



Abbaa Muudaa and Finfinnee

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Abstract

“It is one small step for a man, but one giant success for human kind!” (Armstrong, 2020)

The versatile strategies of Oromoo expulsion from its homeland is not a new phenomenon in this country, however its dimensions and magnitudes are increasing from time to time, to the extent of regarding Oromoo as the cause for all atrocities and destructions happened at all. Land grabbing, cultural pruning, estranging from political representation, alienation to exercise home language, etc. are all common practices sustained in the modern Ethiopia. After being the reform was made in Ethiopian politics a new narration of Oromoo slandering is added to previous projects, a ‘capa Lamborghini’ (**common bull fighting names**) ‘People of the day’.

Refuting against this false narratives of Habasha hegemonic discourses entails this research to be conducted. It has been conceived while I am doing my research on Finfinnee/Shaggar historiography, an extension of the research project published in 2020 under the title ‘*Baraaraa: its location and Politics*’. This research is qualitative in its approach as the nature of data dictates. Interviews with key informants of Oromoo elites, historians, Hayyuus of Abbaa Gadaas, Abbaa Gadaas, contemporary Abbaa Kolboo of Odaa Nabee, and prominent authors were analyzed against historical evidences.

The following three interwoven arguments were the central theme of the research, Abbaa Muudaa abandonments from its Qe’ee Finfinnee, claiming originality, and refuting false narratives. Historical evidences signified that Finfinnee/Odaa Nabee had been the original seat of Abbaa Muudaa or center for its shrines. Jiillaas of the five moieties from all Oromoo Gadaa territories were assembled at Odaa Nabee and surroundings (Caffee Handoodee, Caffee _____, and Caffee Tumaa all are around Finfinnee) for power transfer, law makings and benedictions; and Haarmosa –Gadaa(Gadaa reform) had made at Odaa Nabee in 1116 EC. This study also identified the significance of securing ownership of the ritual places Odaa Nabee and Irreecha Finfinnee ritual center as one means to combat the false narratives against Oromoo.

Key words: ‘Abbaa Muudaa’, Finfinnee, ‘Gadaa’ Teritiries, ‘Qaalluu’

1. Introduction

‘Why Oromoo nation could preserve its language, and it’s Gadaa System, withstanding all the strategic eliminative Campaigns across time and space?’

“It is not because of Oromoo’s systematic and organized resistance, the truth is the other camp language, and socio-Politics are shallow enough to compete with that of Oromoo’s. (Response from GM, 2023 during pilot test)

This response reminds me how I have managed to pass my grandfather’s title to my first born son (his fourth generation). Doorsis my eldest son’s nick name is Abbaa Muudaa, and , my pen name when I was contributing to Ethiopian Radio Afaan Oromoo sect in 1980s EC , and all my books I bought from my early childhood time has signed by this name Abbaa Muudaa . I have accustomed myself to this name since my early child hood. My researching towards the identity of Abbaa Muudaa and his institutions last long since my childhood. It is with this background that I have begun researching, towards Abbaa Muudaa and Finfinnee.

Monotheistic Oromoo believed that there is a mediator between a creator and its creation who is known by Abbaa Muudaa, the head of its “Qaalluu” Institution. According to Oromoo “Qaalluu” is the spiritual leader who performs ritual ceremonies, interprets the laws of Waaqaa and serves as a link between Waaqaa and the nation. Abbaa Muudaa is the name of high Holy person who hold a position descended through the heredity, ‘eldest son of Orma’ (Salviac, 2008), ‘Sent from Waaqaa’ (Mekuria, 2016) and a masculine man stands between creator and creation (Knutsson, 1967). Abbaa Muudaa not only signifies a person “ The supreme Qaalluu (‘Father of Consecration ‘), ‘father of anointments’ (Mekuria, 2016) but also representing the institution i.e. “The Qaalluu Institution” is the politico-religious head of the nation’ (Gemetchu & Kassam, 2019, pp. 120,148); ‘priest-king’ meaning the head of Yaayyaa Shanan- who led Irreecha Malkaa and Irreecha Gaaraa’

The first Abbaa Muudaa was believed to be the first-born/God given son of Oromoo that has been maintained across generation practices. (Eshetu, 2009) He is only from the first born of Odditu clan of Oromoo nation.

Historical evidences has shown that the Abbaa Muudaa and its institution had come to Finfinnee areas in the seventh century (Eshetu, 2009) after being expelled from its Original home Mormor (Abbayyaa) at Lake –Xaanaa due to ‘Cina-Gadaa’ (break in to Gadaa-Laws), and resistance to the expansion of Christianity. (OCTB, 2006; Eshetu, 2009)

Finfinnee, which historically has become the Politico-religious center of Ormoo nation since then made to lose its national center for Gadaa confederacy around fourteenth century (Eshetu, 2009) due to Muslim and Christian expansionist, after the sacrifices of Abbaa Muudaa from Qaalluu Odituu clan.

However, Oromoo shifted its pilgrimage center to Odaa Roobaa (Eshetu, 2009) & lastly to Madda Walaabuu the restoration of the sites at Odaa Nabee had been sustained by Tuulamaa–Maccaa Oromoo until banned by emperor Minilik in 1900.

Therefore, this research aimed at investigating the roles & practices of holy shrines of Abbaa Muudaa and Finfinnee from its early inheritance of the seventh century up to nineteenth century official ban by emperor Minilik.

2. Methodology

The research approach employed was qualitative due to the nature of its data. (Cropley, 2022, p. 9) said that “The core property of qualitative research is that it examines the way people make sense out of their own concrete, real-life experiences in their own minds and in their own words and subsequently analyses these understandings in the sense of a behavioral science.”

Interviews with key informants of Oromoo elites, historians, Hayyuus of Abbaa Gadaas, Abbaa Gadaas, contemporary Abbaa Kolboo of Odaa Nabee, and prominent authors were analyzed against historical evidences. As suggested by (Cropley, 2022, p. 10) in the qualitative research approach “The data that result are referred to as “narratives” (e.g., remarks in an interview, statements in a written text, but also videos, even works of art).”

This research analysis was carried out by the underlying principles forwarded by (Cropley, 2022, p. 89) “Qualitative analysis underlying principles involves three steps: identifying content units, grouping blocks of content units with related content into “categories” or “sub-themes” and combining categories or sub-themes into overarching “concepts” or “themes.”

Ethical considerations such as confidentiality, anonymity and consent were maintained in this research.

3. Abbaa Muudaa & Finfinnee

3.1. Historical Emergence of Abbaa Muudaa

Abbaa Muudaa the eldest son of Orma, and the father of Muudaa shrines has been known by its position as ‘the pole of Oromoo soul’. According to traditions as cited in (Salviac, 2008) the Oromoo ,coming from the [north] west ,reached the flanks of the first lesser chains of the Ethiopian massive slopping towards Nile, the Abba Muddaa addressed the immigrants ; “Myself , he cried ,I stopped here , with those of mine ; you follow your route and spread over the territory which extends beyond the horizon .” He led Kushite origin of Oromoo expanded to northwest of today’s Ethiopia and renovate its politico-religious institution by making Haromsa- Gadaa at Odaa Mormor (Lake Xaanaa) in the beginning of last millennia.

Oromoo scholars, and ‘Hayyuus of the Gadaa ‘are explaining the Abbaa Muudaa in its known dual nature of Personified and institutional being in an Oromoo epistemological view.

When dignified as ‘personified’ one (Salviac, 2008) Abbaa Muudaa refers to a person of “ The supreme Qaalluu (‘Father of Consecration ‘), ‘father of anointments’ (Mekuria, 2016) the political and religious head of the nation’ (Gemetchu & Kassam, 2019, pp. 120,77,148,145); ‘Oromoo spiritual Father’, ‘priest-king’ , ‘rain-maker’ , the head of Yaayyaa Shanan- who led Irreecha Malkaa and Irreecha Gaaraa’ . Abbaa Muudaa is the name of high Holy person who hold a position descended through the heredity, ‘Sent from Waaqaa’ (Mekuria, 2016) and a masculine man stands between creator and creation (Knutsson, 1967).

One of the Oromoo nation inheritance to its generation has been the Abbaa Mudaa institution ‘the holy shrine of him’ (Mekuria, 2016) known by ‘Qaalluu Institution [(Mekuria, 2016) , (Gemetchu & Kassam, 2019, p. 136)] (Tabor, 2012), (baxter, 1996) ,‘signifies a traditional office believed to have existed since mythical times’ (Knutsson, 1967, p. 65). Domestic and foreign sources (Mohammad H. , 1994) (OCTB, 2006 EC) (Tabor W. , 2013EC) (Gemetchu & Kassam, 2019) (Mekuria, 2016) (baxter, 1996) (leggesse, 2006) unveiled that , this institution is the owner of ‘jurisdiction’, and serving as a ‘center’ for pilgrimages assemblies in which Abbaa Muudaa is ‘the chief’ . (Mekuria, 2016) , ‘to whom tribute was paid’ (Gemetchu & Kassam, 2019, pp. 71,77)

Furthermore, (Mohammad H. , 1994, p. 7) by referring Asmerom Legesse added that “The term Muudaa , when used by itself is the name of the ceremony that is celebrated once in every eight years in honor of the Qallu”. Similarly (Tassama, 2023) also said that “The term Muudaa independently refers to the name of the ceremony that is celebrated once every eight years in honor of the Qaalluu. The Qaalluu itself is sometimes known as the Abbaa Muudaa, the spiritual father of the traditional Oromo religion since the ceremony is undertaken for his honor.”

Hence, the above explanations of Abbaa Muudaa in the aforementioned inferences could be coined together to describe its constituent parts of a person nature and as well as an institution nature, an entity that had dual nature in Oromoo heritages. (Mohammad H. , 2015)

On the other hand, from the viewpoints of Oromoo Politico-religious epistemology, (Gemetchu & Kassam, 2019) irrespective of their divergent concept referred one of their informants Bulee Guyyoo’s teachings, that ‘The Abbaa Muudaa/Qaalluu institution represents both Masculine and feminine nature of human being in its Religious and Political Institutions. Religious institutions are represented by male/ masculine type whereas the Gadaa Institution is represented by the female/ feminine type.

Finally he the Abbaa Muudaa as cited above is an eldest son of Oromoo accountable to ‘Abbaa Dhugaa referring Waaqaa’ (Tabor W. , 2013EC) believed to be ‘descended’ from ‘ the Wallabu -the eldest tribe of Oromo’ ; (Salviac, 2008).

3.2. Roles of Abbaa Muudaa

African Indigenous Religion places holy individual beings as guardians of divine laws. For instance, according to (Corderio-Rodrigues & Agada, 2022) “Ancestors in the African context are often understood to be the guardians of morality...While ancestors are regarded as constituting a moral force in the belief-systems of diverse African ethnic groups, they are not the grounds of morality.” Similarly, the Kushite Oromoo belief system places Abbaa Muudaa-the protector of ‘Waaqaa’ law at a position of mediator between men and God.

Hence, the main roles of Abba Muudaa of Oromoo nation are ‘upholding the cosmic order of things’; ‘ultimate guardian and guarantor of the codes of laws governing the confederacy’; and ‘overall responsibilities for the spiritual wellbeing’ of the nation. Moreover, Abbaa Muudaa is responsible ‘for the appointments of all Gadaa officials’ (Gemetchu & Kassam, 2019) to collect information about nations’ livelihood, threats from neighborhoods, and opportunities within the Gadaa territories accountable to him.

He is also responsible to check the safety of the pilgrimages and ‘had the role of maintaining contact between the different parts of the Oromoo country and hence giving a sense of Oromoo national community’ (Mekuria, 2016, p. 256)pp256. Furthermore he is responsible for blessing the ‘Jiillaa’s and as well all the nation from his center.

“...he is vested with formidable, uncontested superhuman prestige; ...From his hands benedictions and curses are discharged. Whoever abandons his teachings becomes renegade and loses the right to visit. (Salviac, 2008, p. 177)

3.3. The Seat of Abbaa Muudaa

The Seat of Abbaa Muudaa is known by the sacred land of “Jilaa-Ormoo politico-religious center” known by ‘Yaa’a bal’oo’ (Gemetchu & Kassam, 2019) & seat of Abbaa Muudaa where Qaalluu Odituu resides. “Historically, the politico-religious center appears to have formed an enclave in the territory of the dominant group” (Gemetchu & Kassam, 2019, p. 205)

The seat of Abbaa Muudaa, however referred to different centers/sites it had not been mobile like the tradition of other nations. (OCTB, 2006 EC), (Eshetu, 2009). From myths and oral sources the first seat of Abbaa Muudaa was around Mormor (Abbaayya) or Lake Tana (Eshetu, 2009), (OCTB, 2006 EC) the original home land of Oromoo narrated in various Oromoo ritual songs. The exploration of Dr Gamachu Magarsaa and his associates Aneesa Kasam asserts that “After being displaced from Lake –Xaanaa by the expanding forces of Christianity, until the thirteenth century CE, the politico-religious center was situated in the central high lands region of Shoa (Oromoo Shggar, ‘the beautiful land’), at the sacred spring of Finfinnee, the indigenous name for Addis Ababa” (Gemetchu & Kassam, 2019, p. 56). Gamachu and Kasam denotes the displacement from Lake-Xaanaa; while many other references have shown the direction of Oromoo movements by inferring oral traditions.

For instance, (Salviac, 2008, p. 8) points the location name ‘The Wallabu or Lega’ in the ‘northwest... at around ‘high valleys river Dabus...mountain Tullu Wallal’].

Furthermore, this French missionary Martial De salvia denotes original seats of Abbaa Muudaa as follows : “Well the Wallabu are the eldest tribe of Oromo ;it is there that from all other tribes , where legions of pilgrims flow without end , to this day , come to the Abba Muddaa.” (Salviac, 2008)

3.3.1. Odaa Mormor

According to interview data collected by OCTB “early before 200 Gadaa years(meaning 8 Gadaa years times 200= 1600 years before i.e. around fourth and fifth century of BC (404EC/412 BC) Moromor /lake Xaanaa had been serving as Abbaa Muudaa shrines center” (OCTB, 2006 EC)

The study conducted by this team decades before have supported its findings by Oromoo folklore (Oromoo methods of passing history to its generations)

Ittu fi Qaalichi Mormor irratti wal-horan,

Eega Mormorii baanee Itichaan (Itu) dura deema,

qaalichi(Qaallu) itti aanee deema jedhu.” (OCTB, 2006 EC, p. 97)

English Translation

ITTu and Qalichi (Oromoo major Clans) breeded at Moromor ,

after we moved away from Moromor Ittuu lead first (as first born) ,

Qaalichi follow foot steps of Ittuu .

Another, Karrayyu gosaa Myth even more clarifies the next seat of Abbaa Muudaa after Mormor.

”Karrayyu mormorii galee ,

Odaa Nabee Bule.” (OCTB, 2006 EC, p. 92)

“Pelimnarryy research on the topic indicate that one of the oldest centers was situated at Odaa Mormor , on the bulue Nile (Abbaayyi) from Mormor , in ealy part of the millenium , it said to have moved to Odaa Namee, in the proximity of Finfinnee in present day shoa . The site was lateer revived by the Maccaa-Tuulamaa and still functions as the law-making center of the Tuulama. (Gemetchu & Kassam, 2019, p. 205)

There has been further references about the Original seat of Abbaa Muudaa that was attributed to Ormoo displacements direction from North –west to south and east whereas certain locations in the literatures confused the centrality of Oromoo homeland origins . Amomng these are ‘Fugug’. Fugug is a ritual place where Oromoo

celebrated Irreechaa gaaraa on Tulluu Fugug. The different locations named after tulluu Fugug in Oromiyaa have made confusions , for instance ,Salaalee area was known by (Tulluu Fugug); there is place known by ‘Bachoo fugug’ ,also ‘Ribuu Fugug’—Shawaa Roobii (the ritual land of Katata mentioned in Dr Negasoo Gidada studies); and ‘located in Arsi /Bale’ Mohamad (Mohammad H. , 2015, p. 128)

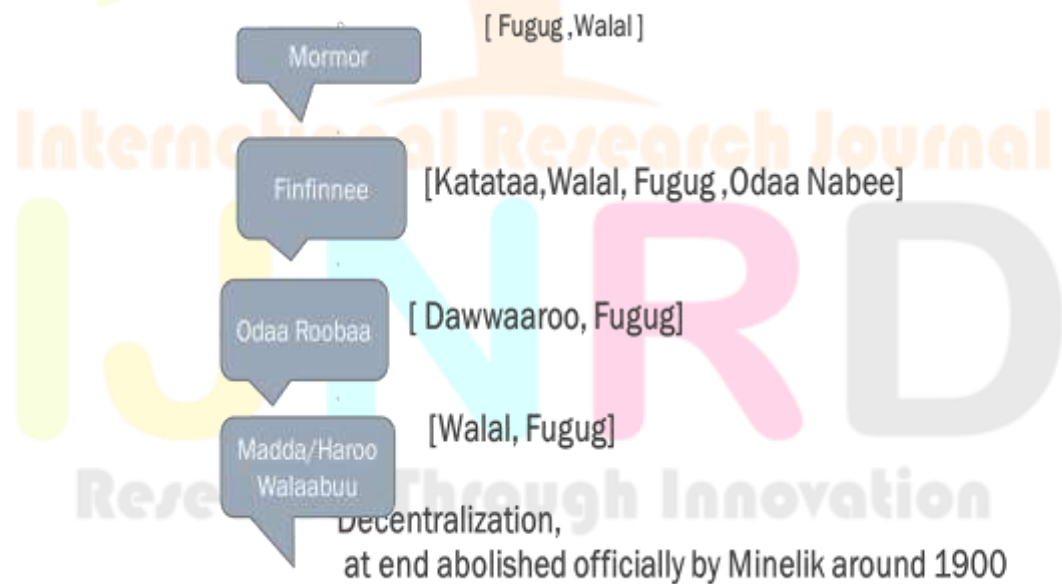
The confusion has made clear by the explanation given from OCTB . According to thie study Fugug mean in Oromoo oral history ‘Faraway land- the first home of Oromoo-the birth place of the nation --- highland area with abundant grazing land and water ; Suitable habitat’ OCTB(2006)

Another source also explained here clear the confusion “Geographically ,the Oromo consider themselves to be a people of the great Rift Valley(Gorroo Fugug)... (Gemetchu & Kassam, 2019, p. 25)

“The tradition Places Fugug in the regions of Shawa and the historical Places of Bali... Oromoo Pilgrims from Hararghe mention Fugug in their prayer chants on their way to and from the land of Abbaa Muudaa in Mormor in Bale.” (Mohammad H. , 2015, p. 128)

As common to any nation, while Oromoo Gosa/Clan conquered new places there is a tradition of naming it after their homelands, gosas/clans names, that is why duplication of names exist across the country.

Therefore name like fugug and walal stands for same place of Oromoo Origin.



The same is true for Tulluu Walal found in different place. It was s used as a place where ceremony of Buttaa and Caffee assembly carried out.

3.3.2. Finfinnee /Odaa Nabee

Finfinnee has ascribed both by its functional name and as well by its sacral name. Functional name “means relating to the way in which something works or operates, or relating to how useful it is”. Whereas the sacral name is “**related to, or associated with sacred rites.**” (Dictionary, 2024)

The conventional name of Finfinnee known to many has composed from two words ‘Fin’ and ‘Finii’ standing for its functional name that has been said a derivative form of ‘Fin-finii’ ‘meaning water spring/fountain (Tabor W. , 2013EC). Contrary to this the name had been originated from its sacral purpose that is composed of ‘Finna’ and ‘Finnee’ (Gemetchu & Kassam, 2019) unified together as ‘Finna-Finnee’ to mean ‘we bring offering’ to Abbaa Muudaa. (Tabor W. , 2013EC)

Name changing or modifying originality is common and has its purpose in Ethiopia. When it comes to the truth, Finfinnee had been the seat of Abbaa Muudaa and assembly center (Yaa’a bal’oo) for Gadaa territories.

Finfinnee has become the Abbaa Muudaa ‘shrine’ center “After being displaced from Lake Xaanaa by the expanding sources of Christianity, until about the 13th century CE, this politico religious Centre was situated in the central highland region of Shoa (Oromo Shagar, ‘the beautiful land’), at the sacred spring Finfinnee, ...It was here that the traditional ways of life were celebrated in an autumn harvest festival (Irreechaa) as part of their annual seasonal and ritual calendar , led by Abbaa Muudaa.” (Gemetchu & Kassam, 2019, p. 56)

(Tabor W. , 2013EC) Also added that the seat of Abbaa Muudaa was transferred to Finfinnee starting from 650BC and was extended to fourteenth century.

The recent ‘Abbaa Kolboo’ of Odaa Nabe (2009-2016 EC) said that ‘Gadaa Territories appeared every eight years here at Odaa Nabee for three major purposes those are for the ‘eebba’/benedictions, for ‘baallii dabarsuu’/Power transfer, and for ‘heera tumaa’/ law enforcements (such as constitutional matters either renewal or new one). The recent Hayyuu Abbaa Gadaa of Tuulamaa said same thing while putting his keynotes of the ritual ceremonies held at sadettan tulluu Waaqayyoo(the eight God’s mountains) surrounding Finfinnee. Law enforcement had been made at Caffee Tumaa ,in today’s of its location around ‘Koyyee Faccee’. ‘Caffee Tumaa’ is located at One of Galaan city which is at very close adjacent to Finfinnee City administration. According to Abaa Kolboo of recent Odaa Nabee, ‘after power transfer is carried out here at Odaa Nabee , the pilgrimages moved to “Dongoraa Tumaa” and then finally , to “Handoodee tumaa” where ‘tumaa caffee’ was done (place where council made laws) meaning a place where laws enforcement and proclamation was made during night.

To this end, Finfinnee areas had been by large sacred lands where Abbaa Muudaa and his visitors the pilgrimages exercising different politico-religious ceremonies.

Moreover, Oromiyaa Culture and Toursim Bureau also noted that there are eighth ritual chronogram surrounding Finfinnee within 50-60 km radius. These were: Tulluu Cuqqaalaa,, Tulluu Erer, Tulluu, Boosat, Tulluu Furi, Tulluu Eegduu, Tulluu Fooyyataa, Muxxee Galaan,, and Tulluu Waatoo-Daalachaa (OCTB, 2006 EC). In the early days Abbaa Muudaa held Irreecha Tulluu ceremonies during spring season on these sacral mountains. This strongly attest that Finfinnee and its environs were Oromoo Ritual centers.

The entrance gate to Finfinnee for Jiilaas /pilgrims had been five those were:

- ‘Karra Aloo’ governed by Tufaa Araddoo family;
- ‘Karraa Qaallittii’ governed by Mojoo Boxoraa family;
- ‘Karraa Qoree’ governed by Tiksee Jimaa family;
- ‘Karraa Gafarsaa’ governed by Tufaa Munaa family;
- ‘Karra Meexxii’ simultaneously governed by Tufaa Munaa family in the 19th century. (Tabor W. , 2013EC)

Furthermore, there has been folklore of Oromoo that further explained how Finfinnee was the ritual center of Oromoo .

Nuti warra Soddom –Booroo,

Kan soddomaan godaannu,

Kan soddomaan ichima buusu,

Kan sodomaan diina balleessu,

Muudaan keenya Finfinnee,

Finfinnee Waaqa jaal’ate,

Malkaa jabduu bulle,

Akkasiin oofkalle.

(OCTB, 2006 EC, pp. 114-115)

We, the Soddom Booroo family,

move in thirtieth,

who sting in thirty,

destroy enemy in thirtieth ,

our anointment is at Finfinnee,

Finfinnee, land chosen by God ,

dwel we at her great river,

Here we became successful.

This has clearly shown that Finfinnee as claimed by others had not been an incident of 14th century human residence but homeland of the owners of the land. The rudeness of Ethiopianist thesis writers like Richard Pankhurst has fabricated Habesha hegemonic discourses utilizing the written sources of long term projects; while rejecting the Oral sources of Oromoo history. Sandra as cited in (Tsegaye, 2021) ‘Some of the well-known Ethiopianist scholars like Richard Pankhurst, whose knowledge of the written sources on Ethiopia is *_sans pareil_*, to use Shell’s phraseology, and whose works remain vital for the study of Ethiopian history evaded the Oromo.’

Major WC Haris and Peter Philips Garretson (1974) also asserts the Abyssinian same practice of sabotaging history by building Orthodox monastery and churches on any of the sacred lands of Oromoo. In a book titled ‘From Finfinne to Addis Ababa “ written by (Nunez, 2019) ; today’s st George of Orthodox church location was ‘the Catholic Mission campus known by Birbirsaa Mariam , and a sacred place was there only 100 meters away to the north where 1500-2000 Oromoo were celebrating.

One of the ritual center around Finfinnee area is Odaa Nabee where the Abbaa Muudaa assembly was carried out.

Picture 1. Odaa Nabee



Source: [Photograph taken: April 06/2024](#)

Odaa Nabee is currently found at the foot of Mount Erer which was known by Tulluu Walal/ Tulluu Fugug in the early days have been serving as Abbaa Muudaa shrine center after the seventh century shift from Odaa Mormor . (Mohammad H. , 2015, p. 141) Said that it is located in ‘...Fatagar ...in Dukem about 30 kilometers south east of the villages of Finfinnee, now the famous Ethiopian capital Addis Ababa. ...Odaa Nabee was a very important political and religious center for the settled Oromo communities who lived in Fatagar under Christian administration during the fourteenth century.

Odaa Nabe located in the vicinity of Finfinnee was the seat of Abbaa Muudaa right after haromsa Gadaa was carried out in 1116 EC (Eshetu, 2009). According to (OCTB, 2006 EC, pp. 63-64) the age of Odaa Nabee was 225 terms x8 years =2040 years ago referring back to the 3rd century AD.

There had been practices of using different places due to Cina Gadaa (Gada decentralization) between 756-1116 EC years. It was believed that one of the first doer of Cina- gadaa was Queen Bal Hamawuyah /Badit Mayyaa/ Yodit gudit during her reign around 10th cnetury.She rulled the country over 40 years beyond the Gada rules, 8 years Gadaa Cycle. (OCTB, 2006 EC) Her name change done was to shift attention of her source that had been the work of Ethiopianist thesis developers , and beyond that few proponents of such thesis even denied her existence. According to sources she was “The first occupier of the commanding heights was a [Oromoo]called

Anko[Akko] , and by additions of ‘bar’(door) to her name, native [Amhara] philologists ...have determined the designation of this town to be ,significant of its having been the gate door of Anko .”(Charles Johnston, (1844) British traveler as cited in (Mekuria, 2016, p. 180)Mekuria

Oral tradition sources attested that it was she who caused Cina-Gadaa (Gada decentralization) whereas after a century Haromsa-Gada (Gada revival) was made in 1116EC at Odaa Nabee.

Due to the challenges from Christian kingdom and expansionists Muslims after centuries of Haromsa Gadaa at Odaa Nabee Jiilaas /Pilgrimages movements were interrupted and Gada decentralization/’Cina-Gadaa’ was caused . During such period there were different areas termed as Gada Centers such as Katata also known by ‘Ribuu Fugug’ that became -The religious –political center of the Oromoo during the reign of AmdaTSION (1314-1344) located near D/Birhan. It was then transferred to Dawwaro (Odaa roobaa) during the same period, and again from Dawaro the center moved to Oda Nabee and remained there for a longer period. Negaso (1984:42) (Negaso, 2001)

Odaa Nabee had been serving as Abbaa Muudaa shrines until only the Abbaa Mudaa of Odditu Clan was killed during the war made against Musilims and Christianity expansions. Odaa Nabe had been serving as ritual center for Maccaa Tuulamaa Oromm ‘the mecha tulama had common Caffee assembly in until following the absence of Mudaa shrine central place after 1316 EC, it took long time the Oromoo nation to organize itself to form Gadaa Confederacy center at Odaa Roobaa.

3.3.3. Odaa Roobaa (1316-1378)

Odaa Roobaa which is located in Bale,Gindhir had become the sacred Muudaa center of Abbaa Muudaa for a while after eviction of Oromoo from Odaa Nabee. The main reason that the center was transferred to this place has been frequent conquer aroused from the expansionist Muslims and Christian chiefdoms. It was after the Oddituu clan family of Qaalluu Galaan leader were killed. The area was chosen for the fact that during that day “Odaa Roobaa was located beyond the control of Christian kingdom” (Mohammad, 1994).The Oddituu clan family migrated to the area and reorganize Gadaa territories through intensive revivals, to make the “haromsa –Gadaa (Gadaa revival) in 1316 EC at Odaa Roobaa, (OCTB, 2006 EC) (Tabor W. , 2013EC)

Then after, according to sources Odaa Roobaa served as Muudaa shrine center only for seven terms and then after Gadaa assembly was interrupted for nine Gadaa terms before it was transferred to Madda walaabuu.

3.3.4. Madda Walaabuu (1450)

After a break/ interruption of 9 Gada period ($9*8=72$ years, Madda Walaabuu -muudaa site at the foot of Tulluu Walal became the center. There near located Hora Walaabuu –a mythical body of Water. Verharen Charles (2008) who contributed on Oromoo Journal of Studies by the article ‘Comparing Oromo and Ancient Egyptian Philosophy’ as cited in (Mohammad H. , 2015) said that ‘...water Wallaabuu must be distinguished from Madda Walaabuu’ the late Abbaa Muudaa ritual site. Wallabuu is the ‘ideal land of peace , plenty and fertility’ has been

referred by Oromoo elders as original home land of Oromoo and that is quite different from Madda walaabuu of late Abbaa Muudaa shrine center. Martial de Salvaic said that Mount Erer is Tulluu Walal. (Salviac, 2008)

Lastly, the pilgrimage of all Gadaa territories to Abbaa Muudaa at Maddaa Walaabuu shirine center was banned by emperor Minilik in 1900.

3.4. The Muudaa Ceremony

Picture II. Wearing's of Abbaa Muudaa



Source: [https://www.google.com/url?sa=i&url=https%3A%2F%2foromoimages.com%2Fimage%2F-2019-03-08](https://www.google.com/url?sa=i&url=https%3A%2F%2Foromoimages.com%2Fimage%2F-2019-03-08)

Muudaa shrine is an institution at which Jiilaa pilgrimages of the Gadaa system, and Abbaa Muudaa leader of the Qaalluu institution intersected. Qaalluu refers to a person Abbaa Muudaa the eldest son of Ilma Ormaa

It -guarded the law of Waaqaa;

-refers to an institution.

According to (Asmerom, 1973) the “Qallu institution became the ritual force that kept the roots the ancient moiety system alive and the pilgrimages were branches linking far-flung community's to those forces.”

3.4.1. Criteria to visit Abbaa Muudaa

According to written sources and Oral traditions there had been criteria to be fulfilled while visiting Abbaa Muudaa/appear before him as Jiilaa Pilgrimages. These were :Committing no serious crime ; being married and circumcised ; must undergo Buttaa ceremony ; Completion of 40 years participation in the Gadaa system ; dressing like a woman & receiving food from a woman ; being hair cut short ; bear no weapons ; offer food to the snake that believes to guard Abbaa Muudaa ; brought Qumbii for Abbaa Muudaa. The ‘leimo’ or honest person whose great grandfather didn't participate their third generation were forced to partake the ceremony.

There are restrictions that disacknowledge members of the communities and those were not allowed to visit Abbaa Muudaa or not eligible to the member of pilgrimage. Most of all as (Salviac, 2008) puts whoever ‘abandons’ Abbaa

Muudaa's blessings, and teachings 'lose the right' to visit him. According to him "Also Muslims, the *Amharized* or *Abyssinized*, the adopted or naturalized, the autochthonous and *tutti quanti*, non-oromo of the first blood and of the first proof, remain excluded from the pilgrimage to the Abbaa Muudaa."

3.4.2. Roles of Abbaa Muudaa during the Ceremony

During the Jiilaa the abbaa Muudaa is expected to anoint Jiilaas; gives jiilaa the myrth; advise them to be righteous, not to recognize any leader who tries to get absolute power, not to fight among themselves. He begun by "A national motto which is a spiritual untranslatable paronomasia, consecrates the memory of their first African fatherland: 'Ani Wallalitan dhaladhe, dhaloonni koo walaalaa inqabu.

Solemn benediction of Abbaa Muudaa

"Prosper, O sons of Orma;

Sons of the race, prosper!

Go, see again the threshold of your house;

Return to the midst of your own;

Return to the bosom of your tribe;

Arrive in the territory of your Abbaa Muudaa;

May the milk of your herds flow abundant!

May it overflow your vases very full!

May every village drink from your superfluity!

May all be filled with wealth!

May the udders of your favorite cows be puffed up;

Whose milk only the father of the family drinks;

Whose milk only the mother of the family drinks,

Whose milk only those who have received the Unction drink!

This is the will of my heart,

The will that I make for the pilgrimages.

Enjoy happy days and happy nights.

May Waaqaa be with you!

May [H]e accept your sacrifices and your Wadaja!

Prosperity to all;

Such is the will of my soul!

3.4.3. Jiilaa/pilgrims

Jiilaa were people who came from different five Gada territories; who went to Abaa Muudaa every eight years to receive blessings & anointing (Tabor W. , 2013EC) ; Considered to serve as link between Abbaa Muudaa (the spiritual leader) and the nation. These people were inviolable while passing instructions and who no one has touches their cattle; people who herd their cattle unnamed expected to Plant Odaa (sycamore tree) as the sign of their piety.

Professor of Emirates Tasama Ta'a said that "The Jila refers to those who paid visits to the Abbaa Muudaa and received his blessings and anointment. ... The Jila functioned as the link between the spiritual father and the nation. (Tassama, 2023)

In the book Harvard African studies (Cerulli, 1922) Said that the candidates are 'Raabaa' messengers of Abbaa Bokkuu who were initiated to attain the Jiilaa pilgrimage. According to Cerulli 'the candidates for the degree of *gilla* must observe during their journey to the Abba Muda. ... the *gilla* is higher grade of initiation."

Jiillaas/pilgrimages were from five Gadaa territories of entire Oromoo home lands

These were:

Raayyaa Asaboo	from northern region
Maccaa Tuulamaa	from central and western region
Siikoo mandoo	from central and southern region
Ituu Humbannaa	from Eastern region
Siikkoo Mandoo	from Southern region

On arrival and return the pilgrimages exercised hymns before Abbaa Muudaa;

On Arrival

Chants of the pilgrimage

Give us good reception, O fragrant father!

The pilgrims from all parts emerge; they arrive;

It is Waaqaa that guided them.

They braved depths and precipices;

They overcame the marshes;

They disregarded the fatigues;

Not a crowd has turned back.

Give us good reception, O fragrant father!

Our beliefs and our fecund ewes are scattered on the plain;

Our animals of the tribe over the country;

We want the Unction, the Unction;

The pilgrimages reclaim the Unction;

O my perfume, O fragrant Pontiff!

Petition Before leaving

I have come to you to receive the Unction;

Now I want to return to my hearth;

Bless me, O my Pontiff.

Fill me up with your benedictions,

Say your words on me:

That your flocks multiply!

That a long line of offspring comes out of you!

May you see your descendants and the increase of your fold!

Enjoy happy days and happy nights!

May Waaqaa

May [H]e accept your sacrifices!



We sons of Orma , children of the race.

Bless the sons of Orma , O my Pontiff!

O Pontiff, you, my benediction and my support;

I heap on my wishes, receive my vows.

I congratulate you, O my Pontiff!

O my Pontiff, my Healer!

Thanks to you, our race prospered; our ancient patriarchs prospered

I pay you my homage vows, O my Pontiff!

Enjoy happy days and nights,

May God be with you, O you!

O pontiff of Waaqaa ,

O my benediction!

On the Return

We have received the Unction;

We hurry to return;

The distance is frightful;

The dry season lasts five months;

I have suffered in the open air;

It will soon be six months that I slept outside;

We finally returned anointed.

The whole crowd has received the Unction;

Yes, yes the Unction;

We have received the Unction;

The vase of the Pontiff;

Has poured the benediction.



I have aged during the going;

I am exhausted on the return.

Yes, Yes the Unction!

Source: a collection from (OCTB, 2006 EC); (Salviac, 2008) ;Hayyuu Abbaa Gadaa

3.5. Haaromsa Gadaa

Haaromsa refers to Gadaa reformation to uniformity and strengthening the federation. It was taken three times in Oromoo history: at Odaa Nabee; Odaa Roobaa and Madda Walaabuu . Haaromsa Gadaa/Gadaa Reform of Odaa Nabee was made 1116EC. This means 111 terms $X8= 888$ years back, deducting from 2004 EC - 888ec = 1116 EC. Haaromsa Gadaa/Gadaa reform of Odaa Roobaa was made in 1316 EC at today's Bale zone. The last Gadaa reform was made at Madda Walaabuu after 72 years of Obaa Roobaa reforms. OCTB (2006)

3.6. Cina Gadaa

Cina Gadaa was referred as Gadaa 'Decentralization' to local clans (gosa) or Period for decline of Gadaa federation. It was long last for over 45 Gadaa terms after the Gadaa System of Odaa Nabee had believed to begun . i.e. For 45 terms x 8 Years=360 years central Caffee was scattered to local one.

It is widely believed that there is an indication of Bani Al-Hamuya of Oromoo Akkoo Manoyee was taken as one of the Tulama Oromoo who cused 'Cina-Gadaa' (decentralizing the Oromoo confederation) between 756 -1116 EC and formed self –ruled regional Abba Gada. (OCTB, 2006EC; Eshetu, 2009)

4. Discussions & Results

As stated earlier the main purposes of this study were aligned in its three research questions, Abbaa Muudaa abandonments from its Qe'ee Finfinnee, claiming originality, and refuting false narratives.

As any nation Oromoo people could never far away from the influence of the world ethos. The Kush descendants of Oromoo nation has its own politico-religious principles governed by. In the early days of Oromoo ethos /Safuu Oromoo that had been maintained by Abbaa Muudaa was the lifestyle of our moral ethos. This "Safuu" teaches virtues, it catalyzes moral action; which has societal role warranting special consideration like 'Safuu abbaa koo!'The teaching the Jilaas to defend the truth, loyalty, never to cheat each other, and to respect the life and freedom of others the same as our own. 'Waaqaa' would see us when we do wrong things. Until the day of Abbaa Muudaa most people voluntarily abide to its rules.

Historical evidences signified that Finfinnee and its surroundings including Odaa Nabee had been the original seat of Abbaa Muudaa or center for its shrines. All the Five Jiilaa's of Oromoo Gadaa Territories were assembled at Odaa Nabee of Finfinnee for its teachings, blessings, power transfer and anointments.

From the historical evidences such as written text documents, myths and, interviews those were analyzed carefully and could materialized the claims against seat of the Abbaa Muudaa shrines at Finfinnee /Odaa Nabe and Oromoo claiming of securing ownership of the center historically valid enough.

The act of refuting against false narratives uphold in the sense of defining the roles of Oromoo in nation building which could be the central pole not only due to ownership but also due to its demographic situations.

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