

Content

Acknowledgement	13
Abbreviations	15
Glossary	18
Chapter One: Introduction & Framework	23
1.1 Introduction	23
1.2 Motivation	25
1.3 The question raised in this work	28
1.4 Theories of Religion	28
1.5 Definition of Culture	30
1.6 Clarification of Terminology	32
1.6.1 Names in Oromo Language	32
1.6.2 Oromo, Oromiffaa and Oromia	33
1.6.3 Oromo Indigenous Religion (OIR) and Waaqeffannaa	34
1.6.4 Oromo Christianity	34
1.6.5 Mission Organizations and Missionaries	35
1.7 Previous Works	36
1.8 Limitations	36
1.9 Methodology	37
1.10 Overview of the Dissertation	39
Chapter Two: Background of the Oromo People	41
2.1 Aim of the Chapter	41
2.2 The Oromo People and Oromo Language	41
2.3 The Origin of the Oromo	42
2.4. The Current Oromo Country	50
2.5. Oromo Economy	51
2.6 OROMO Culture	53
2.6.1 The Oromo Gadaa	53
2.6.2 Oromo Calendar	57
2.6.3 Oromo Marriage	59
2.6.4 Oromo Music	64
2.6.5 OROMO Traditional Foods	78
2.7 Colonization of the Oromo	79
2.8 The Current Oromo Religions	81
2.9 Summary of The Chapter	81
Chapter Three: Introduction of Christianity and Islam to the Oromo	83
3.1 The Aim of the Chapter	83
3.2 Introduction of Christianity to the Oromo	83
3.2.1 First Contact with Christianity	83
3.2.2 The Ethiopian Orthodox Church (EOC) in Oromia	86
3.2.3 The Roman Catholic Church in Oromoland	89

3.2.4 The Assumptions of Protestant Missions	91
3.2.5 The Protestant Missionaries in Oromia	96
3.2.6 The Birth of Protestant Churches in Oromia	109
3.3 Oromo Christian Methods of Conversion	118
3.4 Introduction And Expansion of Islam to The Oromo	120
3.4.1 Early Contacts	120
3.4.2 Forced Conversion	121
3.4.3 Impact of Islam on Oromo Cultural Heritages	128
3.5 Oromo Cultural Revitalization	135
3.6 Summary of the Chapter	136
Chapter Four: Bible Reading in Oromo Christianity and its Impact on the Oromo Culture	139
4.1 Aim of the Chapter	139
4.2 A Brief History of the Bible	139
4.3 Different Ways of Reading the Bible	141
4.4 Bible Reading & Understanding in Oromo Christianity	142
4.5 The Impact of Oromo Christianity on Oromo culture	152
4.5.1 Positive Impacts of OC	152
4.5.2 Negative Impacts of OC	153
4.6 Summary of the Chapter	172
Chapter Five: Oromo Indigenous Religion	173
5.1 Aim of the Chapter	173
5.2 Oromo Concept of God	173
5.2.1 Oromo Names of God: Waaqa / Waaqa yyo	173
5.2.2 The Nature of Waaqa	176
5.2.3 Works of Waaqa	182
5.2.4 Waaqa and Nature	188
5.2.5 Waaqa Animals and Plants	191
5.3 Oromo Concepts of Spirits	192
5.3.1 African Concepts of Spirits	192
5.3.2 Divine Spirits – the Ayyaanaas	192
5.3.3 The Good Ayyaanaas	193
5.3.4 Evil Spirits – Ayyaana Hamaa	196
5.4 The Oromo Concept of Death and the Hereafter	202
5.4.1 Oromo Myths about Death	202
5.4.2 Oromo Death Rites	206
5.4.3 Oromo concept of the Hereafter	208
5.5 Oromo Marriage and Procreation	209
5.5.1 Meaning and Purpose of Marriage	209
5.5.2 Oromo Marriage Laws	210
5.5.3 Oromo Sexual Law	214
5.6 Oromo Concept of Law and Order	216
5.6.1 Safuu – Law of Waaqa	216
5.6.2 Seera Gadaa – Human Law	217

5.7	Oromo Concept of Sin and Restoration	220
5.7.1	The Meaning and Origin of Sin	220
5.7.2	The Consequences of Sin	220
5.7.3	Restoration of Peace	222
5.8	Oromo Religious Leaders – The Waayyuu	229
5.8.1	Priest/Qaalluu	230
5.8.2	The Prophet: Raaga or Hooda	238
5.8.3	The Rainmaker: Maallimas	241
5.8.4	Mediator – Ekeru-Dubbiftu	242
5.8.5	Healer – Beekaa or Ogeessaa	243
5.9	OIR Worship – Waaqeessuu	244
5.9.1	Prayer, Blessings and Songs	245
5.9.2	Sacrifices and Offerings – Aarsaa fi Kennaa	251
5.9.3	Worship places	253
5.9.4	Worship Times	255
5.10	Oromo Religious Festivals	256
5.10.1	Family Festivals	256
5.10.2	Community and National Festivals	261
5.11	Other Oromo Rituals and Rites	268
5.11.1	Buna Qalaa – Coffee Ritual	268
5.11.2	Cidha Gaa’ila – Marriage Ritual	270
5.11.3	Cidha Da’umsaa – Birth Ritual	275
5.11.4	Mogaasa – Child-naming Ritual	278
5.11.5	Pilgrimage Ritual/ Jilaayyuu or Muuda	279
5.12	Religious objects and symbols	281
5.12.1	Kallacha	282
5.12.2	Caaccuu	283
5.12.3	Siiqqee	284
5.12.4	Bokkuu	285
5.12.5	Alaabaa	285
5.12.6	Coqorsaa	286
5.12.7	Light or Fire	286
5.12.8	Symbolic Animals	287
5.13	OIR – A Continuity of Ancient Egyptian Religion	288
5.13.1	The Origin of OIR	288
5.13.2	Egyptian Verses Oromo Concepts of Deities	288
5.13.3	One God with Many Names	290
5.13.4	Egyptian Virgin Isis Mery and Oromo Maaram	291
5.13.5	Horus the Sun-God and Oromo Horo	292
5.13.6	Oromo Ayyaanaas and the Egyptian Spirits	293
5.13.7	The Egyptian ‘Maat’ and the Oromo Safuu	294
5.13.8	The Role of Egyptian and Oromo Religious Leaders	295
5.13.9	Egyptian and Oromo Sacrificial Rituals	296
5.13.10	Egyptian ‘Opet’ and Oromo Irreechaa	297
5.13.11	Egyptian and Oromo Religious Symbols	298

5.14 The Significance of the OIR	301
5.14.1 Cultural And Social Significance	301
5.14.2 Political Significance	302
5.15 Summary of the Chapter	303
Chapter Six: A Comparative Study Of Oromo Indigenous religion & Oromo Christianity	305
6.1 Aim of the Chapter	305
6.2 Methods of Religious Comparison	305
6.3 Theory Of Religious Syncretism	306
6.3.1 Definition and Background of Religious Syncretism	306
6.3.2 Ulrich Berner's Models of Religious Syncretism	308
6.4. Similarities Between OIR And OC	311
6.4.1 The Concept of Waaqa	311
6.4.2 OC Spirits Versus OIR Ayyaanaa	315
6.4.3 OC Jesus And OIR Ilma Waaqa	320
6.4.4 OIR & OC Rituals	321
6.4.5 Festivals and Feasts	332
6.5 Differences Between OIR And OC	333
6.5.1 Revelation of Waaqa	333
6.5.2 Trinity	334
6.5.3 The Love of God	334
6.5.4 Concept of Sin	335
6.5.5 The Life After Death	336
6.6 Summary of the Chapter	337
Chapter Seven: Conclusions and Recommendations	351
7.1 The Oromo	351
7.2 The Impact of Christianity and Islam	352
7.3 Common Elements	353
7.4 Diverging Elements	356
7.5 Recommendations	357
7.5.1 The Need for Religious Dialogue	358
7.5.2 The Need For African Contextual Theology	360
8. Bibliography	365
9. Internet Websites	373