fala kanaaf taatu bifti boora ta'uu qaba. Haaluma kanaan gaaf tokko balballi Doodee Waatii kana falachuuf wal gaya. Sirna kanaaf waan barbaachisu qopheessanii Waatii Gayyaa akka fuudhaniif ka'ima (dargaggeessa) ergan. Ka'imnis Waatii boora seeyee ilmoo harree qabee fide

²Nageenya, akka kan loon nyaate sifaa ta'uuf, hormaata looniif jabbii falatan

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jedhama. Warri Waatii gayyaa falus ilmoo harree ta'uu osoo hin beekin kuffisanii qalan. Erga goorra'anii booda warri faluu fi abbaan horii akkas jedhanii wal gaafatan:

Abbaa Falaa: Horiin kee waan akkam kottee dheeratu?

Abbaa Hoorii: dheeda Gaalliyyooti kaa!

Abbaa Falaa: Horiin kee waan akkam gurra babal'atu?

Abbaa Horii: hoosisa Aayyiyyooti kaa!

Haala kanaan Abbaan Falaa kottee dhedheerachuufi gurra babal'achuun Waatii gayyaa misa qabaachuu loonii waan ta'eef akkamitti akka mise gaafate. Abbaan Horiis misa Waatii kanaaf kaloo margaa beekamaa bakka Gaalloo jedhamuu akka bitee fi Aayyiyyoon haati loon sanaa elemaan akka Waatilee hin miine himeef jedhama.

Foon nyaataa cawataa³ bulanii yoo lafti bariitu harree falachuu hubatan. Gaafa kana gosti Haballoosaa walitti bayee dubbatee, “maal falachuuf harree falanne?” jedhee wal gaafate. “Horii boora falachuuf dur hin jirreen nutti baate,” jedhee walii deebise.

Kanaafuu, guyyaa sanarraa Haballoofni, “horii booratti hin deebi'u; foon isaa hin nyaadhu; aannan isaa hin dhugu, qe'ee kiyya hin kaayu; kun hundi naaf hirmii dha” jedhee jaarsi murtii lallabee adda gale. Gaafa sanarraa Haballoofni horii boora nyaachuu lagate. Maqaan gosa kanaas yeroo tokko tokko Boordida (Boordisoo) jedhamee waamamuu jalqabe. Boordida jechuun warra boora lagatu; warra boora hin nyaanne jechuudha.

Hanga har'aattis gosti kun waan tokko yoo itti hin deebi'u; itti hin galu jedhee kakatu, “boora daalacha” jedha. Waan sanatti hin deebi'u; itti hin galu; hin fudhu jechuudha. Akkasumas, namni gosa kana ta'e nama gosa Arsii biraan yoo wal baratu keessuumattu dargaggeessi, “Ati gosa kam?” yoo jedhaniin:

Boordida gaaraati;

³ Jeekkarsaafi Faaruu gaafa fala adda addaa faarfatamu

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Kan sangaa magaalati;

Irra hin buutu daaraan;

Margumatu haxaaya jedhee deebisa.

Walaloon kun gosti boora lagatu kun naannoo lafa gaaraa jiraachuu, looniifi lafa margaa loon dheeduun badhaadhaa ta'uu mul'isa.

Irree Lagachuu

Waayyu Shanani keessatti gosoonni irree lagatan: Oliyee, Abbayyii, Allaa, Daallee, Qoomaa fi Kojiidha. Gosoonni kunniin akka gosa tokkootti fudhatamu; walirraa hin fuudhan; walitti hin heerumsiisan. Gosoota kanneen keessaa bakka qorannoon kun irratti xiyyeeffate keessa kan baay'inaan jiraatu gosa Oliyeeeti. Haaluma kanaan Oliyeeen baay'inaan Godina Shawaa Bahaa, Aanaa Adaamii Tulluu Jiddoo Kombolchaa keessa jiraata. Kana malees, Godina Arsii naannoo Sirkaa akka jiraatan manguddoonni ni himu. Gosti kun balbala jaha qaba. Isaanis: Waaqoo, Dooyyoo, Allayyoo, Annaa, Jaaroo fi Hanqaroosa. Waayyu Shanani keessatti gosti kun Warra Abbaa Gadaati. Bokkuu Oliyeeetiin Waayyu Shanani bula. Abbayyii, Allaa fi Daalleen Godina Arsii, naannawa Haroo Danbal gara Kibbaa fi Bahaa irra jiraatu.

Akka manguddoonni jedhanitti gosoota kanneen keessaa jalqaba Oliyeeetu irree lagate. Oliyeeen akkuma gosoota Arsii biroo horii horsiisee bula ture. Bara durii gosa kanatu faanchicha⁴ galfata. Faanchicha kanatuu fooniifi aannan loonii nyaatee-dhugee irree baase. Gaafa tokko osoma abbaa loonii waliin taphatan waldhaansoo abbaa looniitti bahee kuffise.

Gaafa kana gosoonni kunniin walitti bayanii, “namichi kun irree loon keenyaa nyaatee, irree baasee abbaa loonii kuffisee, har'arraa irreetti hin deebinu” jedhanii lagatan. Gosoonni kunniin hanga har'aattillee irree hin nyaatan. Waan tokko itti hin deebinu jedhanii yoo kakatanis, “irree murqitti,” jedhu. Akka irree lagadheetti lagadheera; waan sanatti hin deebi'u jechuudha. Irree murqittii

⁴ Faanchichi nama namatti galee horii namaa tiksu

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jechuun irree gabaabduu jechuu dha; jibba gosoonni kunniin irree isaan fafeessite irraa qabanis ni mul'isa.

Arraba Lagachuu

Waayyu Shanan keessaa Hum'annoosa, Habarnoosaa fi Abboosatu arraba lagata. Habarnoosaa fi Abboosni Godina Shawaa Bahaa keessa jiraatu. Hum'annoosni bay'innaan Godina Arsii Aanaa Zuwaay Dugdaa keessa jiraata. Akkasumas, Shawaa Bahaa, Aanaa Adaamii Tulluu Jiddoo Kombolchaa keessas bal'innaan jiraatu. Gosti kun balbala shan qaba. Isaanis: Fooloo, Bashiiraa, Hilbaccaa, Hubaachoofi Abeetaadha.

Gosa kana keessatti bara durii nama abbaa gosa kanaa ta'e namni fafeen⁵ wayii itti dhuftee arrabsite jedhama. Abbaa gosa kanaa kanatu gosa walitti baasee namicha fafee kana akka abaan taasise. Namichas, "arraba qabami," jedhanii abaan; namichis arraba qabamee du'e.

Gaafa kanarraa eegalee gosti kun waa lamaaf arraba lagate. Tokko kabajaaf: "arraba kanaan nama nama keenya salphise abaarre balleesine; arraba kana nuuf godhe hin nyaannu" jedhanii lagatan. Lama: "arraba kanaan namni fafeen nama guddaa keenya salphise, kanaaf, arraba hin nyaannu," jedhanii lagatan.

Hanga har'aattillee namni gosa kanaa waan tokko, "arraba murxuxxicha" jedhee kakannaan itti hin deebi'u. Arraba murxuxxicha jechuun arraba safuu cabsu, arraba guddaa salphisu jechuudha. Yeroo arraba lagate sanirraa kaasee gosti kun arrabdideessa jedhamees ni waamama. Arrabdideessa jechuun gosa arraba lagatu; warra arraba didu jechuudha.

Onnee Lagachuu

Waayyu Shanan keessaa gosa Jiliinshaa jedhamutu onnee lagata. Jiliinshaan Aanaa Adaamii Tulluu Jiiddoo Kombolchaa keessa, daangaa Ummatoota Kibbaa jiraata. Keessumattuu, Naannoo magaalaa Jiddo jedhamtuu baay'innaan jiraata. "Ee Jiiliinshaa Jiddoo" jetti dubartiin Jiliinshaa yoo dhaadattu.

⁵ Fafeen nama maal naan jedhuu hin beekne; nama safuu hin beekne

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Gosti kun dur yoo Arsiin diinaan wal lolu gosa Arsii kaan wajjiin diinaan lolaa ture. Osoo diinaan wal waraanan Abbaan Waraana gosa kanaa waraana gatee miliqee gale jedhama. Gaafa kana gosti Jiliinshaa walitti bahee waan namicha kana akka waraana gatee badu godhe wal gaafate. Haaluma kanaan onnee dhabuun namicha akka miliqee badu taasisuu hubatan. Kanaaf, guyyaa sanii jalqabee, “onnee namicha keenya bakka dhiiraa hanqifte itti hin deebinu” jedhee Jiliinshaan onnee nyaachuu lagate.

Mar’imaan Lagachuu

Mar’imaan gosa Baadagoosa jedhamutu lagata. Gosti kun daangaa Godina Arsii fi Shawaa Bahaa irra bal’inaan jiraata. Akkasumas, daangaa Godina Arsii fi Baalee naannawa Lokkaa akka jiraatan manguddoonni ni himu.

Gosti kun mar’imaan horii sababni lagatuuf, bara durii namicha gosa intala fuudhee intalti idaayyummaan⁶ osoo jirtu mar’imaan waadditee jedhama. Osoma waadditu mar’imaan itti dhuka’ee intalattii ajjeese. Gaafa kana Baadagoofni walitti bahee, “mar’imaan idaayyaa tiyya na jalaa ajjeese itti hin deebi’u” jedhee murate. Gaafa sanarraa Baadagoosni mar’imaan lagachuu eegale. Hanga har’aattis gosti kun waan tokko, “mar’imaan marama” jedhee kakannaan waan sanatti hin deebi’u.

Tiruu Lagachuu

Waayyu Shanan keessaa Weegetu tiruu lagata. Gosti kun Godina Shawaa Bahaa, Aanaa Adaamii Tulluu Jiddoo Kombolchaa keessa baay’inaan jiraata. Keessumattuu, naannoo magaalaa Baatuu marsee jiraata. Akkasumas, Godina Arsiifi Baalee keessas bal’inaan akka jiraatan manguddoonni ni himu. Waayyu shanan keessas gosti kun baay’inaan gosa hunda dursa; gosa guddaadha.

Bara durii gosti kun horii falaaf qalatee, foon osoo nyaatu jaarsa buuleessa gosa kana jalaa tiruun hudhee ajjeese jedhama. Gaafa kana gosti kun walitti bayee, “tiruu jaarsa buleessa kiyya ajjeese itti hin deebi’u” jedhee murate. Gaafa kanaa eegalee hanga har’aattis gosti kun tiruu hin nyaatu; ni lagata. Yoo waa kakatus, “naaf tiruu dha” jennaan waan sanatti hin deebi’u.

⁶ Idaayyaan(idaayyummaan) intala reefuu heerumtee osoo golaa (dinqaa) gadi hin bayin

Qorkee Lagachuu

Waayyu Shanan keessaa gosa Doodaa jedhamutu qorkee lagata. Gosti kun Godina Shawaa Bahaa, Aanaa Adaamii Tulluu Jiddoo Kombolchaa keessa bal'inaan jiraata. Keessumattuu, Magaala Adaamii Tulluu jedhamtu kara dhihaatti heddummatanii argamu. Akkasumas, Godina Arsii naannawa Kokkossaa akka jiraatan jaarsonni ni himu.

Qorkeen bineensa bosonaati; adamsamee nyaatama. Akka Wayyu Shananitti dubartiin dur biyya bulchite Akkoo Manooyyeen gosaan Doodaadha jedhamti. Akkoo Manooyyeen yeroo biyya bulchaa turtetti yeroo tokko Jaarsa fixaa jettee dargaggeessa ajajje. Dargageessis waan mootittiin jette guutuuf Jaarsa fixuuutti ka'e. Osoma fixanii jaarsi tokko waan isinii toluuftu jiraa na hambisaa jedhee dargageessa kadhate. Isaanis tole jedhanii doksanii hambisan. Erga dargaggeessi jaarsa fixne jedhee deebi'een booda, Akkoo Manooyyeen "lafaa hanqisaa Waaqa hanqisaa mana naaf ijaaraa" jettee dargaggeessa ajajje. Dargageessis mala dhabee jaarsa hafe bira dhaqee mala gaafate, jaarsis boroo abbatu dura dongorataa dongoradhu nu ni ijaarraa jedhanii jedhe. Dargageessis Akkoo Manooyyeetti deeb'uun waan jaarsi jedhe yoo jedhuun, Akkoo Manooyyeen jaarsi hafuu shakkitee "Qorkee qabaa na yaabbisaa" jette jedhama. Ammas dargaggeessi jaarsichatti deebi'ee waan isheen jette itti hime. Jaarsichis biyya baasaa Qorkee qabaa akka isheen irraa hin buunetti haadaan itti hidhaa gadhiisaa jedhe. Ummannis ba'ee qorkee qabee Akkoo Manooyyee jabeessee itti hidhee gadhiise. Yeroo qorkichi fudhatee bosonattiin qajeelu, Akkoo Manooyyeen, hay quufa! Hay quufa! Hay quufa! Jechaa kutte. Guyyaa sanii jalqabee hanga har'aatti mammaaksi 'hay quufa jette ta qorkee yaabbatte' jedhu Oromoo Arsii biratti bal'inaan beekama. Qorkichis dhakaa-mukaan dhahee Akkoo Manooyyee ajjeese. Gaafa kana Doodan, "Qorkee dubartii keenya ajjeese itti hin deebi'u" jedhee murate. Hanga har'aattis Doodaan qorkee adamsee hin nyaatu; maqaas hin waamu; maqaa lagu Warjaama jedhuun waama, waan tokkos Warjaama jedhee kakannaan itti hin deebi'u.

Lukkuu Lagachuu

Waayyu Shanan foon lukkuu ayyaantummaa namarraa balleessa jedhee amana. Oromoon akka walii galaatti gosoonni ayyaantummaa qaban kallattiidhaan erga foon lukkuu nyaachuu jalqabani ayyaantummaa dhaban. Fakkeenyaaf gosti Doodaa jedhamu nama doodeessa jedhamee amanama/sodaatama. Namni doodaye dhamaatuu ta'a; abbama fedheef ajajama. Akkasumas,

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doodaan horii dhalee jabbii dide ni fudhachisa. Foon lukkuu yoo nyaate ayyaantummaan waan irraa baduuf Doodaan lukkuu nyaachuu lagata. Namni lukkuu nyaate saree hilleettii nyaate ta'a. Sareen hilleettii nyaate mana keessa olduta, bakka ciisetti duta, abbaatti duta, eegee ofii nyaata, orma jala biriifata, saree gara ofii nyaata.

Sababoota Laguun Seeneffamaan Wal Qabatuu

Akka aadaa laguun qorannoon kun fuulleffateetti laguun seeneffamaan wal qabatu hirmii jedhama. Hirmiin waan aadaa fi safuun irraa nama dhoorgu. Waayyu Shanan nama hirmii nyaate, qaamatu hir'ata; dafee jaara; jedhee amana. Keessumaattuu, ilkaantu keessaa dhuma jedhamee sodaatama. Arsiin nama xiqqaa ilkaan keessaa dhume yoo argu "hirmii nyaatte moo?" jedhee itti qoosa. Kanaaf, namni kamuu waan hirmii ta'e jabeessee lagata; irraa of eeggata.

Namni tokko gaafa waa fudhachuu dide "hirmii gosti kiyya dide," jedhee kakata. Akkas jennaan waan fedhes taanaan namni dhimma morme sanatti deebi'u hin jiru; itti deebinaan akka waan hirmii nyaateetti fudhatama.

Goolabaa Fi Yaada Furmaataa

Goolaba

Eenyummaan saba tokkoo aadaa, duudhaa, safuu, barsiifata fa'an calaqqisiifama. Oromoonis saboota eenyuummaa wantoota kanneeniin calaqqisiifatu keessaa tokko. Gaafa wantoonni kunniin jalaa laafan eenyummaan Oromoo dadhabaa fi burjaajawaa deema; of ta'uu dadhabutu dhufa. Kun ammoo sabichaaf balaa guddaa dha. Oromoon, "safuu Uumaa-umamaa eeggatanii jiraachuun beekumsa bu'uraati" jedha. Namni safuu beeku waan hunda beeka; waan hamaa irraa gora; waan tolaa hojjata; kabajaa fi ulfina Uumaa-uumama jidduu jiru beeka. Safuu kanas karaalee adda addaan eeggata. Karaalee safuun eegamuun keessaa tokko laguufi lagannaadha. Laguun waan aadaati; yaada bal'aa dha. Safuun Uumaa-uumamaa Oromoo bira akka jiraatu taasisa; safuu eega. Oromoon safuu eeggachuuf wantoota adda addaa lagata. Guyyaa, ji'a, maqaa, gosa nyaataa, horii, qaama horii, hojii, bineensa bosonaa faa lagata.

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Qorannoon kun laguun soorataa foon beeyladooaa fi bineensotaa seeneeffamaan walqabatu addeesse. Waayyu Shanan seenaan wal qabsiisee wantoota adda addaa nyaachuu lagata. Haala kanaan wantoonni lagataman, horii, qaama horii, akkasumas, binaansa bosonaa fa'a. Laguun bifa kanaa hirmii jedhamee beekama. Hirmiin laguun gosaan lagatamu. Wantoonni lagatamanis horii boora, irree, arraba, onnee, mar'imaan, tiruu, qorkee fi lukkuu fa'a. Horii boora Haballoosatu lagata, irree Oliyyetu lagata, arraba Hum'annoosatu lagata, onnee Jiliinshatu lagata, mar'imaan Baadagoosatu lagata, tiruu Weegetu lagata, qorkee fi lukkuu Doodatu lagata.

Gosoonni kunniin seenaa keessatti waan isaan mudate irraa ka'uun wantoota kanneen lagatan. Laguun kanarraa ka'uun gosota kanneen har'a eenyummaan isaanii beekama. Fkn, 'boordida', 'arrabdideessa', 'irre dideessa' fi kkf jedhamanii eenyummaan isaanii gosa Arsii kaan irraa adda bayee beekama.

Nama wantoota hirmii ta'an nyaate ilkaantu keessaa dhuma; qaamatu hir'ata; dafee jaara; ni joonja'a jedhamee amanama. Kanaaf, Waayyu shanan keessatti namni kamuu waan hirmii ta'e jabeessee eeggata.

Yaada Furmaataa

Aadaan saba tokkoo laafaa fi haaphachaa deemuun eenyummaa sabichaa miidha. Namni aadaa, seenaa, duudhaa, safuu fi barsiifata saba isaa hin beekne eenyummaa ofii hin beeku. Eenyummaa ofii wallaaluun ofitti amanuu nama dhoorka; sodaattuu nama godha; 'ani ebalu' ofiin jechuu nama dadhabsiisa. Yeroo ammaa aadaan Oromoo sababoota gara garaan laafaa fi haphachaa jira. Aadaa laafaa fi haphachaa jiru badiirraa baraaruufta yaadonni asii gadii furmaata ta'uu danda'u:

- Barnoota fooklorii babal'isuu: fooklooristoonni fala laphee hawaasaa arganiin beeku; aadaa hawaasaa isa ganamaa qotanii baasuu danda'u. Kanas malleen qorannoo barnooticha keessatti barataniin fi koorsiiwwan fudhatantu isaan gonfachiisa. Kanaafuu, fooklooristota baay'ee horachuun barbaachisaadha. Haaluma kanaan, muummeen barnootaa kana Kolleejjotaafi Yuunivarsiitota mootummaa fi dhuunfaa hunda keessatti akka banamu gochuu; akkasumas, manneen barnoota sadarkaa gara garaa keessatti akka barsiifamu gochuu. Kunis akka barattoonni waa'ee aadaa hubatan, aadaa naannoo isaanii guuranii

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fidan, akka qoqqoodan, mala kamiin akka guuran waan barataniif asumaan waa'ee qorannoo dirree salphaadhumatti akka hubatan taasisa.

- Waajjiraalee aadaan hidhata qaban kanneen akka Aadaa fi Turizimii, Dhimmoota Kominikeeshiinii fi Dhimma Dubartoota faa jajjabeessuu. Waajjiraaleen kunniin aadaa hawaasaa qorachuu, kunuunsuu; dhalootaaf akka darbu gochuu fa'aaf guddaa gumaachu. Keessumattuu, Waajjirri Aadaa fi Turizimii namoota ogummaa aadaan leenji'an kanneen akka fooklooristootaa qacaree sirnaan hojiitti yoo bobbaase aadaa hawaasaa badiirraa baraaruu danda'a. Waajjira kanatti namoota ogummaa fi muuxannoo qaban ogummaa isaaniin qacaru; namoonni kunniin dirree bahanii aadaa, duudhaa, barsiifata, safuu fi seenaa hawaasaa akka qoratan haala mijeessuu;
- Meeshaalee qorannoo dirreef barbaachisan kanneen, akka woraabduu sagalee, kaameeraa suuraa fi vidiiyoo akkasumas, geejjiba, fa'a sirnaan qopheessuu,
- Aadaaleen qorataman galmeeffamanii mata-dure mata-dureen akka taa'an gochuu;
- Bakkeewwan aadaaleen qorataman itti kuufaman sirnaan qopheessuu;
- Hama danda'ameen wantoonni barreeffaman hawaasaan akka dubbifaman taasisuu;
- Bakkeewwan hundatti God-Hambaa ijaaru; meshaalee haala hiika qabaataniin kuusuu;
- Baandiiwwan muuziqaa aadaa irratti hundeessuu fi jajjabeessuu;
- Miidiyaaleen aadaa hawaasaa akka barsiisan haala mijeessuu;
- Walumagalatti qaamonni dhimmamoo ta'an hundi waliin hojjachuu.

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

Mulualem Daba Tola*¹

Abstract

The narratives of civil war histories have been reproduced by the victims and perpetrators side at different focal points. Accordingly, Anoole and Menelik monuments are the face of one coin in representing the war history took place during the monarchical regime in Ethiopia. The overriding purpose of this study was to examine the epitomizations of Anoole and Menelik II memorial monuments, and their challenges and opportunities in the process of today's reconciliation process in the Ethiopian polity. The study employed textual analysis, document analysis and in- depth interview as tools to generate data. In-depth interview was employed with seven participants from academic and political spheres to triangulate the textual analysis. Besides, four currently closed down non-government magazines which gave high coverage on the issue of both monuments, and documents from Oromia Culture and Tourism Bureau and Addis Ababa City Governance were selected and analyzed qualitatively. The result of the study reveals that the design, history and the political manifestations of both monuments were the main challenges in the process of reconciliation between perpetrators and victims. On the other hand, monuments are symbols that represent social, cultural, and political terms of one country. They have power to define and transfer of an identity of society. Accordingly, Anoole and Menelik II monuments create an opportunity to represent and transfer the historical narratives took place between major ethnic groups (Oromoooo and Amhara) in Ethiopia to the next generation. 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.

Key words: Anoole monument, Architecture, Epitomization, History, Menelik II monument, Politics

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1. Introduction

1.1 Background of the Study

The present Ethiopia has passed through three different political ideologies from Monarchical period to the FDRE. The modern Ethiopian Empire building was started by Tewodros II (1855-1868) and was completed by Menilik II (1886-1913). Due to several internal and external problems, the monarchy period ended and the last monarchical emperor, Haile Silasse, disposed by *coup d'état* and the Derg military junta which followed socialism political ideology came to power in 1974. Mengistu Hailemariam emerged as the undisputed leader of the *Derg* after the Provisional Military Administration (PMAC) was done away with. However, due to a wide-scale drought, and a massive refugee problem, the resistance movements spearheaded by the Eritrean People's Liberation Front (EPLF), the Tigray People's Liberation Front (TPLF), and the Oromoo Liberation Front (OLF) finally brought down the military junta and established the Ethiopian People's Revolutionary Democratic Front (EPRDF) on May 28, 1991 (Aalen, 2002; Bahru, 1991; Marcus, 1994; McClellan, 1978; Merera, 2003; Turton *et.al*, 2006).

In these consecutive regimes, political actors constructed several monuments that represent and strengthen their regime in various parts of the country. Among several statues constructed in Ethiopia, the issues of Anoole and Menelik II statues have been the point of controversy among the people. The statue of Emperor Menelik II which is located at Addis Ababa in front of St. George Cathedral church was erected for the good deeds of emperor Menelik II in 1930 by the emperor of Haile Silasse. On the other hand, Anoole memorial monument was erected during the incumbent government at Hetosa, Arsi Zone, Oromia Region, on 6 April, 2014 as a tribute to the Arsi Oromoo's who were the victims of Emperor Menelik II's war of conquest in the 1880s'. Therefore, it is important to examine the epitomizations of these both monuments challenges and opportunities in the current reconciliation process of the major ethnic group in the Ethiopian polity.

1.2 Statement of the Problem

In Ethiopia, with the coming to power of the EPRDF different new statues have been erected to signify various historical occurrences in view of preserving them for the posterity. In doing so, the normative narratives of the already existing monuments are being deconstructed and rearticulated as a result of which these symbols have essentially become sites of elite contestations over the right interpretation of the Ethiopian political history. Such representational struggle is best exemplified by the way various elite groups are advancing contradictory historical narratives in relation to the Menelik II and the newly erected Anoole monuments.

The controversies over the two monuments emanate from contradictory readings of the nature of the modern Ethiopian state and the role of elites that had spearheaded the nation building project in the modern Ethiopian history. This being the case, this study needs to explicate the unraveling epitomization of political history that has been reflected in the two juxtaposed monuments which chronicle about the reign of emperor Menelik II and its challenge and opportunity in the embryonic reconciliation process of the two major ethnic groups in modern Ethiopian political history.

1.3 Objective of the Study

The general objective of the study is to examine the epitomization of Anoole and Menelik II memorial monuments and their challenges and opportunities in the current process of reconciliation process the Ethiopian polity.

1.3.1 Specific Objectives

Specifically, the research attempts to:

- I. Examine the historical narratives Menelik II monument.
- II. Investigate how the Anoole memorial monument deconstructs the naturalized historical narratives about the reign of Menelik II.
- III. Examine the two monuments contradictory narratives impact on the nascent appeasement process in the Ethiopian polity.

1.4 Significance of the Study

The study is significant in the sense that it can help the government to critically look at the role of the two monuments in the Ethiopian polity. The findings of the study would contribute towards the government's effort in creating a common understanding among elites who are locked in the controversy over the representation of both monuments. The findings of the study would also contribute towards the policy maker's effort for making appropriate interventions which might result in positive outcomes.

2. Research Methodology

2.1. Research Design

As Creswell (2009:9) states, "advocacy/ participatory or critical realism inquiry needs to be intertwined with politics and political agenda." This study has political theme. Hence, it falls under critical realism paradigm. It also employs qualitative research method. As Denzin and Lincon (2005 cited in Creswell 2007: 36) notes, "qualitative research consists of a set of interpretative, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memo to the self." Having taken all these vital points into consideration, a qualitative approach was used in this study to examine what both Anoole and Menelik II monuments are symbolizing in the process of embryonic appeasement in the Ethiopian polity.

2.2. Source of the Study

2.2.1 Primary Data Source

Informants from academic, political and Oromia Culture and Tourism Bureau were used as primary data sources. From academic domain, three participants from three departments (History, Political Science and Fine Arts) were selected to get professional explanations on the history, socio-political and design of both statues. From the political domain, three participants from (OPDO, AEUP and Blue Party) were selected as they had different political narratives on the epitomization of Anoole

and Menelik II monuments. Lastly, one participant from Oromia Culture and Tourism Bureau was selected to get relevant information about the purpose of Anoole monument construction.

2.2.2. Secondary Data Source

Official documents and magazines were used as secondary data sources. With this regard, official documents from Oromia Culture and Tourism Bureau, and Addis Ababa City Government Office were used as secondary source of data and four (4) currently closed down private magazines (*Fact, Inqu, Addis Guday, and Lomi*) were used as secondary source of data. The data were collected starting from magazine from Anoole inauguration (8 April 2014) up to the last publication of the selected magazines (5 August 2014) due to the repetitions of the story angle and unrelated stories coming in the publications, only directly related stories were selected.

2.3. Sampling Techniques

Purposive sampling method was used to select both primary and secondary source of data. As Cohen and *et al* (2005) notes, purposive sampling is one of the most common sampling strategies in which participants are selected depending on their importance to a particular research question.

2.4. Tools of Data Collection

2.4.1 In-depth Interview

In-depth interview involves conducting an intensive individual interview with a small number of respondents to explore their perspectives on a particular idea, program, or situation. It can be used in the place of focus group discussion when key informants are not included in the focus group discussion or /and when key informants are not interested in discussing the issue freely in the group (Gunter, 2002; Gray, 2004; Wimmer & Dominick, 2006; Boyce & Neale and *et.al*, 2006).

2.4.2 Document Analysis

Document analysis is often linked to hermeneutics, an approach which seeks to analyze a text from the perspective of the person who penned it, whilst emphasizing the social and historical context within which it is produced (Jonathan, 2003). Thus, the official documents from Oromia Culture and Tourism office, and Addis Ababa City Governance on Menelik II and Anoole statues were used as potential data to trace the historical background in which these statues were erected and the intention of the concerned bodies for their constructions.

2.4.3 Textual Analysis

As Vanderstoep and Johnston (2009) stated that textual analysis is an identification and interpretation of a set of verbal or nonverbal signs. It encompasses various things from clothing to books to food to architecture and it compels one to think about something other than itself. Therefore, the main textual data used in the study were Anoole and Menelik II statues due to they are parts of texts that carry interpretative meanings, and the researcher uses the description written over the statues as the source of data.

2.5. Method of Data Analysis

Some of the data gathered through the aforementioned tools were in Amharic and Oromiffa. Hence, before the categorization and analysis procedure, the researcher transcribed them and translated into English. Then the data were categorized into themes based on the aim and the objectives of the study and thematic interpretative analysis was made. Lastly, the researcher has also tried to correlate the findings of the in -depth interview, document analysis vis-à-vis textual analysis and qualitatively discussed.

3. DATA ANALYSIS AND INTERPRETATION

3.1 The Historical Narratives of Anoole and Menelik II Monuments

3.1.1 The Normative Historical Narratives about Menelik II Monuments

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The major historical narratives of Menelik II statue revolves around the commemoration of emperor Menelik II contributions for the modern Ethiopia. These contributions can be seen from three different perspectives. First, the emperor made series of military conquests to the southern and western parts of the country and built the modern Ethiopian Empire. This expansion process is taken as the major contribution of emperor Menelik II in the modern Ethiopian history. However, it should be noted that the process of building an Ethiopian empire was made in two different ways: peaceful and forceful. The emperor took both peaceful and forceful measures in order to make different independent kingdoms subjugate their power. For instance, Kawo Tona of Wolaita subjugated his power under coercion while Abba Jifar of Jimma and Kumsa Moroda of Wellega peacefully submitted and maintained some of their powers.

Second, Menelik II made a great war to expand his territory, Shewa and lastly built the modern Ethiopia Empire in 1889. The Emperor gained a victory over Fascist Italy in defending the Ethiopian territory from colonization. Thus, an equestrian statue of Menelik II was constructed to commemorate the battle of Adowa. Several scholars (Getachew and Paulos, 2005; Marcus, 1994; Markakis *et al*, 2011) also stated the battle of Adowa is one of emperor Menelik II heroic deeds to keep the sovereignty of Ethiopia from fascist Italy. Third, emperor Menelik II did a lot to modernize the Ethiopian empire and seen as father of modernization. The emperor was the first person who introduced different modern technologies and built infrastructures in Ethiopia. The normative narratives of Menelik II statue, therefore, emphasize on the contributions of emperor Menelik II in building an Ethiopian empire. Particularly, equestrian statue of Menelik II constructed to commemorate the battle Adowa which was regarded as a historic battle for black Africans (Addis Ababa city administration, 2005; Bahiru, 1991; Kebede, 1928; Mirror of Addis Ababa, 1950; Tekletsadik, *et.al* 1983).

3.1.2 The Deconstructive Historical Narratives about the Reign of Menelik II as Represented by Anoole Statue

Menelik and his soldiers with modern firearm fought and lost many battles to conquer the Arsi Oromoo during the process of building modern Ethiopia. The war took almost five years (1882-1886) and ended with the defeat of Arsi Oromoo at Azule 6 September 1886 (Ezekiel, 2014).

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Hence, the deconstructive theses about the reign of Menelik II emanates from the Menelik war of conquest and its consequences.

The major deconstructive thesis that is reflected by Anoolle monument on the reign of Menelik II emphasizes on the abolishment the *Gadaa* system. *Gadaa* is uniquely democratic political and social institution that governs the life of every Oromoo from birth to death (Gadaa, 1988). It is an example of traditional African form of democracy that it is lately registered by UNESCO in 2016. Menelik II and his army, however, did not simply bring the *Gadaa* system to an end. Arsi Oromoo fought and defeated Menelik force many times as *Gadaa* was the source of their courage and strength. Thus, the emperor force planned a new strategy that helps them to eliminate *Gadaa* system for once and for good from Arsi Oromoo. As official document from Oromia Culture and Tourism Bureau (2006) shows, it was the period of Arsi *Gadaa* power transition, ‘*Roobaale*’ to ‘*Birmajii*’ when Menelik II and his soldiers lastly decided to end the *Gadaa* system. This last war (September 6, 1886) was designed by *Ras* Darge in the name of making peace at Anoolle. As informant from Oromia Culture and Tourism office says:

Anoolle was a symbolic site of Arsi power and what is reverently referred to as ‘Arsooma’, a custom by which the Arsi Oromoo made laws, deliberated on war and peace, elected their leaders and settled theirs inter and intra-clan disputes. It is the superglue that held the Arsi tightly together.

After the Arsi Oromoo gathered at Anoolle, the Menelik army surrounded the people and proposed two options; either to accept the Menelik rule or to sacrifice their life to maintain their *Gadaa* system. After a long controversy, the Arsi Oromoo decided that to accept the Monarchy rule, but governed and administer by their *Gadaa* system. As Baxter, Hultin and Triulzi (1996) also stated the conquest of Abyssinians over the indigenous Oromoo people suppressed the Oromoo socio-political system, *Gadaa*. This shows the *Gadaa* system is inseparable from the life of Oromoo. It is difficult for Oromoo people to be detached from *Gadaa* like change or remove skin. The Arsi Oromoo lost their life and body part for the continuity of *Gadaa* system.

The second deconstructive narrative emphasizes on long-lasting psychological damage of Arsi Oromoo during Menelik II war of conquest. Emperor Menelik II and his army made an inhumane act at the last war of conquest to traumatize the Arsi people not to resist again. They mutilated the

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hands of men and breasts of women of Arsi people in order to they lack the audacity and became psychologically weak to fight back. As document from Oromia Culture and Tourism office (2006) also mentioned,

The act of hand and breast mutilation happened at the end of war in 1886. Ras Darge and Menelik's army ordered those in attendance at the "peace" gathering to enter a narrow pass one by one. Then, the right hands of all male and the right breasts of the women were cut off. The mutilated hand and breast also tied to the neck of the victims. This act happened to frighten the Arsi people who defeated Menelik II army for several time (Translated).

Thus, the mutilated hand mutilated breast holding monuments was constructed to portray what exactly happened at Anoole. However, the act of mutilation is one of the points of controversy. As *Inqu* (April, 2006.Vol.2, No.29) and informants from opposition parties (AUEP and Blue party) mentioned that the mutilation of hands and breasts as false and popular history. On the other hand, informants from OPDO and Oromia Culture and Tourism Bureau strongly opposed the fictitious history of Anoole amputation. In fact, political actors pronounce the modern Ethiopian history from the agenda of their political manifesto. However, Arsi oral history is full of cold- blooded massacre and mutilation at Anoole. This history told and retold by grandmothers and grandfathers for generations. Several scholars (Greenfield, 1965; Alamayo, 1901; Holcomb and Ibssa, 1990; Keller, 1995; Abbas, 1995; Mekuria 1996; Sorenson, *et.al*, 1993) also witnessed the atrocious act of Menelik II army made on Arsi, Bale, Harar, and southern parts of the country during the conquest process.

The third deconstructive narrative over the reign of emperor Menelik II emphasizes on the economic crisis of Arsi people. As an informant from Oromia Culture and Tourism Bureau says, “Menelik II and his soldiers exploited the Arsi Oromoo’s natural resources, took a large number of cattle and make them slave labor on their own land.” Stressing this, Alamayo (1901: 349) also argues, “During the protracted war of conquest and the pacification that lasted for several decades, vast amounts of property belonging to the conquered people was confiscated or destroyed, and millions of head of livestock were looted.” Hence, the Arsi people became economically weak and dependent on the Menelik army who already controlled their resource.

3.2 Design of Anoole and Menelik II Monuments

3.2.1 The Symbolism of an Equestrian Statue of Menelik II

An equestrian statue of Menelik II is one of the three monuments first erected in Ethiopia. The monument portrays emperor Menelik II in his coronation robes riding glamorously on his horse *Abba Dagneu* looking to the north where the victorious battle of Adwa took place was the second monument erected statue in the capital city of Ethiopia (Mirror of Addis Ababa, 1950 and Addis Ababa City Administration, 2005).



Figure.1 An Equestrian Statue of Menelik II at 'Arada Goirgis', Addis Ababa.

As an informant from Fine Art department said, the crafting of equestrian kinds of monuments began at Greece and mainly erected in the monarchical period for the commemoration of kings and their victory. Similarly, Menelik II monument was erected in Ethiopia to commemorate both the military and civic achievements of the emperor Menelik.

An informants from Blue party and *Inqu* (April 2006, Vol 6,) magazine mentioned an equestrian statue of Menelik is a symbol of liberty, victory and freedom for all Ethiopian and other black people. The statue epitomizes the Ethiopian people heroism and patriotism for the rest of the world. However, the depiction of Menelik II statue has been deconstructed as it not an inclusive and representative of all ethnic groups particularly affected by the conquest of emperor Menelik II in the process of building the modern Ethiopian empire.

3.3.2 The Symbolism of Anoole Memorial Monument

Anoole statue was erected in Hetosa, Arsi zone, Oromia region on April 6, 2014 as a tribute to the Arsi Oromoo harshly affected by the conquest of Menelik II. The design of Anoole statue, *mutilated hand holding mutilated breast* directly depicts the mutilation of Arsi Oromoos' right hands of men and right breast of women during the Menelik II war of conquest. Connotatively, the word 'Right' symbolizes the 'Moral' 'Ethics', 'Ownership', and 'Victory'. The design depicts the maltreatment of emperor Menelik II army.



Figure.2. Anoole Memorial Monument at Arsi Hetosa, Oromia Region

Therefore, Anoole monument is as symbol of freedom or independency from past domination of the imperial system. The monument also has similar connotation with other statues constructed in African countries that are epitomizing their freedom and/or independence after the end of colonization. As document from Oromia Culture and Tourism office (2006) and informant from OPDO mentioned Anoole statue depicts the 'Unity' and 'Courage' of Arsi people to fight against any external power that undermine its socio-political system.

However, the design of Anoole statue was the main cause of discord among the elites over the representation of the reign of Menelik II in the Ethiopian polity. As informant from Fine Art department explains, "When horrific histories are depicted artistically through statues/monuments, artists should transform, not translate the history like photographic form" (personal interview 10 April 2015). *Jano* (April, 2006.Vol.2, No.29), and *Lomi* magazine (April 2006, Volume, 102,) magazines also mentioned the design of Anoole statue inculcates vengeance than preaching forgiveness, tolerance, and peaceful coexistence among the society. Opposing this, informant from

OPDO argues that Anoole statue is the direct depiction of the fact. Hence, reshaping the design of Anoole statue from its current portrait is perceived as the reformation of the history. History whether it is good or bad the coming generation should know and take lesson from it.

3.3 The Political Views on Anoole and Menelik II Monuments

3.3.1 Political Views on Menelik II Monument

Political views revolve around the epitomization of Menelik II monuments highly tied with extreme pan nationalist view. Extreme pan- nationalist view is the oldest view in the Ethiopian nationalism that has been dominantly articulated by the Amhara and Tigray elites. This view sees Ethiopia as the country which had a long political history and ancient society welded by its history and devotion to Christian faith. This ideology has hegemonic discourse that considers Ethiopia as one ethnic, one language, and one religion state and through this it intends to create strong Ethiopian nationalism (Markakis, 2012; Vaughan, 2003; Clay and Holcomb et al, 1986).

This view reveres the normative historical narratives about the reign of Menelik II that embodied in Menelik II monuments. As an informant from Blue Party said the statue of Menelik II represents the political achievement of emperor Menelik II in the process of building the contemporary Ethiopia. In this process, Menelik II made internal and external wars and showed strong leadership. As a result, extreme pan nationalist view represent Menelik II monument as symbol of a great Ethiopian nationalism and emperor Menelik as political architect created the present Ethiopia.

On the other hand, an extreme pan nationalist view condemns the construction of Anoole monument that deconstruct the reign of emperor Menelik II in the Ethiopian polity. In this regard, *Addis Guday* (Vol. 8, No.214, April 2006) and *Inqu* (Vol. 6, No.116, April 2006) mentioned that Anoole is a symbol of disintegration and distortion of Ethiopian nation. It initiates revenge among victims and perpetrators. In addition, Informant from AEUP says, “Anoole statue encourages ethnicity than nationality. The intention of ethnicity negatively affects the Ethiopian strong nationhood and creates animosity among the major ethnic groups.”(Informant from AEUP, 2006). Consequently, this view opposes the deconstructive theses rearticulated over the reign of Menelik II

that is represented by Anoole monuments and considers it as an emblem of radical racist and secessionist's political ideology.

3.3.2 Political Views on Anoole Monument

Anoole monument highly tied with extreme ethno-nationalist view. This view has emerged to deconstruct the extreme pan-nationalist view and construct the corrective political narratives in the political history of modern Ethiopia. This view considers the Menelik war of conquest as the process of colonization. As Greenfield (1965) stated emperor Menelik II conquest of Arsi Oromoo had the same in common as colonialists from Europe did in other parts of Africa. The extreme ethno-nationalist view firmly stated that Menelik II army took part in the scramble for Africa by competing with other European countries along Ethiopia's borders. A document from Culture and Tourism Bureau (2006) also assert that the conquest of Menelik II is seen as internal colonization for the conquered people. As a result, the conquered ethnic groups need to undergo decolonization like other African countries colonized by western colonial empire. This political view is predominantly pronounced by elites from the conquered ethnic groups by Menelik II army. Consequently, it supports the construction of strong ethno-nationalism.

Extreme ethno-nationalist view represent Anoole monument as symbol of resistance and scarifies of Arsi Oromoo made towards any unfair, injustices and inequalities happened on Oromoo people. Thus, the monument is seen as one way of correcting the hegemonic political discourses over the reign of Menelik II and reconstructs political narratives in the current Ethiopian political geography as a quest for comparative political power. On the contrary, Menelik II monument is seen as a symbol of colonization. Thus, this view strongly the reign of Menelik as an exclusionist and the oppressed and marginalized groups need to have the right to self-determination. Menelik II monument also should be deconstructed and condemned. As participants from OPDO and Oromia Culture and Tourism Bureau say the construction of Anoole statue is an outcome of the contemporary Ethiopia political system (ethno-linguistics based federalism). Hence, Anoole monument is considered as site for strong ethno nationalism.

3.3.2 An Incumbent Government View

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An incumbent government (EPRDF) considers Anoole statue from the perspective of giving recognition for the past ethnic tyranny to maintain better and stable political environment. As participants from OPDO says,

In the process of nation-building, facts should not be denied whether they are good or bad. Unless consensus are made on the past history, it is difficult to step forward as a nation. Therefore, the political agenda of Anoole statue construction is giving recognition for the Arsi people who suffered a humiliating defeat of the 'Neftegna' system. In doing so, the statue plays a significant role in the process of creating an integrated society through educating them from the past experience not to repeat it again in the future.

Thus, Anoole monument has taken as an exemplary site for fighting the political tyranny of monarchial system as favor to democracy and good governance among the Oromoo people and the nation as well. Anoole monument is seen as an emblem of ethno-linguistics based federalism in contemporary Ethiopian political system. On the contrary, *Inqu* (April 2006, Volume 6, No. 116, p.6) and *Addis Guday* (April 2006, Volume 8, No.214, p.14) magazines mentioned that Anoole monument as the space of political friction among the major ethnic groups (Amhara and Oromoo) in the country, and the huge money for the construction of monument was taken as government extravagance when the country is in the rampant economic situation and the society has the problem of infrastructural services.

However, as participants from OPDO and Oromia Culture and Tourism Bureau clearly stated, construction of Anoole monument currently has two basic contributions. First, it benefits the society live nearby socially, economically and psychologically. Second, as the statue has its own museum and research center, it gives an opportunity for scholars to explore and investigate untouched issues about Oromoo people for the rest of the world.

3.4 Challenges and Opportunities of Anoole and Menelik II Memorial Monuments on Current Reconciliation Process in Ethiopia

Currently, we all are watching the glimpse of hope that shows the cooperation and support between the major ethnic groups in our country on social and political issues. However, these major areas of

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discord (historical, architectural and political) over the epitomization of both monuments are the major challenges in the process of current reconciliation and cooperation in Ethiopia. These contradictions or misconceptions are fertile ground for some irresponsible or destructive body who want to put gas on fire and roast their corn. It is obvious that lack of peace, unity and collaboration are the source of underdevelopment. Thus, the representational struggles over both monuments can slower our country's plan to achieve the development goals and bring chaos among our society.

On the other hand, Anoole and Menelik II monuments have great impact on our society. Monuments as means of history telling instrument has social and political impact on the society. Histories transferred through monuments guide the current nation and shape their future. They have been contributed in the process of nation building. As Mitchell (2013) states monuments were closely link to contemporary nation-building processes. However, the way nation has been built may vary depending on the time frame and political system. Menelik II monuments, for instance, is taken as symbol of unification. Emperor Menelik II used coercive strategy to unify the independent local states and then built an Ethiopian empire. Several scholars argued the coercive measure emperor Menelik II used as the left alternative for the emperor to build the current nation during the monarchial period (Getachew and Paulos, 2005; Marcus, 1994; Markakis and *et al*, 2011).

Anoole memorial monument particularly contributes in the current strong nation building process through recognizing and strengthening the ethnic group it represents. The unity of Arsi Oromoo and their strong resistance of the conquest have been taken as an exemplary hub in the process of current unification of Oromoo people (Assefa, 2014). In addition, Aanoole monument has been perceived as an emblem and outcome of the contemporary Ethiopia political system (ethno-linguistics based federalism). As Larsen (2013:5) states that “since democracy does not function through command or coercion, requires instead a constant renewal of sets of symbols - symbols which appeal to people and instill in them a sense of belonging and identification.” Thus, the construction of Anoole monument is taken as the outcomes of democracy and the federal structure. It also serves as systematic means of gaining political capital through creating the sense of inclusiveness among the victimized society. Moreover, Anoole and Menelik II monuments are important historical sites that educate our nation how much scarification was paid to keep our identity, language, unique administrative and socio-political system like *Gadaa*. In this way, these

monuments can be the source of courage to keep our identity particularly for the generation to come. They are the symbol of resistance. They create the sense of heroism, not to be surrender by any external body.

4. Conclusions and Recommendations

4.1 Conclusion

This study sets out to investigate how Anoole and Menelik II monuments serve as a site for both reproduction and re-articulation of historical relations of power in the Ethiopian polity. The study found that an equestrian statue of Menelik II and Anoole memorial monument are the face of one coin in the history of building the modern Ethiopia. Both monuments reflect the good and bad historical incidents took place during the reign of Menelik II. The normative historical narratives (heroism and patriotism of Ethiopians showed at the battle of Adwa) which revolve around Menelik II monument deconstructed by Anoole memorial monument which depicts the inhumane act (mutilation of right hand men and right breast of women) emperor Menelik made on Arsi Oromoo people.

Besides, three contrasting and contesting political ideologies (extreme pan-nationalism, extreme ethno-nationalist, and incumbent Government) have been reflected on the political symbolization of Anoole and Menelik II monuments in the Ethiopian polity. With this regard, extreme pan-nationalism view considers Menelik II monument as the symbol of unity, patriotism and victory, but condemns the construction of Anoole monument for it is being thought negatively affects the unity and strong nation hood of Ethiopia. On the other hand, the extreme ethno-nationalist view claims that the Anoole monument is a way of correcting the hegemonic political discourses over the reign of Menelik II and asserts that Menelik II monument is a symbol of colonization. The incumbent government also sees Anoole as representation of the monarchical political tyranny and the strong resistance of Arsi Oromoo. Lastly, the study concludes that the controversies over Anoole and Menelik II monuments emanate from lack of national consensus.

4.2 Recommendations

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Several monuments had been dismantled at different focal points after they were constructed by spending huge money for they are just simply constructed for political purposes. Hence, the government should give due attention before construction of any monument and make genuine discussion with different stakeholders on the purpose, historical background and architectural design of any monuments. Besides, due to lack of national consensus, several monuments constructed in the period of EPRDF become causes of controversies. The purpose of their construction also looked as the way of creating ethnic tensions. Hence, the government should work hard to build national consensus in the country to minimize the disparity among different ethnic groups over the representation of different media texts including statues. Various media platforms also should cover the issue with package information based on scientific research. Broadcast media particularly should produce documentaries and organize different events on which professionals give scientific explanation in order to create awareness among the society on the representation and the role of the constructed statues.

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**Kunuunsa Qabeenya Uumamaaf Gahee Duudhaalee Oromoo Shanana
Gibeerratti Xiyyeeffachuun**

Dr. Dheeressaa Dheebuu Wayyeessaatiin

Yuunivarsiitii Jimmaattii Barsiisaa Seenaa

Axareera

Kunuunsi naannoo dhimma cimaa Addunyaa si'anaati. Haata'u malee, eegumsa nannoorratti 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 kanaaaf ragaleen tooftalee qorannoo akkamtaa kanneeni akka afgaaffii, marii gareefi hirmaataa daawwaachuu fayyadamuun Shanana 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 amantiwwan jijjiirama xiinsammuufi yaadaa waan fiduuf jijjiirama naannoorrattis 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, Oromoo, Kunuunsa Naannoo, Shanana Gibe

1. Seensa

Duudhaleen aadaa Oromoo barootaa dheeraaf kunuunsa naannoo keessatti shoora olaanaa taphachaa turaniiru. Garuu, keessumattuu dhuma jaarraa 19^{ffaarraa} kaasee dagni Oromoo to'annoo bulchiinsa Abisiiniyaa jalatti waan kufeef dhugeeffannaafi raawwileen kunneen dhawaataan dadhabaa adeemaniiru. Kun ammoo manca'iinsaafi jeequmsa maadaallii uumamaatti geessiseera. Kan kaan caalu ammoo, qorannoowwan Itiyoophiyaa keessatti yeroo dheeraadhaaf taasifaman duudhaalee kunneeniif xiyyeeffannoo hinkennine. Kanarraan kan ka'e, duudhaaleen aadaa Oromoo qoratamuufi sirna barnoota ammayyaa keessatti hammatamuuf carraa hinarganne. Kanafuu, qorannoon kun qaawwaa kana guutuuf kan yaaleedha.

Kaayyoon ijoo qorannoo kanaa jijjiramootaafi ittifuufiinsa duudhaalee aadaa Oromoo kanneeni kunuunsa nannoo walqabatan keessatti mul'atan Shanan Gibeerratti xiyyeeffachuun ifa baasuun mul'isuudha. Duraan dursa ilaalchaafi kabaja hawaasni Oromoo dacheefi mukkeenii qabaniifi akkamittiin akka isaan hojiirra oolaa turanitu xiinxalama. Itti aansuun ammoo sirnootni aadaa ormaa keessumattu Sini Nafxanyaa, amaantiiwwanfi aadaan biyyoota ambaa akkamittiin duudhaalee Oromoo kunneenirratti dhiibbaalee taasisaa akka turanitu qaaceffama. Dhumarrattis tooftalee ittiin duudhaaleen kunneeni haaromsamuu danda'anirratti qiyyaaffannoon ni taasifama.

2. Malleen Qorannoo

Milkaa'ina qorannoo kanaatiif duraan dursee Waajjiralee Aadaafi Turizimii garee qorannoo aadaarraa waa'een haayyoota aadaa abuurameera. Akkasumas, hayyoota naannootti argamanirraa waa'een hayyoota biroo abuuramee dirreetti seename. Maloota qorannoo dirree keessaa iyyaafannaan haalaan dhimma itti bahame. Duraan dursa gaaffileen ka'uumsa qoppheeffamanii isanirratti hundaa'uun gaaffileen heddu gaafatamaniiru. Yeroo iyyaafannaa kanaa odeeffannoon garri caalu waraabduu sagaleetiin yoo waraabaman hangi tokko ammoo yaadannoon barreeffamaniiru. Malli lammaffaan ammoo marii garee ture. Qorannoo kanaaf odeeffannoo afgaaffiin guurame keessa deddeebi'uun mariisuu mirkaneeffataman. Mallii inni sadaffaan

ammoo daawwannaadha. Bakkeewwan bosonaa, qonnaa, wiirtulee aadaafi waan hawaasni hojjetu daawwachuun calaqqeewwan duudhaalee Oromoo kunuunsa naannootiin walqabatan hubachuun yaalameera. Ragaalee funaanaman, barreeffamoota haalumaa dimshaahaan Oromooratti barreeffaman wajjin walbira qabuun tooftaalee seenessaafi ibsaa fayyadamuun xiinxalamaniiru.

3. Xiinxala Argannoo

3. 1. Duudhaalee Aadaa Oromoo Kunuunsa Naannoof Gumaacha Godhan

Ragaaleen imaamsa afaaniifi barreeffamootni adda addaa akka ibsanitti, hariiroo nagaayaa naannoo wajjin uumuun jireenya dhala namaatiif halduree ijoodha. Duudhaleen dhugeeffannaafi raawwileen aadaa Oromoo kunuunsa naannoofi misoomaa ittifufiinsaa keessatti shoora gurguddoo xabachaa turan. Dhugeeffaannawwan kanneeni keessa tokko, Oromoon Waaqaafi lafa haala tokkoon ilaaluu isaati, gargar baasee hinilaalu. Walgalteewwaniifi hirbuuwwan adda addaa maqaa Waaqaafi lafaatiin taasimu. (Terefa Dagefa, 1998: 123-126). Jiruufi jireenya guyyuu keessatti walitti dhufeenyi Waaqaafi lafaa akka armaan gadiitti mul'ata.

A). Eebba keessatti

- Waaqniifi lafti si haa gargaaru, dhaga'i;
- Waaqniifi lafti si haa guddisu; biqilchi
- Irraan Waaqni jalaan lafti siif haa arjooman

B). Kadhata Sagadaa keessatti

Yaa Waaqi nuuf dhaga'i, yaa lafa nuuf
Bokkaa nagaan nuu roobi, yaa dachee nuuf

C). Kakaa keessatti

Yoo ani hateera/sobeera... ta'e;

Waaqni ani jala demu lafti ani irra demu naa haa cabsan.
godhu.

D). Abaarsa/sookkoo keessatti

Waaqniifi lafti si hinbaatin;

Waaqniifi lafti muka gogaa si haa

(Odeeffattoota: Kamal Fiixaa & Zinaddin Muzayyin)

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Waaqni lafaafi qabeenya lafarra jiru eebbisee dhala namaaf kenne jedhamee amanama waan ta'eef namaafi lafa jiddu hariiroo jabaab cabuu hindandeenyeetu jira. Dhimmoota adda addaa keessatti Waaqni akka abbaatti lafti akka haadha ilmoo ishee dugdatti baattuufi harma hoosiftee guddisaa jirtuttuutti ilaalamu. Lafti akka haadhaatti ofitti nama qabdi/hammatti, nama biraayyis hindeemtu, nama waliin jiraatti jedhama. Dhugeeffannaan Oromoo akka jala muree ibsutti, waanti hundinuu maddi isaa jalqabaa lafa. Daa'imni dhalattuun jalqaba kan argitu lafa. Kan dhalate/ttes hanga du'aatti harma lafaa hodhee/hoottee jiraata/tti. Waantooti hundinuu wantoota bu'uura jireenyaa ta'an kan argatan lafarraati, jireenyi wantoota hundaayyuu qabeenya lafarraati hundaa'a. Lafti eenyuuniyyu akka irra hinjiraannee hindhorkitu. Erga du'eyyis du'aan kan awwaalamu lafa keessatti. Gadameessa haadhaa keessaa dhalannee gadameessa lafaa keessatti awwaalamna jedhama. Waan Waaqni fide lafti ba'aa hindadhabu. Malumtiyyuu lafaan ala ta'uu hindanda'u waan ta'eef allaattiinillee hanga feete barartu duuti isii lafuma jedhama. Kanaafuu, lafti jiraas du'aas ni baatti jedhama. Kanas Oromoon kan ibsu walaloo afoolaa armaan gadiitiin:

Dachee garaan meetii nagaan ooltee bultee;

Sirra yoo qotan nan madaa'e hinjettu;

Jiraa keenya baattaa natti ulfaate hinjettuu;

Du'aa keenya nyaattaa, natti ajaa'e hinjettuu;

Du'aan sirra ciisaa jiraan sirra fiigaa;

Dachee haadha margoo, sugeessituu; gumeessituu

Irri kee midhaanii, jalli kee bishaanii;

Qonnee sirraa nyaannaa, horree sirra yaafnaa;

Ofirratti nu baadhu, nagaa kee nuu laadhu. (Odeeffattoota: Jihaad Naasir & Naasir Jamaal).

Dachee yaadiinqtuu guddittii dhugaa

Yoo sooressa simatte isa shittoo qabu

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Iyyeessa hinjibbitu isa cittoo qabu. (Tesema Ta'a, 1996: 202-210).

Lafti dhala namaaf baay'ee barbaachistuu waan taateef dhalli namaa kabaja barbaachisu lafaaf kennuu qaba. Waaqni dhala namaafi uumama biroof akka qabeenya uumamaatti fayyadaman eeyyamuufillee karooraafi naqa uumamaa akka jeeqan hineeyyamneef. Dhalli namaa nyaata, kafanaafi dahannoof qabeenyaa uumamaatti yoo fayyadamu seera uumama uumamaa faallessuu hinqabu. Waantotni uumaman martinuu gaheefi bakka mataa mataa isaanii qabu. Waantotni uumamanii jiran marti ayyaana latoo mataa ofiis qabu. Kanaafuu, akka uumama isaattii Waaqni uumama sanyii hundaa ni jaalata. Dhalli namaa uumama keessa qaama tokko waan ta'eef olaantummaa uumama biroorratti hinqabaatu. Garuu, sammuu addaa Waaqni waan dhala namaa badhaasee uumeef uumama biroo akka isaan madaallii uumama-uumamaa eeganii hawaa keessa jiraatan gochuuf ittigaafatamummaan dhala namaarra jira. Haaluma kanaan, namni kamuu qabeenya uumamaa fayyadamuu kan danda'u itti fayyadamni isaa sababarrattii yoo hundaa'e qofa. Oromoodhaaf qabeenyi lafaa qabeenya maldhibdeedhaan callisaanii daangaa malee saaman miti. Asirratti waanti barsiimuu barbaadame dhimma malee qabeenya uumamaa balleessuun akka hinbarbaachifne. (Odeeffattoota: Abbaa Diggaa Abbaa Duulaa & Abbaa Fiixaa Abbaa Diiduu).

Ittifayyadamni qabeenya uumamaa Oromoo biratti safuun to'atama. Safuun namuusa hariiroo namaafi nannoo akkasumas ilaalcha Oromoon naannoof qabu gadifageenyaan kan ibsuudha. Safuun dhalootni ammaa dirqamoota qabeenya uumamaa lafarra jiru kununsuun dhaloota dhufuuf dabarsuu akka qabu hubachiisuun akka eegus jajjabeessa. Bu'uuraalee dirqamoota kanneenii keessaa tokko, dhalonni ammaa carraa dhaloottan dhufanii dukkaneessuu hinqabu yaada jedhuudha. Namni tokko sanyiin isaafi uumamni biroon jireenya gara fuulduraatti wal horanii akka itti fufaniif haala mijeessuu qaba malee qabeenya dugugee muxuxii balleessuu/ fixuun fedhii isaafi dhaloota dhufu abdiidhiisuu hinqabu. Dhalli namaa safuu cabsuun calliseetuma qabeenya lafa yoo saame, lafti haalaan uumama maraa gargaaruu hindandeessu. Kana irraan kan ka'e safuun Oromoo nama gochaalee ittifufiinsa dhalootaa dhaabuu danda'an raawwatu ni balaaleffata. Namootni oftummaan qabeenya uumamaa dhaloottan dhufan jalaa saaman seera uumamaa keessatti ni ugguramu. Kanaafuu, namni akkuma argetti qottoo fudhatee muka muruu hindanda'u. Yoo muka muruun dirqama ta'es goggogaan osoo jiruu, jiidhaan hinmuramu, jallaan

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osoo jiruu sorooroon hinmuramu; qancara malee kichuun olgaddataa jirtu sirumaa hinmuramtu. (Oddeeffattoota: Abbaa Rashaad Abbaa Gissaa & Haadha Qoroo Abbaa Raayyaa).

Mukkeen jiidhaan hanga gurguddoo dameen babalddhaa halluun magariisa ta'an Waaqni Ayyaana addaa badhaasee amala addaatiin waanta uumeef mukkeewwan Waaqaa yookan Dakkii/Qoloo jedhamanii beekamu. Mukkeen akkasii iccitii guddinaafi badhaadhina jireenyaatti fakkeeffamu. Mukkeeni akkasii naannoo Galma Waaqeffannaafi burqaalee bishaanii akkasumas karaa qarqara yookan karaa irraa fagaatanii tulluurratti argamu. Mukkeeni akkasii kan namoonni jalatti Waaqa kadhatan, waadaa waliif galaniifi keessumattuu kara deemtotni itti irreenfatani gaaddisasaanii jalatti boqotanii bira darbaniidha. Uummatni yeroo caamni/hongeen dheerate mukkeeni kanneeni jalatti yaa'ee buna danfisee korbeessa hoolaa/re'ee yookan korma loonii qalee coqorsa, qundhii, hindhee, qumbii, sardoo yookan ulaagaa harkatti qabatee Waaqa kadhata, hanga bokkkaan roobuttis manatti hingalu, yoo roobe ammoo galata galcha. Yeroo midhaan ga'es Waaqa lafa gabbisee midhaan tolcheef uumatni galata galcha. Akka Waaqni maaddii keessa kaa'uuf asheetta midhaan jalqabaa achitti waadani nyaachaa tuttufatu, dhibaafatu, daddarbatu; dhaadhaa muuduun wareega baasuu. Waggaa dhufuun nagaan akka isaan ga'us ni kadhatu. Shanan Gibee keessatti mukkeeni akkasii gandoota hunda keessa jiru. Fakkeenyaaf, Baddaan Gubataa, Baddaan Seekkarii, Birbirsii Adda Jaboo, Birbirsii Ba'ii, Birbirsii Heddo, Birbirsii Wanbaroo, Sherqaan, Tabbi Gaabanaafi Tulluun Molee fa'an Aanaa Limmuu Kossaa keessatti argamu. Aanaa Gommaa keessattis, Tabboon Sinqaa (Aggaaro bira) fi Bembaa (karaa Aggaaroo gara Jimmaa geessurra) akkasumas Jirgoofi Qarxammeen bakkeewwan mukkeeni akkasiitiin guutamaniidha. (Odeeffattoota: Abbaa Garoo Abbaa Diimaa & Ahimad Abbaa Duulaa).

Mukkeeni akkasii jalatti eeboo fiduufi wal-loluunu hindanda'amu. Yeroo namni mukkeen akkasii muraa jiru sagalee amaan yoo dhaga'ame nama sanaaf akka milkii gadheetti (ayyaanotni garmaale mufachuu) fudhatama. Kanaafuu, gonkumaa hinmuraman, uccuun diimaan jaawwii jedhamu ittimaramee dallaan ittinaanneffamee ijaramuun akka horiiniyyuu itti hinseenne dhorkama. Mukkeen akkasii muruu dhiifnaan baala irraa arca'eefi kanneeni dulloomanii goganii ofiin jiganiyyuu achumatti ayyana kabajuuf tajaajilu malee tasumaa gara manneen namoota dhuunfaatti galfamanii ittifayyadamuun balaa cimaa fida jedhama. Uummatni mukkeewwan akkasii yoo dulloomanii jiganiyyuu akka waan cubbuu isaaniitiin jiganitti ilaaluudhaan cimsanii Waaqni akka

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cubbuu isaanii dhiisuuf kadhatu. Yoo diinnillee mukkeen akkasii mure uummatni dhadhaa dibee akka isaan deebi'aanii lataniif kadhannaa taasisa, yoo latuu didan ammoo wanti gadheen gara fulduraatti akka isaan mudatu waanta raaganiif cimsanii kadhannaa taasisu. (*Ibid*).

Awwaala nama du'ee (*Hammeenyaa/Hujuba/Tuujuba*)irra biqiltuu lalisaa guddatu irra dhaabu. Mukkeen akkasii muruun akka foon nama du'e sanaa muruu yookan ekeraa nama du'e sanaa dalnsiisutti waan fudhatamuuf ni lagatama. (Odeeffattoota: A/Maccaa A/Milkii & Naasir A/Zinaab).

Namootniifi gosotni Oromoo uumama ajaa'ibsiisaa mukkeeni tokko tokkoo dinqisiifachuun maqaa ijoollee isaanii maqaa mukkeeniitti baasu. Mukkeen akkasii muruun ijoollee isaanii akka ajjeesuutti ilaalu. Kanaan waliqabatee Oromoon "*ilmoo yartuu dhalchuu manna biqiltuu gaarii dhaabuu wayyaa*," jedha. (Odeeffattoota: Abbaa Sanbii Abbaa Waajii & Kaliifaa Abbaa Foggii).

Oromoon Shanan Gibee dhimmoota siyaasaafi hawaasi-dinagdee adeemsiisuuf gaaddisa mukkeen gurguddoo kanneeni akka *birbirsaa*, ejersa, harbuu, kombolcha, laaftoo, qilxuufi waddeessa jalatti walgahu. Ardaan Jilaa marii Yaa'ii Gadaa *Odaa* jalatti marga *caffee* baldhaa lalisarratti ture.

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Gabatee I: Ardaalee Jilaa Shanana Gibee

Lakk.	Maqaa Ardaa Jilaa	Uummata Itti Fayyadamu	Aanaa Itti Argamu	Yaada
1.	Odaa Hullee	Macca Shanana Gibee Mara	Oomoo Naaddaa	Wiirtuu Ijoo
2.	Odaa Gumii	>> >> >> >>	Hulleerra Kibbatti meetira 100	>> Yaa'ii
3.	Odaa Jahanii	>> >> >> >>	Hullerraa Dhiyatti meetira 400	>> Qaalluu
4.	Odaa Jilaa	>> >> >> >>	Hullerraa Bahatti meetira 100	>> Jilaa
5.	Odaa Jaalallee	>> >> >> >>	Hullerraa gara Lixaatti	>> Gumaa
6.	Odaa Hamdoo	Ja'an Noonnoo	Noonnoo Beenjaa	Bokkuu 6 qabu
7.	Odaa Tunjoo	Shanana Limmuuu	Limmuu Saqqaa	Bokkuu 21 >>
8.	Tumaa Seenqaa	Gommaa	Gommaa	Bokkuu 28 >>
9.	Tumaa Goophaa	Malkaa Jaawwii Guumaay	Sanxamma	Bokkuu 8 >>
10.	Tumaa Maayii/Xeessoo	Yaa'ii Geeraa	Geeraa	Bokkuu 4 >>
11.	Odaa Diimaa	Dhaddacha Angafa Sadachaa	Oomoo Naaddaa	Bokkuu 13 >>
12.	Caffee Doqqee	Saddeettan Cooraa	Cooraa Botor	Bokkuu 8

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Yeroo namoota wal-lolan jaarsummaan araarsan yookan gumaa baasaniifi seerotni adda addaa tumamanis jilli (*makkalli*) lammii kan walgahu mukota gaaddisa qaban jalatti. Fakkeenyaaf, Tabbii Argaa kan Aanaa Gumaayi Keessatti argamu bakka waligeettiifi marii bakka bu’oota mootummoota Shanan Gibee ture. (Odeeffattoota: Biyyaa Abbaa Daga & Bultuu Naasir).

Gaaddisti mukkeenii dhimmoota adda adaatiif kan filatamaniif callisaafi qabbana argatanii tasgabbiidhaan dhimmoota kanneeni raawwachuuf. Kanumarraa ka’uun Oromoon “*Bosonni jireenya, bosona malee jireenyiifi qabbanni hinjiru,*” kan jedhuuf. Kanumaaf Oromootni keellaa isaaniitti naannessanii kan biqiltoota biqiltootni biroo jalatti marganii dagaagan dhaabaniif. (Odeeffattoota: Ayyuubee Abbaa Diimaa & Ilfiyyaa Aliyyii).

Sirni Gadaa baay’ina uummataa to’achuun dhiibbaalee inni qabeenya uumamaarratti fidu hambiseera. Namni tokko sadarkaa Raabaa Doorriitti (waggaa 33-40) fuudhus ilmoo dhalchuu kan qabu Sadarkaa Lubummaa (41-48)tti. Ittidabalaanis, maatiin daa’imman sadarkaa Dabballeef (dhaloota-waggaa saddeetiif) raadden akka *handhuuraatti*; Sadarkaa Gaammeetti (9-16) gormtiiwwan hoola yookan re’ee; Sadarkaalee Foollee (17-24)fi Qondaalaatti (25-32) fardeen kenuufiidhaan akka isaan bay’inaafi haala gaariin kunuunsanii horachaa guddatan jajjabeessu. Haalakanaan, ijoolleen qabeenyaan of danda’a waan guddataniif qabeenya uumamaarratti hirkattummaan isaan ni hir’ata. (Odeeffattoota: Mohammed Abbaa Tamaam & Rattaa-Immaa).

Haala abbummaa lafaa ilaalchisee, dhawaataan kan Gadaan dagaagse haalli qabbannaa lafaa *Qabiyyee* jedhama. Qomoowwan waliin socho’anii lafa haaraa namni irra hinqubanne irraa marga faayidaa hinqabne/daggala/muujjaa irraa ciruun gubanii baafatanii qotan *Daggali Saaqii* jedhamuun lafa sanarratti mirga gamtaa qabaatu. Daangaa/geephoo isaanii gargar baafachuuf baala irraa buufatu. Namootni isaaniin booda dhufanii maasii isaaniirra qubatan *qubsiiisa* jedhamu. Yeroo lakkoofsi uummata dabalaa adeemu ilmaan angafaa lafa abbootii isaanii seera tumaa *miiddee* jedhamurratti hundaa’uun caalmaan dhaalu. Ijoolleen isaanii quxisuun (eegoon) lafa duuwaa kan namnis bosonnis irra hinjirre haara qabachuuf duuluu qabu turan. (Deressa Debu, 2010: 12-14).

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Lafti yeroo irra deeddeebi'amee qotamu yoo borqaa'e Oromoon Shanana Gibee haala adda addaatiin gabbisu turan. Fakkeenyaaf, malli *qacoo qaaccessuu* jedhamu kan adeemsifamu foonaa loonii lafa qotamurratti ijaaruun looni akka dhooqqee isaanii achitti buusani dhidhiitan taasifamee kosiin yeroo dheeraaf yoo kuufamu ooyiruurra diriirfama. Yeroo murtaa'een booda ammoo keellaa sana lafa biraatti jijjiruun (*balloo geeddaruu*) lafa baay'ee xaa'omsuuyyu. Malli *tortorsaa* jedhamu ammoo aramaa lafa qonnaarratti marge bubuqqisani waliitti qabuun boolla qotanii awwaaluun yeroo murtaa'eef boolla keessa erga tursanii tortorsaniin booda baasani biyyee lafa qotameerra firfirsu turan. Malli *gadoo gubuu* jedhamu ammoo huuba adda addaa walitti-qabuun gubani daaraa isaa ooyiruurraa bittinsuun bulleessanii qotuu ture. Lafa bajjeessanii qotuu, bar tokko lafa baasani cifiiliqqi qotuu, midhaan walkeessa facaasuu, bara adda addaa midhaan adda addaa dabaree dabareen lafa tokkorra facaasuu, dalga qotuu, daagaa ijaaruufi maloota birootinis gabbina biyyee eegaa turaniiru. Yeroo waqtii bonaa ammoo naannoo caffeetti oomisha boneefi jallisiin oomishuun beekamaa ture. (*Ibid: 74-77*).

Sirni Gadaa amma hojiirra turetti, Abbootiin Gadaa tajaajila hawaasaaf kennaniif jecha gibira uumatarraa hingurratan turan. Ofii isaanii lafa baldhaa waan qabaniif kanuma isaanii fayyadamu turan. Yeroo Abbootiin Gadaa hooggansaaf biyya naanna'an namoota qe'ee keessa hoojjataniif hinqaban yoo ta'e hawaasti naannoo daboofi jigiin bahee hojjataaf ture. Yeroo baay'ee garuu ijoolleefi firoota hojjataniif waan qabaniif baay'ee uummata hinrakkisan ture. Garuu, jireenya gamtaa keessatti, yeroo namootarra rakkinni adda addaa fakkeenyaaf balaa tasaa kanneeni akka ibiddaafi bakakkaan qabeenyaan yoo barbadaa'e Oromootni akka waliif birmatanii buusii buusani walcinaa dhaabbatanii waligonfan akkasumas *daadoo/dugdee/wanfala* yookan *bahii/qaboon* waliif hoojjatan abbootiin Gadaa ni qindeessu turan. Gabaabumatti, Abbootiin Gadaa ummatarratti ba'aa fe'anii uummatni ammoo ba'aa isaanii kafaluuf qabeenya umamaa garmalee akka mancaasu hintaasisan turan. (Odeeffattoota: Aambaawu Baqqalaa & Na'im Abbaa Giddii).

Oromoon Shanana Gibee horii horsiisuun waan beekamuuf, xiyyeeffannaa guddaa kunuunsa qabeenya uumamaaf kennu turan. Beeyiladoota keessaa isaani ijoon loon, hoolota, re'oota, fardeen, harroota, gangolii, gaala, lukkuu, saree, addurreefi xirinyiidha. Namni tokko gaafa looni kuma tokkoo oli hore hora geesseti raada tokko keessaa gata. Kunis *kuma gatuu* jedhama. Iyyeessi deegaan raada gatamte kana fudhatee cimee horsiisuun dabaree isaa kuma guuttachuuf carraaqa.

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Seerri Gadaas, dhalli namaa jireenya walabaaf diinagdee ta'u horachuuf mirgaafi dirqama qaba, garuu qabeenya uumamaa mancaasuun ta'uu hinqabu jedha. Oromoon looni baayi'naan horsiisuu duuwwaa osoo hinta'iin looni kunuunsuufis xiyyeeffannaa nikenna. Saawwi akka aannan baay'inaan kennituufi sangaan akka sirritti qotuuf marga kan akka baallammii, caffee, keelloo, kusaayee, migiraa, sanbaleexa, sandaabeefi tuufoo sirritti magarsanii kaloo dheechisu. Bakkeewwan hanqinni kaloo jirurraa gara bakkeewwan kaloon baldhinaan jiruutti *darabaa* galchuunis looni isaan waldhaanuuyyu. Bakkeewwan tokko tokkotti korma/jibicha furdusanii fooniif oolchuunis jira. Shanan Gibeetti reenfanni akkasiitti goobe *naxafoo* jedhama. Walumaagalatti, Oromoon horii yeroo horsiisu qabeenya uumamaa kan akka magraafi bishaaniif kununsa guddoo gochaati. (Odeeffattoota: Faakiyaa Abbaa Garoo & Abbaa Giddi Abbaa Cabsaa).

Oromoon Shanan Gibee mukoota kanneeni akka agamsa, goraa, hudhaa, inqooxoo, koshommii fi k.k.f. nyaataaf waanta ittifayyadamuuf ni kununsu, hinbarbadeessan. Mukoota kanneeni akka *anfaaraa, gaattiraa, kaachaa, maraasiisa, mixoo, qacamaafi* k.k.f. ammoo manaafi dallaa fa'a ittiin ijaarachuuf itti fayyadamu waanta ta'eef callisaniituma akka argan hinmuran. Mukoota kanneeni akka muka arbaa fa'a ammoo gaagura kanniisaa ittifannifatu waanta ta'eef hinmuran. Mukootni kanneeni akka battalee, battarree, bokkolluu, botoroo, caraanaa, damaakasee, gurra harree, heenaa, himalaa, ingug, kalaalaa, killa, natrari, qommanyoo, shokonota, suntuuraa, xaabanyiifi k.k.f. qoricha aadaatu irraa qopheeffama waan ta'eef iddaan hinbuqqifaman. (Odeeffattoota: Abbaa Fiixaa Abbaa Waarii & Habtee Baantaa).

Sababoota armaan oliirraan kan ka'e, hanga Oromoon Sirna Nafxanya jalatti kufutti dacheen Shanan Gibee taadhii bal'oon (%75) bosonaan kan uuwwifamte turte. Naannoo bara 1900 harki 2/3 yoo bosona ta'u waggootuma 20_n durayyuu % 50.4 bosonaafi marga (%22.8 bosona duudaa/yabbataa, %18 bosona haphataafi %9.6 lafa magraa) ture.

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Gabatee II: Bakkeewwan Bosona Yabbataa Ijoo Shanan Gibee

Lakk.	Maqaa Bosonaa	Argama/Aanaa	Bal'ina Km²
1	Abbaltii-Gibe	Sokorruu	146.7
2	Baabbiyaa Foollaa	Qarsaa, Limmuu Kossaa and Xiroo Afataa	705.5
3	Beellaxaa	Saqqaa Coqorsaa and Shabee Somboo	346.4
4	Geeraa	Geeraa	1133.6
5	Sigimoo-Gabbaa	Gommaa, Saxxammaa and Sigmoo	1168.8
6.	Xiroo-Botor-Bachoo	Cooraa-Botor-Xollaay, L/Kossaa & X/Afataa	950.9
	Dimshaahsa		4451.9

Madda: Office of Planning and Economic Development for Jimma Zone, 2011: 17-19.



Suuraa I: Bosona Yabbataa Shanan Gibee

3.2. Sababoota Duudhalee Oromoo Dadhabsiisan

3.2.1. Imaammatoota Sirnoota Mootummaa Itiyoophiyaa

Dhufaatiin Sirna Nafxanyaa akka malee baay'ina uummmataa dabaluu qofa osoo hinta'in qajjiisa duudhaa Oromoo akka malee quucarse. Waraanni qabannaa lafaayyuu dachee baay'ee barbadeesse. Haaluma kanaan Shanan Gibeetti, loltootni Guumaa Abbaa Diggaan hoogganaman Goojjamootaa qondaala Waraanaa Mootii Gojjam Adaal/Taklahaymanot Tasammaa, Raas Darasoon hoogganamaniin Bakkee Ganjii jedhamutti lolaniiru. Mootiin Guumaayi kan xumuraa Firriisaa Abbaa Foggii weerartoota mootii Habashaa, Miniliik II (1865-1913) irratti finciluun baroota 1899 hanga 1901^{tti} qabsoo hadhaa'aa adeemsisus Qondaallii Minilki, Raas Tasammaa Naadawuun obboleettii Firriisaa, Gennee Aliimaa (Ballaxishaachawu) Abbaa Joobir fuudhuun uummata Guumaa tokkummaa dhabsiisee injifate. Uummatni Gommaa ammoo hooggansa Abbaa Booraan diddaa cimaa Nafxanyootarratti Bakkee Tijeetti taasisanii akkasumas hooggansa Abbaa Boossoon qubannaa Nafxanyootaa (Sayyoo/Mannaagashaa) ji'oota shaniif bara 1888 itti marsanisi loltoota qondala Minilik Damissawu Makonniniin (1889-1900) injifataman. Uummatni Geeraas nafxanyootarratti Bakke Qajjootti qabsaa'eera. Garuu, erga qabsaa'oon injifatamanii booda, naannoolee qabsoo cimaan booda humnaan qabamanitti qonnaan bultootni lakkaa'amanii gabbaartota (*quxir gabbaar*) nafxanyootaa ta'an. Haaluma kanaan, Waldagiorgis loltoota 20, 000 Limmu Kossaa yoo qubachiisu Raas Tasammaa Näadawufi Dajjach Bashaa Abboyye ammoo Guumaafi Gommaa-Geeraa loltoota 30, 000 qubachiisuun ba'aa cimaa ummataafi qabeenya uumamaarratti fe'aniiru. (Guluma Gemed, 1996: 53-61).

Qonnaan bultootni naannoolee kanneenii kurnaffaa yookan *asraatii* Waldaa Ortodooksiiitiif kaffaluu akkasumas galaa *maxanee*fi *dirgoo* jedhaman qondaaltotafi daawwattootaaf dhiyeessuu qabu. Tumaaleessa, dhadhaafi damma daadhiif ta'us bulchitootaaf galchuun dirqama. Kennaa adda addaas yoo qondaalli muudamee dhufu, oli guddatu yookan badhaafamu, mucaa argatuufi k.k.f. kennuufiinis dirqama. Akkasumas gumbii midhaan qondaaltotaa ittisassaabamu kan tolchuufi dallaa kan ijaarus qonnaanbulaadha. Ijoolleen qonnaan bulaa horii qondaaltotaa yoo tiksan dubartootni isaanii qoraan cabsuu, bishaan waraabuu, dhoqqee haruu, daakuu daakuufi biddeena tolchuu qabu. Yeroo qondaaltichi gandoota keessa darbu geejjiba *ilfi* jedhamu dhiyeessuunis dirqama. Kan yakkamtoota akka poolisiitti eeguufi yoo yakkamtootni badan kan iddoo isaanii bu'ee hidhamus qonnaan bultoota turan. (Bahru Zewde, 2002: 85-94; 189-196).

Karaa biraatiin Abbaa Jifaar II (1875-1933) Jimmaa nagaan waan harka kennaniif gibira waggaa murtaa'aa/*qurx gibir* akka kaffalan ta'e. Haala kanaan, fardeen 60fi gaangolii 30 kooraawwan warqee fi meetiin faayaman wajjin; damma gundoo 3, 000 (gundoon 1= kg 25); buna qalqala 100; gogaa leencaa, qeeransaafi gafarsaa 20; ilkaan arbaa 30; haqaa xirinyii waancaa 30; garboota 60; uccuu jaanoo 200; bullukkoo 200; gaabii kutaa 3, 000 akkasumas birri dhagaraa (Maria Tharesa

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Thaler/MTT) 312, 000 kaffaluyyu. Gochaalen kunneeni hundi isaani dhibbaa cimaa qabeenya uumamaarratti geessisa turaniiru. (Odeeffattoota: Moosisaa Diggaa & Muhiddin Abbaa Bulguu).

Bara 1910-1960^{mootaatti} sirni *qalaadii* lafa funyoon safaruun lafa mootummaa/*hudaada*, miindaa qondaaltotaa/*maadariyaa*, lafa waldaa/*samoon*, dheeddicha fardeen qondaaltotaa/ *baaldaraas*, kaloo looni qondaltotaa/*warra ganuu*, oomisha keessummaa qondaaltotaa/*jandaballi*; oomisha mootii yookan *gangab/maadbeet* jechuun qonnaan bultootarraa sarbee kan nafxanyootaa taasise. Kanarraan kan ka'e qonnaan bultootni Shanan Gibee % 62-75 laftii isaanii *baalabbaatotaan* irraa saamamna lafa abbootii lafaa qotanii oomisha argatan keessa *irboo* (1/4), *sisoo* (1/3), *ikkul-araash/qixxee* (1/2); $\frac{3}{4}$ hanga $\frac{5}{6}$ abbootii lafaatiif galchaa turan. Kan hafe ammoo gurguraniib gibira mootummaa *gaashaa* tokkotti birrii dhagaraa 50 kaffalaa turan. Gibira kaffaluu dadhabuun ammoo seera *gibrixalli* jedhamuun siruma lafarraa nama ariisisa. (Bahru, 2002: 85-94; 189-196).

Yoo qonnaan bultootni biqiltoota dhaabuufi tooftaalee biroo fayyadamuun lafa gabbisanii oomisha dabaluuft yaalan ammoo abbootiin lafaa kaffaltii itti dabaluu. Qonnaanbultotnifi horsiisee bultootni kaloo, bosona, sulula laggeenii & haroowwaniifi k.k.f irratti akka mirga hinqaabanne taasifaman. Nafxanyootni tokko tokko ammoo mootiin isaanii aangoorra nu buqqisuu danda'a yookan uummatni lafa isaarra nu ar'uu danda'a soda jedhuun daddafan bosona baldhaa gara lafa qonnaatti jijjiruun fayidaa atattamaa argachuuf carraaqqi cimaa taasisaa turan. Haala kanaan qondaaltotni mootummaa lafa babaldhaa uummata irra saamanii wiirtulee oomisha bunaa Gommaa I & II, Kossaa, Sunxuu, Gumariifi Calalaqiiratti hundeeffatan. Tarkaanfileen kunneeni hundi isaanii jeequmsa amaaafi faalama nannootiif baay'ee gumaachaniiru. (Assefa Kuru, 1995: 30-50; Waldayohannis Warqinahfi Gammachuu Malkaa, 1986: 128-130).

Tarkaanfileen mootummaa Dargii (1974-1991) kanneeni akka hundeeffamuu Dhaabbata Gabaa Oomisha Qonnaa kan kootaadhaan midhaani qoannaanbultootarra gatii bushaa'aan bitu, Waldaa Oomishtoota Qonnaa, namoota beelaan miidhaman jechuun kaabaa kibbatti godaansisuun qubachiisuufi mandaaraan namoota walitti qabuun qabeenya uumamaa akka bosonnarratti dhiibba cimaa geessisan. Bakkeewwan dur mukkeenii bineensota bosonaarraa maqaan baheef gara lafa qullaatti jijjiramaniiru. Kun ammoo dhiqamni biyyee akka baay'atu, lafa gara gogiinsaatti jijjiruun burqaawwaniifi haroowwan akka goganiifi dhibeewwan akka buusaa fa'aa akka babaldhatan taasiseera. (Odeeffattoota: Abbaa Biyyaa Kabir Huseen & Abbaa Nagaash Abbaa Waarii).

3.2.2. Dhiibbaa Amantiiwwan Ambaa

Dhiibbaan amantii Kiristaana inni cimaan duudhalee Oromoorratit kan dhufe dhuma jaarraa 19^{ffaatti} mootummaan fiiwudaalaa Nafxanyaa daga Oromoo erga qabateen booda. Mootummaan Miniliik erga Oromiyaa of jala galcheen booda dirqiin akka namootni amantii Ortodoksii fudhatanii Amantii Duudhaa ganamaa dhaaban labsiin ajaje. Jilaan gara Wiirtuu Abbaa Muudaa deemuun bara

1900^{ti} mootii Minilikiin dhorkame. Sababni dhorkamuu jilaas waaltinaafi tokkummaa Oromoo jabeessa jedhamee yaadameet. Habashootni bosona ciruun batskaanota yoo xinnaate lafa gaashaa tokko keessatti tokko ijaaraniiru. Kanneeni keessaa dureefi ijoon Shanan Gibeetti ijaraman Maariyaam Guddoofti Kossaa, Lidataa Gaattiraa, Madiyaanalamii Mandaraa, Mikaa'elii Koomaaniifi Saqqaa, Giyoorgisii Hancabbiifi k.k.f. Itti dabalataanis Abisiiniyaanotni mukkeen dakkiifi hujubaa jijjigsaniiru. Kanaan walqabatee namootni yeroo du'an akka durii Abdaarii isaaniitti osoo hinta'iin foonaa bataskaanotaa qofatti akka awwalaman ajajni darbeera. Garuu, Qeesotni Ortodoksii Afaan uummatni hinbeekne Gi'iiziin qaddasaa namoota cuubanii maqaa Gi'iiziitti jijjiiruu malee amanticha gadifageenyaan barsiisaa waan hinturreef Oromoon kabaja naannoof qaban keessoo isaaniitti ittumafufan. (Oddeffattoota: Kadir Hasan & Xajjituu Abbabaa).

Karaa biraatiin, jaarraa 19^{ffaa} kaasee babaldhistootni amantii Pirotestaantii toofta sirnaawaan dhimma amantii Afaan Oromootiin barsiisuun duudhaalee Oromoo akka malee qancarasiiru (Daniel Ayana, 1983).

Keessumattuu daldaltoota Musliimaa Jabartii jedhamaniifi gareewwan babaldhistoota amantii *Xaariqa* jedhaman kanneeni akka Ahimadiyyaa, Qadriyaa, Summaaniyaafi Tijaaniyaa Amaantii Islaamaa dhawaataan gara daga Oromooott babaldhisaniiru. Haaluma kana keessa egaa kan mootiin Limmuu Innaariyaa Bofoo/Abbaa Gomol (1800-1825) fi ilmi isaanii Ibsaa/Abbaa Baagiboo (1825-1861) akkasumas mootiin Gommaa, Abbaan Manoo (1820-1840) babaldhistoota amantii Ulaamaa jedhamaniin gara amantii Islaamaatti uummata baldhaa jijjiirsisan. (Mohammed Hassen, 1994; Trimmingham, 1976). Babaldhinni Islaamaa kun mukkeeniifi bosonoota kabajamoo turan masgiidoota ittiin ijaaaruuf jecha mancaasaniiru. Fakkeenyaaf, Aanaa Gumaayi ganda Quudaa Qunacoo wirtuu Islaamaa Waarukoo jedhamurraa mukkeen gurguddoon kanneeni akka *ambabbeessa*, *bakkanniisa*, *Sondiifi* k. k. f. ciramanii masgiidotni ittiin ijaramaniiru. Mukkeen kanneeni keessaa waddeessi yeroo hedduu haafni isaa irra ciramus deddebi'e latuun hanga ammatti jira. Kanarraa waanti hubatamu naannoon kun wirtuu Qoolloo Waaqeffaanna kan tureefi Sheekotni kanneeni akka Adam Abdallaa gara wirtuu Islaamatti akka jijjiiran ta'uusaati. (Odeeffataa: Mohammed Abbaa Maccaa).

3.2.3. Aadaa Biyyoota Ambaa

Barsiifootni biyyoota lixaa ogumaafi danadeetti warra kaaniirratti rakkina geessisaniiru. Namootni barnoota warra lixaatiin leenj'an muuxannoo kuufamaa biyyoota biroo balleessuun beekumsa saayinsaawaa jedhanii waaman kan warra lixaa jajjabessuu barbaadu. Akka isaan falmanitti, uummatni biyyota lixaan ala jiran aadaasaanii xammisiisanii aadaa warra lixaatiin liqimfamuu qabu. Keessumattuu namootni Awurooppaa tokko tokko yeroo dheeraadhaaf ardiin

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Afrikaa seenaa dhabeessaafi ardii dukkanaa'aa jechuun yaada dogoggoraa babal'isaafi dhiheessaa turaniiru. Akka ilaalchaa namoota kanaatti uummatni Afrikaa waa'ee jireenya isaarratti fakkeenyaaf waa'ee meeshaa qonnaa, mana dhagaa, wayyaa uffannaafi horii fe'iisaa wanti inni beeku hinjiru jedhu. Dabalataanis akka yaada isaaniitti uummatni Afrikaa olee bulee kan wal balleessu, haala ittiin bulmaataa kan hinqabneefi sirna barreeffamaa wajjin kan wal hinbeekne jedhu. Abuurtootni dhuma jaarraa 18^{ffaa} fi jalqaba jaarraa 19^{ffaa} keessa laggeen, bosona, gaarreenii fi gammoojjiiwwan ardii Afrikaa beekuuf sakatta'aa turan kaayyoon keenya dukkana ardii Afrikaa haguugeefi seenaa dhabummaa irraa haquun "qarooma kan akka ardii Awurooppaa itti uffisuu dhufne" jechuun ofjajaa turan. Of tuulummaafi tuffiin akkasii kun koloneeffattoota biyyoota adda addaatiifi misiyoonota isaan hordofanii dhufaniin deddeebi'ee ka'aa turera.

Haa ta'u malee Awurooppaanotni ogummaa harkaa ardilee biroo baroota daldala garbaafi kolonummaa tooftalee dabaa adda addaatiin balleessuun akka uummatni ardile biroo meeshaalee dheedhii gara biyyoota lixaatti erguun meeshalee warshaa bahan galfachuuf dirqisfaman taasisan. Kun ammoo akka dhawaataan qabeenyi uumamaa xiqaachaa adeemuun madaalliin uumamaa jeeqamu taasiseera. Uummanni ardilee biroo qabeenya uumamaa hirkannaa jireenyaafi bu'aa taasiseera. Garaagarummaa biyyoota guddaniifi guddachaa jiranii irraan kan ka'e, biyyoonni guddachaa jiran safuu isaaniirratti bu'ureffachuun teknooloojiin guddachuu hindandenyee, yaaliisaanis sirni kaappitaalizimii warra lixaa abdiin kutachiiseera. (Workineh, 2001).

Barnootnifi sabqunnamtileen warra lixaa dargaggoota ardilee biroo kanneeni teeknooloojii maddisiisuu danda'an aadaa isaaniirraa gargar faggeessanii aadaa warra lixaatiin guutaniiru. Haaluma kanaan, namootni silaa safuufi duudhalee kunuunsa naannoo gabbisuu danda'an kan isaanii quucarsanii aadaa warra lixaa ololaa jiru. Keessumattuu, kanneeni gara magaalatti galan aadaa duudhaa ganamaa isa baadiyyaa akka duubatti hafaafi farra guddinaatti ilaalani balaaleffataniifi irraanfatan taasifamaniiru. Ilaalcha badaa namoota barnoota warra lixaa barataniin kan ka'e, manguddootn beekumsa aadaa qaban osoo dhaloota itti aanuutti hindabarsiin du'aan darbaa jiru. Mootummotni namoota barnoota lixaa barataniin guutaman tokko tokkos afaanota beekumsaafi amala aadaa qabatanii tursuu danda'an tokko tokko balleessaa jiru. (*Ibid*).

Karaa biraatiin ilaalchi warra lixaa durirraa kaasee jiru diina sodaachisaa qabeenya uumamaati jechuun ni danda'ama. Ilaalchi hawasniifi beektotni warra lixaa qabeenya uumamaaf qaban dhalli namaa to'annaa tokko malee akka barbaadetti qabeenya uumamaa akka itti fayyadamuufi balleessu eeyyamaaf. Bara qaroomota Giriikoo-Roomaa duriirraa kaasee ilalchi warra lixaa tulluuwwan, bosonaafi bishaan uumamaa akka waan qulqulluu hintaaneefi hinmadaqneetti waan ilaaluuf to'annoo namaa jala galuu qabu jedha. Haaluma walfakkaatuun Ameerikaanotni bosonaaf ilaalcha badaa qabu. Akka namticha Josef R. Des Jardins jedhamuutti, bosonniifi holqi adda addaa dhala namaaf diinota sodachiisoo waan ta'aniif to'atamu qabu. (*Ibid*).

Dabalataan, xaa'oofi keemikalonni farroota ilbiisoo jedhamanii biyyoota guddataa jiranitti galan haala qabatamaa biyyoofi lubbu qabeeyyii biyyootaatiin walbira qabuun osoo hinqoratamiin waanta galaniif biyyoofi qilleensa faaluudhaan rakkinoota gurguddoo lubbuqabeeyyiifi nannooratti geessisaa jiru. (Odeeffattoota: Miftah Abbaa Boor & Taddasaa Alamuu).

4. Goolabaafi Yaadotaa Furmaataa

Beekumsifi ogummi aadaa Oromoo uumaafi uumama, wanta muldhatuufi hinmuldhatne gargar hinbaasu. Oromoon wanti hundinuu bakka bakka isaanitti naqamanii gahee isaanii xabatu waan ta'eef naqama kana jeequun seeroota uumamaa faallessuudha jedhee amana. Babaldhinni dhiibbawwan ambaa akkuma arman oli kanaan utuu jiraniyyuu Oromoon lakkoofsaan muraasa ta'an cimnaan duudhaalee isaanii waliin turaniiru. Oromootni baayy'een alaan fakkachuuf Musliimaafi Kiristaana yoo ofiin jedhanillee keessoo isaanitti duudhaalee ganamaa kunuunsaa turaniiru. Har'as taanaan saayinsiifi teeknooloojiin guddataa dhufuu isaaniitiin lolli siyaasaa namoota ambaa waan saaxilameef Oromoon keessaayyuu dhalootni haaraan hedduminaan sadarkaa ol'aanaan duudhaalee ganamaatti deebi'aa jiru, duudhaleen kunneenis akka hinbadneef qabsoo du'aafi jireenyaa gochaa jiru.

Haa ta'u malee, namootni tokko tokko dantaa xiqqoo ambarraa argataniin gowwomani duudhaalee akaakileefi abaabilee isaanii irratti deebi'aanii mormuurratti argamu. Jarreen kunneeni aadaa alaga a qabatani gandoota Oromiyaa keessa socho'uun bakkeewwan gariitti badiisarraa kan hafan calaqq istoota aadaa kan ta'an ambaalee ulfoo bosonaa dabalatee bifa gurgurtaatiin yookan geeddarsaatiin biyyaa baasanii biyyoota alaatti erguudhaan, kanarraa kan hafan ammoo bishaan lagatti gadi naquu n gatuufi gubuun mancaasanii dhalootni dhufu aadaa malee akka hafu gochaa jiru. Akka dhiigni lu bbu nama kamiifuu barbaachisutti aadaan saba kamiifuu barbaachisaadha. Kanaafuu, calaqqistoota aadaa Oromoo balleessuuf carraaquun Oromoo lafarraa mancaasuudha.

Kanaafuu, jarreen kanneeni barsiisuudhaan mirgoota aadaa ofii gabbiffachuu kanneeni akka Labsii Mirgoota Dhala Namaa Addunyaa 1948, Labsii Ri'o 22/1992, Heeraa Mootummaa Federaala Itiyoophiyaa keeyyata 27fi k.k.f. itti fayyadamuun haaromsii, eegumsiifi deeggarsi duudhalee Oromooof akka godhaman taasiisun dirqama lamummaa sabboontota Oromooti. Dhalootni egeree akka itti fufee jiraatu gochuuf har'a itti yaaduun dirqama dhaloota amma jiru hundaati! Haa xinnaatu bakkeewwan qonnaaf mijataa hintaanerratti biqiltuu dhaabuun safuu Oromoon mukkeeniif qabu itti fufsiisuun hundarraa eegama. Safuu Oromoorratti ammoo baldhinaafi ittifufiinsaan qorannoo taasisuun ifa baasuun dhaloota hundarraa eegama.

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31.	Naasir Jamal	39	Diimtuu	Ekispartii Waajjira Aadaafi Turizimii
32.	Na'im Abbaa Giddi	40,	>>	>> >> >> >>
33.	Rattaa Immaa	28	Deedoo	>> >> >> >>
34.	Taaddasaa Alamu	40	Limmuu-Gannati	Eksipartii Qabeenya uumamaa
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**Xiinxala Moggaasota Qubootaafi Jechoota Caasluga Afaan Oromoo:
Xiyyeeffata Maxxanfamoota Afaan Oromootiini**

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Yuunvarsitii Arsii

Axeeraraa

Afaan tokko dhamsagoota QUBOOTAAN, Caasluga isaas, jechoota bu’uuraatiin waaltinaan moggaasota yoo qabaate, adeemsa baru-barsiisuutiif faayidaa guddaa niqaba. Kunis, waan aadaas ta’e waan haaraa ittiin waliigalanii, barataniin ittiin wal-barsiisufi. Yeroo ammaas, Gadaa sadii oliif, moggaasotni qubootaafi jechoota caasluga Afaan Oromoo ifaan babal’ataniin, Interneetii-Googil dabalatee, maxxanfamuudhaan barumsaafis ta’e tajaajila garagaraa kennaa jiru. Haata’u malee, akka adeemsa barnootaafi maxxanfamoota qubeewwaniifi jechoota caasluga Afaan Oromoo Mootummaa Naannoo Oromiyaafi kaawwan keessatti qorataan hubataa jirutti, waaltina dhabuutu itti fufee jira. “Dhiyeessa/kennaa koorsii afaanii keessattis, qubootniifi jechootni caaslugaa kanneen bu’uuraafi murteessummaan tajaajilan keessaayi” (Ur, 2010:46) kan jedhu, qorataanis hubannaa keessa galchuun; maddeen maxxanfamootaa Afaan Oromootiini kanneen bara 1842 irraa egalee xiinxaluuf yaade. Sakatta’a galmeetti gargaaramuudhaanis ragaalee walitti qabuuf yaaleera. Ragaalee isaas mala ibsituutti (descriptive) fayyadamuudhaan hamma ta’anxiinxale. Argannoo xiinxalichaas, waa lama: Tokko milkaayina; inni lammaffaa ammoo rakkoolee hubatamanidha. Biyya aftokkeen (monolingual) jaarraa tokkoofi kurmaanaa oliif imaammatootaafi seerotaan, tumsamee jiru keessatti, Afaan Oromootiin qubootaafi jechoota caasluga Afaan Oromoo ifaan bifoote addaddaatiin maxxanfamanii argamuun milkaayina boonsaa gamtokkooti. Gambiraatiin garuu, mogaasni qubootaa, Lakkoofsa Kitaaba Waaltina Idil’addunyaa (LKWI-ISBN) qabsiisanii amala uumama Afaan Oromoo irraa fageessuun isa waaltahee guddina irra jiru, Lakkoofsi qubootaas 21->207 olitti ta’anii garaagarummaan maxxanfamaniiru. Kanaafuu, baru-barsisuun Afaan Oromootiini waaltina egalame dhabsiifamee, walxaxaan daran akka hincimsineef, kora qorannoo ogeessota sadarkaa idil’addunyaa kurfeessuudhaan milkaayina gonfatame daran gabbisuudhaan fufsiisuu wayya.” kan jedhu yaboo (recommendation) ijoo qorataati.

Jechoota Furtuu: Afaan Oromoo, Qubeewwan, Jechoota, Caasluga, Waaltina, Baruu-barsiisuu

1. Seensa

Kutaa seensaa kana keessatti: ka'insaa (background)fi barbaachisummaa (rationale), akkasumas, kaayyolee qorannoo kanaa gabaabbinaan eeruuf yaalameera.

1.1 Ka'insaafi barbaachisummaa (Background and Rationale)

Afaanota addunyaa **kuma torbaa olitti**⁷ qorattootaan tilmaamaman keessaa Afaan Oromoo isa tokko. Afaanotni addunyaa sadarkaa addaddaatiin afaan barnootaa ta'aniiti tajaajila kennaa jiran keessaas Afaan Oromoo isa tokko ta'ee, akka afaan barnootaatti hanga kutaa saddeetiitti qofaa kennamaa jira. Akka gosa barnootaafi sagantaa muraasaatiinammoo, sadarkaa lammaffaafi dhaabbailee barumsaa olaano muraasa keessatti qofa egalameera. Adeemsi tajaajiloota garagaraa Afaan Oromootiin akka sirnaan daddabalamee/ida'amee kennamee milkaahuuf ammoo, ogeessotni addaddaa (dameewwan barnootaa sadarkaa hundaa-dhuunfaanis ta'e gamtaan/qindaahuudhaan) qorannoowwan ogummaa isaaniitiin tumsuu qabu. Kanaafis bu'uurri, qubeewwaniifi jechoota Afaan Oromoo waaltahe mirkaneeffachuun gabbifachuudha.

Until the 1970s Oromoo was written with either the [Ge'ez script](#) or the Latin alphabet, then during the early 1970s the Oromoo Liberation Front (OLF) chose the Latin alphabet as the official alphabet to write Oromoo. Between 1974 and 1991 under the Mengistu regime the writing of Oromoo in any script was forbidden, though limited usage of the Ge'ez script was allowed. On 3rd November 1991 the OLF convened a meeting of over 1,000 Oromoo intellectuals to decide which alphabet to use to write Oromoo. After a many hours of debate, they decided unanimously to adopt the Latin alphabet.

Source: www.sas.upenn.edu/African_Studies/Hornet/Afaan_Oromoo_19777.html⁸

Akka ragaalee olitti dhiyaateen, murtiin beektota, barreeffama Afaan Oromootiif qubeewwan barreeffamaa Laatiin ta'uun addeessa. Murtiin gosa qubee waan tokko ta'ee, bifa qubeewwaniis waaltinaan murteessuun tajaajilarra oolchuun waan barbaachisudha. Qaamni siyaasa aangoon biyyaa

⁷<http://www.ethnologue.com/statistics> (04/06/2014)

⁸<http://www.omniglot.com/writing/oromo.htm> (30/11/2014)

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hogganus kanaaf shoora olaanaa qaba. Yeroo duraan murtichi gosa qubee Laatiin akka tahu murtaahetti, dubbifamootaa 26fi dubbachiiftonni 5 walitti lakkoofsaan 31(soddonii tokko)⁹dha. Akka Koree Waaltina Afaan Oromoottis (Adoolessa 1993 ALItti kan hundeeffame) WIIRTUU Barruulee QORMAATA AFAAN OROMOO (1995:64) keessatti, Qubee Afaan Oromoo irratti yaadni hinkennamne. Garuu, JILDII – 2ffaa keessatti qofa, Sagaleen Afaan Oromoo Qubee Afaan Oromoo 30 (Ob. Abdurahim 1989:82) qofa akka ta’etti barreeffameeti argama.

Kitaabota Biiroo Barnoota Oromiyaatiin yeroo duraaf (Dhaabaa W, ...1992 fi Ababaayyoo D...1996) waaltahanii maxxanfamanii tajaajilarra yeroo dheeraaf kennaa jirantu jira. Isaan yoo xiinxalaman: dubbachiiftota 10fi dubbifamoota 26 fi 27, akkasumas, mallattoo hudhaa “” dabalatee 37 fi 38dha ta’uutu hubatama. Qorataan wayita koorsii barreeffama Afaan Oromoo kennaa jirutti, beekumsa lakkoofsota qubeewwan Afaan Oromoo barattoota isaa gaafatee deebiiwwan isaanii gabatee gadii keessatti qaaccessseera. Firichis, graagarummaan hubannaa akka jiru agarsiisa.

Gabatee 1. Barattoota waggaa tokkoffaa irraa waayee baay’ina qubee Afaan Oromoo

Sagantoota	Dareewwan Barnootaa walitti	Baay’ina/Lak. Qubee Afaan Oromoofi Baay’ina Barattootaa Yaada isaanii Barreeffamaan ibsanii (2010)								Baay’inni Barattootaa Walitti	Yunivarsiitii Arsiitti Iddoowwan-Damee
		26	29	32	33	34	37	38	39		
Ekistenshinii -fi Idilee	5	15	3	87	80	2	1	1	1	190	Boqojiifi Adamaa
%n		7.	1.	45.	42.	1.0	.5	.5	.5		
		9	6	9	1	5	3	3	3		

Maddeen: Qorataan, barattoota isaa irraakan argatee qindeesse (2010)

⁹<http://www.omniglot.com/writing/oromo.htm> (30/11/2014)

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Caasaaleeniifi tajaajilootni afaan Ingilizii ittiin xiinxalaman ilaalchisees, Dr. Nordquist qabxiilee 10 eeran keessaa tokko, “... Pedagogical grammar – simplified grammar designed and used for SL instruction...”¹⁰ jechuun ibsaniiru. Akka Dr. Nordquist jedhanitti, baru-barsiisuu waliinis walqabsiisuudhaan caaslugni haala salphaatiin akka hubatamutti mimmijeessuuf jecha itti yaadamee ogeessota baru-barsiisuu afaaniitiin niqaacceffamu.

Caasluga Afaan Oromoo barsiisuuf kanneen barreeffamanii maxxanfaman keessaa, Internetii-Googilirratti: “the 8th lesson about Oromoo **grammar**. We will first learn about **prepositions, negation, questions, adverbs, and pronouns...**”¹¹ kan jedhaman nidubbifamu. Akkasumas, maalummaa dandeettii caaslugaa ilaalchisee, akka kuusii (galmeejechoota) xiinqooqgochaa (applied linguistics encyclopedic dictionary) keessatti eerametti: “Grammatical competence is knowledge of the language code and includes 'knowledge of lexical items and of rules of morphology, syntax, sentence-grammar semantics, and phonology'” ta’uun eerameera (Johnson K. and Johnson H. 1999:66). Kana jechuunis, dandeettiin caaslugaa, sirna afaanii beekuu xiyyeeffata. Kanneen keessaas, beekumsota: jechootaafi seerota xiinjechaa, xiinhimaa, xiinhiikafi xiindhamsaga (xiinxala sagaloota dubbii afaaniitiin) ta’uun eeramaniiru. Kanaafuu, qubeewwan dhamsagoota bakka bu’anis bu’uura barreeffama afaaniif, akkasumas, qaama caaslugaa ta’aniiti qorannoo kana keessatti dhiyaataniiru.

Moggaasota qubeewwaniifi jechoota bu’uuraa caasluga Afaan Oromootiin maxxanfaman addaddaa waaltina dhaban argamuun ammo rakkoo bifa qorannootiin furmaata feesisu ta’uu qorataan hubateera. Waalta’uun afaanis barreeffamaan kan argamuudha. Asher (1994:776) gaaffii waaltina afaanii kanarrattis: “... it is only when a language has associated with it the consistent use of a writing system that the question of standardizing it can arise” jechuun ibsan. Kunis, dhimmi waaltina afaani, sirnaan barreeffama dhaabbataa ta’eqabaachuu akka qabu agarsiisa. Akkaatuma ragaan mirkaneessutti, gaheewwan qubeewwaniifi jechootni caaslugaa gama baru-barsiisuu

¹⁰<https://www.scribd.com/doc/31421549/Kinds-of-Grammar> (30/10/2017) “Dr. Nordquist, Full Professor of English at the Armstrong Atlantic State University in Georgia, mentions about 10 different ways of analyzing the structures and functions of language.”

¹¹http://learn101.org/oromo_grammar.php (12/11/2017)

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dhaabbataa afaaniifi afaaniitiinii keessatti, shoora olaanaa kanneen qaban keessaa (Ur, 2010:46) ta'uun nihubatama.

Qorataan, qorannoo kanaaf akka ka'insaatti (background) kanneen olitti gabaabbinaan ibsaman, akka sababbiwwan ijootti ammookanneen armaan gadii dhiyeeffata. Isaanis:

1ffaa. Barreessitootni moggaasota qubeewwan Afaan Oromoo itti fayyadamanii maxxanfaman garaagara ta'uu;

2ffaa. Moggaasota jechoota bu'uuraa kan caasluga Afaan Oromoo garaagaraatti fayyadamuun maxxanfamuun ittifufanii jiraachuu;

3ffaa. Qaamoleen (Biirooleen: Aadaafi Turizmiifi Barnoota Oromiyaa, akkasumas, ministera Barumsaafi kaawwan) moggaasota qubootaafi jechoota bu'uuraa caaslugaa Afaan Oromoo waaltina isaa tumsuu qaban dhaabbatummaan maxxansiisaa waan hinjirreefi.

Kanaafuu, kanneen maxxanfaman irratti xiyyeeffachuudhaanis, bifa sirnaawaa ta'een xiinxaluudhaan ibsuuf, kaayyolee lameen armaan gadiirratti xiyyeeffatameera.

1.2 Kaayyolee/Objectives

Kaayyoleen ijoo lameen: **1^{ffaan}**. Baay'ina quboota Afaan Oromoo maxxanfamanii tajaajila kennaa jiran addeessuuf yaaluu; **2^{ffaan}**. Moggaasota jechoota bu'uuraa kancaasluga Afaan Oromoo garaagarummaan maxxanfaman keessaa hamma ta'an agaarsiisuuf yaaluudha.

2. Malleen/Methods

Malleen garagaraa hedduu keessaa, gama xiinqooqaatiin afaanotni kan ittiin qorataman keessaa lameen akka Crystal (2008:384) eeranitti: 1. Ajajjuu/Qajeelchituu (prescriptive) fi 2. Ibsituu (descriptive) kanneen jedhaman eeruun nidandahama. Kanneen lameen ilaalchiisuudhaan "The emphasis on objectivity, systematicness, etc., places it in contrast with the prescriptive aims of much traditional grammar: the aim of descriptive linguistics is to describe the facts of linguistic usage as they are, and not how they ought to be, ..." (Ibid.:139) jedhu. Kallattiin caalmaan qorataan xiyyeeffate: maddeen maxxanfamoota Afaan Oromootiinii kanneen bara 1842 irraa egalanii

tajaajilarra jiran xiinxaluudha. Sakatta'a galmeetti gargaaramuudhaanis ragaalee walitti qabuun, mala ibsituutti (descriptive) filatee xiinxala isaa dhiyeessuuf yaaleera.

3. Argannoowwaniifi Ibsi/Results and Discussion

Kaayyoolee qorannichaa irratti hundaahuudhaan, argannoowwaniifi ibsiqorannichaa kutaa guguddaa lameenarmaan gadiitiin gababbinaan dhiyaatan.

3.1 Moggaasota Qubeewwaniifi Jechoota Caasluga Afaan Oromoo hanga 1990tti

Akka kitaaba Tokkummaa Ijaarama Bartoota Oromoo Biyya Awurooppaa/TIBOA (1973/1979:I)“HIRMAATADUBBII AFAANOROMOO” jedhutti, barreeffamni Afaan Oromootiin, bara 1842 ALA egale. Jalqaba kan barreesses, nama biyya Jarman ta'an, kan maqaan isaaniis Krapf jedhamudha. Barreeffamni isaaniis, qubeewwan Laatiin ta'ee, jechoota Ingiliffaa gara afaan Oromooti hiikuudhaani. Tartiibni qubees kan Ingiliffaati.

Haata'u malee, seensikitaaba Krapfwayita dubbifamu, kana duras Afaan Oromootiin waan barreeffame jiraachuu kan agarsiisu jira. Innis, seensicha keessa, “ANOTHER contribution to the knowledge of the Oromoo Language is here presented to the Public; which, it is hoped, will be favourably received, in as much as every additional light which is thrown on the Nations of Africa, ...” (ISENBERG 1842:i) kan jedhuun hubatama. Hojichi ammoo, akka Afrikaattis beekumsa dabaluuuf shoora olaanaa akka qabuni ibsa.

Hojiiwwan Krapffi kaawwan keessaa gabatee armaan gadii keessatti hamma ta'an ibsameera. Ibsichis: matadureewwan, barreessitoota, baroota, baay'ina qubeewwan dubbachiiftotaafi dubbifamoo, akkasumas, argama fuulotaakanagarsiisudha.

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Gabatee 2.Qubeewwan Afaan Oromoo bara 1842-1990 keessaa hamma ta’an

La k	Maddeen Caaslugaa	Qubeewwan	Barreessitoota a/ Maxxansitoota	Bara	Baay’ina Qubeewwanii			Fuulot a isaanii
					Dubbi - famoo ta	Dubba- chiiftota	Wali- tti	
1	Vocabulary of the Oromoo		Krapf	1842	9	21	30	1-42
2	HIRMAATA DUBBII AFAAN- OROMOO		TIBOBA	1979	7	28	35	1-4
3	Oromoo Dictionary	English	Tilahun PhD	1989	10	28	38	vi-viii
4	SALT FOR STEW		Cotter	1990	10	26	36	iii
1-4				1842- 1990	7-10	21-28	30- 38	

Maddeen: Qorataan maxxanfamoota Afaan Oromoo irraa kan qindeesse

Gabatee2keessatti, qubeewwan Afaan Oromootiin moggaafaman maxxanfamanii tajaajilan lakkoofsi isaanii walitti 30-38dha.Dubbachiiftonni 7-10 yoo ta’an, dubbifamoonni ammoo 21-28 ta’uun nihubatama.

Ibsi dabalataas, kanneen gabatee olii keessaatiifis ta’e kaawwaniif armaan gaditti dhiyaateera.

Bara 1842tti, Krapf, baay’inni qubee Ingiliffaa A-Ztti gargaaramaniiti barreessanii maxxanfame. Hojiin kun, qubeewwan A-Z alatti,moggaasniqabiyyee barreeffamichaa keessatti tajaajilame keessaa “ts” kan yeroo ammallee waaltahee hojiin baru-barsiisuun ittiin gaggeeffamaa jirudha. Dubbachiiftonni moggaafamaniifi akkaataan tajaajilaa, tilmaamaan %90 kan yeroo ammaa waliin tokko. Bifti moggaasaa qubee dubbachiiftota garuu yeroo ammaa Gadaa sadii oliif tajaajilan waliin walakkaan oliif tokkoomu. Qubeewwan dubbachiiftota gaggabaaboof: “a, e, I, o, u”; kanneen dhedheeroota’aniif ammoo: ā, ē, ō,ū dha. Lakkoofsi isaanii walitti dubbachiiftota 9.Kanneen yeroo ammaa garuu, gaggabaaboo: “a, e, i, o, u”; dhedheeroon: “aa, ee, ii, oo, uu”, walitti lakkoofsi dubbachiiftota 10nidha. Fknf:kan yeroo ammaa: “loon” jechuun barreessinu, Krapf ammoo: “lōn”... jechuun barreessan.

Akkasumas, qubeewwan dubbachiiftotni moggaasaan kanneen amma tajaajila kennaa jiran waliin garaagara kanneen ta’an nijiru.Fkn. ‘j’, yeroo ammaa, duraan ‘tsh’ jedhamee moggaafamee

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barreeffameera.Kana jechuun isa, “ajaje” jedhuuf, “atshatshe” jedhamaa ture jechuudha (Krapf 1842:8).Gara biraatiin ammo, moggaasuma qubee kana, haala waaltaheen hintajaajilan ture. Fkn. ‘ajajee’, ‘coome’fi ‘calluma’ jechuuf, takka ‘atshatshe’, takka ammoo, ‘tshome’ fi ... (Ibid. Fuula 8, 11 fi 29) jechuun tajaajila kenna turan.

Onesmoos Nasiib (1870), hojiiwwan isaanii ijoo keessaa tokko Macaafa Qulqulluu Afaan Oromootti jijjiiruudha. Barreeffamichis qubee Amaariffaatiin raawwatame. Rakkoollee qubee Saabaatiin walqabatee jiru ilaalchisees, Makuriyaan, “In *Afaan Oromoo*, length is lexically distinctive both with vowels and consonants. But gemination is impossible in both cases when the Ge'ez alphabet is employed.” (MEKURIA BULCHA 1995:44) jechuun eeran. Kana jechuun, sagaleewwan Afaan Oromoo dubbachiiftuuwwanis ta’an dubbifamootni, dheerachuufi gabaabbachuu waliin, jijjiiramuu hiikaatu jira. Sirna kana ammoo, qubeen Saabaa/Gi’iiziin haala ittiin salphisutu hin ijaarranne. Jabinaafi laafina sagaloota Afaan Oromoo hedduminaan, hiikaan walqabatani jiran barreeffamaa keessatti hojiirra oolchuufis akkasuma.

Yaaliin gama Sheek Bakrii Saphaaloo¹² tiin taasifame, kalaqa haaraa kan argamsiisedha. Qubee Afaan Oromoo kanneen ilaalchisee, Hamiid, “The alphabet was used clandestinely in parts of Harar, Bale and Arsi. Unfortunately, the alphabet was not developed due to political reasons and lack of technical equipment to promote it.” jechuun addeessan. Haala kanaanis, qubee Sheek Bakrii Saphaalootiin kalaqaman, dhiibbaa siyaasaa yeroo saniin walqabatee kan dhoksaan tajaajila kenna turuun akka hinguddanne ta’eera. Akkasumas, hojicha jajjabeessanii guddisuuf ammoo meeshaalee teknolojii ittiin babal’ifatan dhabuutu ture.

Hojiiwwan Sheek Bakrii Saphaaloo ilaalchise maddeen Interneetii-Google irraa akka argametti, “Sheikh Bakri Sapalo's chief accomplishment is his writing system.^[8] Although Oromoo has been transcribed using two writing systems Sheikh Sapalo was familiar with, the [Ge'ez script](#) and the [Arabic alphabet](#), both are "far from adequate" in Hayward and Hassan's opinion, for reasons they set forth. (Most important being that Amhara has only seven vowels while Oromoo has 10.)”¹³ Akka

¹²<http://abyssiniagateway.net/fidel/ShaykhBakriSapalo/> (26/7/2016)

¹³https://en.wikipedia.org/wiki/Bakri_Sapalo (17/9/2017)

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ibsichaattis, Afaanotni Gi'iiziifi Arabiiffi dubbachiiftota⁷ kan qaban ta'uun, Afaan Oromoo ammoo isa dubbachiiftuu 10 qabuu, amala uumama afaanichaan walsimatee tajaajiluu akka hanqate hubatama.

Yeroo sirna Dargii (1966-1983 ALI) keessatti, barreeffamoonni Afaan Oromoo qubeewwan bifoote lamaan, QUBEEWWAN Amaariffaafi kan Laatiiniin biyya keessaafi biyya alaatti, durduubeen (respectively) hojjiirra oolaa turani.

Ob. Abarraa (1998:10-12) tiin kanneen xiinxalaman keessaa: Beender 1976, dhamsagoota /v, z/ Afaan Oromoo keessaa hambisee, /p, ?/ tartiiba keessa galchaniiru; Gragg, 1982, qubeewwan /v, ts/ keessaa hambisuudhaan /p, ?/ Afaan Oromoo keessatti ida'aniiru. Waaqoo 1981, qubee /?/ Afaan Oromoo keessatti galchuudhaan kaawwan (Sagaloota ergisaa kanneen jedhaman: p, v, ...) keessaa hambisuudhaan lakkoofsota qubeewwan Afaan Oromoo sagaloota digdamii afur qofa taasifamuun ibsamaniiru.

TIBOBA (1973/1979) tiin caasluga maxxanfame keessatti, qubeewwan tajaajilarra oolan lakkoofsaan walitti 35dha. Isaanis, dubbachiiftotni 7 “a,e,i,o,u,wfi y”fi dubbifamootni 28dha (TIBOBA 1989:1-4). Qubootaa dubbifamoo keessaa, bifti qubeewwan dubbifamoo kanneen yeroo ammaa akka “C, DH, NY, ...” kan fakkatan, akka TIBOBAttii bifoote: “č, d, Ń...” durduubbeen (respectively) ta'anii maxxanfamanii hubatamu.

Yeroo sirna Dargii, afaanota Itoophiyaa 15 ta'an (NLCCC 1989:37-38) waliin qubeen Amaariffaa isa barumsa bu'uuraaf (basic education) jedhamuuf hojjiirra akka oolu ta'eera. Qubeen Amaariffaa Afaan Oromootiifis akka tajaajilu taasifameera. Yeroo kanas, hamma ta'an fooyyessuuf yaaliin taasifame nihubatama. Kan fooyya'an keessaas:

A) Sagalee/dhamsaga-Qubee Amaariffaa keessatti hin jirre isa Amaariffaatiin 'D' - (ደ-) jedhamu san mataa gidduu sararuudhaan qaxxaa muruun sagalee Afaan Oromootiin kan duraan: d, yeroo ammaa 'DH/dh' jedhuuf moggaafamee bocamee ittiin maxxanfamee tajaajilaa ture.

B) Sagaloota “a”, “aa” akkasumas, “i” fi “ii” gabaabaafi dheeraa ta'aniif, moggaasotni dubbachiiftota dhoksa Amaariffaanii kanneen akka “h”fi “h”n akkasumas, “h”fi “h.”n, durduubbeen, kennameefii ture. Haata'u malee, dubbachiiftota dheeraafi gabaabaa kanneen “e, o,

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u” ilaalchisee garuu moggaasotni ifaan kennemeef hin jiru. Akkasumas, sagaloota jabinaafi laafina agarsiisan hundaa adda baasuuf sirni dhaabbataa ta’e ykn moggaasotni kennaman kennaman hinjirani. Yaaliin taasifames, kan kabajamaa Dr Haddiis Alamaayyoo qofa ture, innuu Amaariffaafi.

Kanarraas akka hubatamutti, amalliifi baay’inni dubbachiiftota Amaariffaafi Afaan Oromoo tokko waan hintaaneef, kan akka fooyya’an ta’anis gahumsaan Afaan Oromoof tajaajilu jechuu miti. Amaariffi dubbachiiftota ifaan hinbarreeffamiin 7 (torba) kan qabu yoo ta’u, kan Afaan Oromoo ammoo, kanneen ifaab barreeffaman 10 (kudhanidha) qaba. Kana qofa miti. Sagalee dubbachiiftuu Amaariffaatiin isa Saadis (6ffaa) jedhamu, akka “i” gabaabaatti tajaajilamuuf yaaluun, waan kanneen akka sagaleewwan “irra butaatti/irbutaatti” fudhachuu waan ta’uuf gaheen isaaniis addaani.

Lakkoofsi dubbachiiftuu Oromoo 5 qofa warri jedhanii barsiisanis jiru. Garuu haala saayinsaawaa ta’een 10 ta’uun nimirkanaaha. Fknf. Tafariin(1998:9) dhamsagoota (phonemes) bakka bu’oota sagalee dubbii Afaan Oromoo ta’anii addaan bahanii beekamuuf, hiika addaa galumsa addaddaa keessatti kan calaqqisan ta’uu waan qabaniif, /dhufe/ kan jedhuufi /kufe/ kan jedhu keessatti ‘dh’ fi ‘k’n dubbachiiftuu ‘u’ ofitti fudhachuudhaan qubeeffaman Afaan Oromoo keessatti akka dhamsagootaatti kanneen lakkaawamanidha. Haaluma kanaanis wayita dubbachiiftuu gabaabaafi dheeraa - “u”fi ‘uu’ kan walqabatan /ufe/ fi /uufe/ kan jedhaman keessatti, lameen dhamsagoota dubbachiiftuu garagaraadha. Dubbachiiftotni kaawwan afranis galumsa isaaniitiin akkuma kana adda bahanii waan tajaajilarra jiraniif hunduu uf dandahanii dubbachiiftota 8, walittis 10dha.

Hanga yeroo ammaatti, Afaan Oromootiif qubee Amaariffaa kanneen yaadaa jiran, lakkoofsi isaa: $33 \times 7 = 241$ irratti 1×7 (ደ፣ዳ፣ደ፣ዳ፣ደ፣ደ፣ደ፣ደ) gidduun mataa (kan akka argannoo sun) sararaan dalga muramee bocameeti itti dabalameeti **walitti qubeeffaman 248 dha**. Baay’ina qubootaa qofa osoo hintaane, hanqinoota walsimannaa dhabuu dhamsagoota/sagaloota dubbachiiftotaatiin walqabatantu tilmaamaan %65 oliin.

Moggaasota jechoota caaslugaan walqabatan keessaas: Fknf, maxxanfamoota Gabatee 2 keessatti kanneen eeramanfi kan Intarneetii-Googil, jecha isa Ingiliffaatiin “Grammar” jedhamee

beekamuuf, Afaan Oromootiin, “HIRMAATA DUBBII AFAANOROMOO,”¹⁴ jedhameera. Kunis, kan yeroo ammaa bal’inaan caasluga jedhamu sani. Akkaatuma maxxanfamoota kutaa kanatti aanu irraa hubatamutti ammoo moggaasotni kunniin bifoote garagaraan hojjiirra oolaniiru.

3.2 Bara 1991 hanga yeroo dhiyootti (2017)

Dhimma moggasa qubeerratti, Hamiid Muudee (1995),yaaliin qubee Arabiffaatiin Afaan Oromoo barreessuurratti taasifame rakkoo ta’uu eeran. Kanarrattis, “Arabic based orthography is very common among the Moslem Oromoo clerics in Wallo, Harar, Arsi, Bale and Jimma. ... problems with Arabic based orthography was its failure to represent the Oromoo consonants (dh, g, c, ch, ph, and ny)” (Haamid 1995:xix) jechuun addeessaniiru. Kunis, qubeewwan Arabiffaa yeroo ammaatiin sagaloota dubbii Afaan Oromoo olitti eeraman bakka bu’uu akka hin dandeenye ibsan. Kun ammoo, akkuma isa qubeewwan Amaariffaa karaa dubbachiiftotaafi dubbifamootaan walsimannaa dhabuu agarsiisa. Rakkicha garuu kana qofa miti. Akka Ob. Abarraan (1998:11) xiinxalanittis, Kitaaba Barnoota Afaan Oromoo Kutaa Tokkoo keessatti dhamsagoota ykn qubeewwan /p, v, ts/ galchaniiti /?/ammo Afaan Oromoo keessaa hambisaniiru, jedhan. Haata’u malee, akka yaada qorataatti, kan Biiroo Barnootaatiin /?/n keessaa hambifamuun barreeffama Afaan Oromoo keessatti miidhaa hinqabu-faayidaamalee. Gama biraatiin garuu, ammas akka yaada qorataa kanaatti, karaa Biiroo Barnoota Oromiyaafi Ministera Barumsaa kan Federaala Itoophiyaafi kaawwan dabalatee qophaaye (1992 egalee, hanga 2017, ...)tti garaagarummaan calaqqisuu itti fufuun milkaayina miti. Fkn. Gama BBOfi Ministera Barumsaatiin (2006/2014), degersa USAIDn kitaaba kutaa lammaffaa kan Afaan Oromoo qubee /ZY/ itti dabalaniiru. Qubee kana Hinseeneen (2008:2) ammo /ZH/ jechuun moggaaseera.Garuu, lachuu hafee, qubeen /KH/osoo itti dabalani akka baratamu taasifamuuf yaadamee gaariidha. Sababni isaas, looga isa isaan moggaasaniif /J/ kan jiru san bakka buusuudhaan ittiin tajaajilamuun nidandahama; bakka isaa ammoo, /KH/ osoo dabalame loogota sadarkaa sagaloota Afaan Oromoo keessa kan jiru waan ta’eef: labatichi qaama fayyadamu ta’ee walirraas baruu ta’a. Akkasumas, barattootni ammaas ta’an kan egeree, afaanota biyya keessaafi biyyoota alaa wayita baratan caalmaatti beekumsi sagalichaa barumsa afaanota haaraa dabalamaniif haala aanjessa waan ta’eef nifilatama. Kana qofas miti. Akka madda kuusi (dictionary) Haamiid

¹⁴<https://kichuu.com/dr-haylee-fidaa-afaan-omoo/> (03/01/2017)

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Muudeen (1995)fi Kitaaba Afaan Oromoo dursee barattoota Afaan Oromootiiniif Kannenuma ibsuuf yaadamee gabateewwan gaggabaabootiin gaggabaabsuun dhiyeessuuf yaalameera.

Gabatee 3. Dhamsagoota/Qubeewwan Afaan Oromoo 1991–2017tti

La k	Maddeen Caaslugaa	Qubeewwan	Barreessitoota a/Maxxansito ota	Bara	Baay'ina Qubeewwanii			Fuulota Qubeeww a-nii
					Dubb a- chiift ota	Dubbifa moota	Wali- tti	
1	Kitaaba Barnoota Afaan Oromoo Kitaaba baratta Kutaalee 1fi 2		Biiroo Barnoota Oromiyaa	1992-2014	10	27/210	37-220	12-27 ('92)... Baafata('06)
2	SEERLUGA OROMOO	AFAAN	Dr. Abdulsamad Muhammad	1994	5	26	31	17
3	Caasluga Afaan Oromoo		Abarraa Nafaa	1995	5	28	33	13-14
4	<i>Oromoo English Dictionary</i>		Tilahun Gamta	1989	10	28	38	vi-viii
				1992-2014	5-10	26-2010	31-210	

Gabatee 4. Dhamsagoota/Qubeewwan Afaan Oromoo kan 2017 maxxanfaman keessaa

La k	Maddeen Caaslugaa	Qubeewwan	Barreessitoota a/Maxxan- sitoota	Bara	Baay'ina Qubeewwanii			Fuulota Qubeeww a-nii
					Dubba- chiiftot a	Dubbi famoo ta	Wali- tti	
5	Wiirtuu Jil.2		Abarraa/BATO	1989	5	25	30	82
6	CAASLUGA OROMOO	AFAAN	-QAJEELCHA QORMAATA AFAAN OROMOO	1998	5	28	33	13fi 14
7	Qabee Jechootaa		W,Bashaa Yaadatee	1996	5	27	32	75
8	QUBEE AFAAN OROMOO (1992 EC)		ABBISHUU BIRRUU	2000	5	25	30	1-30
9	Seer – Lugaa Afaan Oromoo		Wasanee Bashaa	2000	5	28	33	37fi 44
10	Seerluga Afaan Oromoo		Geetaachoo Rabbirraa	2001	5	29	34	12fi 20
11	CAASEFFAMA	AFAAN	Irreessoo Nagii	2006	5	29	34	7

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	OROMOO							
12	AFAAN OROMOO KUTAA 7-10	Tafarii	1998	5	27	32	8	
13	HAASAA GADAA	Hinsene Mekuria	2008	5	28	33	1-4	
14	Galmee Jechoota Afaan Oromoo	Leggesse	2008	5	28	33	III-IV	
15	Galmee Jechootaa Afaan Oromoo – Amaaraa - Ingilizii	Abarraa Nafaa	2006	5	26	31	xiv	
16	Kitaaba Barnoota Afaan Oromoo Kitaaba baratta Kutaalee 1fi 2	Ministera Barnootaafi BBO, USAID	2014	10	28	38	Kut. 1= Baafata, 1-120; Kutaa 2=1-6	
17	http://www.omniglot.com/writing/Oromoo.htm (30/11/2014)	Interneetii-Google	2014	5	26	31		
18	Kitaaba Deggarsaa Afaan Oromoo	Abdiisaa Gannatii	2016	5	28	33	1-4	
19	Kitaaba Deeggarsa Barnoota Afaan Oromoo	Lammii Kabbabaa Nyaaree	2016	10	24?	34?	1-2	
20	http://www.omniglot.com/writing/Oromoo.htm (30/11/2014)	Interneetii-Google	2014	5	26	31		
21	http://www.Oromoodictionary.com/qubeLK (13/10/2017)	Interneetii-Google	2017	10	26	36		
22	https://om.wikipedia.org/wiki/Qubee Afaan Oromoo 13/10/2017	Interneetii-Google	2017	5	28	33		
23	https://www.youtube.com/watch?v=e8TEkXV6rCA (05/11/2017)	Interneetii-Google	2017	5	26+5	39	+ Kh. Ts, Zh-ergisa	
24	https://www.amazon.com/Qubee-Afaan-Oromoo-Alphabet-Children/dp/1946057010 (15/10/2017)	PHAAWULO OS (Faaruu Qubee Afaan Oromoo) - Google	2017	5	21	26	KAN INGILIFF AA SAGALE E AFAAN OROMO OTIIN	
25	Qubee Afaan Oromoo (Maxxansa Gabateenii)	Get Habesha	bh/nd	7	27/200ol	207ol	Akka Qubee	

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								Amaariffa atti
26	Qubee Afaan Oromoo (Maxxansa Gabateenii)	“ይቻላል”	bh/ nd	7	>200	207 ol		Moggaaso ta dabalataan iis qaba
			1998- 2017	5-10	21- >200	26- >201 0		

Maddeen: Qorataan maxxanfamoota Afaan Oromootiinii irraa kan qindeesse (2010)

Kanneen olitti gabateewaniin eeraman keessaas, kan USAID gargaaree BBOfi Ministerri Barnootaa yeroo dhiyoo keessatti hojjetan ilaalchisees: “... But nowhere in the report does it say changing the order of the Afaan Oromoo alphabet will improve reading outcomes.”¹⁵ kan jedhu USAIDf Haagabaafamu malee, qubeen Afaan Oromoo Ministerri Barnoota Federaala Itoophiyaafi Biiroon Barnoota Oromiyaatiin (2006/2014), waliin ta’anii, kitaabota Afaan Oromoo kutaa tokkoffaafi lamaffaaf akka baratan maxxansiifaman irratti: Tartiibni duraanii “a, b, c, d, ...” kan ture, “1, a, g, i, m ...” ta’eei jijjiirameera (Hasaniifi Kaaw. 2006:2-20). Qubee “ZY”n itti dabalameera. Maqootiin/moggaasotni qubeewaniis akka isa ‘IPA’ fakkeessuudhaan yaamameera. Hanga murtii Mootummaa Naanoo Oromiyaatiin (2009-2010) gara isa duraaniitti deebi’etti ifa taasisettis, waggoota sadii oliif hojiirra oolchuuf yaalamera.

Dubbachiiftotni Afaan Oromoo haala saayinsaawaatiin ibsamani maxxanfamaniiru. Qubeewwan dubbachiiftonni kunniinis (Gabatee 5), akkaatuma sagalootni qaamolee dubbii keessatti haala saayinsaawaatiin hubatamanitti 10ni. Gabaabaafi dheeraa ta’uun sagalootaa, hiika jijjiiruutiin walqabatu. 5 yaata’aniin birataruun hojii akka feete ta’a. Kanaafuu, dubbachiiftotni ijoo Afaan Oromoo, akka Tumsaa (Asso.)Pirofesaraa Baayyee Yimaam (1984:4-8) jedhanitti 5 osoo hintaane, 10 (kudhanidha). Kanas, gabatee armaan gadiitti dhiyaatteraa hubachuun ykn mirkaneeffachuun nidandahama.

¹⁵[https://www.opride.com/2017/06/05/qubee-afaan-oromo-fiasco-know-dont-know/\(05/6/2017\)](https://www.opride.com/2017/06/05/qubee-afaan-oromo-fiasco-know-dont-know/(05/6/2017))

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Gabatee 5. Sagaloota/Qubeewwan dubbachiiftuu Afaan Oromoo waaltahanii hojiirra jiran

Sochii areedaa /Movement of the Jaw (Mandible)		Gabaabinaafi dheerinadubbachiiftotaa, akkasumas, haala sochii arrabaa Length and movements of the tongue of Afaan Oromoo vowels					
		Gabaabaa/Short			Dheeraa/Long		
		Fuundura /Front	Walakkaa a /Central	Duuba /Back	Fuundura /Front	Walakkaa /Central	Duuba /Back
Sochii areedaa /Movement of the Jaw (Mandible)	Ol/High	I		u	ii		uu
	Jidduu/Middle	e		o	ee		oo
	Gad/Low		a			aa	

Maddeen: Qorataan Gragg, 1982, Tilahun (1989), Haamiid Muudee (1995), fi kaawwan irraa

Gama moggaasota jechoota caasluga Afaan Oromoo keessaa ammoo: Fknf. Moggaasota maqaa isa Ingiliffaatiin “Grammar” fi “Parts of speech” kenneen jedhamaniif, Afaan Oromootiin kanneen maxxanfaman walitti qabuudhaan gabateewwan lameen gaditti dhiyeessuuf yaalameera.

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Gabatee 6. Ingiliffaatiin “GRAMMAR” isa jedhamuuf kanneen moggaafaman keessaa

Lak	Maqaa Maxxansitoota	Bara	Moggaasota kennaman
1	TIBOBA	1973/1979	HIRMAATA DUBBII AFAAN-OROMOO
2	Biiroo Barnoota Oromiyaa	1984/1992	Sirna lugaa
3	Dr. Abdulsamad Mahaammad	1986/1994	Seerlugaa
4	Biiroo Aadaafi Tuurizimii	1998/2005	Caasluga
5	Irreessoo Nagii	1998/2006	Caaseffama
6	Beekamaa L	1099/2007	Seer Lugaa
7	Geetaachoo R.	2000/2008	Seerluga
8	Wasanee Bashaa	2000/2008	Seer - Lugaa
9	ADDUNYAA B.	2004/2012	NATOO-Caasluga

Maddeen: Qorataan maxxanfamoota argekeessaa kan qindeesse

Jechoota caasluga bu’uuraa keessaa, isa jalqabaa “Grammar” kan jedhuuf moggaasotni Afaan Oromootiin maxxanfamanii Gabatee 6 keessatti dhiyaatan 9 keessaa 8-9 bifoota garaagaraa qabu. Armaan gaditti ammoo, isa Ingiliffaatiin ‘Parts of Speech’ jedhamuuf moggaasota Afaan Oromootiin kennamanii maxxanfaman keessaa hammi ta’an dhiyaataniiru.

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Gabatee 7. Ingiliffaatiin “Parts of Speech” isa jedhamuuf moggaasota kennaman keessaa

Lak	Moggaasaan	Jechoota caaslugaa moggaafaman keessaa , ka’umsa Ingiliffaatiin			
		Parts of speech	Adjective	Adverb	Conjunction
1	BBO (1992-2004)	Garee jechootaa	Ibsa maqaa ykn Maqaa ibsitu	Ibsa xumuraa ykn daballii xumuraa	Walqabsiist ota-sota
2	Dr. Abdusamad (1994)	Birkiilee dubbii	Maqibsa	Gochibsa	Qarqabdu
3	Haamid (1995)	Kutaa ykn Hirmaata dubbii	Qoosaa ykn Asxaa	Hidha ykn rarro	Firessa ykn foroomsaa
4	AASI (1996)	Qirca dubbii	Addeessa (ad)	Dabalgocha (dago.)	Hiituu (hi)
5	G.Q.A.O. (1997)	Hirmaata ykn Kutaalee dubbii	Addeessa (ad)	Dabalgochima (dg)	Waliingaa (wg)
6	Ob. Irreessoo (1998)	Garee jechootaa	Ibsa maqaa	Dabala xumuraa	Walqabsiist u/-sota
7	Takilee (2006)	-	Addeessa (ad)	Dabalgoosii	Hiituu (hi)
	Moggaasota	7	7	8	8
	Gabaajota	-	1	2	2

Maddeen: Qorataan maxxanfamoota argee qindeesse keessaa (Silashii, 2007:85)

Jechoota caaslugaas ta’an gareewwan moggaafaman waaltina qabsiisuun baru-barsiisuuf faayidaa guddaa qabu. Isa: “Standard parts of speech, with abbreviations as shown, are standard and need no further explanation: adjective (adj), adverb (adv), conjunction (conj.), interjection (interj.), noun (n.), preposition (prep), pronoun (pron.), verb (veb.)” (McLead, 1982:X) jedhu ilaaluun muuxannoo ijaarama Afaan Oromootiif bu’a qabeessa.

4. Xumurafi Yaboo (Conclusion and Recommendation)

4.1 Xumura

Sagaloota dubbii (Qubeewwan) Afaan Oromoo yeroo gara garaa keessatti (1842-2017) barreeffamanii hubatamaa jiran ilaalchisee caalmaatti gabateewwaniin qindeessuudhaan ibsuuf yaalameera. Kanneen **Gabateewwan 2, 3fi 4s** armaan gaditti walitti qabamaniiru.

Gabatee 8. Cuunfaa qubeewwan Afaan Oromoo yeroo garagaraa maxxanfaman keessaa

Lak	Baroota	Sagaloota dubbii(Speech sounds)/ Qubeewwa/Dhamsagoota(Phonemes)			
		Dubbachiiftota	Dubbifamoota	Walitti	Yaada
1-30	1842-2017	5 - 10	24? - >241	26 - >241	Fuula. 9

Maddi: Gabateewwan 2, 3fi 4 olii kan qorataan qindeesse

Gabatoota 2, 3fi 4 olii keessatti ragaaleen argaman gabatee 8 keessatti cuunfamaniiru. Gadaa hedduu keessatti, garaagarummaan, moggaasota jechoota caaslugaa dabalatee, lakkoofsotni moggaasotaaniihubatama. Barumsa dabarsaa jiran hubachaa, gabbifachaa deemuun ammo barbaachisaadha. Kan duraan barreeffamanii dagatamani akka yaadatamanii (Kan HIRMAATA DUBBII AFAANOROMOO keessatti qubeen “d”, “dh” tiin bakka buufamee jira. Kanneen yeroo ammaatti gaaffilee ta’aa jiran keessaa, jecha “Hodhe” barreessuun hiikarratti kan ifaa taasisu: “Hodê” ykn “Hoddê” jechuudhaani. Jechoota Caasluga Afaan Oromoo keessatti moggaasnis bifoote garagaraatiin barreeffamanii maxxanfaman waaltina qabsiisuun adeemsa baru-barsiisuu Afaan Oromoo ammaafi egeree daran walxaxummaa irraa eeguudhaan gumaacha milkeessuu qabaata.

Fknf. Sagaloota Afaan Oromoo kan duraan hin hubatamiin akka hubatamu qorannooratti hundaahuudhaan ida’uun rakkoo miti. Jechoota ganamaa kanneen moggaasota jiran fooyyessan argamnaa moggaasota caasluga Afaan Oromoos waalteessuuf fooyyessuun nidandahama. Akkuma itti yaadani tajaajila afaanii karoorsuudhaan irratti walii galanii waaltessuun itti tajaajilamuun

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dandahamu san, Afaan Oromoo kan ammaafi egeree kan bu'a-qbeessummaan isaa hubatamee maggaafamu qubeewwaniifi jechoota caaslugaa jiraachuu nimalu. Ammaaf yaboon qorannoo kannas armaan gaditti dhiyaateera.

4.2 Yaboo/Recommendation

Bifa kamiinuu barreeffama Afaan Oromootiin kanneen maxxansiisuuf ifaajan, kenneen deggeran, warra deggeruuf yaadaafi gahumsaqaban mara qorataan nigalateeffata-Waaqayyo isin yaa eebbisu jedha. Moggasota quboota dachaa, kanneen yeroo ammaa, ilaalchisee gaaffilee jiraniifi rakkoolee hubtaman salphisuuf, kallattii TIBOBA (1973/1979) akka hojiirra oolan taasisuun filannoo tokkodha yaada jedhu qorataan ni'eera. Akkasumas, sakatta'a barruufi qorannoowwan gochaa dabalataa taasisuudhaan, kalaqaafi fayyadama meeshaalee teknoljii ofii mirkaneessuu dandahuutiin walqabatees, "Qubeewwan Afaan Oromoo haala daran qusatamoo (economical)fi egeree barreeffama Oromootiifis daran mijaawoo taasisuun nidandahama." jechuun qorataan raaguu fedha.

Garaagarummaa bu'aa hinqabne hambisuudhaaf, qubeewwaniifi jechoota caasluga Oromoo maxxanfaman hundaa fuuladuraaf gabbisani tokkoomsuun ykn waalteessuun, salphaa ta'uu baatus, haalli ittiin dandahamu nijira. Innis, akkuma Oromoon, "Mariyataan, gowwaa hinqabu." kan jedhu gocharra oolchuudha. Ija ogummaa, isa tajaajila Afaan Oromootiif bu'a-qabeessa ta'e qofaan hogganamuudhaan, qaamoleen Afaan Oromootiin baru-barsiisuu kallattiin irra jiran hundaafi kanneen maxxansiisota isaanii fooyyessanii itti fufanii fayyadamuu barbaadan kanneen biyya keessa qofa waan hintaaneef, hundaaf yeroon gahaan akka itti yaadani qophaayaniif kennameefii, ifaan/miidiyaalee addaddaatti gargaaramuudhaan afeerriin hirmaattota kabajaan taasifamee, xiqqaatu, sadarkaa Mootummaa Naannoo Oromiyaatti bajatnii ramadameefii, kan bajataan deggerus yoo argame gaafatamee, kora qorannoo ogeessota sadarkaa idil'addunyaa kurfeessuudhaan milkaayina gonfatamaa jiru daran gabbisuudhaan itti fufsiisuun nimala." kan jedhu yaboo qorataati.

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Seenaa Ogummaa Hojii Harkaa Oromoo Maccaa hanga Bara 1991tti

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Axareeraa

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 dagaagsuu keessatti gahee olaanaa qabaachaa kan turedha. Qo'annoon kunis kaayyoonsaa inni ijoon seenaa ogummaa hojii 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 baasuufidha. Garuu, maddi ragaa seenawaa kana dura qoratame gahaa ta'e akka hinjirredha. Haata'u malee, qo'annoon kun seenaa hojii harkaa Oromoo Maccaa bakkeewwan filatamanitti barreessuuf yaalii taasiaseera. Seenaan kunis kan ilaalamu bara bulchiinsa sirna 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 Magaalaa Naqamteefi naannooshee keessatti gahee olaanaa qabaachaa turan. Meeshaaleen odeeffannoon ittiin funaananamummoo ragaalee barreeffamaa kan mata-duree kanaan walqabatan, af-gaaffiifi ogummaalee harkaa naannicha jiran god-ambaa Wallaggaa keessa jiran daawwachuudhaani. Qo'annoo kanaaf af-gaaffiif kan filataman kanneen odeeffannoo gahaa qaban ogeeyyii hojii harkaa kan ta'aniifi ogeeyyii hojii harkaa kan hinta'iin irraati. Bu'aafi argannoon qorannoo kanaa 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 hojii harkaa 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 ogeeyyiifi kan miti-ogeeyyii gidduutti akka dhufe ni agarsiisa. Karaa biroommoo, seenaan mata-duree kana ilaalchisee gadifageenyaafi xiyyeeffannoon qo'atame naannoo qo'annoo kanaatti akka hinjirrellee ni agarsiisa.

Jechoota ijoo: *Oromoo Maccaa, Ogummaa, hojii harkaa, beekumsa xabboo, Gordana, kurfee .*

SEENSA

Hojiin harkaa ogummaa yookiin artii, meeshaalee dhimma baasan harkaan hojjechuudha. Isaanis gochaalee suphee dhahuu, gogaa duuguu, hojii mukaa, hojii sibiilaa, wayyaa dhahuu, xuubii dhahuufi hodhaa adda addaa fa'i (P.Richard, 1992:251). Hojiin harkaa, wantoota faayidaa dhala namaaf oolan harkaan kalaquu jechuudha (M.Dona, 2001:45). Karaa biroommoo hojiin harkaa meeshaalee barbaachisoo faayidaaf oolan harkaan hojjechuu qofa osoo hintaane, dandeettiifi ilaalcha kalaquu cimaatiin leecaloo uumamaa gara oomishaatti jijjiiruun faayidaaf qopheessuu dandeettii dhala namaa kan mul'isudha (D.Jacques, 2008:25).

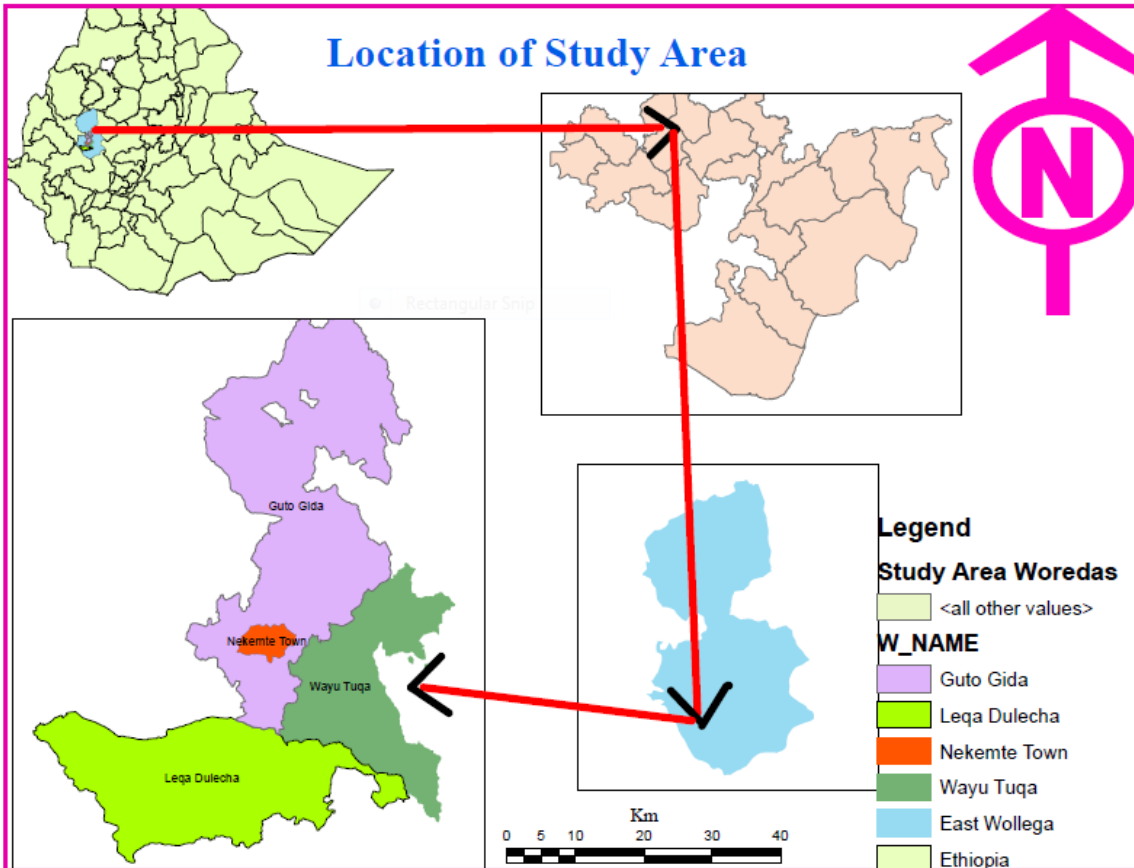
Hojiin harkaa kan eegale, yeroo dhalli namaa haala naannoosaarratti hirkatee jiraachuu wajjin walqabata. Kalaqni ogummaa harkaa kunis haala naannoorratti hundaa'uun suuta suuta fooyya'aafi jijjiiramaa adeemuun amala barsiifatummaa gonfachuun hawaasa keessatti akka oguma/artii gaariitti fudhatamuu danda'eera (J.G.John,1999:4).

Akka Itiyoophiyaatti, ogeeyyiin hojii harkaa kunneen, gitoota jibbamoofi dhimmoota hawaasaa hedduu keessatti tuffatamaafi qoodamaa turaniiru. Fakkeenyaaf, warra Falaashaa kaaba Itiyoophiyaatti, Walaayittaa, Kambaataafi Hadiyyatti Fugaa jedhamanii waamamuunfi bakkeewwan adda addaattis Waataa/Wayixoo jedhanii moggaasuun waamaa turan. Sababa kanarraa kan ka'e ilaalcha gadheefi jibbiinsa isaanirra tureen, Itiyoophiyaa keessatti ogeeyyiin hojii harkaa kunneen dandeettii olaanaa qaban ittifayyadamuufi hojichas sadarkaa olaanaatti guddisuu hindandeenye ture (Bahru Zawude, 1998:99-100).

Haaluma kanaan, xiyyeeffannoon qo'annoo kanaa seenaa hojii ogummaa harkaa magaalaa Naqamteefi naannoosheerratti ta'a. Haala kanaan seenaa hojii harkaa bara bulchiinsa sirna Gadaarraa eegalee hanga xumura bulchiinsa Dargiitti jiru haala gabaabaa ta'een addeessuuf yaala.

Naqamteen handhuura godina Wallagga Bahaa taatee, argamni astiroonoomiishee 9⁰⁵'Kaaba 9⁰³³'Bahaafi 9⁰⁰⁸'kaaba 36⁰⁵⁵'Baha loongiitiyuudiidha. Magaalittiin, magaalaa Finfinneerraa 331km fagaattee argamti. Magaalaan Naqamtee godinaalee naannoosheefi magaalota gurguddoo mootummoota naannolee kanneen akka Mattuu, Gimbii, Baddellee, Jimmaa, Baahir Daar, Asoosaa, Gambeellaafi kanbiroollee walqunnamsiisti (Naqamte MCAM, 2007:1-4).

Hanga walakkeessa jalqaba jaarraa kudha saglaffaatti gosoonni Oromoo bakka adda addaatti filannoo sirna Gadaatiin gara aangootti dhufaa turan, garuu, suuta suuta aango walitti dabarsuuf fedhii dhabuun ni jalqabe. Hanga bara 1830mootaatti gaggeessitoonni gosa Oromoo naannochoa, sirna bulchiinsa aadaatiin bulchaa turan. Naqamteefi naannoonshee bakka gosni Oromoo Maccaa irra jiraatuufi Bakaree Godaanaa yeroo jalqabaaf mootii ta'ee milkoome ture (ዋጋጃ ሀይለ:1980:26).



Bakka Qo'annoo: Maddi-Godina Wallagga Bahaatti, Waajjira Dhaabbata Magaalotaa Oromiyaa

Uummanni Oromoo durirraa eegalee seera baasuun hojjiirra oolchaa turan. Abbootii Gadaa seera baasuun beekaman keessaa tokko Makoo Bili ture (Dirribii Damissee, 2012:276-7). Maddoonni seenaa adda addaa akka ibsanitti, Makoo Bili Bisil uummata Oromoo Maccaa kan gaggeessaa ture bara 1580-1588tti (OCTB, 2004:172). Seeronni Makoo Bili dhimmoota siyaasaa, hwaasummaa,

aadaafi seerota safuu of keessatti hammata. Seeronnisaa kunneen waliigalatti dhimmoota ogummaa hojii harkaafi ogeeyyii hojii harkaa ilaalchisee waan kaa'eeru qaba (Dirribii Damissee, 281-82).

Daldaloota karaa dheeraa, Lixa Itiyoophiyaa magaalaa Naqamtee keessa qaxxaamuranii darban ofitti harkisuuf jecha mootichi, guyyaa kamisaa kan gaggeeffamu wiirtuu gabaa kamisaa jedhamu hundeesse. Gabaa kanaaf haala mijeessuuf wiirtulee hojii faayyomsuu gaafaa, wayyaa dhahuu, gaachana hojjechuu, sibiila tumuufi kanbirroo magaalittii keessattiifi alatti hundeessuun oomishni gabaa kanaaf akka dhiyaatu taasifamaa ture (Naqamte MCAM, 2007).

1.2 Hojii Harkaafi Hojjetoota Hojii Harkaa Oromoo Maccaa Keessatti

Bara duriirraa eegalee naamoonni ogummaa hojii harkaa hojjetan baadiyaa keessa qonnaan buloota gidduu jiraachaa turan. Gareewwan ogeeyyii hojii harkaa kunneen oomisha fedhii dhala namaaf oolan kan akka uffataafi mi'a adeemsa qonnaafi bu'uura jireenyaaf ta'an guutuuf hojjetaa turan (k.Detlev,1972:1)

Dagaaginni qonnaafi meeshaaleen oomishaa baay'inaan hojjetamuunsaa, qoqqoodamni hojii hawaasa keessatti akka ta'uufi barbaachisu godheera. Ogummaan hojii harkaa walxaxaafi dandeettii gosa hojii tokko dalaguurratti xiyyeeffachuun guddachaa dhufe. Aadaawwan biyya adda addaa keessatti, gitni ogeeyyii hojii harkaa mul'achuun, maloota oomishni adda addaa ittiin argamu hojiin harkaa kun dhalootaa gara dhalootaatti akka darbu ta'eera (L. W.Courteny(ed.), 2014:1)

Hojjettoonni ogummaa harkaa qomoodhaan hidda sanyii Oromoo ta'anii jireenyaafi misooma hawaasa Oromoo keessatti gumaacha olaanaa qabaachaa turan (Jabeessaa,1997:203). Hojiin harkaa, jiruufi jireenya uummata Oromoo wajjin kan baay'ee walittihidhamuufi kan umurii bara dheeraa lakkoofsise ta'uu ni ibsama. Kanaafuu, ogummaan harkaafi Oromoon walfaana dhalatani jedhama. Ogummaan harkaa isa jalqabaati jedhamee kan yaadamu akka Oromootti, hojii sibiilaati. Oromoon mi'oota adda addaa kan irraa oomishaa turan, sibiila Bakakkaarraati. Kanaaf hangaftuun ogeessaa hojii sibiilaa bakakkaarraa hojjetan ta'uu ni ibsama. Akka tumaata aadaa Oromoottis ogeeyyonni hojii harkaa dursa kan eebbisaniiifi laga kan ce'an ture (Af-gaafatamtoota:Cheerinnat Waaqwayyaafi Mootii Nagumaa).

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Ogummaan hojii harkaa yeroo inni jalqabame sirritti beekamuu yoo baateyyuu, uummanni Oromoo galma babal'ifannaa jaarraa 16^{ffaa} milkeessuuf, meeshaalee osoo hinqaban ta'ee silaa galma hingahan ture. Kanaaf uummanni Oromoo, hojii harkaa cimaa qabaachaa turuunsaa kuni ragaa ta'uu ni danda'a (Bula Sirika, 2008:4). Humnoonni Abbaa Gadaa kunneen haala bu'aa qabeessa ta'een gaachana cimaafi dheeraa ta'e tolfachuun diinasaanii gootummaan ofirraa ittisaa turan (Bahry and etal, 1993:85). Garuu, akka Donald Levine ibsetti, gadantummaa ogummaa hojii harkaa Oromoofi gumaachi inni guddina teknioloojii Itoophaatiif godhe warra Amaaraa waliin dorgomsiiisee, xiqqaa akka ta'e addeessee ture. Namni kun waan waliin hindorgomsiiifamne lama waliin dorgomsisaa ture. Dogoggorrisaa inni jalqabaa aadaan saboota lamaanii gargar ta'uusaafi aadaa Oromoo kan biroo waliin dorgomsiiisuufis beekumsaafi hubannoo gahaa kan hinqabne ta'usaati. Inni lammaffaanimmoo, kaayyoon barreeffamasaa qabatamaan aadaa saboota lamaanii waliin dorgomsiiisuuf miti. Ergamni isaa, calaqqee antirooppoloojistootaa, kaayyoo Afrikaa keessatti garaagarummaa saboota gidduu jiruu bal'isuuf yaadamee barreeffame ta'uusaati. Kanaafuu yaadni Levine inni guddaan yaadota Awuroopaanotaa isa dulloomaafi gartummaa calaqqisiisuuf Afrikaarratti fe'ame ta'uu mul'isa. Dabalataanis barreessichi kitaabilee duraan barreeffamanii jiran kan akka kitaaba Almeedaa kan sirriitti karaa ifa ta'een bu'aa ogummaa hojii harkaa adda addaa uummanni Oromoo diinasaa ofirraa ittisuuf itti fayyadamaa ture dubbisuu dadhabuusaati. Kunimmoo kan mul'isu babal'ifachuun uummata Oromoo sadarkaa olaanaarra akka gahu kan gumaachee mi'oota waraanaa arman olitti ibsamaniifi meeshaaleen kunneenisimmoo akka Donald Levine hojiisaa keessatti waanuma salphaa mukarraa hojjetame qofa akka hintaane ni mirkaneessa (Tesema Ta'a, 2012:989).

Akka (Dirribii Damisee, 2012:346) ifa godhetti, namoonni hojii sibiilaa, mukaa, gogaa fi huccurratti bobba'an kunneen ogummaafi dandeettii sammuu addaa uummata warra kaan caalaa akka isaan qabanitti kaa'a. Isaanis hojiiwwan armaan olii kan hojjetaniifi kalaqan harkasaanii fayyadamanii ajajaafi karoora sammuusaanii keessa jiruun ni raawwatu. Yaadni dogoggoraa uummata Oromoos ta'e hawaasa biroo keessa jiru, ogummaan hojii harkaa qoodama hojii hawaasa Oromootimoo, sanyiin kanbiroof kan qoodame jedhamee ilaalcha hawaasaa keessatti gaaffii uumamaa turedha. Haata'u malee hojii harkaa qoodama hojii hawaasaafi kanneen ogummaa harkaa kana qabanis sanyiidhaan Oromoo ta'uunsaanii gaaaffii hinqabu. Akkuma armaan olitti

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ibsamuu yaalame ogeeyyiin hojii harkaa, akka hangaftuu Oromootti ilaalamu; garuu ta'e jedhamee, aangoo qabachuuf yaadamee akka tuffatamaniifi jibbaman taasifaman. Karaa biroommoo mirga aangoo akka hinqabanne taasisuun, Ogummaan hojii harkaa kunis akka hinbanneefi ittifufu taasisuuf yaadameeti. Akka barsiifanni darbaa dhufe ibsutis yoo ogeeyyiin hojii harkaa kunneen sirna Gadaa keessatti aangoo qabachuun yoo eeyyamameef, hojii harkaa hojjechuu dhaabu/dhiisu jedhamee yaadameeti jedhama. Hojiin harkaa kun yoo bademmoo hawaasa Oromoo dhimma hawaasaafi aadaarratti gaaga'ama guddaa fida waan ta'eef itti fufsiisuun barbaachisaa ture. Akka Jabeessaan barreessettis (1997), Ogeeyyiin hojii harkaa akkaataa qomoon osoo hintaane gosa hojii irratti bobba'aniin garee gurguddoo afuritti qoodamu jedha. Gareen warri jalqabaa sibiila tumtuu (tumtuu) kanneen akka hojjetoota sibiilaa, wayyaa dhooftotaa fi suphee dhooftota of keessatti hammata. Garee lammaffaanimmoo warra gogaa hojjetanidha. Garee sadaffaan hojjetoota gaafaa ykn buudaa murtuu jedhamu. Gareen inni dhumaammoo kanneen hojii mukaa hojjetan, muka sooftuu turan.

Jechi tumtuufi duugduu (faaqii) jedhu, gosa hojiiwwan hawaasaa mul'isa malee hawaasa Oromoo keessatti hidda sanyii adda qoqqoodamee kaa'ame miti. Sababnisaas miseensonni gareewwan hawaasa kanaa Oromoo warra kaanirraa wanti adda godhu hinjiru waan ta'eef, ogeeyyiin hojii harkaa kunneen hidda dhalootaa qomoo Oromootti ramadamanidha. Afaan dubbataniinis yoo ilaalaman, gareen adda qoodaman kunneen Oromoo uummata bal'aa warra kaanirraa kan gargar godhu hinjiru, sababnisaas afaan tokkicha waan dubbataniifi. Kanaafuu hawaasa keessatti qoqqoodamni dhufe kan yeroo booda suuta suuta jalqabameefi guddachaa dhufe, dhalootaa gara dhalootaatti kan darbaafi dhaalamaa dhufe malee saba/qomoo biroo akka hintaane beekameera (*Ibid*)

Seenaa dhufaatii barsiifata sirna qoqqooddii kanaa ilaalchisee, namoonni muraasni jijjiirama siyaas-dinagdee Oromoo keessatti mul'ateen walqabsiisu. Barfata jaarraa 19^{ffaa} keessa, qonnaan bultoonni sababa babal'ifannaa Minilik II gaggeesseen lafa gabbataa gaarii qabanirraa buqqifaman osoo hinjaalatiin haala ariitiin gara hojii ogummaa harkaa hojjechuutti jijjiiruu danda'aniiru. Dabalataanis, hojiiwwan ogummaa harkaa qomoo Oromoo tokkoof qofa wanti adda godhu hinjiru; kanaaf, hojiin harkaa gareewwan Oromoo kamiifiyyuu banaa waan ta'eef baratamuu ni danda'a (Bula, 2016:5)

2. Ogummaa Hojii Harkaa Oromoo Maccaa hanga bara, 1974tti

Bara 188omoota dura jechuunis, osoo Wallaggaa Impaayera Itiyoophiyaa jalatti hinqabamiin dura, dhimmi ogummaa hojiiwwan harkaa seera sirna Gadaatiin gaggeeffama ture. Seerri Gadaa akka dhaabbata tokkootti, ittigaafatamummaa waliigalaa kan siyaasaa, dinagdee, humna ittisaafi kan cidha adda addaa of keessatti hammata(Asmarom,1972:50). Makoo Biliin dhuma jaarraa 16ffaafi jalqaba jaarraa 17aatti bahe dhimma hojii harkaafi ogeeyyii hojii harkaa ilaalchisee labsii baase ture. Egaa gareen ogeeyyii hojiiwwan harkaa hawaasa Oromoo Maccaa akka tuffatamaniifi qoodaman yeroo kanarraa eegaleeti jedhama(Dirribii,2012:276-280). Baroota kanarraa eegalee akka barsiifataatti fudhatamee, ogeeyyiin hojii harkaa lafa qonnaa argachuun hineeyyamamuuf ture, akkasumas karaa hawaasummaas adda qoodamuu eegalan. Akka ilaalcha kanaatti, ogeeyyiin kunneen hojiin harkaa gara fuulduraatti ittifufsiisuuf yaadameeti jedhama. Ogeeyyiin kunneen yoo lafa argatan of danda’u, kunimmoo hojii harkaa akka dhaaban dandeessisa jedhamee shakkameetu (Boshira,1988:10).

Garuu, seenaa keessatti Seerri Makoo Bili waa’ee ogummaalee hojii harkaafi ogeeyyii hojii harkaa ilaalchisee, xiyyeeffannoo guddaa kennee ture. Qomoon Oromoo kamiyyuu warra sibiila tuman,warra gogaa duugan, warra supheerraa mi’oota garagaraa hojjetan nagaasaanii eeguu, tiksuufi kunuunsuu qabu jedha. Makoon ogeeyyii (sibiila tuman, wayyaa dhahan, gogaa duuganfi kanbiroo) kanaan yemmuu laga Gibee ce’an meeshaalee hojii harkaa ittiin hojjetan kan mataa ofii qabatanii akka deeman gorsaa ture. Garuu, Oromoon miti-ogeeyyii ta’an meeshaalee tumtuu, wayyaa dhooftuu, gogaa duugduu ofiif baatanii laga Gibee yoo ce’an, jarri kana raawwatan iddoo xumura qubatanitti ogeeyyii ta’uuf akka dirqamaman gorsaa ture (Cheerinnat,2010: 51-2).

Seerri Makoo Bili walumaagalatti keeyyata jaatamii shanitti (65) qindaa’ee dhiyaate keessaa xiyyeeffannoo ogeeyyii hojii harkaaf kan kennu, keeyyata (22) ture. Akka keeyyata kanaatti, ogeeyyiin hojii harkaa hafteewwaniifi wantoota harcaatuu yeroo hojiin harkaa hojjetmu irraa hafan, naannoo/qe’ee jiraatamurraa 80m fagaatanii faalama naannoo ittisuuf jecha sirriitti gubanii balleessuu qabu jedha. Kunis seenaa keessatti akka seera qulqullinaafi nageenyaatti ilaalama. Keeyyanni (23) akka jedhuttimmoo bakki hojii gogaa duugduun ittigaggeeffamu mana jireenyaarraa fagaatee bosona gobbaa keessatti akka hojjetamuu qabu lafa kaa’a. Haala jireenyaa

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hawaasummaa ogeeyyii hojii harkaa ilaalchisees seerri Makoo Bili keeyyata (52)fi (58) akka jedhutti gareen kun gita hawaasa lammaffaa haajedhamaniyyuu malee, gita hawaasa tokkoffaa, kanneen Oromoo qulqulluu jedhaman waliin walitti makamuu akka qabaniifi jiruufi jireenya keessatti haala walfakkaataafi walkeessa jiraachuu akka qaban adda baasee kaaheera(Dirribii, 285-88). Seerri Makoo Bili (63)rratti akka mul'isutti ogeeyyiin hojii harkaa meeshaalee waraanaafi fardaa kan oomishan qomoo Oromoo bira jiraataniin balaa kamirraayyuu nagaansaaii akka eegamuu qabu ibsa. Akkasumas keeyyata (64) irrattis hojjettoonni hojii harkaa qomoo bira jiraataniin eegamuu qabu jechuun kaa'a. Akka keeyyata (22)tti hojjettoonni hojii suphee dhahuurratti bobba'an mootummaatiin eegamuu akka qabaniifi bakka itti oomishasaanii guban naannoo mana jireenyaarraa 70m fagaachuu akka qabu ibsa(*Ibid*).

2.2. Ogummaa Hojii Harkaa Bara Mootummaa Leeqaa Naqamtee (1840-ootaa-1880-ootaatti)

Bakaree Godaanaa kaayyoo waliigalaa nageenya siyaasaaf yaadee hojjettoota ogeeyyii harkaa magaalaa Naqamtee keessa qubachiisee ture. Warri Bakaree meeshaalee lolaa oomishanii diina ofirraa ittisuuf muuxannoo gaarii hinqaban turan. Yeroo sanatti diina walii kan turan, warra Beeraa ture. Diina ofirraa ittisuufi fedhii jiraattota magaalaa guutuuf Jecha, ogeessota hojii harkaa beekan naannoo masaraasaafi magaalittii keessa bakkeewwan adda addaa gosoota ogeeyyii adda addaa kudha tokko ta'an qubsiisee ture. Isaanis:-

1. Hojjettoota gaachana hojjetan- lola ofirraa ittisaaf yaadameeti.
2. Hojjettoota gaafa Gafarsaarraa hojjetan – meeshaalee faayaa oomishuuf.
3. Wayyaa dhooftota –oomishaalee huccuu adda addaaf jedha
4. Hojjettoota gogaa/gogaa duugdotaa
5. Hojjettoota fal'aanaa –gaafa saawwaniifi Arbaarraa
6. Hojjettoota suphee –mi'oota manaa addaa
7. Sibiila warra tuman –meeshaalee waraanaa oomishisuuf
8. Hojjettoota waancaa- gaafa saawwaafi Arbaarra hojjetan turan

9. Hojjettota kooraawwanii fi mi'oota fardaafi kan birroo kan hojjetan

10. Hojiiwwan gogaa kan hojjetan- keessattuu gogaa Leencaafi Qeerransaarraa

11. Hojjettota meeshaalee faayaa –ilkaan Arbaarraa(ሹማት ኢድማሱ:3-4) Muuxannoon jajjabessuufi deeggaruu Ogeeyyii hojii harkaa magaalaa Naqamtee keessatti taasifamaa ture bara mootii Leeqaa Naqamtee, Morodaa Bakaree 1868-1888tti itti fufee ture. Mootichi kun ogeeyyii hojii harkaa bakka adda addaarraa gara magaalaa Naqamteetti afeeree ture. Kana mijeessuufis mootichi Kumsaa Morodaa magaala Naqamtee keessatti bakka ogeeyyiin kunneen qubatani hojii harkaa hojjetan bilisaan kennaa ture. Akkasumas daldaltoota biyya alaatii dhufaniifis naannoo gabaa Bakkee Jamaa qubsiisan, warra sibiila tumaniifi gogaa duugan naannoo Dargee qubsiifaman, warra hojii mukaa hojjetanimmoo naannoo Jaatoo Muka araaraa qubsiifaman (Af-gaafatamtoota:Obbo Cheerinnatfi Immiruu).

Ogummaan hojii harkaa magaala Naqamtee qofa keessatti kan hojjetamaa ture osoo hintaane, aanaa Guutoo Giddaa keessaa, Kurfeen bakka suphee dhahuun beekamu ture. Kurfee bakka Xuujjaa jedhamurraa biyyee suphee baasuudhaan hojii suphee hojjetanii mi'oota hawaasa naannoofi magaalaa Naqamteef dhiyeessaa turani. Magaalaan Gatamaafi naannoosheetti hojiiwwan harkaa kan akka suphee dhahuu (ofilaalii, Diimmaafikkf), sibiila tumuufi hojii gaafaatiin beekamti (Af-gaafatamtoota:Obbo Galataa,Mulaatuu,Mootii).

2.4 Gumaacha Ogummaan Hojii Harkaa Hawaas-Dinagdee Magaalaa Naqamteefi Naannoosheetiif Taasisaa ture

Hojiiwwan harkaa naannoo baadiyyaatti bara duriirraa eegalee Oromoo Maccaatiin hojiirra oolaa ture. Bara sochiin dinagdee uummata Oromoo Wallaggaa horii horsiisee bulaa turetti, barbaachisummaan oomishaalee ogeeyyii hojii harkaa baay'ee xiqqaa ture. Garuu, jireenyi uummata Oromoo tikfatee bultummaarraa gara hojii qonnaatti jijjiiramuu eegale, oomishni hojii harkaa qonnaan bultoota biratti baay'ee akka barbaadamu yookiin akka jaalatamu ta'aa dhufe (P.Richard,1990:222). Akkasumas Oomishaaleen hojii harkaa kunneen akka kennaatti tajaajiluun keessummoota gurguddoofi abbootii aangoo olaano qaban, bulchitoonni Leeqaa Naqamtee baroota adda addaa keessa itti fayyadamaa turan (Tesema and T. Alesandero).

Dandeettii hojii harkaasaaniifi gumaacha isaan godhaniin ogeeyyotaaf kabaja olaanaatu kennamaafii ture, sababnisaas sirna walhormaata hawaasa Oromoo keessatti mi'oonni oomishanii uummataaf dhiyeessaa turan faayidaa olaanaa waanqabuuf ture. Keessumattuu qarabaan meeshaa handhuura haadha fi daa'ima gargar kutuuf kan oolu ogeeyyii hojii harkaa kanaan hojjetama akkasumas xuwwen marqaa haadha deesseef marqaa marquuf kan fayyadu dubartii deesse kunuunsanii bakkatti deebisuuf kan oolu isaantu hojjeta (Bula Sirika, 2016:79).

3. Ogeeyyii Hojii Harkaafi Hariiroo Hawaasummaafi Aadaa Oromoo Maccaa Naqamteefi Naannooshee Hanga bara 1974

Oromoo Maccaa keessatti akkaataa jalqabbii sirna qoqqoodama/tuffatamuu gareewwanii xiinxaluuf madda jechoota tumtuufi duugduu/faaqii ilaaluun barbaachisaadha. Lafa Oromoo lixaatti kan akka Wallaggaatti-jechi tumtuu jedhu kanneen wayyaa dhahan, sibiila tuman, muka hojjetaniifi suphee dhahan of keessatti hammata. Akka barsiifata naannoo keenyaatti jechi tumtuu jedhu rukutuu/tumuu kan jedhu jecha afaan Oromooti. Innis sibiila rurrukutanii/tumanii jajallisuu yookiin gara boca barbaachisaa t'eetti hojjechuudha. Akkasumas jechi duugduu jedhus jecha afaan Oromoo ta'ee irraa duuguu/luqqisuu jechuudha. Jechi duugduu jedhamu fayyadamuurra barsiifataan faaqii jedhanii dabbachuun tureera (Bartels,1983;Af-gaafatamtoota:Mangashaa Sanyii,Tarfaasaa Nagarii).

Yeroon sirni qoqqooddii hawaasa Oromoo Maccaa keessatti yoomiifi eessatti akka jalqabe ragaaleen barreeffamaa ifa godhee kaahu hinjiru. Haata'u malee, ragaaleen afaaniin daddarbaa tureefi barreeffamaan jiran akka calaqqisiisanitti hojiin harkaa beekumsa xabboofi qabatamaanis hojii harkaa kan hojjetaa turan sanyiidhaanis Oromoo ta'uu ibsu (H.Eike,1979:129-132). Ogeeyyiin hojiiwwan harkaa akka sibiila tumtoonni, suphee dhooftonniifi gogaa duugdonni saba Oromoo keessatti seenaa bara dheeraa kan qabu ta'ee babal'ina amantii kiristaanaa duras kan jiraachaa ture ta'uun ibsama. Hawaasa Oromoo keessa gitoota hawaasaa afurtu turan. Isaan keessaa tokko ogeeyyii hojii harkaa ta'ee, sadarkaa sadaffaarratti kan argaman yemmuu ta'u lafa dhuunfaasaanii hinqaban ture. Lafa gulummaa kennuufiirra abbootii lafaa gosoota Oromoo adda addaa jalatti eegumsi akka ta'uuf lafa kaa'a. Lafti ogeeyyiif kennamu kunis gaggeessitoota gosaatiin ta'ee lafa gabbina hinqabne kennuufiin irra qubsiisaa turan. Gochaaleen armaan olitti tuqaman dagaagaa deemuun suuta suuta gara walqoqqooduutti dhufuun ogeeyyii hojii harkaa akka

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garee gadaantummaatti ilaaluun, warri garee qulqulluu yookiin Boorana ofiin jedhanimmoo garaagarummaa kana seera aadaa godhachuun hakuuccaasaanii ittifufsiisuu danda'aniiru (Nagaso, 2001:20-21; Bula, 2016:34; Af-gaafatamtoota: Obbo Mootiifi Galataa).

Haata'u malee, sadarkaaleen hawaasaa, uummata Oromoo armaan olitti tuqame dhaabbataa miti, sababnisaa namni tokko gita keessa jirurraa, ogeeyyii hojii harkaas ta'e kanbiroon gitoota jiran gidduu jijjiirrachuun ni danda'ama ture. Innis kan raawwatamu yookiin kan gita jijjiirrachuun danda'amu, adeemsa sirna ayyaanaa, luba baasuu yoo gaggeeffamedha (P. Alula and F. Dena, 2001:4). Akka jedhamutti baroota durii sadarkoominni caasaa hawaasaa uummata Oromoo keessatti kan eegale ogeeyyiidhuma hojii harkaatiini jedhama. Ogeeyyonni kunneen ilma Oromoo isa jalqaba dhalate yookiin angaftuu guddicha ofiin jechuun dandeettii hojiisaaniitiin of boonsuufi ofjajuu eegalani Oromoo warra miti-ogeeyyii ta'an tuffachuu eegalan jedhama. Irra darbeeyyuu, ogeeyyonni shamarran warra Oromoo miti-ogeeyyii ta'anii fuudhuu didani. Kanarratti warri Booranaa/miti-ogeeyyii olaantummaa gitni ogeeyyii agarsiisanitti aaruudhaan gita haaraa warra ogeeyyii kana mormaniifi gadi qaban uumani jedhama, Bartels (1983).

Ilaalchi gadheen hojii harkaafi ogeeyyii hojii harkaarratti mul'achaa ture, Oromoo ogeeyyiifi miti-ogeeyyii gidduutti barsiifata gufuu ta'e uumeera (Bula, 2008; Richard, 1992; Af-gaafatamtoota: Obbo Fufaafi Galataa). Ogeeyyiin kunneen hawaasa Oromoo miti-ogeeyyii ta'an keessatti kan qoollifaman turan. Fakkeenyaaf jechoota garee kana abdi kutachiisuufi tuffachiisu kan itti darbatamaa turan keessaa: "Obboleessa laga gamaarra, gogaa duugduu ollaa ofii wayyaa; Gogaa duugduun, yeroo duuggaa dadhabdu saree ariisaa dhaqxi; sa'aan warra gogaa duuganii, gogaa hindammaqxu; har'awoo raafamaan oole akka cidhaan gogaa duugduu; kan ulfina hinqabne, booyicha tumtuu deema" kkf(*Ibid*).

Haata'u malee, bulchiinsi Dargiifi misiyoononni pirootestaantii sirna qoqqoodinsa ogeeyyii hojii harkaarratti gaggeeffamaa ture balleessuuf carraaqii gochaa turan. Mootummaan Dargii, warra miti-ogeeyyii ta'an ogeeyyiitiin akka hintuffanne gochuuf carraaqii guddaa taasisaa ture akkasumas namni hunduu hojii harkaa kamiyyuu hojjechuu akka shaakalan jajjabeessaa ture (አዕገዳ:1976).

4. Ogummaa Harkaa Naqamteefi Naannooshee bara Bulchiinsa Dargii (1974-1991)

Akkuma armaan dura ogummaan hojii harkaafi ogeeyyiin hojii harkaa sirna siyaasaa bara 1974 dura tureen tuffatamaafi qarqaratti qabamaa turan. Gareewwan hawaasaa kunneen karaa hawaasummaa tuffatamaafi karaa siyaasaa duubatti qabamaa turan. Haata'u malee, bulchiinsi Dargiifi barsiisni misiyoonotaa lamaansaaniyyuu dhiibbaafi miidhama ogeeyyii hojii harkaarra gahaa ture hambisuuf yaalii cimaa godhaa turan. Imaammanni mootummaa Dargii, hawaasa miti-ogeeyyii ta'aniin ilaalcha ogeeyyiif qaban akka jijjiiran carraaqqii guddaa gochuudhaan, uummanni kamiyyuu, hojii kamiyyuu uumee jiraachuu akka danda'u yaalii taasisaa ture (አዕማድ:1978).

Warraaqsa Itiyoophiyaa bara 1974 dura qubannaan ogeeyyiin hojii harkaa hawaasa bal'aarraa fagaatanii faca'anii jiraachaa turan. Warraaqsi kun qoqqooddaa hawaasummaa ogeeyyiirra gahaa ture xiqqeessuu keessatti gumaacha olaanaa qaba ture. Yeroo warraaqsiichaa eegalee ogeeyyiifi miti-ogeeyyiin gahee sochii hawaas-dinagdee keessatti walqixa hirmaachaa turan. Imaammanni qubsiisa bulchiinsa Dargii bara 1975 eegalee taasisaa ture, caasaa qubannaa baroota dheeraaf ogeeyyiifi miti-ogeeyyii gitaan adda qoodaa jiraachisaa ture hambisuun walkeessa akka jiraatan godhee ture(Y. Sayuri,2013:27). Akkasumas barnoonni siyaasaa duula barattootaatiin kennamaa ture jalqabumaa walqixxummaa sanyii, amantii, ogummaafi saalarratti xiyyeeffachuun hubannoo uumaa turan. Hubannoon kunis sirna qoqqooddii Itiyoophiyaa hunda keessatti gareewwan ogeeyyii uffata dhahan, sibiila tuman, suphee dhahanfi gogaa duugan ture (አዕማድ:1978:17)

Duula adeemsifamaa ture keessatti barattoonni jiraattota magaalaa Naqamteefi naannooshee jechoota arrabsoo garee ogeeyyiifi kanbiroorratti gaggeeffamaa ture akka yeroo sanaa eegalee akka ittiin hinwaamne akeekkachiisaa turan. Kanneen gaaffii afaanii gaafatamanillee duultoonni yeroo sanaa jechoota shammaanee, faaqii, garbaafi kkf jedhanii akka ogeeyyii kana hinwaamne dhorkamani ture (Obsi, 2016:26). Duulli waggaa tokkoofi walakkaaf adeemsifamaa ture, dhiibbaa gaarii uumuun hariiroo gaariin qonnaan bulootaafi ogeeyyii gidduutti uumeera. Yoo qoqqooddiin duraanii guutummaa guutuutti dhaabachuu baatellee waldaa qonnaan buloota Wallaggaa keessatti akka fakkeenyaatti qonnaan bultoonni ajajaa milishaa/hidhataa wayyaa dhahaa turan jalatti gaggeeffamuu eegalan. Gandoota biroo keessattis warri ogeeyyii wayyaa dhahaa turan dura taa'aa

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ta'anii filatamuu eegalan. Hariiroon hawaasummaa fooyya'uu alattis, baadiyyaa keessatti lafti qoodamee akka nama tokkootti kennameef, carraa barnootaas argachuufi karaa xiin-sammuuillee hawaasa Naqamteefi naannoosheetti walqixxummaan itti dhagahamuu eegale (S.Pausewang,1983:123).

Itiyoophiyaan imaammata gamtaan hojjechuu kana hojiirra oolchuuf, mootummaan labsii lakkoofsa 138/1978 labseera. Labsii kanarratti hundaa'uun gamtaan oomishtoota ogeeyyii hojii harkaa tumaata sirna gamtaan jireenyaa (sooshaaliziimii) irratti bu'uureffachuun bulchiinsi warraaqaa yeroo sanaa seeraafi dambii ittiin gaggeeffaman bara 1978 qopheesseera. Kanaan walqabatee gamtaan ogeeyyii hojii harkaa magaalaa Naqamteefi naannooshee gosa hojiisaaniirratti hundaa'uun gurmaa'uuf yaalaniiru. Fedhiifi gosa hojii harkaa irratti muuxannoo qabaniin, baadiyyaafi magaalaa keessatti gurmaa'aniiru. Baay'eensaaniis, gamtaa kana keessatti bu'aa qabeeyyii ta'aniiru (*Ibid*)

Walumaagalatti yeemmuu ilaalamu, jijjiirama bulchiinsi Dargii taasiseen, ogeeyyiin hojii harkaa carraa hanga ta'e argataniiru. Kanarraa kan ka'e faayidaa dachaa argataniiru jechuun ni danda'ama. Kunis kan ittiin mul'atu bulchiinsi Dargii garee tuffatamaa turan kanaaf, lafa qonnaa kennuufi gamtaadhaan gosa ogummaa hojiisaaniirratti gurmaa'uusaaniiti. Karaa biroommoo, akka warraaqsa bara 1974tti carraan hojii harkaa karaa lama ilaalama. Yaadni inni jalqabaa lafti ogeeyyii hojii harkaatiif kennamuunsaa dandeettiiniifi muuxannoon hojii harkaa hawaasaaf dhiyeessuun ni hir'ata jedhamee waan yaadameefi. Yemmuu lafti ogeeyyii hojii harkaaf qoodamu, hojii duraanii dhiisuun gara qonnaan bultootaatti jijjiiramuun jireenya gaggeessuu eegalu. Kunimmoo ogummaa hojii harkaa isa beekumsa xabboo ta'erratti dhiibbaa akka fiduu danda'uufi fedhiin akka gadi bu'u taasisuu danada'a jedhamee shakkama. Yaadni inni lammaffaan, xiyyeeffannoon Dargii inni cimaan ogummaa harkaa inni dulloomaan (warshaan godoo) gara oomisha ammayyaatti jijjiiruun akka fooyya'uuf deema ture. Ammayyeessuufi ogeeyyii hojii harkaa oomishtummaasaa dabaluu, sirni siyaasaa Dargii walqixxummaa hojii harkaa jajaafi jajjabeessaa ture (Af-gaafatamtoota: Obbo Mangashaa, Tamasgeen fi Raggaasaa).

Gamtaaleen ogeeyyii hojii harkaa gurguddoon labsii lakkoofsa 138/1978 irratti hundaa'uun magaalaa Naqamteefi naannoosheetti muuxannoofi dandeettii dura qabanirratti bu'uureffachuun raawwatamaa ture. Gamtaaleen hojii harkaa gurmaa'an keessaa beekamoon: sibiila hojjechuu,

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wayyaa dhahuu, buudaa muruu, suphee dhahuu, hojii mukaafi kkf turan. Keessumattuu, bara 1980moota keessa magaalaa Naqamtee qofa keessatti gamtaalee ogeeyyii labsiidhaan hundeeffaman keessaa beekamoon: waldaa hojjettoota sibiilaa (ganda 02), waldaa hojjettoota mukaa magaalaa Naqamtee, waldaa dhooftota magaalaa Naqamtee (ganda 02)fi waldaa uffata hodhitootaa magaalaa Naqamtee (ganda 01) fa'i turan. Karaa mootummaa leenjiin kennameefii barnoota erga argatanii booda namoonni ogeeyyiifi miti-ogeeyyiin walkeessa ta'anii waldaadhaan gurmaa'anii ture. Gamtaaleen hojii harkaa muraasni kan akka hojjettoota mukaa, sibiilaafi waldaaleen uffata hodhan hedduunsanii hanga bara 1991tti yoo milkaa'aniyyuu, baay'eensaaniimmoo, kufaatii bulchiinsa Dargii jala diigamuun gara dhuunfaasaantti deebi'uu eegalan (አፅግድ:1978:17).

5. Goolaba

Seenaan ogummaa hojii harkaa magaalaa Naqamteefi naannooshee qaama seenaa hawaasaa uummatichaa naannoo qo'annoo kanaati. Hojiin harkaa wantoota/mi'oota harkaan hojjechuu ta'ee uummata dandeettiifi muuxannoo qabaniin salphaatti hojii hojjetamudha. Kanaafis namoonni hojii harkaa adda addaa kan akka sibiila tumuu, wayyaa dhahuu, suphee dhahuu, hojii mukaa, buudaa muruufi kkf irratti uummanni Oromoo naannichaa bobba'aa turan. Ogeeyyiin hojii harkaa kunneen waggaa shantamoota dura maqaa arrabsoofi tuffii kan akka tumtuu, faaqqii, damanaasaafi waasaraa jedhanii bakka adda addaatti ni waamamu.

Haata'u malee, Hojiiwwan harkaa caaccuu barbaachisaa sochiilee guyyaa guyyaa hawaasa Oromoo keessatti bu'aa olaanaa bara duriirraa eegalee kennaa turedha. Sochiileen dinagdee, jalqabbii jireenya tikfattummaarraa hanga dinagdee qonnaatti jireenya waliin walittihidhama. Kanaaf, Naqamteefi naannooshee hojii harkaa kanaan kan beekamtuufi oomisha hojii harkaa kanaafis leecaloo gahaan naannichatti argamuusaati.

Kanaan walqabatee, bulchiinsa sirna Gadaatiin, uummanni Oromoo yemmuu bulaa turan, ogummaan hojii harkaa seeraan kan kunuunfamaafi Oromoo warra miti-ogeeyyii (Boorana) biratti beekamtii guddaa qabaachaa ture. Mootummaan Leeqaa Naqamtees faayiidaasaaniif kan yaadame ta'ullee, magaalaa Naqamtee keessa qubsiisuun haala adda ta'een keessumsiiisaniiru. Bu'aan hojii ogeeyyii kanaas hedduminaan god-ambaa Wallaggaa keessatti olkaa'amee daawwatamaa jira.

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Sirni qoqqoodinsa hawaasaa miti-ogeeyyiifi ogeeyyii hojii harkaa biyya Oromoo keessa qofa otoo hintaane, akka Itiyoophiyaatti hidda gadifageeffatee kan turedha, garuu sadarkaansaa bakkaa bakkatti garaagara. Sirna fiiwudaalaa keessatti qoqqooddiin/tuffiifi qoollifamuun hawaasa/garee kanaa baay'ee olaanaa ture.

Garuummoo, warraaqsa uummata bal'aa bara 1974 eegalee sadarkaan tuffatamuufi jibbamuu ogeeyyii hojii harkaa hanga tokko hir'achuu jalqabe. Haata'u malee, sirni qoqqooddaa kun guutummaa guutuutti kan badeefi kan dhaabbate jechuu miti. Kanaafuu, mootummaan, dhaabbileen amantii, sirni Gadaa Oromoofi qaamolee biroon tuffatamuufi qoollifamuu ogeeyyii hojii harkaa kana hir'isuufi balleessuuf, ilaalcha hawaasaa jijjiiruurratti hojjechuun irraa eegama jedheen yaada.

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Guddina Ogbarruu Oromootiif Gumaacha Amantii Pirootestaantii Abarraa Taammanaatiin

Axareeraa

Qorannoon kun amantiin Pirootestaantii guddina ogbarruu Oromootiif bu'aa maalii buuse kaayyoo jedhurratti adeemsifame. Haala misiyoononni keessatti ogbarruu Oromoo jalqabaniifi guddina ogbarruu kanaaf carraaqan irratti xiyyeeffate. Qorannoon kun qorannoo seenawaa ta'ee mala ibsaatiin adeemsifame. Qorannicha adeemsiisuu 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 hordofoonni 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 ogbarruu Oromoof gumaachan namootaaf gaaffii afaanii qopheessuun odeeffannoon funaanameera. Odeeffannoon madda adda addaarraa argame immoo haala amansiisummaa isaaniin walitti dabaluu walsimsiisuun kan qaaceffamanidha. Qaaccessa odeeffannoo funaanamanii irraa argannoon argame misiyoononni Pirootestaantii ogbarruu Oromoo haala qindaa'ina qabuun jalqabuu keessatti warra duraa akka ta'aniifi hojiin isaan jalqaban kun jalqabbii ogbarruu Oromoo isa firii qabeessaafi milkaa'ina argate keessatti galmaa'e. Walumaagalatti, hordofoonni amantii Kiristaanaa Warra Wangeelaa jalqabbii ogbarruu Oromoofi guddina isaa keessatti iddoo ol aanaa akka qaban qorannoon kun agarsiiseera.

1. Seensa

1.1 Seenduubee Qorannichaa

Beekumsi hawaasaa tokkoo jiruufi jireenya yeroo dheeraa keessatti horate dhalootaa dhalootatti afaaniin daddarbaa ture. Ummanni Oromoos haaluma kanaan gargaaramaa ture; ammas itti gargaaramaa jira. Afaan Oromoo bara dheeraaf, afaan dubbii qofa ta'uudhaan hawaasa Oromoo tajaajilaa ture. Dubbattoota hedduus qaba. Kunis Afaan Oromoo Ardii Afrikaa keessatti Afaan Arabaafi Hawusaatti aanee uummata hedduudhaan bal'inaan akka dubbatamu barreessitoonni hayyoonni qorannoo kanarratti dalagan hedduun irratti walii galu (Fayisa, 1996; Hamid, 1995; Mohammad, 1994; Tamasgen, 1992; Gragg, 1976; Benderifi Mulugeta, 1970). Afaan Oromoo Afrikaa keessaa sadarkaa 2ffaa, Itiyoophiyaa keessatti sadarkaa 1ffaa irratti kan argamuudha (Makuriyaa, 1994:91). Kana malees, Afaan Oromoo biyya Itoophiyaa, Somaaliyaa, Sudaan,

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Tanzaaniyaafi Keeniyaatti afaan dubbataman keessaa afaan haala dubbiisaatiin baay'ee guddatedha(Tilahuun ,1994:36).

Afaan tokko immoo guddate kan jedhamu baay'ina dubbattootaan qofa osoo hintaane afaan ogbarruu yoo ta'edha.Garuu, Afaan Oromoo dhiibbaa bara dheeraa aadaafi afaan sabichaa irra tureen hanga dhiyootti afaan barreeffamaafi afaan qorannoof qo'annoo ta'uu hin dandeenye. Kun immoo ogbarruun barreefamaa Afaan Oromoo akka hinguddanneefi hinqo'atamneef sababa ta'eera (Asafaa, 2009, p.12). Kanaaf, Afaan Oromoo yeroo jalaqabaaf qo'atamuu kan jalqabe jalqaba jaarraa 19^{ffaa} keessa misiyoonota Awurooppaatiin ta'uu maddooleen garaa garaa ni'ibsu (Paankirast,1976; Makuriyaa,1994). Misiyoononni kunneen Afaan Oromoo barreeffamaaf kan itti fayyadaman bara 1839 keesa (ibid).Bara kana dura barreeffamni barreeffame yoo jiraates, inni kun hojii gama misiyoonotaatiin hojjetame isa duraati.

Kaayyoon misiyoonota kanneenii amantii Pirootestaantii/Amantii Kiristaanaa Warra Wangeelaa(kana booda AKWW jedhama) babal'isuuf afaan hawaasni dubbatuun barsiisuufi Wangeela lallabuun akka amanticha salphaatti fudhataniif karoofataniiti. Kanaaf, barreeffamoota amantii gara afaanichaatti jijjiiruufi afaanichaan barreeffamni barreeffamuu jalqabe. Ogbarruun Afaan Oromoos gama misiyoonotaatiin haala kanaan jalqabe.

1.2 Ka'umsa Qorannichaa

Seenaa ogbarruu Oromoo keessatti beektonni adda addaa misiyoonota Pirootestaantii akka adda dureetti caqasu. Akkasumas, guddina Ogbarruu Oromootiif hojiilee misiyoononni Awurooppaafi lammiileen Oromoo amanticha hordofan hojjetan gad fageenyaan ibsuuf. Garuu, gaheen isaan guddina affan Oromoof gumaachan bal'inaafi gadi faginaan hin qoratamne. Waraqaan qorannoo kunis guddina ogbaruu Afaan Oromootiif gumaachi Amantaan Pirootestaantii maal akka ta'e ibsuuf dhiyaate. Kanaafuu, qorannoon kun gaaffilee armaan gadii deebisuuf geggeeffame.

1. Misiyoononni Pirootestaantii alaa guddina Ogbarruu Oromoof maal hojjetani?
2. Oromoonni Amantii Pirootestaantii hordofan guddina Ogbarruu Oromoof bu'aa maali buusan?

3. Misiyoononni Pirootestaantii haala akkamii keessatti bu'uura qorannoo ogbarruu Oromoo yayyaban?

4. Ogbarruun Oromoo misiyoonota Pirootestaantiin attamiin jalqabe?

1.3 Kaayyoo Qorannichaa

Kaayyoo gooroon qorannichaa bu'aa Misiyoononni Pirootestantii guddina Ogbarruu Afaan Oromootiif busan sakatta'uu yeroo ta'u, kaayyoon gooree qorannichaa:

- Gumaacha misiyoononni alaa dagaagina ogbarruu Afaan Oromoo keessatti qaban ibsuu;
- Bu'aa ilmaan Oromoo Amantii Pirootestaantii hordofan guddina ogbarruu Afaan Oromootiif buusan himuu;
- Haala misiyoononni Pirootestaantii keessatti bu'uura qorannoo ogbarruu Oromoo yayyaban kaa'uu;
- Akkaataa ogbarruun Oromoo misiyoonota Pirootestaantiin jalqabe ibsuudha.

1.4 Daangaa Qorannichaa

Hojiilee guddina ogbarruu Oromoof misiyoononni Pirootestaantii biyya alaafi Oromoota hordoftoota Amantii Kiristaanaa Warra Wangeelaa (AKWW)n bara 1839-1959 tti hojjetamaniifi bara 1959 -1991tti immoo kan Waldaa Warra Wangeelaa Makaane Yesuus (kana booda WWWWY jedhama) hojjette irratti xiyyeeffatta.

2. Mala Qorannoo

Qorannoo kana keessatti odeeffannoo madda adda addaarraa funaaname walitti fiduu, barreeffamoota sakatta'uufi af-gaaffii fayyadamuun namoota odeeffannoo barbaadamu kennuu danda'a jedhamanii yaadaman irraa odeeffannoo qorannichaaf barbaachisu af-gaaffiin funaanuun ibsi itti kennameera. Qorannoo kanaaf maddeen odeeffannoo sadarkaa tokkoffaafi lammaffaa

fayyadamuun odeeffannoon qoorannichaaf barbaachisu funaanameera. Ragaaleen funaanaman mala ibsaa fayyadamuun haala walitti dhufeenya isaaniin jechaan ibsamaniiru.

3. Argannoo Qorannichaa

Ragaan ifatti kaa’u yoo dhibellee barreessitoonni ogbarruun Afaan Oromoo waggaa 150 ol akka lakkoofsise irratti yaada walfakkaatu kaa’u (Fayisaa, 1996; Makuriyaa, 1994). Kana jechuun, dhimma Oromoofi Afaan Oromoorratti waggaa 150 dura wanti barreeffame hinjiru jechuu miti. Yaadni dhiyaate kun ragaalee yeroo sanatti argaman irratti hundaa’uunidha. Akka qorannoon amma agarsiistutti seenaa jalqabbii ogbarruu Oromoo ibsuuf gara walakkeessa jaarraa 17^{ffaa}tti boodatti nudeebisa. Jaarraa 17ffaan yeroo misiyoononni Afiriikaa keessatti hawaasni afaan dhalootaatiin wangeela akka dubbisaniif sochii taasisaa turanidha (Crummey, 1972). Kanumaan walqabatee jechoonni Oromoo muraasni hiikkaa isaanii afaan Gi’iiziifi Laatinii waliin Job Ludolfiin kitaaba isaa bara 1682tti barreesse keessatti barreeffameera (Tasfaayee T, 2009:26). Kunimmoo ogbarruu Oromoo yeroo jalqabaaf kan galmaa’e ta’uu qorannoon mirkaneesseera. Raga kanarratti hundaa’uun seenaan jalqabbii ogbarruu Oromoo gara waggaa 320 ol kan lakkoofsise ta’uu hubanna.

Qorannoo kanarraa wanti hubatamu, kaayyoon misiyoonotaa amantii pirootestaantii babal’isuu akka ta’eefi amanticha fudhachiisuuf manneen barnootaa banuun Afaan Oromoon barsiisuufi Wangeela lallabaa turaniiru. Kanas, qorattoonni yeroo ibsan misiyoononni naannoo Wallaggaatti barnoota babal’isuun beektota oomishuu keessatti ga’ee guddaa akka qaban himama (Daniel, 1984; Crummey, 1998). Amantiin AKWW Oromiyaa keessatti kan jalqabe godina Wallaggaa Lixaa naannoo Boojiitti (Tasgaraa, 2007). Aanaan Boojjii lafa jaarmiyaan misiyoonota alaa dursa irra ejjetan; wangeelli Kiristoos jalqabaaf itti lallabamedha; sanuu Afaan Oromootiin.

Bara Saahile Sillaasee (1813-1847)

Saahile Sillaaseen mootii Shawaa Kaabaa bulchaa turedha. Yeroon ishee yeroo misiyoononni Awurooppaa amantii Kiristaanaa Warra Wangeelaa babal’isuuf Afriikaatti akeekanidha. Mootiin kun imaammata amantii Ortodooksii afaan Amaaraa guddisuu qabatee socho’aa ture. Bara mootii kanaa keessa hojjiilee hojjetaman karaa lamaan ilaalla. Isaanis hojii lammiilee alaafi lammiileen Oromoo hojjetan. Lammiilee alaa keessaa inni tokko Joon Kiraaf. J. Kiraaf namoota

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duraan wal bare biratti Oromoota biroo Naasiriifi Dawwee jedhamaniin walbaruun waa'ee jireenya uummata Oromoofi gosoota Oromoo Shawaa kaabaa qorachuu jalqabe. Boodarra Oromoo Barkoo jechamu qacarachuun jechoota Afaan Oromoo walitti qabuun galmeessuu jalqabe (Paankirast, 1976:186). Inni biraan misiyoonii Charles T. Beke jedhamu baroota 1841-1843tti Oromiyaa keessaa jechoota Oromoo Maccaa walitti qabuun fuula 12 kan ta'u qubee laatiniitiin barreesseera. Jechoota kanneen barreessuu keessatti qubeelee sagalee laatini keessa hinjirre akka: dh, ny, sh fi ch Afaan Oromootiif uumuuf yaaleera (Tasfaye, 2009:27).

Joon Kiraaf biyya Jarmanii AKWW babal'isuuf miiltoo isaa Isenbergi waliin Caamsaa, 1839 keessa Itoophiyaa (Shawaa) seene. Kiraaf hanga Oromoo bira geenyutti ariifanne jedha (Asafaa, 2009:56). Yeroo Shawaa ga'u Oromoon Waaqa tokichatti kan amanuufi luboota waan hinqabneef amantii Pirootestaantii fudhachuurratti akka isa hinrakkisne hubate. Kanaaf, haala salphaa ta'een Oromoota wangeela fudhachiisuuf Oromoota Shawaa keessa jiraatan Maarechiifi Beekuu jedhaman wajjin walbare. Aadaa, afaaniifi haala jireenya Oromoo beekuuf yaalii godhe (Paankirasti, 1976:185).

Kiraaf Afaan Oromoo qo'achaa akka jiruufi Oromoota isa gargaaran waliin, Wangeela Yohaannis Afaan Oromooti jijjiiruun, akkasumas jechoota Afaan Oromoo naannoo kuma sadii (3000) walitti qabuusaa xalayaa Amajjii 1, 1840 Coates (Londonitti) barreeseen hojii koo gara fuulduraatiif isa jalqabaati jechuun barreesse (Paankirasti, 1976:187). Joon Kiraaf uummata Oromoo uummaata Jarmanii waliin walbira qabuun "Jarmanoota Afriikaa" jedhuun ibsa (Aren, 1978; Tasgaraa, 1999).

Qubeen saabaa Afaan Oromoo ittiin barreessuuf akka hinmijannellee dursee kan qeeqe Kiraaf. "... ilaallaan Afaan Oromoo afaan semetik miti, qubee Amariffaan baarreessuun hin mijatu ... kanaafan qubee Laatini filadhe" jedhe (Asafaa, 2009:58). Sababa qubeen Saabaa Afaan Oromoo ittiin barreessuuf rakkisaa ta'eefis; Qubeen saabaa sagalee jabaataafi laafaa, dheeraafi gabaabaa addaa hin baasu (Hayile Maariyaam, 1995; Tilahun, 1993) Alamu, 2007 keessatti kaa'aniiru.

Fakkeenyaaf, 'Gubbaa' ----> 'Gubaa' fi 'Soddaa' -----> 'Sodaa' Kun qubee Saabaan yoo barreeffamu 'ጉብ' -----> 'ጉብ' fi 'ሱዳ' --> 'ሱዳ' ta'ee kan barreeffamu yoo ta'u garaagarummaa hiika inni qubee Afaan Oromoon barreeffame agarsiisu inni kan saabaa hinagarsiisu.

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Joon Kiraaf Saahile Sillaaseedhaan uummata Oromoo barsiisuuf fedhii akka qabu itti himuun wangeela Yohaannis keessaa kan qubee saabaan jijjiire itti agarsiisee heeyyamsiifate. Innis hojii Kiraaf qubee Saabaan hojjetetti gammaduun jajjabeesse. Kiraaf hojii gurguddoo lama hojjete. 1) Afaan Oromoo qubee Saabaan barreessuun hinmijatu jedhee qubee laatini filate. 2) Mootii Saahile Sillaasee biratti hojiinsaa akka fudhatama argatuuf qubee Saabaan wangeela Afaan Oromootti jijjiire. Bara 1840 tti Kitaaba Seerluga Oromoo fuula 16 qabumisiyoonotaan jalqaba qophaa'e kan 'An Imperfect outline of the elements of [Oromoo] language' jedhu maxxansiise. Bara 1841 tti Macaafa Seera Uumamaa Afaan Oromootti hika (Asafaa, 2009:60). Wangeela Maatewoosiinis Afaan Oromootti jijjiiree maxxansiise. Akkasumas kitaaba "Vocabulary of the [Oromoo] Language" jedhu kanfuula 42fi jechoota kuma lamaa olqabu jalqaba Afaan Jarmaniin barreeffamee boodarra Isenberg gara Afaan Ingiliziitti jijjiire maxxansiise (Fayisaa, 1996).

Misiyoononni bara 1841-42 tti Wangeela afraniifi ergaa Phaawuloosgara warra Roomaatti barreesse, bara 1842-43 tti immoo Hojii Ergamootaafi Seera Uumamaa Afaan Oromootti jijjiiruun xumuruu isaanii ibsani (Paankirast, 1976:191).

Gufuu Kiraafiin Mudatefi Tattaaffii isaa (AS GAHEERA)

Bara 1843 luboonniifi hordoftoonni amantii Ortodooksii Ankoobaar jiran Saahile Sillaasee bira deemuun Kiraafiin hadheessani. Mootichi hojii Kiraaf Afaan Oromootiin hojjetu yeroo dhaga'u misiyoonota Awurooppaa irratti labsii dabarse. Kiraaf waggoota 20'f akka Itoophiyaa hin seenne dhorkame. Hojii jalqabe kana deebi'ee akka xumuru abdiin eeggate; bakkuma jiru taa'ees akkaataa hojicha itti fufuu danda'urratti dhaabbata 'British and Foreign Bible Society' waliin marii'ate. Dhaabbanni 'British and Foreign Bible Society' hojii jijjiirraa irratti hirmaachuun Wangeela Luqaasiifi Yohaannis bara 1845 tti jijjiireera.

Kitaabileen kunniin boodarra bara 1976 tti dhaabbata Kitaaba Qulqulluu Itoophiyaatiin irra deebi'amuun maxxansiifameera (Fayisaa, 1996). Bara 1866 tti dargaggoon Oromoo Ruufoo jedhamu hojii hiikkaa Kitaaba Qulqulluuf akka Kiraafiin gargaaruuf Awurooppaatti erganiifi. Kiraaf baruma

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kana Ruufoo waliin ta'uun Kitaaba Qulqulluu keessaa kitaaba afur akka AfaanOromootti jijjiire gabaase (Asafaa, 2009).

Lammiilee Oromoo

Bara Saahile Sillaasee keessa hordoftoonni amantii Pirootestaantii Oromoo ta'an Ogbarruu Oromoo bu'uureessuu keessatti kallattiin hirmaatan yoo dhibanillee, Oromootti akka Maarechi, Beekuu, Daawweefi kkf.yeroo Kiraaf Shawaa seene akka Afaan Oromoobaruuf gargaaran hundi Ogbarruu Oromoo keessatti bu'uura akka ta'anitti ilaalamu.

Bara Minilik II (1865-1913)

i. Lammi Awurooppaa

Itoophiyaa keessatti Lubni Jarman Filaadi Alaqaa Zannab waliin Kitaaba Qulqulluu qubee Saabaatiin jijjiiruu yeroo jalqabe Awurooppaatti immoo, Joon Kiraaf bara mootii Minilik Ruufoo waliin kitaaba Qulqulluu hiikaa turani. (Paankirast, 1976:199).Maartiin Nordifiiditi baroota 1935-44 tti Najjootti mana barumsaafi mana sagadaa ijaaruun namoonni wangeela akka dubbisaniif macaafota Afaan Oromootti hiikuun maxxansiise keessaa muraasni:

1. Bara 1935tti Seera Sagadaa Sambata Guddaaf Beeksifannaa Amantii Kirstaanaafi Faarfannaa Galata Waaqayyoo kan Onesmoositti dabaluu manamaxxansaa Birhaninna Selaamitti maxxansiiseera.
2. Wangeela Luqaasiifi Yoohaannis adda addaan gamaafi gamana isaa Afaan Oromoofi Amaaraan barreessee maxxansiiseera.
3. Galmee jechootaa Afaan Ingiliziifi Afaan Oromoo barreessee maxxansiiseera (Gammachuu, 2004).

ii. Lammiilee Oromoo

1. Alaqaa/Dabtaraa Zannab

Zannab Oromoo Shawaa ta'ee AKWW nama hordofuufi barreessaa mootii Tewoodiroos ture. Ganna 1865 keessa Zannabi Wangeela afran qubee saabaan jijjiiree xumuruu isaa Kiraafitti gabaase. Joon Kiraaf-fi Zannabi baroota 1870-1875tti kitaabota 6 maxxansiisaniiru. Wangeela Luqaas 1870tti, Wangeela Yohaannis 1871tti, Kitaaba Musee isa jalqabaa Seera Uumamaa 1872tti, Kitaaba Faarsaa Daawit 1873tti, Hojii Ergamootaa, Ergaa Phaawuloos gara warra Roomaa , Ergaa Phawuloos gara warra Qoronxoos isa duraafi lammataa, Galaatiyaafi Mul'ata Yohaannis bara 1874ttifi Wangeela Maatewoosiifi Maarqos 1875tti maxxanfame.

Bara 1876tti Kitaabota kanneen walitti qabuun Kakuu Haaraa bakka tokkotti qubee saabaatiin maxxansiise. Fayyadamni jechootaa kitaabota kanneenii yeroo ilaallu; Fakkeenyaaf,

a. Kitaaba Musee Isa Jalqabaa Seera Uumamaa- Mata-dureen kitaaba kanaa fuula jalqabaa irratti barreeffame

መጣፎ፣ኒከኩጥፋ።

መጣፎ፣ጀልቀበከንመጥ።

መጣፎ፣ከንዑመጥ

ጀንኢልማሌ፣ቃከንሂኬሉዊስከራጵ፣ፍካማገርማንያ (ኒምሳ):: jedha.

Oromoon yeroo sana jijjiirraa Joon Kiraafiin gargaare Jagan nama Leeqaa ta'uu fuula kitaabichaa irratti ibseera. Jechoonni kitaaba kana keessatti fayyadaman yeroo ilaallu jijjiirraan Kiraaf-fi Zannabiin adeemsifame kun bu'uura cimaadha. Fakkeenyaaf,

-በቆታቶኮ --- Boqotaa Tokko – Baqonnaa tokko jechuuf

- ኤርጋን---Ergani– Ergaa jechuuf

- ዖቶወሊሂንገይኒ--- otoo wal hin gahiin– otoo wal bira hin ga'iin jechuuf

- ቁልቁሉአፋራቲዑልፎ፣ቴዓርገምቴ---Qulqulluu Hafuuraatti ulfooftee argamtee- Hafuura

Qulqulluun ulfooftee argamtee jechuuf

b. Kitaaba Kakuu Haaraa

Kitaabni kun wangeela Maatewoos irraa jalqabee hanga Mul’ata Yohaannisitti kan jiru hammata. Akkuma isa duraa qubee saabaan kan barreeffameefi mata-dureen isaas:

ቁልቁሎት ማጣፎተከኩሐረዋ

አፋንዩና ኒቲገረአፋንኦሮሞቲክንሂኪ

ዮሐንስ ሉዊስ ከራፍአለቀዘነቢንኢትዮጵያዊ

ኦሮሞኒስተር፣ ፎሮሽላንዋሬንፍጅገንዩገርጋረኒጉዳ። jedha.

Jechoota aadaafi safuu hawaasaa eegu fayyadamuun Kitaaba Qulqulluu jijjiiruuf yaaluun hojii salphaa miti.

2. Kiristiyaan Ruufoo

Ruufoon nama Gummaatti dhalate ta’ee, Oromoo jalqaba garbummaan gurguramee dhaabbata misiyoonotaan bitameefi piroojektii hiikkaa Kitaaba Qulqulluu akka tajaajiluuf bara 1865tti Jarmanitti ergamedha. Bara 1866tti Kiraaf waliin walargan (Paankirasti, 1976; Smidt, 2001). Achitti barumsa xiqqoo barachuun Hojii Ergamootaafi Ergaa Phaawuloos gara warra Roomaatti erge jijjiiruu jalqabe (Smidt, 2001). Ruufoon Afaan Oromoo, Afaan Amaaraafi Arabaa waan beekuuf mana maxxansaa Kiriishoonaa waliin ta’uun beekumsa Afaan Amaaraa isaan hojjechuu jalqabee Wangeela Luqaas Afaan Oromootti deebise (Kabbadee, 2005).

Hojii Kiristiyaan Ruufoon guddina Ogbarruu Oromoof hojjete kan mul’ate bara 1876tti yeroo Kiraaf Wangeela Kakuu Haaraa hundumaa walitti qabee maxxansiisedha. Jechootaafi aadaa Oromoo Kiraafhinbeekne akka Ruufoon gargaare fuula jalqaba kitaabichaarratti ibseera. Oromoon jalqaba Kitaaba Qulqulluu Afaan Oromootti hiike Ruufoodha (The First Oromoo Bible Translator) (Smidt, 2005).

3. Onesmoos Nasib (Abbaa Gammachiis)

Onesmoos Iluu Abbaa Boor (Hurrumuutti) bara 1856 dhalate (Aren, 1978; Makuriyaa, 1994; Tasgaraa, 1999). Maqaan isaa dhalootaa Hiikaa yeroo ta’u; Abbaan isaa waggaa afuritti irraa du’e.Hiikaan haadhaafi obbolaasaa waliin osoo horii tiksuu saamtotaan qabamee garboomfame.Maqaan isaas “Nasib” jedhani.“Nasib” jechuun “isa milkii qabu, isa nama badhaasu” jechuudha (Tasgaraa, 1999:3). Onesmoos gabaa daldala garbaa Afiriikaa keessatti yeroo8tiif gurguramuun dhumarratti bara 1870tti qoonsilaa Faransaayi nama Iswiis Muzinjeer jedhamuun Masawwaatti bitame.

Muzinjeer Masawwaatti mana barumsaa “school for freedom” jedhutti barataa jalqabaa ta’ee barnoota isaa waggaa 3f akka baratu taasise.Bara 1876 hanga 1881tti mana barumsa olaanaa leenjii barsiisummaafi barumsa wangeelaaf Siwiidiniitti akka baratuuf ergame.Barnoota isaa xumuruun bara 1881tti Masawwaa (Eritiraa)tti deebi’e (Gragg, 1976; Aren, 1978; Asafaa, 2009).Maqaan Onesmoos jedhus erga barumsa wangeelaa baratee cuuphameen booda argate (Tasgaraa, 1999).

Masawwaa Hanga Wallaggaatti

Gara biyya Oromootti deebi’ee hojii wangeelaafi barnoota wal maddii barsiisuufi uummata wallaalummaa keessaa baasuu akka danda’u hawwii guddaa qaba ture (Asafaa, 2009:67).Kanaaf, akkuma eebbifameen garee Siwiidinotaa waliin gara Oromiyaa dhufuun wangeela labsuuf karaa Sudaan ka’ani (Aren, 1999).Yeroo daangaa Sudaaniifi Itoophiyaa ga’an lolli Mohaadistootaa waan jiruuf karaa Oromiyaatti darban dhabuun osoo hinmilkaa’iin bara 1882 Matawwaatti deebi’ani. Yeroo lammaffaaf bara1884 karaa Jibuutii ka’uun bara 1885 keessa Finfinnee(Shawaa) yeroo ga’an Minilik hatattamaan Shawaa akka gadhiisan taasise(Makuriyaa, 1994).

Sababiinsaa, misiyoononni Masawwaadhaa ergaman biyya keessa akka hindeemneefi amantii ‘Tewaahidoo’ malee amantiin biraa akka biyyasaa keessa hingalle Yohaannis IV’n waan dhorkeef(Tasgaraa 1999:26).Kanaaf, yeroo muraasaaf naannoo Aliyyuu Ambaa akka qubataniifi boodarra akka Masawwaatti deebi’an taasise.Onesmoos abdiin waan kuteef wangeela gara Afaan Oromootti jijjiiruuf murteeffate. Wangeela Afaan Oromootti jijjiiruuf nama isa deeggaru barbaade. Intala Oromoo Asteer Gannoojedhamtu mana barumsaa misiyoonota Siwiidin Masawwaatti argate.

Gumaacha Onesmoos Wallaggatti

Onesmoos miiltoowwan isaa waliin Asmaraadhaa ka'uun heeyyama Minilikiin Finfinnee keessa darbee Caamsaa 15,1904tti Naqamteen buufate.Naqamteen yeroo ga'u mootii Wallaggaa yeroo sanaa Kumsaa Morodaan simatame.Akka Onesmoos Afaan Oromootiin Wangeela barsiisuuf mana barumsaa banuun ijoollee isaas itti erge.Fudhatama guddaas argate.

Onesmoosiifi Asteer Gannoo waliin ta'uun hojiilee isaan qubee saabaatiin hojjetan;Galme'e jechootaa 'Oromoo-Swidish' bara 1886tti-jechootaa 6000 ol of keessaa kan qabudha(Asteer Gannoo waliin), Galata Waaqayoo Gooftaa Maccaa, 1887tti, Kakuu Haaraa 1893tti, Jalqaba Barsiisaa 1894tti (Asteer Waliin), Kitaaba Qulqulluu 1899, Katechismos (Catechismus), Garaan Namaa Mana Waqqayyoo ykn Iddoo Bultii sexanaa, 1899, Dr. Barth's Bible Story-Asteer waliin 1899tti. Isa kana guutummaatti Asteertu gara Afaan Oromootti jijjiiruun Onesmoos nimaxxansiise(Aren, 1978:383-87, Kabbadee, 2005).

Gufuwwan Onesmoos mudatan

Luboonni Ortoodooksii, Raas Damisee Nasibuutti Onesmoosiin yeroo hadheesani Ras Damiseen immoo akka Onesmoos jeeqaa ta'etti Minilikitti gabaase.Minilikis qabeenyisaa akka saamamuufi Afaan Oromoon wangeela barsiisuu akka hindandeenye itti murteesse.

Gargaarsa Kumsaan dhoksaan mana isaa keessatti dargaggoota Oromoo barsiisaa ture.Bara Lij-Iyyaasuu keessa (1915) hojii isaa mul'inatti hojjechuu jalqabe; barreeffamootas gurguraa ture.Bara 1916Asteeriifi Liidiyaan (haadha manaa Onesmoos) mana barumsaa dubartootaa Naqamtetti banuun barattoota dhiiraafi dubaraa 30 barsiisuu jalqabani.Sirni barnootaa isaanii hojii amantii, Afaan Oromoofi Afaan Amaaraa barreessuufi dubbisuu ofkeessatti hammata (Aren, 1999:302). Abbaan Ogbarruu Oromoo kun waxabajjii 21, 1931 Naqamtetti boqote (Tesgaraa, 1999; Aren, 1999).

4. Asteer Gannoo

Oromiyaa lixaa Limmuutti bara 1870 moota keessa dhalatte.Asteer maqaa kiristinnaa ishee yeroo ta'u, maqaan dhaloota ishee Gannoo Salbaani.Garbummaan gurguramtee Masawwaatti misiyoonota

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Siwiidiniin bara1886 bilisa baate.Akkuma bilisa baateen mana barumsaa Masawwaatti bakka Onesmoos barsiisutti barnoota ishee jalqabde.Boodarra gargaartuu Onesmoos ta'uun akka hojjetuuf filatamte.Barnoota ishee yeroo xumurtu Kitaaba Qulqulluu Kakuu Haara Onesmoos Afaan Oromootti hiike keessa deebitee akka ilaaltuuf itti kenname (Tasgaraa, 1999).

Asteer seenaa Afoola Afiriikaa barreeffamaan dhiyeessuu keessatti isa jalqabaati jedhamuu kan danda'u hibboo, mammaaksa, weedduu jaalalaa, faaruu ateetee walumaa galatti 500 kan ga'u sammuu ishee keessaa walitti qabdee barreessiteetti (Asafaa, 2009:72).Hojii isheen walitti qabde keessaa muraasni kitaaba "Jalqaba Barsiisaa, Innis Macaafa Dubbisuun Afaan Oromootti" jedhu bara 1894tti mana maxxansaa Kiriishoonaatti maxxanfame keessa galeera.Kanneen hafan Afoola Oromoo: weedduu jaalalaakan jedhu Kabbadaa H. gara qubee Afaan Oromootti deebisuun Makkaane Yesuusiin bara 1999tti maxxanfame.

Bara 1899 guutummaan Kitaaba Qulqulluu mana maxxansaa Kiriishoonaatti akka maxxanfamuuf Onesmoosiif gumaacha guddaa gooteetti.Hojii Onesmoos keessatti qindaa'ina waliigalaa afaanichaatiif gumaachi Asteer olaanaadha.Walumaa galatti, hojiilee Asteeriifi Onesmoos guddina Ogbarruu Oromoof waliin hojjetan bakka lamatti qoodna.

- Hojii Amantii - Galata waaqayyoo Gooftaa Maccaa, Kakuu Haaraa, Macaafa Qulqulluu, Katechismos, Garaan Namaa mana waaqayyoo ykn Iddoo bultii seexanaafi Dr. Barth's Bible Story-Oduu Lama Si'a Shantamii Lama kan jedhudha.
- Hojii hawaasumma /kan amantii hin taane (secular) -- Oromoo-Swidish Dictionary, Jalqaba Barsiisaafi Weedduu Jaalalaa Asteer Gamooti.

Bara Mootii Hayile Sillaasee (1931-1974)

Hayile Sillaaseen afaan hojii biyyaalessaa Itoophiyaafi afaan barnootaa mana barnoota sadarkaa lffaa hundaatti Afaan Amaaraa akka ta'u labsee ture.Afaan Oromoo mana barnootaafi mana amantaa keessaatti akka itti hinfayyadamne, wangeela Afaan Amaaraa qofaan akka lallabamu labsiibara1943fi 1944tti lakk. 3ratti labsameendhorke (Makuria, 1997:335).Haa ta'u malee,

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misiyoononni biyya alaafi Oromoondi muraasni dhimma AKWWn wal qabsiisuun guddina Ogbarruu Oromootiif bu'aa buusaniiru.

1. Lammii Awurooppaa

Luba Wasmaan - Macaafa Sirna Sagadaa Qopheessuu Keessatti

Lubi Wasmaan macaafa amantoonni KWW sirna waaqeeffannaa ittiin gaggeeffatan kan jalqabaa qopheesse.

Bara 1924 Luba Wasmaan tajaajiltoota wangeelaa wajjin ta'uun harkaan barreeffame, Bara 1927 Onesmoos tajaajiltoota wangeelaa wajjin maxxanse, Bara 1938 Luba Lundigireen tajaajiltoota wangeelaa wajjin harkaan barreeffame, Bara 1947 Walga'ii Lubootaatiin harkaan barreeffame, Bara 1957 Walga'ii Lubootaatiin makiinaadhaan barreeffame, Bara 1968 Walga'ii Lubootaatiin makiinaadhaan barreeffame, Bara 1947tti Caasaa Afaan Oromoomaxxansiiseera, Bara 1956 tti kitaaba Galata Waaqayyo Gooftaa Maccaa jedhu maxxansiiseera (Asafaa, 2009:98). Macaafni kun fooyya'iinsa adda addaa keessa darbuun bara 1988 tti qubee Saabaan, bara 1991tti immoo gara qabee Afaan Oromooti deebi'ee maxanfame. Macaafichi fuula 353fi kutaa lama qaba. Isaanis: 1) Sirna sagada garaa garaa 2) Argisiisa/Luqqisii wangeelaafi ergaa isaanii gaggabaabsee kan kaa'udha.

2. Lammiilee Oromoo

Bara Hayile Sillaasee keessa dhiibbaan misiyoonota Afaan Oromoon hojjetanirra yoo turellee hordofoonni AKWW Oromoo ta'an hojii muraasa hojjetaniiru. Fakkeenyaaf, Jaalataa Jaafaroo bara 1969 kitaaba Jireenya Gamtaa Sabaajedhu maxxansiiseera. Akkasumas, Lubni Dafa Jammoo kitaaba Huursaa jedhamu bara 1969 tti maxxansiisaniiru.

Bara Dargii (1974-1991)

Dargiin akkuma aangoo qabateen duula doofummaa biyya keessaa balleessuu/barnoota bu'uuraa labse. Kaayyoon barnoota bu'uuraa inni guddaan uummanni afaan isaatiin barreessuufi dubbisuu akka danda'u gochuudha (Asafaa, 2009). Haata'u malee hordofoota AKWW irra dhiibbaan

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tureera.Waldoonni KWWMY Itoophiyaa hedduun isaanii cufamaniiru, qabeenyi isaanii saamameera, miseensonni isaanii hidhamanii hanga du'aatti ga'aniiru (Gammachuu, 2004).

Luba Dafaan Jammoo

Luba Dafaan godina Wallaggaa Lixaa (Ayiraa)tti bara 1912 dhalatan. Hojiileen isaan hojjetanis;Kitaabilee Huursaa bara 1969tti, Aadaa Oromoo Wallaggaa bara 1974tti,Gumbii Oduu bara 1975tti,Galmee jechootaa Kuusaa Sagalee Oromoo bara 1980ttifi Safuu Biyya Keessaa bara 1983tti maxxansaniiru.Hojiilee luba Dafaan guddina Ogbarruu Oromoof hojjetan hundi isaaniyyuu qubee Saabaan kan barreeffamanidha.

Dhaabbilee Guddina Ogbarruu Oromootiif Gumaachan

i. Dhaabbata Raadiyoo Sagalee Misiraachoo (DH.R.S.M)

Bara 1963 A.L.Atti maqaa 'Radio Voice of the Gospel'jedhuun afaanota Ingilizii, Faransaay, Arabaa, Afaanota Eshiyaafi Afirikaatiin Finfinneerraa sagantaa isaa dabarsuu jalqabe. Boodarra Afaan Amaaraafi Afaan Oromootiinis dabarsuu jalqabe.Raadiyoo Itoophiyaa dursuun RaadiyooAfaan Oromootiinsagantaa dabasaa ture (Waaqshumaa, G. af.26-03-2010).

ii. Waldaa Kitaaba Qulqulluu Itoophiyaa

Dhaabbanni kunguddina Ogbarruu Oromoo keessatti hojii guddaa hojjeteera. Fakkeenyaaf;Bara 1972tti kitaaba kakuu Haaraa,Bara 1974tti kitaaba amantii "Gammachiisaa" jedhu, Bara 1977tti kitaaba Qulqulluu wangeela Gooftaa keenya, Hojii Ergamootaa, Hiikka Haaraafi Gara koo koottaa Anarraas Baradhaa kan jedhu, Bara 1978tti kitaaba Wangeela Maarqos Qophii Tokkoffaa, Bara 1979tti kitaaba Mee Dubbisaa Oduu Gaggaarii Kanaafi Ergaa Phaawuloos Gaara Warra Roomaatti erge Afaan Oromootti jijjiiruun maxxansiiseera.

Barreeffamoota Adda Addaa Maxxansiisuu

Dhabbanni Raadiyoo Sagalee Misiraachoo bara Hayile Sillaasee irraa jalqabee aadaa Oromoofi durdurii galmeessuun maxxansiisaa tureera.

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- Kitaaba Jaallataa Jaafaroo fi kanlubaDafaa Jammoo barreessan Afaan Oromootiin maxxansiiseera.
- Bara 1969 kitaaba Galata Waaqayyoo maxxansiiseera (Wiirtuu jildii 3^{ffaa}).
- Barruulee amantii (tracts), lakkooftuu guyyaafi ajandaaAfaan Oromootiin maxxansiisuun namootaaf raabsaa tureera (Waaqshumaa, G.af, 26-03-2010).

4. Gudunfaafi Yaada Furmaataa

Gudunfaa

Misiyoononni biyya alaafi dhalattoonni Oromoo daldala garbaatiin biyya ambaatti gurguramanii amantii KWW fudhaachuun barnoota ammayyaa baratan haala rakkisaa keessatti dhagaa bu'ura akka kaa'an qorannoon kun ibseera. Misiyoononni Pirootestaantii qo'annoo Ogbarruu Oromoo haala tartiibaafi qindaa'ina qabuun qoratame keessatti adda durummaan hirmaataniiru. Seenaa guddina Ogbarruu Oromoo keessatti dhaabbileen amantii Pirootestantiin hoogganaman akka: Dhaabbata Raadiyoo Sagalee Misiraachoo fi Waldaa Kitaaba Qulqulluu Itoophiyaa bu'aa guddaa buusaniiru.

Yaada Furmaataa

- Qorannoowwan adda addaa guddina Ogbarruu Oromooratti qorataman haala qindaa'ina qabuun akka dubbistoonni argachuu danda'anitti waan hinteenyeef qaamni walitti qabee maxxansiisuun uummataaf raabsu dhaabbachuu qaba;
- Gama misiyoonota Pirootestaantiin seenaan namoota bu'ura qo'annoo Oromoofi Ogbarruu Afaan Oromoo yayyabanii kitaaba barnootaa keessatti dabalamuun barsiifamuu qaba;
- Hojiilee misiyoononni Pirootestaantii hojjetan hedduun hafaniiru. Kanaaf, qorattoonni Oromoo dhimma kanarratti qorannoo adeemsisuun hojiilee dhokatan ifa baasuun barbaachisaadha.

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