



Oromoo in the Making, and Remaking of Ethiopia

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Today's Ethiopia has faced many challenges resulting from its early historical background. A load of experience and wishes & aspirations of today's put the current generation in unbelievable confusion. The clash between these parallel interests has caused conflicts among citizens in every corner. Millions are displaced, thousands are dead, and there is bloodshed across all regions. These days casualties of the internal conflicts in Ethiopia, in its coverage and types, are incomparable to any period that Ethiopia has passed. Long-formed narrations on state formation and partisan forms of nation-building concepts that profoundly confused the generations have been rebuked all the time, everywhere, in every political setup of the country.

Politicians have tried their best to settle the matter and are suggesting their solution for Ethiopia's sustainable peace and an end to these prevalent atrocities. The prudent care to cure Ethiopia from its historical and political pain shall be unveiling and demolishing the wall of resentment made by Oromoo elites to forefront of long-formed narrations of expelling Oromoo from the country's political hemisphere. The 'colonial thesis' form of Oromoo elites and the party who furnished the ground made them to develop such thoughts, shared a common agenda of denying the contribution of the Oromoo in making this country. This paper critically argues that Oromoo contributes much more than others to make this country, which is not suited to the Oromoo nation at all.

Both primary and secondary sources were employed while conducting this descriptive type of research. The findings elucidated that the Oromoo contribution to making Ethiopia has three natures. Namely, in its self-ruled Gadaa Confederacy governance; in its sedentary life hampering politico-religious infusion; and as a politicized community creating Christian kingdom administration ideology were Oromoo endeavors in sustaining and building today's Ethiopia for so long periods. Furthermore, the results of empirical and theoretical data revealed that the Oromoo shall have an unrefuted contribution in remaking Ethiopia which never stood and will never stand without it's major contribution.

Keywords: Oromoo , politicized, sedantry, self-rule, concealments

I. Introduction

1.1. Background

There were disputes among African countries during the League of Nations meeting in 1928 when the Haile Sillase Government and its affiliated group appealed to own the name Ethiopia. However (Budge, 1928) wrongly quoted by (Tasammaa, 2021), according to the source ‘the Syrian monk Bible translator to Ge’ez ‘ translated the name Kush to only Ethiopia not to Abbyssinia. Most African countries consider that the name represents Kushite Africa (Gemetchu & Kassam, 2019) especially the black community because most cherish their origins proud of their ancestors contributors to world civilizations irrespective of Western modernization. A self-trained historian and journalist. Drusilla Junde Hoston addressed that Kushite-Ethiopian contributed much to the rest of the world on culture, religion, and civilization contrary to Egypt and Greece-Romans;

” The culture of Egypt didn’t originate upon lower Nile. It was the ancient Cushite empire of Ethiopia, which weighty authorities tell us ruled over three continents for thousands of years ...The people of this race were the first to give the world ideas of government...Ethiopia was the first established country on earth and Ethiopians were the first to set up the worship of gods and to establish laws[referred Stephens]...The gods and goddesses of the Greeks and Romans were but the borrowed kings and queens of this Cushite empire of Ethiopians ...In the beginning, Egypt was ruled by priest-kings who reigned in the name of some deity. [referred Champoliion, the father of Egyptology] (Houston, 1926, pp. 1-3,25).

Wallis Budge said Ethiopian manners and customs were fully described by Greek writers, such as Herodotus, and others were not like Abbyssinians. He further inferred the Egyptian Hieroglyphic inscriptionsthat the name Abbyssinia was never mentioned by caravans .

“ The Hieroglyphics inscriptions of the VIth, XIIth, XVIIIth dynasties prove that caravans traveled from Egypt to countries round about the Blue Nile, and to regions much further to the south, but there is no mention in them of any country which can be identified with Abyssinia proper” (Budge, 1928, p. vii)

Fact deduced from different old maps, literature, and archeological findings have none the name Abbyssinia; while all historical archives and literature inferred by orientalist, Europeans, and even Arabs sources are from the Abyssinian chronicles, Orthodox Church manuscripts, monks' writings which even produced by the and for them. (Budge, 1928) Moreover, critical writers said that there was none native literature, greater parts were translated from Arabic, Coptic works, the Bible, Greek, and other scholars. (Aleqa Taye, 2013) , (Budge, 1928). Authority on ancient Ethiopian history, Sergew H/Sellase admitted limitations of writers to seek first-hand sources in writing historiography or hagiography until Tekele Tsadiq Mekuria’s era; and many historiography writings emerged as a new era during the first half of the 18th century. (Sergew H. s., 1972)

Unknowingly, domestic writers and researchers referred to one another and gave the subject script legitimacy, allowing the fabrication of documents to continue for so long.

On the other hand, Kushite Oromoo, whose history was not recorded in any manuscripts, transferred its history to the generation through mythology and Oral traditions. Oromoo, as one of the Kushite descendants had an immeasurable share in this ancient Kushite-Ethiopian civilization which could be attested by its long history of Gadaa Democracy, and 'priest-king' of 'Muudaa' shrines as parts and parcel of 'Waaqeffannaa' religion. For those who even denied Oromoo's existence in its homeland the historical, archeological, anthropological, and linguistic evidence didn't leave any vacant room disregarding Oromoo nation from its nativity on Ethiopian land, especially in the ancient sense of Kushite origin.

Oromoo, as Cush descendants of the Niimrods family (Linsley, 2011), contribute highly to Indigenous religion and knowledge worldwide (Callahan, 2008).

Recent developments are shattering the fabricated myths and assure not only its existence but also its largest share in contribution to the politico-religious development of northeast Africa. In its wider sense Oromoo community exists in today's East African countries sustaining its common language 'Afaan Oromoo', religion 'Waaqeffannaa', and Gadaa democracy a well-structured power transfer wherever it is living across all African countries. In all of its homeland area, Oromoo had been exercising this since its immemorial time which on the contrary the Ethiopianst's view had denied together with their backed narcissistic Arab and Christian European writers.

Abyssinia, before it became modern Ethiopia, had an unprecedented history (Eshetu, 2009) (OCTB, 2006EC) (Tabor W. , 2013 EC) (Teferi B. D., 2022) who rejected Oromoo the largest ethnic nation of the country. A Christian kingdom administration concealed Oromoo's history with other Abysinian-affiliated foreigners across all the partisan forms of Ethiopian history writings (Tabor W. , 2015). The shift away of its name from Abyssinia to Ethiopia was a modern strategy to assimilate great Oromoo and other nations of Ethiopia into oneness (one religion, one flag, one language, one nation, one dynasty) 'the ge'eez civilization' (Teshale, 1995).

This has been tried for so long by adopting a false mythology of a Solomnic kingdom supported by 'Fetha Nagast', 'Kibre Nagast', and 'Gedlat'. The adoption method was carried out via Egyptians with a chronic interest in Kushites/Ethiopia for time immemorial due to the Blue Nile issue. Dirussela Houston also affirms the long-lasting savage enmity of Egyptians on neighborhood Kushite aboriginal races. She pointed out that the old race of pre-dynastic Egyptians was Cushites, the aboriginal race of Abbyssinia- the Agu' (Houston, 1926). This has been exercised in so many ways. For instance, Cartwright said that "In the mid-15th century CE, the influence of Coptic Egypt continued in Abyssinia with Solomonid kings adopting and adapting a Christian version of the old Roman law, *The Law of the Kings (Fetha Nagast)*, which Egyptian Copts had codified into a single volume of laws which applied to everything from church matters to criminal punishments. It would remain in effect in Ethiopia until the 20th century CE." (Cartwright, 2019, pp. ---) . Oromoo nation the long –last inhbitants of upper Nile basin who

didn't come from Arabia ; who are mentioned earlier as an aboriginal races in today's Ethiopia had Priest-King Abbaa Muudaa in contrary to what Egypt introduced of the Solomonic dynasty. These two dwellers in this land were becoming rivals and have been working on one another in every possible ways. That is why today's Ethiopia has faced many challenges resulting from its early historical background (Teferi B. D., 2022). No one could give recognition for the other while making the country in their own ways; whereas both groups have been common practices of making ,and sustaining the country through the forms of states both formed.

These loads of past experiences on one hand; wishes, and aspirations of today's demand has put the current generation in unbelievable confusion (Jalleta, 2021). The clash between these parallel interests has caused conflicts among citizens in every corner. Millions are displaced, thousands are dead, and there is bloodshed across all regions. The victims of the civil war in Ethiopia, in its coverage and types, are incomparable to any period that Ethiopia passed in its history.

With all these destructions and inconveniences Ethiopia may have future hope that many aspires will happen. The hope of Ethiopia in particular and the Horn in general without any exaggeration revolves around the Oromoo (Benti, 2018) for various historical and contemporary reasons.

1.2. Conceptual framework

The various religious forms exercised among this largest horn nation [the Oromoo] exemplify its unreserved tolerance of coexistence with others to build today's Ethiopia.

Oromoo accommodative politico-administration, socio-cultural practices, and religious arenas, which are attested by all other Ethiopian communities have been induced to today's Ethiopian nation and nationalities practices and these could prevail Oromoo contributions in making Ethiopia. The Oromoo Gada democracy known by the Gada moiety confederacy exercised every eight years; the 'Guddifachaa' of Oromoo by the adoption of full option that has been practiced among the society; 'Moggaasaa' which approves asylum or recognition to tribe, family or individual over centuries all could be taken as Oromoo contribution.

Furthermore, iconic individuals' contributions in international scenarios also manifested Oromoo's dedication to the country's wellbeing. Most Heroes and heroines of Ethiopia in every sector had been from Oromoo backgrounds namely warlords in the Adwa victory; Italian prison-breaker Colonel Abdisaa Aagaa, world record athletes; noble prize winners; and coaching change makers in world-class diplomacy Yilmaa Dheeressaa were few contributors. Besides, the three Nobel Prize winners in the history of Ethiopia (Loretz Tsegaye G/Medhin, Loret Professor Gabbisaa Ejjetaa, Loretz Dr Abiy Ahimad Ali) could be mentioned. The African anthem Nelson Mandela had also once coached for his preparation against apartheid struggle by Oromoo hero general Taddesee Biru.

It is imperative to argue that the Ethiopian politico-religious administration has been geared by the Oromoo of Central Shawan politicians for so long years. The research deals with how Oromoo has been sensitive to the politics and its endeavor in three possible ways of making Ethiopia since ancient period of its history. The role

players of Ethiopian histrio-politics for so many reasons were the Shewan Plateau indigenous Oromoo tribes whose identities were shrouded.

Many records written and Oral Oromoo mythology referred that Pre and post-histrio-politics of Ethiopia/Abyssinia revolve around the region. Innocently one might argue that it has been because of its geographical location, suitability of reign over the other, the productivity of the lands, suitable living atmosphere to be chosen by rulers, and so on. The historiography of the country elucidates that the struggles to reign over the other, and many conflicts that were deteriorating the generation due to power struggles among them were sourced from these areas. Once again, the researcher forwards argumentative questions like; ‘Who are these role players, what did they do?’

1.3. Research questions

With the above backgrounds, this paper aims to answer the following questions :

Did Ethiopia live without Oromoo in its historical periods registered by habesha hegemony? Who were the role players in the conventional historical periods of Ethiopia? How did Oromoo see itself in Building Ethiopia? What would happen to Ethiopia if Oromoo took out its hands from building a future Ethiopia?

II. Methodology

It is a purely qualitative research approach in which primary and secondary data types were employed. Primary data were interviews of individuals and focus group discussions(at Odaa Nabee elders led by Abbaa Kolboo) collected during field studies of other prominent research works that the researcher carried out; especially in his rigorous works of writing the Books entitled ‘*Bararaa: Its Location and Politics*’; ‘*Whose is Ethiopia*’(published in 2020 and 2022 respectively); Article ‘ (published in IJNRD in 2024). Descriptive analysis was made to interwouvening with the secondary data. Finally , discussions and results were made.

III. Literature review

3.1. Oromoo Origin

Conventionally, world history especially Western and Arabian history has been recorded on Biblical episteme, while the rest world refers back to their history beyond biblical cosmos. One of the non-Christian nor Islam cosmic believers is the Oromoo nation refers back its history to the 6416 Gadaa seasons. Nowadays, most Oromoo Christian and Muslim believers prefer the biblical history of Oromoo antiquity.

Based on Biblical references Oromoo antiquity emerges out of Genesis 10 that counts the Hamite's descendants to which Kush is referred. Kush the son of Ham became the father of Nimrod who was the last son of Kush. “Ham’s son Cush, the eponymous ancestor of the Cushites or Ethiopians, is the father of Nimrod. Thus Nimrod,

the founder of a kingdom in the land of the Babylonians, is a king of African descent—a son of Ethiopia.” (Callahan, 2008)

“While most historians attribute to Cushites to the area around the Horn of Africa (mostly Ethiopia and Sudan), as the only place on earth with the name” (Hrozný, 1953, p. 49) as cited in (Anderson & Willis, 2024). According to (Anderson & Willis, 2024) the Hamites migrated both into western Asia as well as northern Africa.

Scholars like Clyde A. Winters have shown that the "Elamites, Dravidians, Sumerians and Manding are all of Proto-Saharan origin (Winters C. , 2009). Across the history of mankind, they were called the Kushites; Who according to the authors of ancient Indian literature claimed that the Kushites ruled the world for 7000 years.

The underlined word made italic is sensitive to this study by that Sumerians regarded as prototype Kushites, which the modern world accepts as its ancient type while denying that of Kushites. The above quotation suggested that even those who appreciated Sumerians in world history were by themselves Kushites in origin. Clyde in his other research asserted the origins of Paleoamericans, most likely came from Africa which is closer to the Americas, than either Europe or East Asia (Winters C. , 2015) ; which could affirm Kushite African civilization was advanced in marine technology to travel long distances, during the period.

According to Epiphanies, the age of the Kushites extended from the Flood to the age of Terah, the father of Abraham, the prophet of the Jews and Muslims. “Egyptians term these people K-'-sh and K-'-sh-i. The Hebrews called them Kush, which is the biblical name for a people and a region; [whereas] In Sumerian inscriptions the Kushites were called Meluha=Kasi < Kush. There is historical evidence that suggests that the name Meluha, was a geographical name for the Africans who lived in the area of Nubia and Northwest Africa.” (Winters C. , 2015) Across world history writing the act of concealment was changing its name from time to time by the same token Oromoo faced.

The Kushites are believed to be the Nilo-Saharan peoples who contributed their civilization across the Afro-Asiatic world. Most scholars agreed that they were red, black, and brown Nubians in color, and pre-dynastic lower Nilotes, and the Ainu/Annu. According to Linsley, “Kush was the Biblical Abraham’s Horites ancestors, and the grandson of the great Proto-Saharan ruler Noah. The Horites were a caste of ruler-priests who were devotees of Hor/Horus. Jews call their ancestors Horim which is "Horite" in the English Bible. Some Jews have Horite blood and some Arabs have Horite blood.” (Linsley, 2011)

The Horites were a caste of ruler-priests who were devotees of Horus and were called "sons of God." They were ethnically Kushites or Afro-Arabians. They appear to be the key to understanding the origins of Messianic expectations.

The Horites were devotees of HR (Hor, Hur, or Horus) (Linsley, 2011) Oromoo anthropologists (Gemetchu & Kassam, 2019) usually refer to Oromoo ancestors as Hor who emerged out of nothing. Oromoo counting its genealogy from Hor and Hortuu.

Cushite Africans ruled the upper Nile basin and sometimes the lower Nile basin interchangeably. "...According to progressive theory the earth may have been first peopled by men black in color, if so, the Blacks reached their climax in Ancient times, however, how much Egypt, India, and Southern Europe owe to them may never be known." (Linsley, 2011)

Linguistic and archaeological evidence supports the biblical picture of Abraham's ancestors coming from the Upper Nile region that was part of Kush and spreading their culture and religious beliefs through the great water systems across what I've termed the ancient "Afro-Asiatic Dominion." During this period the Sahara was a much wetter region. (Linsley, 2011) Archeological evidence comes out with shreds of evidence that the word "sudra" means Sudanese. Herodotus referred to the Sudra/Dravidians as the "eastern Ethiopians" and described them thus: "The Eastern Ethiopians differed in nothing from the other Ethiopians, save in their language, and the character of their hair. For the Eastern Ethiopians have straight hair,..." (Herodotus VI.70, The History, trans. George Rawlinson, Dutton)

The Egyptian interests in the Nile made them flexible to choose agents from local rivals and outsider potential forces to achieve their goals for sustenance. This time was a time when East African politics reached the fourth cataract under Meroe's and D'amat's civilization and began declining which was on the verge of Axumites' replacements. Political rivals emerged during the 2nd cataract between Meroeans, and D'amat's continued until the third and fourth in northeast Africa for centuries.

Shreds of evidence have shown that the Oromoo nation had established the Da'mat civilization which was the cornerstone for the Axumite civilization that acceded world recognition at most. Even though a lack of data and interest couldn't bring light to the historical records of the Da'mat civilization the Da'mat period was known by Oromoo reigning in the area in its Gada federacy politico-administration. The Damot kingdom from which Bani alhamawiyah emerged which became the cause for the fall of Axumite civilization had been neither the coincidence nor inexistential formula for the unbearable da'amt dynasty in northern east Africa.

The first kingdom thought to have existed in today's Ethiopia was the kingdom of D'mt. Its capital was Yeha, where a Sabaeen-style temple was built around 700 BCE. The kingdom rose to power around the 10th century BCE, but

little is certain about its development and decline. Claimed authority in ancient and Medieval Ethiopian (Habeshan favored) history, Sergew puts his assumption that the DMT people might have war leaders but not kings (Sergew H. s., 1972) , which outweighs the Oromoo governance style of Buta season.

Though many definitions have been accounted for, and different authors as cited in (Jackson,1990; Rae,2002, Tilly,1990) have in common about state formation; a centralized institution that imposes rules, and backs by force over a territorially circumscribed population that could have element of autonomy, stability, and differentiation. (Huang, 2022)

While the kingdom that Oromoo traces back to ancient times may not fit for others, the Damot/D'mt kingdom aggressively fulfills the above criteria so that Oromoo, as one of Kush's descendants, formed the state earlier than registered modernity. Since then, even before that, Oromoo Oral history passed to generations that counted to almost 6416 years, designating a highly Organized Gada confederacy centered under the Abbaa Mudaa shrines constituency.

Oromoo origin is kush which the Bible could be inferred in Genesis chapter ten, the generation of Noah through Ham, and its homeland is the northeast Africa across the Nile basin.

3.2. Oromoo History Concealment

Even though Ethiopia and the Horn had traversed a non-identical geopolitical nature, one highly contributed to the success and failure of the other. Prehistoric records affirmed that the Cushitic descendants of the horn were exercising a power struggle over one another by choosing political agents from the host. The upper & lower Nile basin Cushites were ruling one another interchangeably in the earlier period of their history, especially before the introduction of Christianity and Islam which could be believed to have the greatest print on today's geopolitics. While exercising this power struggle over one another, the divergent views created a political sphere of denying the existence of one another.

Global trends assert that this world is led by unknown powers who determine the fate of humankind. There is nothing new under the sun. Every practice human being have been passed through were the modification of an early one. The world order is changing itself from one form to another which could have its limits. This limit of global power is very relative in the eyes of all so the world has no perfect global order of living due to different forcing measures coming out of the hand of the invisible body. Without the knowledge and will of this invisible hand, nothing happened and will happen in the world's global order (Fukuyama, 2022).

This invisible hand to take its advantage over the others has denied the Kushite civilization at large (Houston, 1926), and anyone it regards has been presumed as a threat. Dr. Muhammad Shamsaddin Megalommatis presented for Oromoo parametrians in his article 'From Piankhi to Shabaka: Ancestors to Egyptians, Arabic-speaking Sudanese, Oromos, Sidamas.

[He] explained that Pan-Arabism and Ethiopianism were fake doctrines and fabricated projects made by colonial orientalist academia (Megalommatis, 2010).

Unanimously Professor Tasama Ta'a in one of his presentations expressed that most scholars and researchers who were writing on Ethiopianism projects were Jewish-blood Westerners. This invisible hand chose one from the two rivals and laid down long-term projects of empowering the other.

Contemporary facts, and inferences made from scholarly works on the field (Houston, 1926) (Megalommatis, 2010) figured out that the Lower Nile Basin Nation [Egypt] fitted for Pan-Arbanism and Ethiopianism project so that any nation against their purpose was evicted, assimilated, made to change their religion, modality of governance, and so on.

Oromoo as one of the Kush descendants faced these challenges for so long periods. The practice of diminishing and underestimating the Oromoo contribution in its building Ethiopia had fallen under this invisible hand so that Oromoo subjected to be voiceless in the world political arena. Regardless of all its contributions, Linguistic, Anthropological, and Historical facts assert that Oromoo had never been out of the Ancient and Modern Ethiopian ruling classes while the country had passed through different ruling periods.

Oromoo oral history(argaa-dheettii) passed from generation to generation collected from the horse's mouth about its origin affirms the findings recorded in the book entitled 'The Oral Chronicle of the Booranain Southern Ethiopia' (Oba-Smidt, 2021); 'Sacred Knowledge, Traditions of the Oromoo of the Horn of Africa. (Gemetchu & and Kassam, 2019).

An Egyptologist who illuminated invaluable facts on Egypt's denial of Meroe-Kushite civilization wrote a letter to his students by saying:

There is a very wide field for study that has been too curtly set aside, merely because the adjacent story of Egypt has possessed written records whilst the Galla story has none. The weaker is made to suffer by preconceived ideas based on an entirely one-sided view of the case--the Egyptian viewpoint; and these remarks are an earnest plea for independent study from the African point of view. (Crabtree, 1924, pp. 253-54)

Denial, disrespect, and concealment of history were not practices of recent phenomena, while historical shreds of evidence and research outputs come out with deep-rooted hostility. Moreover, the modern world is denying indigeneity, and as a result of this, the Oromoo, in all its relationships with others who seek indigeneity, is deprived of recognition and becomes disadvantageous.

One best example is its resistance against other religious institutions that regarded Oromoo as a pagan nation. "One of the duties of early Christian missionaries was destroying all the ancient pagans literature" (Houston, 1926, pp. 25-26). Oromoo as a nation is Waaqeffataa meaning a religious nation. Waaqeffana of Ormoo originates from its conception of life. The Oromo believe that Waaqa is the creator of all things and the source of all life. Unfortunately, the concept of paganism was given to Oromoo by the Christian and Muslim world which would have never represented Oromoo and the entire Cush descendants. Atheism does not exist in the Oromo worldview. Oromoo believes that this sophisticated system of creatures can only be created by a perfect being. Human beings are not above other creatures and are simultaneously cared for by

their creator. Oromoo in its notion about other creatures regarded them as part of the natural world among the diversity of the cosmos. Unanimously, the biblical world also believes that a monotheistic God requires human beings to responsibly cohabit the Earth with other creatures.

Waaqa gurraacha garaa garbaa,

Tokkicha maqaa Dhibbaa

Tokicha (Oneness) of Oromoo Waaqaa is Almighty, who never be substituted by any other superpower being.

The detergent view that Oromoo shall buy is to refute two misconceptions about making Ethiopia. The deep-rooted and prominent concept was putting one body as the creator of Ethiopia and the others (especially Oromoo) as if they were carts led by brave horses. The Habesha hegemonic discourse that has been available on the politico-history markets of Ethiopia and Western and Arab writers has been precisely delineated as: 'The Amhara, with their historical prominence in Ethiopian governance.' and 'the Oromo, has nothing else other than the country's largest ethnic group'. This overloaded understanding has made Oromoo run out of Ethiopian politics and seek for its independent state which its forefathers were practicing before the medieval period as self-ruled independent Gadaa territories.

The second impetus the Ethiopianists together with their promoters at large and Oromoo in particular never reluctant to it is the Oromoo's existence and frontier nation in its origin and homeland, Kushite Africa. It was widely accepted and believed that the Oromoo restoration was misled by arguments such as "a result of the devastation and depopulation caused by the lengthy wars between the Kingdom of Ethiopia and Adal, the early sixteenth century saw a massive migration of the Oromo people into Ethiopia." (Wodzicki, 2021)

Hence, Oromoo Gada confederacy sustenance invariably authenticates the self-rule governance of in-state formation for such long periods in this country.

The Oromoo contribution to creating unfinished Ethiopia has three natures: in its self-led Gadaa confederacy lifestyle at Oromoo free- home-land (Qe'ee Oromoo) (Zewude, 2001); in its sedentary type of living style dowl in the northern and central regions of today's Ethiopia (Fanta, 2015) ; being as politicized Oromoo who formed Abyssinia at heart-land of current Ethiopian territory (i.e. The central shawaa Region) through Christian Kingdom Administration.

Acting under its three natures, namely politicized, sedentary, and self-led, Oromoo played an irrefutable leading role in sustaining the country for the existence of multi-ethnic nations with unequivocal religious natures.

IV. Discussion and Results

4.1. Self-ruled Oromoo in Gada Confederacy

As referred to earlier, the Oromoo nation which has never been out of ancient and modern Ethiopia, predominantly has formed its distinctive state under the Gadaa Democracy ideology for almost 6416 gadaa

seasons. The cush descendants of Oromoo who faced many challenges in the earlier period were susceptible to many politico-religious changes in North East Africa. Many writers affirmed the true existence of a confederacy state in Kushite kingdoms during ancient periods which Oromoo stuck to for its sustenance. To be mentioned 'The Kushite confederacy' as cited in [(Gemetchu & and Kassam, 2019); (Cheik Anta Dip,___); (Megalommatis,2007)]; 'The Beja confederacy' (Gemetchu & and Kassam, 2019, p. 65) the D'mt kingdom that was affirmed being a confederate state (Laphiso, 1982 EC), 'the meiotic confederacy' as cited in (Gemetchu & and Kassam, 2019); 'Sidaamoo Confederacy'- known by Walabicho'; the 'Somaalii confederacy' (Gemetchu & and Kassam, 2019)' Shanan gaayyoo-designating the five law-making assemblies of the Oromoo confederacy' (Gemetchu & and Kassam, 2019, p. 22)

'The Gadaa confederacy was headed by the Abbaa Muudaa' (Gemetchu & and Kassam, 2019, p. 22) and was premised on a pact of concord and peace (nagaa Oromoo) through which it was forbidden to shed the blood of any of its members and on their adherence to custom-and-law embodied in and mediated by their supreme religious leader.'" (Gemetchu & and Kassam, 2019, p. 65) Abbaa Muudaa

One indisputable truth behind the denial of Kushite civilization was its well civilized and accommodative true democracy forms of governance and state formation which has been blindly remained unstudied. Scholars like (Diop, 1991), (Houston, 1926); (Gemetchu & and Kassam, 2019) are strongly arguing for its none at all or rare case to put it either under investigation or overlooked. "Confederacy, as a form of political Organisation in this region, may thus date back to a very early period. However, due to scholarly emphasis on centralized kingdoms, it has remained an understudied aspects of history." (Gemetchu & and Kassam, 2019, p. 13)

Similarly, the Ethiopianist view proponents are also denying the confederacy forms of other states in this land for their purpose of magnification on Aksumite kingdom. The existence of other powerful states in the surroundings during the Aksumite kingdom was revealed and registered in many state-to-state letters, and travelers' notes which never got consideration due to many reasons. For instance, George Hatke inferred a letter from Roman emperor Justin(518-527) who urged Timothy III, the Coptic archbishop of Alexandria(517-535) to aid King Kaleb of Aksum on his invasion of Himyar said that " ...of how limited Aksum's political influence to the west and north of the Ethiopian Highlands was during the sixth century." (Hatke, 1978) Many writers denied Aksumites neighborhood self-ruled territory lest giving a clue of the 'hadani' kingdom which they referred the King **Daneel** reigned over to southwest of Aksum during and its post decline. Hatke discussed this by citing RIE 193 I+II+III and a treatise by Ibn Hawqal the 10th century Arab Geographer.

Legesse (1973,2006) as cited in Mekuria (2016) stated that " The Oromoo Political culture is based on a system called gadaa that succeeded each other every eight years in assuming political, military, judicial, legislative, and ritual responsibilities" (Mekuria, 2016, p. 71)

It is well known that Oromoo had its form of governance 'Shanan gaayyoo, the five law-making assemblies of Oromoo confederacy under whose laws [the] coastal and inland trade was regulated until the coming of Portuguese' (Gemetchu & and Kassam, 2019, p. 21) . Gada confederacy was structured into 'five paired territorial groups' and eight classes. These paired territorial groups were named 'Raayyaa-Assaboo, Tuulamaa-Maccaa, Siikkoo-Mandoo, Ituu-Humbannaa, and

Sabboo–Goonaa and had assemblies named ‘Caffee-Jiilaa’ every eight years in front of the Abaa Muudaa –the Priest king of Oromoo confederacy.

Each territory was governed by a council known by Yaa’a or Caffee from among those who were eligible as Abbaa-Gadaa in the eighth Gadaa cycle. Mohammed Hassen delineates that ‘government among the Oromoo, at both the confederacy level and the clan level, was essentially by assembly’ (Mohammed, 1994, p. 13) Power transfer had been carried out every eight years and known by bookkuu /baalli dabarsuu/kennuu. Oral sources collected from interviews made during field research related to Abbaa Muudaa and Finfinnee revealed that Oromoo has been carrying out three distinctive activities every eight years which are power transfer (Baallii/Bokku dabarsuu), law-making (seera-tumaa), Judiciary (lallaba –Kenna). This Power transfer ceremony was preceding ‘seera-tumaa’ and ‘laallabaa’ and according to Caffee Tuulamaa, the three ceremonies were conducted consecutively at Odaa Nabee, Caffee Tumaa and Caffee Dongoraa (Teferi B. D., 2024).

Of course the ancient Oromo had law elaborators which were known by five founding fathers (Yaayaa Shanan). ‘These Abbootii Seeraa (fathers of the laws) were Boruu Biloo, Gallee Anno, Maane Leeqaa Jaarsoo, Goloo Gobbu and Baabboo Galleessa (Gemachu, 1994).’ as cited in (Dereje, 2012, p. 87)

Historical facts show that the Oromoo owned governance, territory, and language, enabling it to form a nation-state after the Kush dispersal. Hence, Oromoo, the largest nation of this country, historically contributed to its sustenance by creating a governance gadaa confederacy, the five paired gadaa territories, and Afaan Oromoo of the Kusite language.

Although Oromoo has been living in its free land territory since ancient times, it has been forced to be pushed from the Northwest of today's Ethiopian territory towards the central and southern regions. As a nation While migrating to safe areas, there were Oromoo tribes who tried to overcome any external pressures and lived a sedentary life.

4.2. The Sedentary Oromoo

Sedentary in history means ‘**living in groups permanently in one place**’. Human interactions that have multifacetedly necessitated causing dislocation, intermingling, and violence brought three natures of lifestyle to Oromoo nations, chosen by a few Oromoo clans to live sedentary life in the central region of contemporary Ethiopia. Among Oromoo nation few clans with its persuasive history of governance, strong culture, and religion was resilient enough to overcome the Christian and Muslim religious expansionists' pressures and stay living its own life. (Mohammed, 2015) unveiled the existence of some Oromoo groups who were already living in the region of Shawa ‘before the formation of the Shawa Amhara empire’. He further noted the period as ‘during the first half of the fourteenth century’ (Mohammed, 2015, p. 63).

Presumably, Aleqa Taye G/Mariyam’s writing could complement Teferi Doorsis’s analysis of the identity of the founder of the Zague Dynasty “Mararaa” his kingship name Mera T/Hayimanot. Teferi with his fertile evidence underlined that the true name of Mara T/Hayimanot, founder of the Zague dynasty was ‘Mararaa’ Afaan Oromoo rooted name which enabled him to conclude he is from Oromoo. Corresponding to this Aleqa Taye said that

“እዉነተኛዉ የአሮሞዎች ወደ ኢትዮጵያ መዉጣት ግን መራ ተ/ሃይማኖት ስሙ-መንግስቱ ዘጓ በነገሰ በ፲ዓመት በ፱፻፴ ዓመተ ምህረት ነዉ።” “ Truly Oromos came to Ethiopia during the tenth reign year 930EC of Zagues king in his reign name Mera T/Hayimanot(translated)” (Aleqa Taye, 2013, pp. 62–63) Predmonminantly the central region of Ethiopia in ancient times was occupied by Politically inactive people, especially the Oromoo tribes.

This practice is common in the northeast and west Africa to pursue alternate economic living strategies. (Gutema, 2016) According to some sources ‘Galaan (Oromoo who is considered as the ‘firstborn’ (hangafaa) of the northern Boorana Oromo) and Yaayyaa were, therefore, the sedentary Oromo groups (agriculturalists) whom Saint Takalhaymanot converted.’ (Dereje, 2012, p. 86) .These clans due to the nature of their lifestyle contribute much to making Ethiopia an agricultural civilization, religious, and ethnic tolerance. It is well known that living in permanent places led nations to invent agriculture in many cases whereas historical facts revealed that sedentary settlements were beyond that. Even though denigrated by Tadesse Tamirat who was termed as the authority on ‘Ethiopianists’ history of the medieval period, the Oromoo of Ethiopia according to Mohammad Hasan (Mohammed, 1994)and Ahmadin Jabal (ጆበል, 2003ዓም) were taken as exemplary for today’s Ethiopians in their religious and ethnic tolerance.

Mohammed Hassen argued that ‘unmistakeably’ it has been recorded in the Partisan Absynian government chronicles particularly in the Amadetsion chronicle. He said “The information contained in the chronicle of Amdetsion is important to early Oromo History in four major ways. first, it confirms the presence of sedentary Oromoogroups around the Awash River during the 1330s.” (Mohhamed, 2015, p. 63) Furthermore, Zeleke who wrote on Tuulamaa origin said that ‘there were sedentary Oromo in the area under review who lived side by side with these communities, at least for several centuries, if not for millennia before the sixteenth century.’ (Zeleke, 2021) . If this couldn’t vitalize the indignity of Oromoo in the surroundings which is the antithesis of Oromoo's alienation from making Ethiopia what else reference could weigh more?

Through time these clans were attracted to politics and became the frontier in forming the Christian kingdom ideology in Ethiopia. Based on written records of the ‘partisan history’ analysis was made that the Oromoo had been “an integral part of the empire during and after the fourteenth century.” (Mohhamed, 2015)

4.3. Politicized Oromoo

The contested history of Oromoo has revealed that the Oromoo of Ethiopia had been the pioneer introducer of Christian Kingdom Ideology. Teferi argued that the two founders of Orthodox Church monks First Icceege (Abuna T/Hayimanot), and First Aqabe Sa’aat (Abbaa Mo’a Iyessus); and introducers of the Solomonic Dynasty were consecutively Oromoo of Si’ilaalee Ittisa and Walloo (Istifanos) (Teferi B. D., 2022). Moreover, as Teferi noted in his books, the first King of the Christian kingdom Administration, King Yikuno Amlak, was of Oromoo Origin.

Based on conventional kingship inheritance procedures, it is possible to delineate that all Christian kingdom administration kings were Oromoo blood in Origin. This case unveiled the truth that in Ethiopian history, there were individuals, families, or groups of Oromoo who were highly involved in making Ethiopia in every period of Ethiopian governance. Across all the periods of Ethiopian history, Oromoo involvements were registered vividly.

4.3.1. Pre Axumite Period

Recent historical investigations refused the demise of the Origin of Axumite civilizations. Many (Munro-Hay, 1991) asserted that 'Aksumite origins are still uncertain' to hide the contribution of 'Da'mot' (as Munro-Hay himself spelled it) civilization shielded by propaganda for the time as the 'Dark age'. Munro-Hay mentioned the existence of Da'mot Moiety and other chiefdoms around linking all these to the Ethio-Sabean civilization before this kingdom.

The following source explained further the political corruption intended to hide the existence of the Kushite Da'amt Civilization and its contribution to the Axumites.

Ancient Axum was itself a "new" Empire that emerged out of Cushitic Damot or D'MT, which was even larger, more ancient, and storied. Ancient as Axum and D'MT were they are Empires, Federations, and Confederations of smaller Kingdoms/States that surged and waned in their turn ruling their neighbors when they were strong and barely managing to rule themselves when they were weak. Axum was a small dominion within Damot which tithed its ports and soldiers to its D'MT overseers, much as the Romans did to the Greeks before emerging in their own right to rule their former masters. Axum emerged when D'MT crumbled, as the center of the vast Empire moved southward and eastward to Axum and the port of Gabaza. (Nahir, 2017)

The Egyptian heliographic described them as people who are loved by their God, where a land of fragrant incense is found, and people of bearded faces. The Puntland people had good governance and were ruled by the Da'amat kingdom. (Laphiso, 1982 EC) Also, the bearded face people of the Punt Land religion were similar to that of the Oromoo Waaqeffanaa, for there are many resemblances of today's Oromoo Abbaa Gadaa's Kallacha. The language of these people was Sabean (Laphiso, 1982 EC). From the above discussions, one can deduce that the Oromoo confederacy was ancient in its type, vast, and typical in the northeast and southwest of the Akumite kingdom. Aksumite kingdom, according to sources emerged out of this kingdom as rival politico-religious institutions.

However overrode by partisans, the first kingdom thought to have existed in today's Ethiopia was the **kingdom of D'mt**. Its capital was Yeha, where a Sabaeen-style temple was built around 700 BCE. The kingdom rose to power around the 10th century BCE, but little is known by researchers about its development and decline. The politico-administration was a confederacy state of self-ruled governances correspondent to Oromoo confederacy states.

4.3.2. Axumite period

Kush is an older name for the Upper Nile or ancient Nubia. The region extended from Sudan to the Horn of Africa and along the eastern side of the Red Sea. The oldest known agricultural tradition in Africa is traced to this region and dates to about 3800 BC.

As indicated earlier it has been denied by (Munro-Hay, 1991) that Aksumite origins are the shielding ‘Da’mot’ civilization by a propaganda ‘Dark age’. The existence of Da’mot Moiety and other chiefdoms asserted by (Munro-Hay, 1991) links back to the Ethio-Sabean civilization before this kingdom.

On the other hand “... the history of Aksum is well known only from the beginning of the 3rd century CE until the second half of the 6th century.” (Benoist & et.al., 2021)

The truth is that during this period the southwestern region of Axum (Damot) the ‘Bani Al Hamwiyahuya land’ was its administration from where she came to defeat Axumites and ruled over 40 solid years. (Sergew H. s., 1972) termed as an authority in ancient Ethiopian history pointed out that ‘Bani Al Hamwiyah – so-called ‘Yodit Gudit’ of Ethiopia’ – known to Oromoo as Akkoo Manoyyee was ‘from the Kingdom of Damot’ (Sergew, 1958; Crawford.). Trimmingham said that ‘a woman has ruled the country of al-Ḥabasha for several years’ (Trimingham, 1952 :52) . Trimmingham further pointed out that this woman killed the king of al-Ḥabasha whose name was al-Ḥaḍānī. According to his source her country was in the southern part of al-Ḥabasha. It was a very large country, without well-defined frontiers, with uninhabited places and deserts which it is difficult to cross. The historian Tekeste Negash (Tekeste, 2006) said that this queen was of Cushitic origin and reigned at Lake Hayiq of Walloo, whereas Conti Rossini, referring the history of the Patriarchies of Alexandria Bani al-hamwiyah ought to be read as Bani al-Damutah ‘ the powerful kingdom of Damot’.

(Tekeste, 2006) further tried to address the place where Bani Al-Hamawyah reigned, her capital referring back to the source of Trimmingham(1952) the Arab geographer Al-Yaqubi. After many discussions, Tekeste argued that the mentioned town ‘Kubar’ was located between Aksum and Lalibela, present-day Hayiq.

He finally said “My opinion is that there might indeed have been a capital by the same name between Aksum and Lalibela and might have been the capital of the queen known to Ethiopian sources by the name Gudit.” (Tekeste, 2006) . (Mekuria, 2016) and (OCTB, 2006EC) also suggest that Ankobar was a modified name of Akkoo-Bar, a place where not far away from Hayiq; which seems correspondant to the ‘Kubar’ of Tekeste discussed above.

The argument underpinned here are two points that are determinant for this title ‘the Oromoo struggle to make Ethiopia’ of those days. The first one is the Akumite kingdom forcefully ruled over the land of this queen and finally defeated and destroyed her country D’MT.

The second argument is the place where she came from or her territory and origin. This indicated that she was from the Oromoo home land the people who had their own politico-religious administration known by the Gadaa territories amongst five of them she reigned over the Raayyaa Asaaboo confederacy.

4.3.3. Post Axumite Period

Many sources agreed that The Zagwe dynasty was founded by knowledgeable people about the politico-religious trends of the surroundings including the fall of Axumites. Mera T/Hayimanot –Christian name (family/hammachiisaa name ‘Mararaa’ / Hammachiisaa). (Eshetu, 2009); (Teferi B. D., 2022)

Most kings out of the 11/7, and/or 9/8 of each ruled forty years indicating that ‘they were from Oromoo and ruled under Gada Sytem.’ (Getachew, 2002, p. 101) .The king's administration was a Christian kingdom in its nature. It was an Era where the Christian kingdom (a powerful ideology) was ‘conceived by Atse Lalibala.’ (Tekle Yesus, 2012 EC)

This dynasty was limited only to Roha areas while the largest and vast areas of today's Ethiopia were governed by the Oromoo and Other Indigenous Kushite people. Regardless of the tattered and Partisan Ethiopian History, there were independent states and kingdoms in today’s territories of Ethiopia known and admitted by Ethiopians as were the Shawn Sultanate, Mooti Lammii, Inaria kingdom, etc.

According to sources during this era, the Politico-religious leader of the Oromoo nation ‘Abbaa Muudaa’s seat was in today’s Finfinnee. The Five Gada territories of every confederacy were pilgrimaged or appeared every eight years to this seat for three main purposes power transfer, law makings, and benedictions. Simultaneously, self-ruled Oromoo in their Home-Land Oromoo were exercising their politico-religious governance sovereignly, across its all territories irrespective of others' intrusion.

4.3.4. The Late Christian Kingdom –the so-called Solomonic Dynasty

Formed by Oromoo origin the grandson of Azaazy Caalaa who was very well known at Habesha’s court and born at Ittisaa, Bulgaa among the Oromoo community. The name change to Christianity was a common practice in the Christian kingdom administration.

One of the grand founders of the Christian kingdom administration was Abuna T/Hayimanot from Ittisa, bulga nephew to King Yikuno Amlak an Oromoo origin but converted Christian renowned missionary during that era. He was the first ‘Icegee’ of the Ethiopian Orthodox Church who founded the ideology of Christian kingdom administration in the Shewan highlands.

Iyyasuss Moa'aa –Oromoo origin from Adaafaa /Stefanos monastery and became - the first Aqabe sa'aat in the Ethiopian Orthodox Church was another influential person who devised the road map of Christian kingdom administration ideology.

On the other hand, autonomous states governed their relative territories while the Christian kingdom administration ruled at shawan high lands. For instance, there were at least seven Muslim sultanates (Ifaat, Hadiya, Adal, Shawa, etc); and Mootii Lammii of the Damot area (Tamirat,1972; Trimmingham1976) had its independent government adjacent to the Christian kingdom administration. On the Otherhand an era known to the Oromoo nation in its history Haaromsa Gadaa(Gadaa Reform) was made in 1116 EC at Odaa Nabee. It was the time that Abbaa Muudaa's seat was expelled to the southern part after he, (from Odituu Gosaa) was killed during the Atse AmdaTsion regime.

This medieval period was also known as Oromoo Restoration in which different incidents were registered. One of them was the start-up unification of the country through Islam and religion led by Ahimad Granyi-Oromoo Origin for 15 years. Haaromsa Gadaa(Gadaa reform) was made in 1316 EC at Odaa Roobaa OCTB(2006:69) led first by Gadaa Malba.

Post medieval period was known by the Oromoo administration as unifying the fatherland of Ethiopia for over two centuries until the Yajjuu dynasty (Great Ali to late Ali) ended.

4.3.5. Modern Ethiopia

Earlier before modern Ethiopia came into being there were three types of governance in the current Ethiopian territories. The Old Abyssinian type of governance was limited to the Gondar area; the emergence of the Shaawan typical kingdom established by Nagasi at the Menz area; and the autonomous nations' governance relative to their territories including the scattered Oromoo confederacy.

Modern Ethiopia was formed by the two Shawn plateau nobles – Gobanaa and Minilik – Oromoo in Origin. Emperor Minilik (the sixth lean age) was counted from Negasi Kirstos who founded the Shawan kingdom expelling Laaloo, Geeraa, and Mammaa tribes of Oromoo from the Menz area.

He had become successful through his agent Goobanaa Daacii of Oromoo Origin from around the Abbichuu of the Salalee area. This type of conquer became realized after submitting itself and giving recognition to the Christian kingdom administration. This governance persisted in moving to all modern territories. It banned any local religion, language, culture, etc. for the so-called unity of one country.

V. Conclusion

Oromoo has been living in earlier and modern Ethiopia in three ways namely Political, sedimentary, and self-ruled. Across all these ways of living, the Oromoo nation contributes much to the making of Ethiopia in all of its registered historical periods.

The Tulama and Macha, following the foundation of their Gada center at Odaa Nabee (in Fatagar) around the mid-sixteenth century. (Zelege, 2021)

The Empire of Ethiopia had been built on the graveyard of other nations and nationalities and global literatures knew it as follows. ‘The historical literature generally treats Ethiopia as a multi-ethnic nation-state founded on an empire-state.’ (Keller, 1995)

However, few foreign scholars (Keller, 1995) hesitate to accept the Oromoo as a nation, Oromoo traces its history to antiquity back many years to Cushite’s kingdom. The notion constructed by people like Keller is evident and fully rejected by Oromoo historians, anthropologists, and as well by foreign genuine researchers.

The argument that the Oromoo built this country emanates out of the notion that the Oromoo as a nation had the leading position in Ethiopian nation-state building by the dominant Oromoo groups (the Central region-Shawaa Oromoo in most cases known by Tuulamaa-Oromoo), which had devised a political ideology by which they could rule Ethiopian empire for so long period. This ideology was the Christian Kingdom Administration veiled in the Ethiopian Orthodox Church.

The Tuulamaa-Oromoo-led Ethiopian national identity was initially formed through Christian religion, through baptizing to Orthodox Christianity and changing their ‘hammachisaa’ name to a Christian formed name, war of conquest over the “assumed –pagan’ who refused to induce their religion, trade, and so on. Theological Scholar Banti affirms this by saying that the Oromoo lost their independence and were economically marginalized and culturally segregated for the reasons that “...the missionaries of Christianity and Islam expanded their religion and established their religious institutions in Oromia.” (Benti, 2018)

Oromoo nation had been facing multi-faceted challenges from the Christian kingdom administration, to be mentioned they [Oromoo] were forced to pay not only 1/3 of their land tributes to churches as Tithes, but also pay to landlords ‘harbor’. (Kumsa, 2014)

“The majority of Oromoo were viewed as mere subjects. They were regularly victims of corrupt administration, and judges all of whom invariably tended to be Christian northerners.” Keller (1995:626)

According to a few writers including Parick, Gilkes, and Edward Keller the modern Oromoo nationality that was conceived by Maccaa –Tuulamaa Association founders was developed through time. According to (Keller, 1995) the Association leadership were ‘Amharnized intellectuals but subsequently rediscovered their Culture’ who at first claimed first-class citizenship rather than an independent state. The Maccaa-Tuulamaa Association founded

in 1965, it was formed by politicized Oromoo who were serving the Haile Selassie government not only by questioning their Oromo people's mal-treatment and deep sorrow in the Christian kingdom administration but also According to Keller (1995:625) “In some cases, they [Oromoo] were forced to adopt the Christian religion; in others they [Oromoo] they turned to Islam often as a reaction to the culture of their oppressors.”

The prominent Oromoo oldest clan who believed in formulating the Christina kingdom administration ideology was the Tuulama Oromoo of those days. As it is known among Oromoo and non-Oromoo scholars today's Tuulamaa Clan of Oromoo was quite different from the earlier days. Oromoo had passed through different clan's fusion periods, being the latest Tullamaa Ormoo is the confederacy moiety Organized after haromsa gadaa made at Odaa Roobaa in 1316 EC. During this period the two confederacies made by Caffee were Boranaa and Barentuuu. The Caffee Assembly that was organized at that time was classified Oromoo into Boranaa and Barentu confederacy in which Boranaa was made to constitute Tuulamaa and Maccaa, while Barrentuu made to constitute Ituu and Humbannaa clans. Earlier to this confederacy that was Organized at Haaromsa Gadaa at Odaa Nabee of Finfinnee constitutes five Oromoo confederacies namely: Raayyaa Assaboo; Maccaa Tuulamaa, Sabboo Gonaa, Siikkoo Mandoo, and Ituu Humbannaa. According to Tsegaye (2019:15-16), ‘the Tuulamaa Oromoo constitutes one of the five paired subgroups that made up the Oromoo. These Paired moieties are the Raayyaa –Azaboo, Maccaa –Tuulamaa, Sabboo-Gonaa, Siikkoo Mandoo, and Ituu –Humbanaa .’ (Zelege, 2021)

The earliest Ormoo confederacy is believed to be the oldest one according to (Gemetchu & and Kassam, 2019) made Tuulamaa Oromoo as

Sadly, Brian.Y.Yates(2020) ‘ that the northern Oromoo, namely the Tuulama and wallo Oromoo, became habesha through cultural and political interactions with Amhara kingdom Manz northern Shawa, by abandoning their cultural norms and Oromoo identity and formed the modern Ethiopian state between 1855 and 1913’.” In contrast, prominent sociologist, Assefa rejects this argument by saying that the Tuulamaa and Wallo Oromoo who participated in the construction of modern Ethiopia could never become habesha in the process by losing their cultures. He further explained, "If the colonization peoples would transform the cultures and uniqueness of the conquered peoples, today, the entire world population would have become the English and French by rejecting their respective cultures and identities.” (Jalleta, 2021) Though Assefa argued the Ethiopian state formation was colonial; and sadly this couldn't be taken for granted by many contemporary Oromoos, the Tuulamaa and Walloo Oromoos formed collaborative classes impregnating Ethiopianism Ideology.

Colonial Theisit' didn't consider the historical emergence of the Abyssinian groups in due course of the formation of the Christian Kingdom Administration Ideology in Ethiopia. Vividly Mohammad Hassen clarified this by saying ‘The Oromoo clans lived in the Shawn Plateau before the Amhara arrived there’. Mahammad (2015:15)

Today's Ethiopian elite is neither missed nor ignorant of the Why, Who, and When, of the so-called Amhara of this day and the Christian kingdom administration ideology inception of those days. The question is 'who are these isolated Christian communities, where did they live before, for how long did they live there, and what made them isolated for such a period?

Taking into consideration what Yates elucidates both the northern Oromo and Amhara and Tigray ethnonational groups 'the Habasha', jointly constructed the Ethiopian state by introducing new ideology culture, identity, language, and religion.

Few Oromoo scholars bent to deny the Oromoo contribution in making Ethiopia are naïve receptors of Colonialists' thesis by ignoring the three forms of Oromoo contribution to sustain their country. politicized, sedentary, and self-ruled.

Colonial theist who rejects the contribution of Oromoo in Making Ethiopia mystifies the truth of Oromoo unknowingly acknowledging the works of Richard Pankhursts, John Markakis, Sergew Hable Selassie, Tadesse Tamirat who have been demonizing Oromoo history. For instance, Assefa believed that the late Solomonic Dynasty came to being by 'remnants of the oldest Axumite kingdom who had fled to the south' evidencing his full support of Orthodox Church monks' myths writing. On the other hand, (Mekuria, 2016) (OCTB, 2006EC) firmly opened the eyes of historians that the Oromoo cradle land was the Shawan plateau and Tulama Oromoo was the 'ice breaker' of Christian kingdom ideology. The Oromoo existence before the medieval period was asserted by many scholars in their investigative works among these was (solomon, 2017), (Zelege, 2021)

"Amhara culture was implicitly presented as the defining traits of the 'Ethiopian' nationality. In other words, the state was at a fundamental level based in the Amhara language and Orthodox religion" (Keller, 1995)

Ethiopia was held together mainly by the hegemony of Shoan Amhara and other ethnic elites who had been assimilated into 'Ethiopian' culture, the myth of a unified multi-ethnic nation-state, held together by consensus, never became a reality for large segments of subjugated peoples such as the Eritreans, Ogden Somalis, and the Oromo." (Keller, 1995)

To save contemporary Ethiopia from internal conflict, and to sustain its lion's share to Remak Ethiopia Oromoo shall come to a common understanding by redefining its roles in Ethiopian (politico-administration, socio-economic developments, cultural-religious intact, etc.)

This could be done by Recrafting Ethiopian History; Safeguarding this better political space towards the common interest, Bridging gaps

Towards the so-called Ethiopianism view, Oromoo shall Correct false narratives (the so-called 'restoring our ancestor's inheritance'. The Christian kingdom administration ideology was impregnated by Kushites, mainly Oromoo of the Tuulamaa Oromoo and Walloo to rule Ethiopia for a long time.

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