



**Indigenous Oromo Religion: The Case of Noolee Kaabbaa District,
West Wallaggaa, Ethiopia**

Dereje Biru *

Bule Hora University, Oromia, Ethiopia

E-mail: derejebiru66@gmail.com

Abstract

This study deals with practices in Oromoo indigenous religion, focusing on Noolee Kaabbaa District in west Wallaggaa, Ethiopia. The Oromoo people have rich cultural practices embedded under the Gadaa system. The indigenous practices of Maccaa Oromoo of Dilaa Koobii Warqee at Noolee Kaabbaa district estimated to have been intact for over 267 years. Ulaa bahuu, ifa bahuu and dhugaa bahuu are among the major components of rituals undertaken in the indigenous religion. The entire family members of followers of the religion and all their living animals are required to visit the shrine center to have blessing, good fortune and reconciliation with Waaqaa (God). Clay pots such as, siilettii ixxaanaa and siilettii qumbii are the necessary materials for abbaa ayyaanaa (the one who holds spirit). Observing every activity of the ceremony, the abbaa ayyaanaa announces to the follower that this year is a blessed or bad one, depending on the situation. If good, the followers give thanks and if not they continue praying to Waaqaa (God) to have solution for the problems. However, the astonishing practices in the religion of the Maccaa Oromoo of the study area had drastically diminished during the imperial and Dreg periods. The data for this research were collected using qualitative approach. The research involved analyzing primary and secondary sources comparing them it with the oral traditions

Keywords – Indigenous, religion, Oromoo, Gadaa, culture

Axeerara

Qorannoon kuni duudhaalee amantaa Oromoo ganamaa aanaa Noolee Kaabaa, lixa Wallaggaa irratti hundaa'uun gaggeeffamedha. Oromoon duudhaalee hedduu sirna Gadaa keessatti hammataman qaba. Duudhaaleen ganamaa Oromoo Maccaa kan Diilaa Koobii Warqee aanaa Noolee Kaabaa keessatti argaman baroota hedduu kan lakkoofsisan, waggaa 267 dura jiraachuutu amanama. Duudhaalee anneen keessaa kan akka Ulaa bahuu, ifa bahuu fi dhugaa bahuu sirnoota amantaa ganamaa keessatti raawwatan keessaa muraasa. Maatiin hordofoota amantaa ganamaa kuni hunduu horii isaanii dabalatee ujubaa (bakka sirni kuni itti raawwatu) eebba fudhatu, milkii isaanii fuulduraa tolfatu, Waaqa Uumaa isaaniittis araaramu. Meeshaalee suphee irraa tolfaman kan akka siilettii ixxaanaa fi siilettii qumbii abbaa ayyaanaatiif waan barbaachisaniif qabatani deemu. Sirna raawwii kana fudhachuun abbaan ayyaanaa waa'ee bara dhufuu, bal'inaafi rakkina jiru raga. Yoo barri dhufu kan milkii tahe, hordofoonni galata dhiyeessu, rakkoon waan jirtu yoo ta'e ammoo kadhannaa taasisuun furmaanni Waaqa biraa akka dhufu wawwaatu. Aadaafi safuu uummataa sirnoonni calaqqisan kuni garuu sirnoota darban keessatti Oromoo Maccaa keessaatti haalaan dadhabaa dhufuun hubatameera. Ragaan gama kanaan mala akkamta fayyadamuun funaanameefi qaaceffames kana mul'isa. Xiinxala taasifame guutuu gochuudhaaf qorannoo kana keessatti ragaa madda tokkoffaafi lammaffaatti dhimma ba'ameera.

Jechoota Ijoo: duudhaa, amantaa ganamaa, dhugeeffannaa; Oromoo; Gadaa; aadaa

1. Introduction

Oromoo is the largest among other ethnic groups of Ethiopia, and inhabited the vast areas of land in the country (Tasama, 1980; Mahamed, 1990). Among the areas where the Oromoo people have been living for centuries is west Wallaggaa in general and Noolee Kaabaa in particular. The Maccaa Oromoo established their settlement in the area by accommodating the other ethnic groups into their culture, political organization and values through guddifachaa system (Eide 1996; Tesema 1986). For more than many centuries, the indigenous religion of the Maccaa Oromoo has been humiliated by successive central governments of Ethiopia (Tesema 1986; Aseffa 1987; Wayessa 2000). Historically, before the introduction of other religions, the Oromoo believes in one Waaqaa. Accordingly, the people subscribe to one God who has a supernatural power. The believers in Waaqa say that there are spirits called Ayyaanaa. Among the believers, the person who possesses the spirit is named as Qaalluu (Lewis, 1966). The indigenous religion was the dominant religion for centuries on the Oromo lands, and used to shape the ideology of the people as per their indigenous ways. But, the indigenous religious practices of the Oromoo under the Gadaa system have been declining from time to time among the Oromoo societies in different areas of the Oromoo land. The followers of this religion are called waaqefataa. The practice of waaqeffataa (followers) is waaqeffannaa. Waaqeffannaa is an act of asking and blessing

Waaqa. The religion has been with the society since time immemorial and has been at the core of its life and work.

Practices of the *Oromoo* religion have been hindered since the introduction of other religions. As has been attested by many scholars, the most antagonistic Ethiopian rulers towards Oromoo religion, the Gadaa system and qaalluu institution were Emperor Hayile Sillase and the Darg (Gada,1998; Tesema, 1986; Asmarom ,1987; Lemmu ,1971; Holcomb ,1993; Dinsa ,1975; Sisay ,1992 ; Bartel, 1983). The target of the emperor and the Dargue regimes was to dismantle social, political, economic institutions and indigenous religion of the Oromoo, and in doing this shape them according to their ideology. The way Ethiopia rulers in the past run the businesses of religion and politics appear to have taken the style of what the proverb ‘two birds with one stone’. It means that the emperors of Ethiopia expanded their territory in one hand and religion on the other. The rulers of Ethiopia agreed with new petty regional as well as local leaders as a means of religious expansion in the times when religion and the state had no demarcation. Through this technique, for instance, the Orthodox Church flourished and established their base in different places across the nation. Beyond suppressing *Gadaa* system, past regimes indirectly led to the destruction of the shrines where the rituals were performed and the material culture used by the followers of this religion; that have also led to terrifying of the followers of as it also included deny them the right to worship (Daniel, 1984). However, there are some religious practices surviving the intricate challenges to exist today, an example of which is *Ayyaana Kaarra Dilaa*.

2. Methods and Materials

In order to conduct this research, the researchers choose explanatory design because the purpose of this design is to explore deeply about indigenous Maccaa Oromoo religion in Noolee Kaabbaa District. The researchers also give more insight to qualitative research method rather than quantitative. According to Creswell (2007) qualitative method is developed in the social science to enable researchers to study social and cultural contexts within which they live in. The researcher used both primary and secondary sources data. Secondary data were collected by assessing published and unpublished materials from Institute of Ethiopian Studies (AAU). To collect primary data, the researchers employed both participatory observation and interview. Observation method was used to observe the societal reflection in their day to day activities. On the other hand, interview as stated above was employed as instrument of data collection to derive contextual and an in-depth understanding of the practices. Key informants were selected using purposive sampling technique. This sampling procedure helped the researcher obtain data from our living libraries such as Abbaa Gadaas among Sibuu Oromoo, knowledgeable persons, hayyuus or elders, women, experts of culture and tourism. The researcher collected data from seven key informants, six persons in culture and tourism bureau of Gimbi and Noole Kaabbaa, three persons from Gadaa leaders and four persons from elders from November- December 2009 E.C.

3. Results and Discussion

3.1. Historical Foundation of Dilaa Koobii Warqee

Dilaa Kobii Warqee was found in *Noolee Kaabbaa district*, south eastern part of *Gimbii zone*. It is located 493 kms from Addis Ababa, capital of Ethiopia.

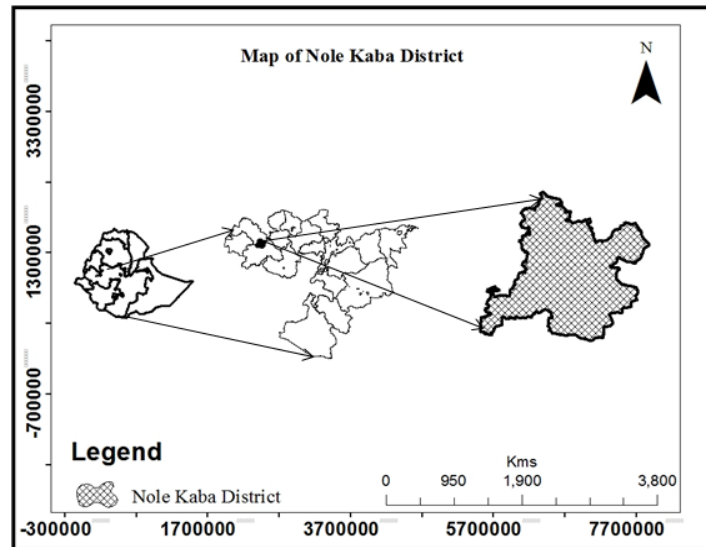


Figure1: Location map of the study area (Source: BHU, GIS Lab, 2018)

Before the coming of imperial government, the Oromoo societies have been practicing similar administration under Gadaa system. Under Gadaa system, the name ayyaana varies from area to area or person to person. For example, the name of ayyaana was known by Dilaa Koobii Warqee. It was sent from Waaqa Maccaa Raayyaa and Makkoo Seegaa or from Tuutee Bisil. It was not a gift of one person rather given to a country or society. Dilaa Koobii Warqee was given to Gorboo Tumme who had many children. The one who established Dilaa Koobii Warqee in Noolee Warada was a Maccaa Oromoo Sub-group of Jorgoo Dagaagoo. Jargoo Dagaagoo was a generation of Wandagaayii Maaros. The last generation of Jorgoo Dagaagoo was Joogiroos Tuutaa. According to my informants Tafari Gannatii, Jorgiroos lived alone for a long period of time around Hara Dardaraa (Lake dardaraa). Among the seven Noolee clans, the one who saw him for the first time was a family of Kolbaa Arbuu. He never wished to see and live with human leaving the forest aside. Jargoo Waaxxo forest was the best home for Jogiroos Tuutta.

Later on, all Jargoo clans reached on consensus to send women to Hora Dardaraa as well as to that forest. The reasons why they sent women to him were assuming men couldn't injure woman and lion couldn't eat woman. The candidate woman went there having perfume which has interest smell (fragrance). In addition to this, they prepared culturally delicious foods like buna qalaa. It was cumbersome to see him. The best method that they used to attract him was by putting all perfumes and food in front of Hora Dardaraa. They assumed that he may see it while he wants to drink Hora Dardaraa. Positively, he saw all perfumes and foods. He started to take a smell of perfumes and ate from the food. Next time, they prepared it and kept on the same place. Again, he ate that food and took perfumes. Doing this for a long time, gradually, the candidate woman saw him facially. Then, they ate the food together

and talked on his life condition. She asked him to live with Noolee society. Initially, he refused her idea. Later on, he agreed and began to live with Noolee society.

The age of Dilaa Koobii Warqee was 267 years. Until now, this ayyaana's ritual has been performed by sixth persons. The names of these ayyaanas were not the same rather they had different names. The one who had this ayyaana must be holy one, un married, who should not slaughter animal for diet as well, and who can give thanks to Tulluu (hill), Malkaa (water body) and abdaarii (guarding spirit). The first man who had this sprit was Kumsaa Jaanoo. Dilaa Koobii Warqee was the name of his ayyaana. He served the society by this sprit for 160 years. Next to Kumsaa Jaanoo, Ofgaa Jammoo served the society. The name of this ayyaana was Kaarra Bitaticha Rabbii. The third person was Dhaabaa Waloo. He served for eighty years. The name of his ayyaana was Waaqa Ayyaana Saafoo. The fourth one was Goobanaa Yaaddessaa. He served for 116 years. The name of his ayyaana was Yanbicha Dilaa. The fifth leader was Gadaa Obsaa who served for 186 years. The name of his ayyaana was Waldawa. The sixth person who served from the Dargue till to now is Tafarii Ganatii. The name of his ayyaana has been Booranticha Dilaa. The other name of this ayyaana was Abba Chaalii. He has been serving for 52 years. In Noolee Kaabbaa District in Haroo Corroqaa kabale, there were two big worship halls. One was the hall of Dilaa Koobii Warqee. It is the first hall. The longitude and latitude of Dilaa Koobii Warqee is between 08^o52'70" N and 35^o48'539" E. The elevation of Dilaa Koobii Warqee is 1986 meters. The next hall was Galma Booranticha Dilaa. It exists on 08^o52'093" N and 35^o48'529" E. The elevation of Dilaa Koobii Warqee is 1991 meter above the sea level.

The house which exists in the compound of Dilaa Koobii Warqee was prepared from cĭtaa and mukaa. Recently, the style as well as the materials they used was changed. They started to use qorqoorroo as well as constructed mostly by circle shape. There was a big house at a place where this worshipping started. It had three compounds. There were always fire in these commands at morning and the candidate person realizes his responsibility bringing fire in it. It is a place where all society gave thanks. For the purpose of thanks giving they brought a big stone from Abbarraa River six kilometers from Bubbee Kabale. It had 2m tall on the surface and 2m tall in the ground. It was a place where societies give their gift for their answered question.

There was big compound at a place where this traditional religion of the Oromoo started. There were three houses in this compound. The person who assigned in these houses always fired fire at morning. It was also a place where societies give their thanks. For this thanks, a big and four meters tall stone erect in this compound. Its name is Jimmoos. It came from Abbarraa River which is 6km away from the compound. Half of it erected in the ground and half of it erected on the surface the land. The ways societies offer their vow depend on their say. No one ignore their vow either good or bad. Their vow might be metal, spear stone and so on. Among the three compounds, the first compound exists 100m from the compound. It has three classes. There is one big qilxuu in here. Thanks given have been accumulated under this tree and they accumulated stone at the medium of it. One big stone was erected rounded by spears. The only responsible person who enters in here must be who couldn't enter in

house of women; who gave birth before six months, couldn't see corpse, dead dog, hasn't ministrations, who made sexual intercourse before five days and so on. Knowingly or unknowingly, if one enters without checking these, it becomes difficult for him or her. The second compound is found in the Dilaa Koobii Warqee compound. Again, there are accumulated stones brought for thanks giving. The gate of this is open to all societies during irreecha. The one who climbed on these accumulated stones is only guardians. Even, the guardians have to be clean their legs by the leaf of eebicha (bitter leaf). This compound is a place where societies worship. In addition, there was a place where a guest was entertained. The followers worship four times a year. For the health of pregnancy women, and the likes, the followers pray starting from Tuesday evening to Wednesday evening. The third compound is the biggest compound. It is named by Dilaa Koobii Warqee compound. There is fire in this house every morning. The purposes of these are to ask peace and stability of the country.

3.2. Material Cultures

There are enormous material objects associated with the Dilaa Koobii Warqee. The material objects include kallachaa (eeboo or spear), itillee (wooden material used for milking milk), siilettii (U-shape clay), gabatee nyaataa (a wooden large shallow basin), moosobii durii (weaken basket used to carry injara/buddena), bodee (spear), bokkuu (stick with a knobbed end), wadaroo (rope), lookoo (a beauty full close), bilillee (tag flask), wancaa (goblet), barcuma yaaraa (three legged traditional wooden chair), and killa bunaa (coffee bowl).

The importance of this Jabanaa (coffee pot) among others is to carry ixxaana on the day of irreecha celebration; and use to bless the harvested grains. These materials can be taken out from its room solely by assigned person or who possessed these spirit. It has to be taken out on the days of Irreecha as well as Ibsaa or xombora gubuu. As an example siilettii or qodaa siilettii is prepared from clay.

In these traditional regional qodaa siilettii had good outlook. It has been used for giving sacrifice. Qodaa siilettii is not used interchangeably. One person prepares his own qodaa siilettii in his reign and he couldn't give to his successor. It had five teats or nine teats. There are two types of qodaa siilettii: siilettii ixxaanaa and qumbiii. They are collected from the surrounding as well as from crossing long distance routes. The holders of this spirit (ayyaana) transmit the message not by using metal vehicles. Rather, when they are in their galmaa (a religious place) and when their ayyaana relayed on him or her. The action of ayyaana varies from one another. Sometimes it kills the child, animals, and the like. It means that when that ayyaana needs you, it can demonstrate this in different ways (Mokonen 2006).

However, through gradual process the new religions: the Orthodox and Protestant diverted the idea of this follower. The unity of the Orthodox followers and gifts of Protestants: clinics, education and bible attracted these followers. All religions materials were highly devastated during the periods of the past governments of Ethiopia particularly by the Dargue. The Dargue's regime suppressed materials like kallachaa, moosobii durii, bodee, bokkuu, wancaa, bilillee, siilettii and so on. One would say that the regimes demolished the houses of Dilaa

Koobii Warqee. Half of Dilaa's ritual materials were dismantled and other materials were broken or taken. This high devastation frustrated all followers. Due to this, many people began to live in secret way and also worship secretly. They never worship at day time rather lived in three different kabales.

Kaarra Dilaa Koobii Warqee has two big Siidaas (tower or stones). It was known by first siidaa or tower. It has become tour area and many people are visiting the site. The first big stone which exist around Ulaa Doonnoo was the tallest one. It was brought here by contribution of many societies especially constructing a temporal material for transportation. They made transportation material from timber which resembles a car. It served as a place where followers asked a Waaqa particularly rain. The second siidaa (big stone) exist near to the first kaarra (gate). This compound had big trees and dense forest. No one use wood and plant for the purpose of irreechaa as well as ibsaa in here for many years.

Dilaa Koobii Warqee entertained different questions, because various societies came to the service with their own questions. In this compound, there were assigned places where people asked their questions. If cows couldn't give birth, bee refused enter in to beehive, who lost property, sick, hadn't children, and etc brought his or her question around here. The people brought depend on their question and vow. As an example, the people said that if you secure me from gore disease seems like spear. I will bring spear as a vow. In such a way that people or followers brought their thanks give. Despite the fact that the right of preaching their *Waaqaa* violated by the *Dargue. Birraa* is the specific time of their holiday as far as these religions is concerned. This holiday had two kinds: *ayyaana Ibsaa* and *irreecha*. *Ayyaana ibsaa* is a holiday that was practiced ultimately depends on *Birraa*. *Birraa* is a time when river flout out, turbid, water cleaned, people resist famine, when the working and snail disappeared. Implies to this, a time when dark season changed to light. Dark is the month of summer while light is a month of *Birra*. It is also a time when people collect or thrash their grains and put in his or her granary. Sometimes, *ayyaana ibsaa* is named by *ayyaana ifannoo*, *masqala*, *mucucoo* and *gubaa*. *Birraa* is a specific for the memorization of *ayyaana ibsaa*. It was a big holiday needs great care. *Daamaraa* (stick of making a bone fire) prepared from *Bakkanisa* and *Laftoo*. Like that of *ayyaana ibsaa*, *ayyaana irreechaa* had a great value a regional as well as local level. It was celebrated twice a year. They celebrate moving to the river, hill and *abdaari*. The worshipper celebrated having flower and grass by their hand. The time and place of this holiday was fixed. The all preparation concluded before a year.

3.3. Steps and Songs of Men and Women During Ceremony

While they moved to a river, people bless their *Waaqa*. The known river in this area was Lugo River. They made a group and said:

Afaan Oromoo	English
Maree hoo	o! maram
Maree hoo	o! maram

Ulaa Bahuu and Dhugaa (ifa) Bahuu are cultural conducts of the Oromoo on *ayyaana ibsaa*. Ulaa Bahuu is known by cleansed. As soon as they followers wake up, they moved there,

holding their children and properties. They couldn't wash their face. Ulaa Bahuu means passing bad, conditions, problems and famine of this year, and pray to have good year and excess product. When leaders tied inchilbee, they said:

<i>Afaan Oromoo</i>	English
<i>Inchilbee marinawoo</i>	I rounded <i>inchilbee</i> (a kind of tree)
<i>Yo ceekaa shan hiite</i>	If you tie ceekaa (a kind of tree) five times
<i>sittille galinnawoo.</i>	I will live with it
<i>Sittille himadhinawoo</i>	I made sin unconsciously
<i>Yoo beekaa naa dhiifte</i>	please, jump over it to me.

By saying this, the leaders cleaned the followers praying to them. According to the rule and regulation of Ulaa bahuu, Abbaa ayyaana caused to slip through erected trees. On the ceremony of Ulaa Bahu, all properties like living and non-living things must come. All followers: children, infant, youngsters and elders must come there. Abbaa ayyaanaa or Tafari Ganati began this ceremony playing the Waaqa. He led the song and the supporter supported by saying

<i>Afaan Oromoo</i>	English
<i>Iyooshee daree</i>	ok!ok!daree (nice for us)

The first permitted domestic animal is hen, cock and the like. Traditionally, the *Oromoo* assumed a hen as a leader of domestic animals. The reason is that it used as o'clock. First of all society heard as dark going to light from hen particularly from cock. It means that cock used as indicators. Next to hen, sheep: male and female sheep has a priority. At the end, cows: female and male cows exits in between two erected tree. All domestic animals pass under it in pair. Next to domestic animals, the one who caused to slip through erected trees are human beings. Among human beings: infants, boys, youngsters. Youngsters and elders passed in it individually and elders passed in it accordingly. Both youngsters pass in between it individual. The last ceremony of *Ulaa Bahuu* was terminated after the all house commodities pass in it. Among the house commodities, *Beddeen Bunaa* (pan for baking bread) passes under it first. Next to it, coffee and cup of coffee, *mooyyee* and *tumtoo* (mortar and pestle), *okkotee* (poet), *ro'oo*(churn) *aanani* (milk), *masaanqula* (bottle ground), *boojjitoo*(stirring stick), *gabatee nyaataa* (plate made of wood), *dambii*(a kind of tree), *gindii* and *wanjoo* (yoke) pass in it respectively. The living things caused slip through itself whereas non-living things pass by giving hand to hand. In these cases, societies couldn't go carrying their properties. Rather, they transmitted giving hand and to hand. Moreover, men caused to slip though it from right to left whereas female done it from left to rights. At the end, Abbaa *Caalii* or *Tafari Ganatii* elected two elders and ordered them as they stand besides of *Ulaa Bahuu*. And then, *Abbaa ayyaana* said:

<i>Afaan Oromoo</i>	English
<i>Ulaan kun ulaa ifaati</i>	this gate is light gate

<i>Ulaan kun ulaa quufaati</i>	this gate is productive gate
<i>Ulaan dhukkubaa fayyaatti darbe</i>	sick gate changed to health gate
<i>Ulaan beelaa quufatti darbe</i>	the gate of hungry turned to prosperity
<i>Dukkana keessa turre ifatti jijjiiramekaa</i>	we turned from dark to light
<i>Booruun gannaa darbe nuuf calalekaa</i>	the turbid water became cleaned
<i>Midhaan nu qonne baala ta'eka</i>	our grain show us good leaf
<i>Geenyee nyaannee kaa</i>	we ate our grain
<i>Tamsaasnee sassaabaneka</i>	we collect what we sow.

The societies responded by saying, 'ok.'

Once abbaa ayyaanaa or Ato Tafari blessed the societies, the all ceremony of Ulaa Bahuu was completed by closing the gate of Ulaa Bahuu. According to the say of Ato Tafari, when the gate of Ulaa Bahuu was closed, they believed that as problem will be close, and as famine of the summer closed. They closed song while the youngsters said:

Afaan Oromoo	English
<i>Iyyooshee yaa abaaboo koo</i>	O! my flowers
<i>Iyyoookoo daraa yaa abaabookoo.</i>	O! my flower, blossom my flower

The old men say:

Afaan Oromoo	English
<i>Hoo dannabayee</i>	O! <i>dannabayee</i> (a group of song or grace)
<i>Dannaba abbaa dhaba dannabayee</i>	grace the poor man grace
<i>Dannaba abbaa yasaa dannabayee</i>	grace a rich man grace
<i>Dannaba waqnii nuuf kennee</i>	grace given to us by God

The old women say:

Afaan Oromoo	English
<i>Iyyookoo yaa abaaboo</i>	O! My flower
<i>Of kallee nagaan gallee</i>	we resisted and returned peacefully

Next to Ulaa Bahuu, SunqooAyyolee is another big ceremony. It is exercised by women. Sometimes, it might be given to men. This sunqoo (spice) always leave out on Friday evening. Because, woman is taken as hadhaa galgalaa (one who prepared food for her families). Sunqoo Ayyolee bobaasuu (travelling spice of Ayyolee), needs the one who hit drum, four old women who have mixed spice and butter, leader of ayyaana and four appointed persons who carry mixed butter and spice in nine good, Buna qalaa in two goods, honey in two goods, pourage in two goods and also a mixture of spiced butter in two goods. Having this by their hand, they said:

Afaan Oromoo	English
<i>Sunqoo sunqoo jette ayyoleen</i>	spice, spice said by Sayyoo
<i>Sunqoo mul'ataan keessee</i>	she puts spice by vision
<i>Ofi mulattee teessee</i>	she seat knowingly.

By saying this, abbaa ayyaanaa or abbaa Chali pray waka for them. Then they moved to irreecha exiting from Gimpii (a hall in which ritual takes place). They rounded either five or nine times. When she or he rounded irreecha, they sing song like:

Afaan Oromoo	English
---------------------	----------------

<i>Ittiyyoon toorba raafattee</i>	<i>Ittiyyoo</i> churns for self-seven times
<i>Yoom facaafatte</i>	when she sows seed
<i>Sunqoo mulataan keessee</i>	she puts spice by vision
<i>Ofi mullattee teesse</i>	she seats knowingly.

Again, the name of *haadha ayyaanaa* raised by followers saying:

Afaan Oromoo**English**

Maaransee kana yaa leensee	o! maram a beauty lady.
<i>Yeroon wal yaadan geesse</i>	A time when we loved reach.

Then, *abba ayyana* hand an umbrella over who carried *Sunqoo* and paint to *Odaa* and *Bildiimmaa* (a kind of tree). It explains as pregnant can't give birth and affected by lack of milk. *Abbaa ayyaanaa* paint *Sunqoo* on a head of followers and brought the left in to the house when they brought *Sunqoo* the song they said was:

Afaan Oromoo**English**

<i>Sunqoo maaree marartuu koo</i>	spice of mare a loved one
<i>Utuu marartuu galli geessee</i>	we return by loved.

The existed and get in to house of *Sunqoo Aayyolee* was done up to nine day. *Kormoomsaa Dhaabu* (erect *kormoomsaa* a kind of tree) is another ceremony next to a ceremony of *Sunqoo Aayyolee*. A tree like *Bakkaanisa* and *laaftoo* used to erect *xombora* or torch. Four *Bakkaanisas* and five *laaftoos* (kind of tree). Friday evening was a time when they erect *Kormoomsaa*. The one who brought these plants were eight candidate persons and one *abbaa ayyaanaa*. These are two unmarried male youths and two relative boys. These person are five and they brought five *Laaftoo* (a kind of tree). Four married person who have children brought four *Bakkaanisa*. Generally, they brought nine trees.

During *ayyaana ibsaa* their songs are:

Afaan Oromoo**English**

Yaa iyyoolee daree yaa abaaboyee	O!daree (nice for us), o! flowers
Masqallii waggaadhaa daree	day of cross is yearly. o! dare
Buttaan waggaa saddeetii dare	Buttaa (one of gadaa grade) is rounded yearly.

Saying this, they rounded four times on the ditch of *kormoomsaa*. *Abbaa ayyaanaa* blessed them and puts erected *qumbii* under *Laaftoo* and *Ixaana* under *Bakkaanisaa*. Then after, *Abbaa ayyaanaa* said that *Sagaltama*, *Waaqayyoo* (ninety of God), *sagaltama lafaa* (ninety of earth), *sagaltama margaa* (ninety of grass), and *sagaltama hundaa* (ninety of all) bring peace to us. *qumbii* is *kormaa* (bull), stand in place of bull. *Ixaana* is heifer, stand in place of heifer. This place will be smiled to one another. The disputants begun to ask great and great sickness collapsed. The torch couldn't burn simply. When it burnt *abbaa ayyaanaa* see attentively. The torch tied put in order three times. The main case of burning torch is show an eve of sick, famine and hungry passed. Burning torch is practiced on the second day of the beginning or Saturday: the leader of *abbaa ayyaanaa* and eight other candidates charge fire on torch. They

went at the end hall of the Gimbii (a hall in which a ritual takes place. Having a fire on his hand, the leader of ayyana says:

Afaan Oromoo**English**

<i>Goolin bahi goolin bahi</i>	commotion of out! Commotions go out
<i>Gooliin sa'aa namaa bahi</i>	commotion of caw and human go out
<i>Goolini beelaa fi hongeebayi</i>	commotion of famine and hungry go out
<i>Gooliin manaa Kanaafi biyya kanaajiru bayi</i>	commotion of this house & country go out.

Implies to this,

<i>Gooliin macarra bayi</i>	commotion of <i>Macha</i> goes out
<i>Gooliin Tumme rayyaarraa bayi</i>	commotion of <i>Tum'e Rayyaa</i> goes out
<i>Gooliin horiifi hormaataa bayi</i>	commotion of caw & husbandry go out
<i>Gooliin jiruuf jireenyaa bayi</i>	commotion of livelihood goes out

Gooliin bayi. Biyya nagaaa, biyya ibsaa nuuf godhi. Commotion goes out make peace country. After rounded kormomsa three times, on fourth round they charged fire on kormoomsaa. When torch burnt abba ayyana looks it seriously because the fume or smoke of torch gives meaning to him. The one who can see fume or torch is abbaa ayyaana or Ato Tafari Ganati. As he said that when the fume or torch turn down, it dictates as the life of these area became worst. If the fume or smoke of torch went up side turning left and right, the problems might face the country and the king. The 3rd meaning of it was given when smoke of torch went street and the year is a year of health and peace for government and country. If this signs seen able the followers sing song according to their age and rejoice by ululating.

Reersoo Baasuu is another well-known program of ayyaana Irreechaa. The pre-condition before reersoo baasuu are made certain on the ash of Ibsaa Gubuu and bring grass. The rounded this grass around the ash of Ibsaa Gubuu.

Milk which came there should be recently milked. Three children brought it by three goods. Three youngsters bring curdle milk by three goods. Three married men bring churned milk by three goods. Next to this, buna qalaa, qorii garbuu and ancootee into three objects, ancootee and meat, meal and butter, sweated skimmed milk into three objects. Generally, qorii garbuu and ancootee bring by three objects. Buqulii, farsoo and geeshoo brought in to three goods three times. The total drink materials are nine. During reersoo baasuu, while the followers go by one side, those who carried mea and drink go in other side.

Makadaa (traditional chair) and gabatee yaaraa (traditional large wooden bow) prepared from big tree without nail. Makadaa is taking as keeper of the year of country. Gabatee yaaraa carries kallachaa (phallic-like symbol worn on the forehead) and caaccu(shell of a nail), meal which lasted year, luqqisee daaraa ibsaa (bread which is prepared by the ash of last year). The all properties used in last year brought for the repentance of ayyaana (holiday). The last year materials which came to this year burnt and the necessary material for the next year out in a proper place. It will be stay for next year.

Malkaa Irreffannaa is followed by a program of makadaa and gabatee yaaraa. Like that of Ayyaana Ibsaa, many people participated on ayyaana Irreechaa. It inculcated on Saturday. The ceremony of irreecha leads by ayyaantuu (who has ayyaana). Ayyaantuu wore his gifted cloth, hand his spear and concerned hat, ixxaana (incense), religious umbrella, and hit drum the followers hand a leaf on one another. Then, abbaa ayyaanaa order four other ayyaantuu. They blessed the people. Abbaa Ayyaanaa Kaarra Dilaa Warqee informed to the society about the conditions of the next year. He blessed society teaching basic value of child and father, honor of mother and daughter, and so on. Abbaa Caali dispersed water to the follower using collected leaf. All societies said that

Afaan Oromoo

Malkaan kun malkaa muudaa hata'u
Biyyi kun biyya quufaa haa ta'u
Bishaan kun yaa'a barrii fi baaroo ga'a.
Jireernya namaaf ta'i
Jiruu namaa ta'i
Yaa irreessa galata kee laga buunee sikadhanna.

English

This *malkaa* (rivers) will be good promotion
 This country will be productive country
 This water will be flow and up to morning *and Baaroo*
 life to be for human
 make it duty to human
 We pray turned to river.

They slaughtered gray sheep on malka and black sheep around the Gimbii (hall in which ritual takes place). They burn it. The reason why they slaughtered on malka was as the rain will rain, river flow out, as the water became suitable for cow, and so on. They Slaughtered around Gimbii to protest from disease and all problems.

One of the programs followed by Ibsaa Gubuu was kormoomsaa buqqisuu. When torch burnt, the base of nine erected Bakkaanisa and Laaftoo left in the ground. It should be dig out by Ato Tafari. He digs out using spear. He gored it and left out from the ground. He also touched a head of male saying that adda godhadhu (have strength) as well as neck of women saying that lubbuun buli (have a life).

The last ceremony of Dilaa Koobii Warqee concludes by a program of Ifa Bahuu and Dhugaa Bahuu. It was on the third day of the beginning. It was a time when followers witnessed a contribution of ayyaana. A bad conduct of society up on another person like attempt of assassination and the like brought on this program and ask forgiveness. At the end, abbaa ayyaanaa wore white cloth and stand in front of the followers. Again another ayyaantuu go in front of followers. They began to pray for them. The followers' erect red cloth tied to stick. It was assign of ifa bahuu and dhugaa bahuu. The followers contribute gift on this program. Then, when ayyaana took a rest returned to Gimbii, the program of Dilaa Koobii Warqee concluded.

Implies to this, as the culture of the Oromoo the time when society tell their sin to abbaa ayyaanaa and he pray waaqa to him. For example, this traditional religion is the known by settling dispute like gumaa. Traditionally, the religious leaders were the one who settle dispute. Among the religions leader, the leader of traditional religion of the Oromoo seems like Abbaa Caali is the one. Usually gumaa is practice on Thursday. Gumaa is exercised when one man kills on other person. The religious leader in collaborating with surround

elders, can settle dispute after abbaa ayyaanaa and elders discussed with the killer, and the one whose child is killed, they decided a day of final settling dispute. The killer and the relatives of killed one will come on the day of guyyaa araaraa (day of peace making). The disputants never see one another up until the day of reconciliation because, if the killer sees the killed one, he may take revenge up on him/her. Therefore, up until the elders bring them together, the killer never go to market and also the elders try to finish their case within few days. The both killers and the relative or families of killed one never go on the same road toward peace making area (bakka araaraa).

The religious leaders and elders go there holding sharp metal and other materials. Most of the time, a place where the Oromoo society celebrate *irreecha* is acceptable one. For the sake of *kakuu* (final realization of their agreement), sharp metal came there and handing it during their final agreement. If one miss their agreement, they said that your life will be un successful or harm you. The dispute settler brings sheep and piece stomach of it. Then, hand in hand through the stomach of it. The killer must take the forwarded idea from the elders.

The killer pays indemnity begging money from the other. It is strictly forbidden to pay his pocket money. Rather, he must pay asking support from another. The killer pays not only asking relatives rather they began to ask from neighbor. Up until the dead line, the killer asks rounding the surrounding warada. The responsibility of the killer, should be ask support going to market. The society supported since this culture was famous in the Oromoo of all districts in Gimbii. The society can understand the killers simply by looking their hand holding materials and their wearing style. They wore black coloured cloth and hold ulumaayii. Ulumaayii is well known tree in the Oromoo . It has been respectable and brings on the day of celebrating maaram, resister problem and etc. so that, ulumaayii is known tree in the Oromoo.

3.4. Resistance of Noolee Kaabbaa Oromo towards Annihilation Policy of Central Government of Ethiopia.

The backbone for the Oromoo people as in general and Noolee Kaabbaa in particular lived under the circuit of Gadaa system. The Oromoo of the Noolee Kaabbaa people defined their religion as the sole way for the development, livelihood and administration. Being the member of this religion, they gained what they asked Waaqaa, and even blessed under it. Due to that, this people had high respect for their religion. They were strongly resisted the policy of the central government which was against of their religion and brought them under quotation. Obviously, the great value and love that they had to their religion brought high casualty and humiliation at the place. Without clear cutting their hope, they defended outside force for a long period of time.

Almost all central governments were ardent opposers of the indigenous religion of the Oromoo. Because, the central government exercised expansion of territory and orthodox religion side by side. The central government used orthodox religion as a bullet and a mechanism of bringing the all societies under the umbrella of their policy. The well-known emperor who started such claim up on the Oromoo societies was emperor Minilik II. Minilik

It drastically affected the indigenous religion of Maccaa Oromoo religion. Not only the emperor but also petty regional rulers who wish the power became the sabotage for the indigenous religion of the Oromoo of Noolee Kaabbaa.

Moreover, not only the indigenous religion but also the way people transmitted education orally from the elder to younger brother was declined. The negative attitude of the central government towards this religion alarmed from time to time. The worst measure taken by government towards indigenous Maccaa Oromoo religion boomed during the reign of Derg's regime. The slogan of the Derg was one flag, religion, and language. Such ambiguous policy of central government exacerbated the indigenous religion of the Oromoo in general and study area in particular.

4. Conclusion

The indigenous Maccaa Oromoo religion at Noolee Kaabbaa has a long history. It is reported that the leader of this religion leads the people through the power of Ayyaanaa, while the Qaalluu serve as an intermediately one. The necessary things that abbaa Gadaa always achieve are: siilettii qumbii, and jabanaa. The ceremony of the religion engaged twice in the year. The ceremony has ulaa bahuu, ifa bahuu and dhugaa bahuu. Every house commodities, material and tamed animals must come there. Then after, Abbaa Gadaa blesses the people and also their properties. However, the central governments of the emperor Hailesilassie and the Darg completely affected the indigenous Maccaa Oromoo religion of Noolee Kaabbaa. The ritual materials and the Dilaa houses are drastically destroyed by the central governments.

Acknowledgements

First of all I would like to thank my friends who supported me while I collected data from my informants. Again my thanks should go to *Gimbii* culture and tourism bureau for their strong support.

Bibliography

- Asefa Jaleta.(1997). "Oromo nationalism in the new global context," in *Journal of Oromo studies*, V.4, No.1&2., Knoxville, 83-114.
- Asmamm Legesse (1987). Oromo democracy," paper submitted to Oromo Studies Conference, Washington D C, Cads (New York: The Free Press, 1973).
- Assefa Admassie (1987). *Some factors influencing agricultural credit use among peasant farmers in Ethiopia*, AA: AAU.
- Balachew Tafese (2001). *Karra Dilaa Koobbii warqeetti Kabaja Ayyaana Ibsaa fi Ireecha*, piromoshini qabeenya aadaa fi tuurisimi Godina Wallaga Lixaa.
- Bartels, Lambert (1975). *Daboo: A form of cooperation between farmers among the Mecha Galla of Ethiopia: social aspects, songs and ritual*, v.70., Antrophas: st.Augisting.
- Bula Sirika. (2000). *A history of seventh day Adventist in Ghimbi 1925- 1998*, B.A thesis, AA: AAU.
- Daniel Ayana (1984). "The concept of waaqa and missionaries: a preliminary study in the grafting of Christianity on traditional beliefs of wollega," in *proceeding of the 2nd annual seminar of the department of history v.1.*, A A: AAU.

- Dinsa Lepisa (1975). *The Gada System of Government* (LL B Thesis, Addis Ababa University).
- Eide, Oyvind M. (1996). *Revolution and religion in Ethiopia: A study of church and politics with special reference to the Ethiopian Evangelical church mekane yesus 1974-1985*, Uppsala: Uppsala University Press.
- Gadaa Melba (1998). *Oromia: an introduction to the history of the Oromo people*, khartum : kirkhouse publisher
- Holcomb, Bonnie. (1993). "Socio-cultural Foundations for the Future Democratic Oromia," Paper presented to the Oromo Studies Association, Toronto.
- Lemessa Margoo (2014) Indigenous forest management among the Oromo of Horro Guduru , *Western Ethiop.j.soc.lang.stud.* 1(2): 5- 22
- Lewis, Herbert .1965. *A Galla Monarchy* (Madison: The University of Wisconsin Press.
- _____. 1966. "KuD ARFAN: A multi-function among the west Galla, " in *Proceeding of the 3rd international conference of Ethiopians studies*, AA: Institute of Ethiopians Studies.
- Mohammed Hasan. 1990. *The Oromo of Ethiopia: A history*, Cambridge:Cambridge University Press.
- Mokonen Badasa. (July 2006). *Waaqeffannaa: The traditional religion of Oromo as expressed in Hora-Arsadi*,B.A.Thesis,AA: AAU.
- Mokonen Badasa (2006). *Waaqeffannaa: The traditional religion of Oromo as expressed in Hora- Arsadi*,B.A.Thesis, AA: AAU.
- Negaso Gidado and Donald crummy (1972). "The introduction and expansion of Orthodox Christianity in Qelem awuraja, Western Wollega, from about 1886 to 1941," in *A Journal of Ethiopian Studies*, V.X, No.1 AA: AAU.
- Sisay Ibsa (1992). "Implications of F'arty and Set for Oromo Political Survival," paper submitted to African Studies Association conference, Seattle.
- Temesgen Burka. (2008-2009). *Qaallu, Smith and Metal: Traditional conflict Resolution Mechanism in the medium of Metals among of North East Wollega*, Ethiopia, AA: Department of Archeology and heritage management.
- Tesema Ta'a. (1980). *The Oromo of wollega: A historical survey to 1910*,A.A: AAU.
- _____. (1986). *The political economic of western central Ethiopian from the mid- 16th century to early 20th centuries*, ph.d. dissertation, Michigan State University.
- Truilz, Allesandrof. 1988, " History is a chairman for the living to sit on a note on a Mecha genealogy from nekemt," in *proceeding of the 19th international congress of Ethiopia studies of Moscow, 26-29 August 1988*, Moscow: Nauka, pp. 44-51.
- Ullendorff, Edward. 1965. *The Ethiopians: An introduction to country and people*, 2nd ed., London: Oxford University Press