

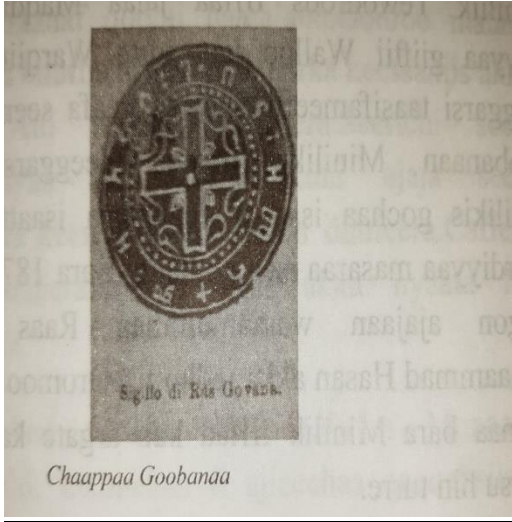
SEENAA MOOTII GOOBANA DAACCII

Barreechaan: Mo'ibul Biluu Qawwee



Footoo Goobana Daaccii: Maddi Bilaaten Geetaa Hiruuy
W/Silaasee fi Toora Interneetii

“If our interpretation is sound, the stress on Goobanaa’s role and autonomy in building the empire gives a dimension of Oromo-ness to the process of the founding of the Ethiopian Empire” Failed Modernization of the Ethiopian State



Chaappaa Goobana Daaccii: Maddi Seenaa Gootota Oromoo fi Kaan jedhu Shallamaa Kabbee Jimaan barreechame irraati. Barreechami Afaan Amaaraa irra jiru, “ዘረኹ ጎበና ዘግጎ(ሀ?)ተጾ” jedha.

Seenaa Mootii Goobana Daaccii

@Mo'iibul MW Biluu Qawwee abbeentaan barreessichaa seera Waaqaa Lafaa kan ta'e bulchinsa Gadaan, tumaa abbaa qabeenyummaa Gadaan naaf eyyamuun kan eegamedha!

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Irratti yaada naa kennitanii na jajjabeessuu fi dogoggora jiru akkan sirreessu na taasisuu dandeessu kanaaf immoo durseen galatoomaa isiniin jedha.

Yaadannoonsaa Harmeeekoo Aadde Daamuu Caalii Amantaaf naaf haa ta'u! Itti dabalaan ammoo Oromoo Salaalee qe'ee isaarraa arii'amee qe'ee namaatti salphate maraaf naaf ha ta'u!

Galata Barroo kana barreechuu keechatti namooti yaadaan na jajjabeessitan keessumaa Kaliifaa Damisoo Adaanaa Gammachuu gorsa naa kennaa turteef hedduun si galateeffadha. Dabalataanis namooti karaa miidiyaa hawaasaa,bilbilaanis na jajjabeessitan hedduu ulfaadhaa!

Addatti ammo, Galaanee Mo'iibul yeroon barroo kana barrechu obsaan nadhageeffachuun qoodan si kunuunsuu qabu,roorroon itti guddadhetti yoo guddatte waa'eenkee waan na yaachisuuf odoo nan dhiphisin obsaan naa turuu keetiif galata guddaa na biraa qabda!

Gulaaltonni

Hiika Jechootaa

Ansaar..... Loltoota Mahadistootaa

Barroo Kitaaba (A/Arabaa)

Dhidhimte..... Onkoloolessa

Fotolikkaa Siyaasa (A/Arabaa)

Baafata

Fuula

Ariirrata.....

Axeerara.....

Seensa

Axeerara

Barroon Seenaa Goobana Daaccii kun, Oromoon sirna mootii jalatti kufuun duratti waggoota dhibba afurii ol waraanamuu, keessumaa mootii Saahila Sillaaseen waraana hamaa erga keechummeechaa tureen booda, mootoleen Oromoo laafinsa sirna Gadaa booda mootii xixiqqo ijaaran wal waraansa jalqabuu isaanii tuttuqaa, adeemsi kun mootummaan Abbichuu harka Oromoo irraa dhawaataan maqaa mootummaa bicuu Manz wajjin biyya waliin ijaaruuf karoorfameen kufuusaa, akkasumas Goobanni ijaarsa Impaayera Itoophiyaa keechatti hirmaannaa taasisseen mootolee Oromoo wajjin hariiroo gaarii fi qajeelaa uumee kan turee fi booda adeemsa Minilikitti waan dammaqeef sadoo ajjeechaa masaraa Minilikii qophaa'een ajjeefamee seenaan isaa dhokfamuuusaa dhumarrattis gareen sabboonummaa Oromiyaa "GANTUU" jechuun ololli isaan jabana Darg dhiyeenya uuman fudhatama kan hin qabne ta'uu barroon Seenaa Goobana Daaccii kun addeecha.

Seensa

Uummata Itoophiyaa Kibbaa fi mootii Goobana Daaccii seenaatu isaan miidhe. Seenaan Mootii Goobana Daaccii garee “Oromia group” fi “Ethiopianists” biratti ija lamaan ilaalama. Kunis, gama Oromiyaatiin baroota 1973 qabee maqaalee “Red Gobanas” “Read Gobanas” akkasumas “Neo-Gobanas” jedhu walitti moggaasuu fi inumaa “Goobana” jechuun maqaa Oromoo jaallatamaa “Dhaha Oromoo Tuulamaa fi Macca” keechatti moggaasamu kan “Goobana” yookaan yeroo ji’i, addeessi guutuun baatu cagginoon erga darbee kan ijoollee dhalataniif bahu, maqaa jaallatamaa ta’uun hafee “Goobana, Goobanee, Goobantuu” jechuun hanga maqaa ganiinsaatti akka ilaalamu ta’e.

Egaa dogongora faayidaa fotolikaatiif jecha seenaan uummattoota Kibba biyyattii fi Raas Goobana Daaccii cufti dabsamaa tureera. Haa ta’u malee, Seenaan Jeneraalotaa, ajajootaa waraanaafi namoota bebbeekamoo biyyattii ta’an ilaalcha lamaan kanneen barra’an ta’ee mul’ata. Inni jalqabaa biyya ykn gosa keechaa dhalataniin yoo ta’u, inni kaan ammoo gartuu sirna uummata biyyattii cafaqaa tureen namoota isaaniif amanamoo ta’aniif barreessuudha.

Raas Goobanni Daaccii bu'uurechaan sirna Federaalizimii fi ijaaraan biyya Itoophiyaa gootni kun seenaa keechaa qooda akka dhabu kan ta'eefis sababoota lamman armaan oliiti. Ekeraan isaanii daadhii haa dhugdu malee, Man-barroo socho'aa Oromoo (The man walking Oromoo Library) kan turan Ida'oo Odaa Boruu toora daba seena kana akkan gadi fageechee ilaaluuf daandii fi xurree jabaa naaf ta'an. Kunis Raas Goobannii Daaccii akaakayyuu isaa qabee mootota Xixiqqoo Manzii fi Tagulat wajjin Oromoon Abbichuu irra dubbannoon fedhii biyya ijaaruu walitti qabuu waliin horachuu isaanii (Irra-dubannoo Mandiidaa, Irra-dubbannoo Lichee) "Negotiation" waliin taasisuun adeemsa Itoophiyaa ijaaruu Kaaba biyyattiitti jalqaban mootii Minilik wajjin milkeesseera.

Barroo kana keechatti akkuma ibsame, Goobanni biyya baaseen sii kenna kan jedhu Minilik wajjin walii galtee hin qabu. Haa ta'u malee, biyyattiin erga ijaaramtee booda "state formation" irratti Goobanni Lookoowwan, Abbootii Lafaa walitti erga qabee booda, bulchiinsi Minilik isa ganuun qorichaan isa dhabamsiise. Kanaafigaa "የታሪክ ባደል" miidhaan seenaa humnaa ol guddisanii irratti ololuu fi duula isa qofa odoo hin taane Oromoo Tuulamaa irratti banameen Goobannii fi gosti isaa miidhaa akka keechummeechan kan

ta'e.Gama tokkoon gareeleen Jabana Dargii hunda'an kanneen ICAT, MEISON fi ABO dabalatee duula seenaa fi dhokataa seenaa Goobanaa irratti dalagan.Isaan kun Goobanaan gantuu,saba gurgurtuu jedhanii qorqalbii dhalootaa keecha yoo ka'an,gaafa ce'umsaas "Akka Goobanaa biyya hin gurguru" duulli jedhu ABO dhaan hedduu adeemsifame karaa biraan weerara Oromoo Tuulamaa irratti aggaamame isa dhoksa ture.Gartuun kun, Goobanaa jumlaan abaaruu, seenaa isaa akka qorattu illee hin fedhani.Waa'ee Goobanaa yaada qajeelaa kaasuun ammoo farra Oromoo,Nafxanyaa,Diqaalaa nama jechiisisa.Kun hundumtuu kan ta'e gama tokkoon aadaan wal dhaggeeffachuu fi ijaarsa biyya kana keechatti Oromoon taasiseyyuu gadi qabee dhiyeesse malee gahee Goobanaa qofa gadi hin xiqqeechine.

Gartuun sirna mootichaa immoo, Goobanni raawwii Minilikiin walii galuu waan didde dhabamsiifameef waa'ee ganamuu isaanii fi qorichaan dhabasiifamuu isaanii kaasuu hin fedhani.Sababnisaa dhugaan kun yoo ifatti bahe mormii Oromoo irraa isaan mudatu waan tilmaammatan fakkaata. Kanaaf, seenaan namoota biyya Itoophiyaa ijaaruuf dhama'anii kanneen hanga Goobanaa hin geenye nama

isaaniif yoo barreechan Goobanaan ammaa galmee seenaa irratti akka xuraa’u taasisaniiru.

Kanaafuu, seenaan dhugaan fi ilaalamee kamtu sirriidha kan jedhu barreessuu fi soba bakkatti deebisuun barbaachisaa sababa ta’eef, waa’ee Goobana Daaccii ragaaleen hafanii har’a gahan namooti hubannoo qaban, waraqaawwan qorannoo garagaraa dubbisaa fi inumaa maqaa “Fincaan Goobanaa” jedhu ijoollummaa keechummeechaa waanin guddadheef Goobanni eenyu? dhuguma Oromoo harma irraa muree? dhuguma gantuudhaa? jedhee of gaafachaa waanin tureef ijoollummaa irraa hangan barroo kana barreechuun isa qorachaa ture.

Ayyaannii fi eebbisaa anaa fi jaallattoota Itoophiyaa har’aa akkasumas ijoollee Tuulamaa ijoollee Daaccii, Bachoo fi Jiillee faana haa ta’u jechaa seenaa isaa kunoo barreechuun jalqaba.

Mo’iibul /Mulaatuu/ Misgaanuu Warqinaa Biluu Qawwee
(Mo’iibul Biluu Qawwee) Waxabajji 2019/2011

Boqonnaa Tokko

Ummati Oromoo Sirna Mootii Jalatti Kufuu Fi Miidhaa Sabboonummaa Oromoo Irratti qaqqabsiisuu

“የኦሮሞ ህዝብ የነፃ ሃገር ዘጋ በመሆን ለአያለ ምዕተ ዓመታት በአንድ ማዕከል በተዋቀረ የገዳ ሥርዓት መሪነት ሲስተዳደር የኖረ ሕዝብ ነ። Ummati Oromoo biyya lammii biyya bilisaa ta'ee, sirna Gadaa giddu galeecha tokko jalatti ijaarame jalatti walitti qabamee waggoota kumaatama kan jiraatedha”
Gadaa Meelbaa 1985(ALH)

Bulchiinsi Gadaa haaromaa fi daddaaqamaa ummami Oromoo Gaanfa Afirkaa keechatti kan ittiin jiraatee har'a gahe sirna ittiin bulmaata Oromoo isa guddaadha. Haa ta'u malee sirni warraaksa Addunyaa keenyaa fi argannoowwan saayinsii fi teknoolojii ammayyaa dabalataanis dhiibbaa Warraaksa Faransaay irraa qabee adduunyaan keenya keecha jiraannu tuni keechummeechite jijjiiramaa fi kaan irratti keessumaa Afirkaa irratti dhiibbaa danuu aggaame.

Sosochii qabsoo karaa nagaa Faransaayitti jalqabe kanas Marii Gadaa, Mo'iibul Biluu Qawwe, Waxabajji 2016 akka gaditti addeecha *“Qabsoo karaa nagaa Faransaay (1789_1799)tti*

“Abbaan irree namni dhuunfaa tokko uummata akka barbaadetti kan ittiin bitu humni fotolikkaa isaa kan

isa wajjin dhalate utuu hin taane,uummanni inni garboomfate kan isaaf arjoomedha “

Yaada kana bara 1500tti Hayyuu falaasamaa fi dargaggeessa ganna 18tii kan ta'e Etienne Dela Boitie akka barreesse ta'uu Joon Shaarp barroo qabsoo karaa nagaa jalqabaa isaa keessatti barreesseera.

Egaa Joon Shaarp barroo isaa keessatti yaada falaasama Boitie/Booyitey bal'inaan kan ibse yeroo ta'u, Falaasichis biqiltuun hundeen isaa biyyee keessa yoo hin suuqamne/hin dhaabamne,bishaanis yoo itti hin naqamne/hin obaasamne gogee akkuma badu abbootiin irrees uummati utuu isaan hin deeggarree, hin arjoomneefi akkasuma.Isaanis akkuma biqiltuu kunuunsa dhabeetti akka coolliganii badaniif,”violence” jeequmsan itti aaruu,arrabsuu utuu hi taane humnaafi gargaarsa akkasumas arjooma taasifamuuf irraa kutuun ajjeesuun/ofirraa buqqisuun/ni danda'ama jechaa ture.” jedha

Uummati Oromoos uummata addunyaa keenya tana keechaa qarooma guddaa qabaachaa ture waan ta'eef,kallattiinis tahe alkallattiin qunnamtiin inni biyyoota olla fi saboota olla isaa wajjin jiraatu dhiibbaa isarratti hin fidin hin hafne.Ragaaleen seenaa akka agarsiisanitti abbootiin duulaa sabichaa fi itti gaafatamtoonni caffee gosaa dirqama Oromoon isaanitti kennate cinatti dhiisuun,qunnamtii daldalaa albuudotaa, bunaa fi gogaa bineensotaa taasisaa yeroo adeeman sirna Gadaa diiguun sirna Sooressaa ijaaruun haala guddina hawaas_dinagdee Oromoo gara wal morkii dhuunfaatti deebisuu jalqaban.

Itti gaafatamtoonni kunis durumaan Oromoon jila Madda Walaabuu addaan kutuun haala fageenyaa irraa waan taheef gama tokkoon hanga uummati Oromoo bal'achaa fi guddachaa adeeme Gadaan bulchiinsa isaa akkaataa teessuma lafaan faana wiirtuu tokko jalatti yookaanis akkaataa wal hubannaa qabuun diriirsuu dhabuun rakkoo guddaa tahuu isaati. Kunis, Gadaan bakkayyuutti margaa akka adeemeen wal itti adeemsii fi wal iyyaafannaan Oromoo addaan akka fagaatu taasiseera. Addaan fageenyi kunis haala jijjiirama addunyaa keenya mudate wajjin sirni mootii Oromoo keechatti akka mul'atuu fi kufaatii sabichaa keechummeechisuuf sababa ta'eera.

Sababoota gurguddoo laafina sirna Gadaa barroo sirna Siyaasa Oromoo Tuulamaa ,maxxansa duraa Eebila 2007/1999 akka armaan gadiitti kaa'ee jira.

- ❖ *“ Teessoo Gadaa walii gala dhabuu*
- ❖ *Jaarraa 16ffaa eegalee Abbootiin Gadaa fi bakka bu'ooti gosoota Oromoo hedduun waa'ee biyya isaanii fi bulchiinsa isaanii mar'achuuf bakkuma /iddoodhuma/ jiratti teessoo Gadaa hundeeffatan.*
- ❖ *Biyyi Oromoon irra qubatee jiru bal'aa waan ta'eef, achii ka'anii gara Madda Walaabuutti jilaaf godaansa gochuun qabeenyaa fi maatii ofii diinaaf saaxiluu waan ta'eef qabiyyeedhuma ofii irratti Odaa ofitti caffee/ mana mare ofii/ dhaabbatan.*
- ❖ *Fulaan yookiin daandiin gara Madda Walaabuu nama geessu nyaaphaa fi saamtotaan waan guutamaniif Abbootii Gadaa jilaaf gara Qaalluu socho'an waan rakkachaa turniif Abbootiin Gadaa fi hayyootni gosaan*

bulchuun aangoo isaanii gosarratti waan cimsuu qofa qabaniif,olaantummaan isaanii qofti akka beekamu gochuuf filatan.

- ❖ *Gara wiirtuu siyaasa walii galaatti deemuu dhiisanii Qaalluu Wadda Walabuu jirtu muuduuf qofa akka gosaan qofa bakka bu'ummaan itti godaanaa turan ni dubbatama..."*

Waraansa Oromoo Kaaba Baha Tuulamaa:- Oromoon Kaaba biyyattiirraa-dhiibamaa-turuun

beekamaadha.Keessumaa,Kaaba Impaayera Itoophiyaa keenyatti Abisiniyaanoti duula lafa babal'ifannaa fi bu'uurecha eenyummaa Amaaraatiifi Tigireetiif jecha Ertiraa har'aa qabee hanga Oromoon Tuulamaa waggoota dhibba afur isaan lolee ittisu kana Oromoo abbaa qabiyyee lafaa eenyummaa isaa irraa dhiibaa fi lafarraa buqqaasaa turan.Oromoonni Goojjam dhuma bardhibbee kudha 18ffaa jala waraanni Addooyyoo Doorii hanga danda'u kan isaan falmatee fi dhawatumaan Oromoon dhiibamaa fi dhabamaa akka ture ragaaleen seenaa ni agarsiisu.

Adeemsi biyya Uummata Kuusaa kana Habashaan dhaalchisuu amantaa dawoo godhachuuni kan raawwata ture haa ta'u malee,Oromoon Tuulamaa hanga cabutti goota diina malkaa boorechee itti dhufe ofirraa qolataa turedha.Bulchiinsi Gadaa laaffatuun Oromoon Abbichuu fi Galaan wal waraanuun human walii isaanii dadhabsiisuun weerara Saahila Sillaasee akaakayyuu minilikiif haala aanjawaa uume.Eda'oo Boruu,odaedaodori.wordpress.com irratti gaaffilee

hordoftoonni isanii dhiyeessaniif yoo deebisan Oromoon Abbichuu fi Galaan kan wal waraane duraan ta'uu fi human isaanii laaffatee butute Saahila Sillaaseen itti duulee akka Abbichuu fi Tuulama irraa jalaan rukutee milkaa'e barreechaniiru. *"During the reign of Sahle Selassie (1813–47), Shoa incorporated large territories to the east, west, and south, and its ruler styled himself "King of Shoa and the Galla." The Christian rulers of Shoa, seeking to minimize resistance, abandoned a policy of punitive excursion, substituting it with one of inducements designed to persuade local chiefs to accept Christianity. Christian converts were abundantly rewarded with gifts and recognition of their local status. On the other hand, where Islam had deep roots, local Muslim chiefs were allowed to retain their position as long as they acknowledged the overall supremacy of the Christian rulers of Shoa."* The History of Ethiopia, Saheed A. Adejumobi, Greenwood Pres, First published in 2007

Barroo armaan olii kanarraa wanti hubatamu inni guddaan Saahila Sillaaseen Mootii Shawaa fi Gaallaa [Oromoo] jechuu isaati. Gama kanaan S/Sillaaseen yeroo Oromoo Abbichuun hanga Malkaa Caaccaatti wal waraanaa ture kanatti maaliif mootii Shawaa fi Oromoo ofin jechuu akka danda'e qorannaa biraa barbaada.

Akka ilaalcha barreechaa kanaatti 1) dhagahama Awurooppaanotaa argachuuf yoo tahu 2) ammoo Oromoon Abbichuu yeroo lafasaarraa buqqaasamaa fi arii'amaa adeemu kanneen hafanii Xabalaan Amaaromaniifis ani mootii isaaniiti jechuun booda abbaa biyyummaa lafa har'a Sameen Shawaa jedhamu kana irratti akka hin dhiyeechineef tahuu mala.

Hanga har'as dhalattooti naannawaa kanaa hidda Oromoo fi dhiiga Oromoo kan qaban yoo tahu,ofirraa akka fagaataniif ammoo duula amna dheertuu isaanirratti geggeessamaa turerraa tahuu mala.Kana ammoo lafti bal'aan gosaa fi moggaasa Oromoon yaamamuun darbeens barreessaan isaanii Aaximeen illee odoo hin hambsin lafti Tuulamaa saamamuu yoo eeru,Aatsimeen mataan isaa hiddi isaa yoo gaafattu maqaa kiristinnaa haadhaaf abbaa isaarra kan darbe,hordofaa amantaa Kaatolikii fi eessuma isaa biratti guddachuu malee ragaan biraa hin jiru.

Manzoonni,Teguleetonna ernyummaa Oromoo Tuulamaa hacuucaa waggoota 500 lakkoofsisaa jiran kunniin,Abuuna Pheexiroos(Magarsaa Badhaasaa) B/J Taaddasaa Birruufaa illee eenyummaa isaanii dhoksuuf yaalaa turan.

Bazzuu Abbaa Dikkir shuggixiin Minilik ajjeesuuf yaalii gochaa jira(Takla Tsadiq Makuriyaa) jechuun Minilik shiraan

yeroo ajjeesuu,Raas Goobanni qoma dhiibee yoo isa qixaan hirmaannaa aangoo taasisu booda Goobanni akka dhabamsifameen booda Oromoonni hirmaannaa sirnichaa jala jiran maqaa isaanii jijjiirrachaa kaan ammoo maqaan isaanii akka hin ibsamne tahaa ture.Akka fakkeenyaattis, F/r Gabayyoo, Da/ch Ganamee, jechuu malee maqaan abbaa isaanii maqaa Oromoo waan taheef galmees seenaa irraallee hanqifamaa tureera.

Dhugaan jiru, garuu gama tokkon Raas Goobanni Daacii maqaa isaa odoo hin jijjiirratin sirnicha keechatti bulchiinsaa fi hooggansa gahaa kennee Itoophiyaa akkasumas uummata Oromoo Gadaa jiksee bitinnaa'e sirna Mootii jalatti walitti qabuu danda'eera.

Akka ilaalcha gareelee adeemsa Goobanaa jabana sanaa mormaniitti Goobanni dogoggora hojjechuun isaa hin hafne.Haa ta'u malee akka nama abjuu keecha wareeree bakka hunda ga'ee akka waan Goobanni hundumaa qaqqalee fi qawween mataa mataa haadha ishee keecha gadi waqaree fakkeechanii haasayuuun ammoo daba biraati.

Oromoon sirna Gadaan bulaa bulchiinsaa fi qubannaan isaas hanga har'a "Oromiyaa" jennuun kanaa ol bal'aa ture.Tana Keechatti, jabana teknooloojiin hin jirree fi sirna muudaa fi

jilaa Madda Walaabuu addaan kutuun, mootolee xixiqqoon dhalachuu fi Abbootiin Duulaa Maccaa sirna Mootii yoo jalqaban Tuulamni caffee gosaan bulu keechaa filatee kan ittiin hoogganamus bakkayyuutti lallaafuun qophaa dhaabbanaa fi waranamuu Oromoo Abbichuu, gidduutti dhiibamuu Oromoo Walloo fi Raayyaa fide. Sochiin saba Oromoo bar dhibbee 18ffaa kan bulchiinsi Gadaa isaa yookaan ammoo Oromoon sirna Gadaa laaffisuun itti laafe(dogoggore) malee kan nama dhuunfaati jechuun inuma ulfaata.

Kanas tahe kan dura kaafne, uummati faffaca'e walitti qabamuun ammoo dirqama waan ta'eef karaa Mootii mootota Oromoo kana Raas Goobanaanis tahe nama biraan Oromoon jaallates jibbes goota isa keechaa dhalateen walitti qabamuun, adeemsa Oromoo gidduuti mootummaa giddu galaa ykn Wiirtuu Gadaa tokko jalatti bulchuu yoo tahe sichis uummatichi jaallates jibbes kana jechuun jaalalanis tahu jibbaan sichuu walitti qabuun dirqama tahee mul'ata.

“በ19ኛው ክፍለ ዘመን ሩብ አካባቢ በደቡብ ምዕራብና በምዕራብ ኦሮሚያ ከዘጠኝ የበለጠ ራሳቸውን የቻሉ ዘዉዳዊ ግዛቶች ቀስ በቀስ ተፈጠሩ ወይም በመፈጠር ላይ ነበሩ ። ከነዚህ ዉስጥ እጅግ የዳበረዉና የተሞላ መረጃ የነበረዉ አምስቱ የጊቤ ግዛቶች ናቸዉ። Jalqaba bardhibbee 19ffaa keecha,kibba

lixa Oromiyaa fi Oromiyaa Lixatti mootoleen gonfoo sagal ijaaraman yookan ijaaramarras turani. Tunniin keechaa kan jabaatee fi odeeffannoo gahaa kan qaban mootolee Gibee shanani.” Gadaa Meelbaa

Itti fufuunis mootoleen Oromoo keechatti biqilan hudduun isaanii mootummaa isaanii kan dhaalu ilma isaanii hangafa malee hidda mootii kan jedhu akka hin jirre eeruun mootummoota lixatti hunda’an keechaayis mootummaan Mootii Leeqaa Naqamtee kan warra Bakaree Godaanaa fi Jootee Tulluu isa Qellam lafa fi uummata bal’aa kan of jalatti hammatu tahuu yaadachiisa.

Gama biraan wanti dagatamuu hin qabne, Kaabatti Oromoonni Walloo fi Yajjuu akkasumas Raayyaa mootummaa hundeessuun bulaa akka turan ifa. Barroon seenaa Oromoo hanga jalqaba jaarraa 20ffaa jedhu fi Nagaasoo Gidaadaan waa’ee hidda Oromoo Daamotaa irratti kan barreessan Oromoonni Kaabaa sirna Gadaa caalaatti sirna mootiin akka bulan beekamaadha. Egaa, Oromoonni Kaabaas ta’e kanneen Oromiyaa Lixaa fi Kibba Lixaa jiran cufti mootolee xixiqqoo irra mootummaa giddu galeechaa tokko jalatti Oromoo ijaaruuf walii isaanii waraanaa turan.

Ecadforum.com, irratti On August 19, 2009 hundeessitoota Adda Bilisummaa Oromoo (ABO) keechaa tokko kan ta’an obbo Abbaabiyyaa Abbaajoobir gaaffiif deebii isaanii godhame irratti deebii yoo laatan Raas Goobana Daacii qofa odoo hin taane, mootoleen shanan Gibee mataan isaanii tokkummaa Oromoo fiduuf wal waraanaa turan jedhanii

jiru.Obbo Abbaabiyyaan itti fufunis gaaffiif deebii sana keechatti Oromoon utubaa biyya kanaa waan ta'eef iddoo itti biyya addaa ijaara jedhus keecha deebi'ee ilaaluu akka qabu kan dhaaman yoo t'u, Mootii Mikaa'el (Raas Goobana Daaciin) biyya gurguruuf Oromiyaa akka walitti qabanii fi ololli paartileen fotolika uuman dhara ta'uu kan himan, ragaaleen seenaas ni ibsu.

Jabana ammaa namuu miidiyaa hawaasaa qabatee akka gurmuun ijaaramee soba adii dhugaa waliif taasisu kanatti qofa odoo hin taane.jabana duriitii qabee hawaasni wal sobuu dhugaas waliin dubbachuu akkasumas seenaa namootaa xureechuunifi kan tokkoo ammo taliilechuun waanuma barame.

Egaa akkuma ragaalee seenaa ani fakkeenyaaf qofa tuqe kana dhalataan impaayera keenyaa kamuu seenaan ijaaramuu Itophiyaa kan Abisiiniyaanoti Amaaraa fi Tigiree waggoota kuma sadii jedhanii soban dhiifnee Itoophiyaan ammaa kaartaan kan ijaaramte lammii Oromootiin akka tahe nama kamiifuu seenaan wal caalchisuufi looguu yoo ta'e malee ifa jira.Biyya har'aa kanas Mootii Mikaa'el Mootii Kafaa yookan Raas Goobana Daaccii Xinnoo Tulluuti ijaare.

Boqonnaawwan itti aanan keechatti haala dhalootaa fi hirmaannaa fotolika Oromoo fi Itoophiyaatti makamuu Mootii Goobanaa darbees olola hanga jabana Qeerrooti dharan oomishamuun Goobana gantuu jedhaman ilaalla.Dhuguma Goobanni du'a ilma isaa Mariid Goobanaa irra odoo jiruu himata itti banameen zukaan chilootitti

himatamee odoo jiruu qorichaan erga ajjeefamee ni ganemoo ni ganame? Goobanni Oromoo gurguruuf qabsoo jalqabemoo Oromoo gamteechuufi kan jedhuuf Gadaa Meelbaa akkana jedha **“በመካከለኛውና በምዕራቡ ኦሮሚያ የነበሩት ጥቂት የኦሮሞ መሪዎች ቀደም ሲል በጎበና ላይ ይህን ያህልም ተቃዋሚ ያልደቀኑባቸው ምክኒያት ጎበና አነሳሱ ኦሮሞን አስተባብረው አንድ ለማድረግ እንጂ አንድ ላይ ካዋሃዱ በሀላ ለአቢሲኒያውያን ያስረክቡታል የሚል አሳብ አልነበራቸውም** *Giddugaleechara fi Oromiyaa Lixatti geggeechitoonni Oromoo jiran sababni isaan Goobana irratti hin finciliniif,Goobanni ka'umsi isaa Oromoo gamteechuun walitti itichuuf malee,erga [Oromoo] itichanii booda Abisiiniyaanotaaf dabarsanii kennuufi yaada jedhu kan qaban moti”* jedha.Dhugumas Goobanni ganamanii qorichaan haa boqotan malee,kan ofii itti dafqe namni alagaa itti affeeru jabana Goobanaa durallee warra jiraatan irraa afoolaanis tahu barreeffamaan kan nuuf darbe hin jiru.

Kanaafis,yaadni Goobanni saba Oromoo gurgurate jedhu ragaalee seenaa fi dhugeeffannaa keenyaan illee fudhatama kan hin qabne waan ta'eef bal'inaan ilaalu nu feesisa.Kana jechuun Goobanni Oromoo gurgure jechuun mataan isaa yakkadha maaliif yoo jette Oromoon korpheecha hoolaa yookaan ammo sangaa waan hin taaneefi Oromoon doofadha jechuun yaada sabicha arrabsuu fi gadi xiqqeechuu waan ta'eef fudhatama hin qabu.

Gama kaaniin ammo barroo kana keechatti akkuma ilaaluuf jirru,Goobanni ganamuu fi hanqina geggeessummaa tarii isa yoo mudate illee akkuma duraan jedhe gama tokkoon rakkoo

sabni Oromoo keechatti kufeeffi Oromoon cufti itti gaafatama waloo akka sabaatti fudhatu ta'uu qabayyuuti.

Goobana fotolikaan Impaayera Itoophiyaa erga qajeelche qorichaan ajjeefamee booda bittaa Minilik jalatti Oromoon Abbichuu lafti Salaalee Gadaan bardhibbee 16ffaa keecha kan weerartan malee keechan moti dhara jedhuun lafa isarraa buqqaafamaa fi handhuura isaa Finifinee (Galaan) ammoo irraa dhiibamaa kan bardhibbee tokkoo fi walakkaa fixe kunoo reefuu goolaba argachuuf jedha.

Leellistooti ololaa Goobanni ganamee akkaataa itti Oromoon Salaalee gadadoon kutaalee biyyattii irra faca'ee jiraatutti kan gadde gootichi Oromoo H/Maaram Gammadaa Masqalaa Waldaa Misooma Salaalee dhaabuun waldicha hanga Waldaa Maccaa Tuulamaatti kanneen guddisan,gootni Magarsaa Bariii ABO kan hayyu durummaan hoogganuun Somaaliyaatti wareegame,Kol. Alamuu Qixxeessaa,B/J Taaddasaa Birruunis ijoollee Maccaa Tuulamaa fi Baddaan giddu galeechaa biqilchitedha.

Oromoof biyya waliinis tahe biyya mataasaa akka ijaarratuuf shoorri Oromoo giddu galeechaa isa olaanaa fi murteessaadha.Kanaafuu akka ilaalcha barreechaa kanaatti Oromiyaas tahe Itoophiyaa kan ijaare,irrajireessaan ijoollee Oromooti.Kanaaf ani Itoophiyaa lammii hunda hammattu fi sirna federaalizimii irratti hundoofte jalqabatti nan deeggara.

Itoophiyaan sana yoo didde ammo Oromiyaa walabaa dhaabachuun dirqama akka taate nan amana.Kana jechuun garuu,maqaa Oromiyaa jedhuun lafa Oromoo Tuulamaa

nagadachaa gama biroonis ijoollee Abbichuu fi Oromoo Salaalee gafa barri rakkina golee Oromoo birootti facaane yakkaa fi gadi xiqqeessa sochii maraan *isolate* gochaa Oromiyaan fuulduratti Tuulama footee tarkaanfattu abadan jiraachuu hin dandeechu.

Abbooti keenya kanneen akka Ulfaatoo mootii Mikaa'el (Raas Goobana Daaccii), Qusee Dinagdee, Gabayyoo Gurmuu fi kaan Itoophiyaa ijaararii keechatti salphannaan H/Maaram faa qabsoo Oromummaatti fuulleffatan. Oromiyaa isaan itti caban sana kechatti ammo nuti ilmaan isaanii ammas qooda ilma namaa motiitii firaaf alagaatu qe'ee keenya ijaaramee nagadachaa jira. Adeemsichi toora qabsoo haarayaa odoo hin dhalchin dhugaa walitti himuun dirqama ta'ee mul'atee jira. Sichi Tuulamni ijaaramee gaafa diina isaa eenyuunuu qolatu waywaatuurra ammumaan rakkoo Oromoo giddu galeechaa Mootummaan Naannoo Oromiyaa fi Gumiin Abbootii Gadaa Oromiyaa gadi fageechee ilaaluu qaba.

Boqonnaa Lama

Mootii Goobana Daacee fi Eenyummaa Isaa:-Waa'ee Goobana Daaccii kaasuu keenyaan dura duubeen isaa maal fakkaata,akkam ture kan jedhu haa kaafnu. Hiddi Mootummaa Abbichuu (Abbichuu Dynasty) yoo lakkaa'amu akka kanaan-tarreechama.**Goobana-Daaccii-Xinnoo-Tulluu-Waarii-Ibiddoo-Koyyee Dooyyooti.**Hiddi mootii Abbichuu kun,Tuulama Kaaba Bahaa Naannawa Lichee fi Caacaatti bulchiinsa isaa bal'ifatee sirna Gadaa fi sirna mootii wal cina geggeechaa akka ture ragaaleen seenaa ni ibsu.“**እገግዲሀ ኦሮሞ ከጫጫ በታች ያዘ እስከ ዛሬ አለቀቀም**” Egaa Oromoon Caaccaa gaditti qabatee hanga har'aas hin lakkifne” Aatsimeen akka jedhe.

Gama biraan barreessitoonni Oromoo fi Habashaa raga eenyummaa Goobanaa armaan olii irraa adda kan tahe Goobana Daacee Xaduu jedhama jedhu yaadichi barroo Aatsime Giyoorgis G/Massaahi keechatti kan ibsame yoo ta'u Aatsimeen barreeffama isaa isa jalqabaa kan hin maxxanfamin keechatti kan barreechee, seenicha ammo Dabtaraa Dastaa Nagawoo jedhamu wabeffate.Dastaa Nagawoo Bunee kan seenicha barreechee fi Aatsimeef kenne

dhalootaan, hiddi Oromoo Galaaniifi konyaa Tagulatinnaa Bulgaa jedhamutti dhalatan. Abbaan isaa Oromoo jalqabaaf bataskaana seenee dabtaraa ta'e yoo jedhamu, Dastaaan barreessaa Raas Mokonnon W/Mikaa'el (Boshiraa) Guddisaa waal tureef naannoo magaalaa Hararitti indiraasee ture. As irratti wanti akka waa'ee Dastaa kaafnu nu dirqisiise, Gobanni bara isaatti lafa Bulgaa waan bulchaa tureef tarii itti siqeenyaan beeku hin hafu yaada jedhutu jira. Kana malees, Dastaaan Hidda Goobanaa kan isaa wajjin wal cina qabee barreeche.

Raas Goobana-Daaccii-Waduu (Xaduu?)-Yeroo-Kaataa-Alii-Gaammee-Waayyuu-Abdallaa-Abbichuu-Daccii-Booranaa erga jedheen booda kan hidda isaa akkana jedha Dastaa (Dabtaraa) Nagawoo-Bunee-Ammaguyyaa-Guyyaa-Waayeyi-Xaaxee-Nasiir-Siibaa-Iluu-Kiikkuu-Jiddaa-Galaan-Daaccii-Booranaa ti jedha. Lakkoofsi hiddaa kanaa dhugaa hin fakkaatu. Shawaatti amantiin Musliimaa dursee haa seenu malee Oromoon dhuguma keessumaa Abbichuu fi Tuulamni Kaaba Bahaa maqaa kana qaba jechuun Aatsimeen ofuma isaa Oromoon kiristaana ta'uurra jibba keenyaaf Islaama ta'a kanaaf dursee Walloo marti asallame kan jedheen wal fakkaata.

Haa ta'u malee ragaaleen se'ana qorannaa **Ida'oon** argaman fi maatii isaa irraa (Goobanaa) argaman kan nama hubachiisu hidda Mootummaa Abbichuu Licheetti dhaabbachuun Oromoon Abbichuu of geggeessaa akka ture eera.

Naannawaa Kaaba Baha Baddaa Tuulamaa /Shawaa/ keecha haala ture, Taabor Waamii akkana jedha. "naannoon baddaa Shawaa deebitee jaarraa 19ffaa keecha ka'umsa weerara marsaa lammaffaa kiristaanaa akka taatu kan godhan, dursee jaarraa 14ffaa duraa eegalanii naannoo sana jiraachaa kan turaniifi jaarraa 14ffaa keessa lola sadeen gidduutti geggeeffame (Oromoo, Kiristaanaa fi Musliima) gidduutti qooda kan hin fudhanneefi kiristaanummaa fudhachuun Oromoota achi turaniidha. Kanaaf ragaan mootummoonni Shawaa isaan dura hundeeffaman **Laaloo, Geeraa, Maammaa** ta'uu isaaniti. Baalabbaatonni sadanuu aangoof wal lolaa turanii booda garuu olaantummaa Geeraatiin akka walitti qabamaniifi wal fuudhuu isaaniitiin Nagaasiin dhalachuudhaan sirna mootii dhaabuu isaaniiti. Itti aansuudhaan

Sibisteen, Abiyyeen, Amhayesuusiin, Asfaawasan, Saahila Sillaa see fi Haylamolokot dabaredhaan mo'an. Naannoo isaanis lafa Oromoo irratti bal'ifatan. Fakkeenyaaf bara mootii Amhaa Iyyesuus Oromoota Dabra Biraanii fi Ankobar gidduu turan

balleessuudhaan lafa isaaniirra uummata kiristaanaa akka qubachiisan Haarold Maarkas (Harold Markus,1975:9) ibsanii jiru.” Hiddi mootummaa kun akka Taabor jedhu qofa odoo hin taane,Mootummaa Abbichuus dadhabsiisuunii fi Oromoo Tuulamaa keechaa faayidaan namoota qabachuun darbees gosoota Oromoo wal lolchiisuun daangaa babal’ifataa kan turan akka tahe beekamaadha.Ammas mootoleen Abegaaz Shawaa kunniin hundeen bulchiinsa isaanii saba kam irraa akka tahe qorannaa barbaada.Fakkenyaaf Saahila Sillaaseen Adaal jedhees of yaamaa waan tureef,hiddi mootota kanaa hidda mootummaa Amaaraa irra hidda dhiigaa Oromoos waan qabaniif Ideology /Ilaalcha/ akkamiin Adaalota,Oromoota,Tagulootaa,Yifaat,Manzootaa fi kanneen naannawaa kana turan bulchaa akka turan qorannaa barbaada.Maaliif jennaan isaanumti Oromoo Tuulamaa keessumaa Abbichuu waraanaa turan kunniin harka wal keessaa qabaachuufi firooma dhiigaa qabaachuun mootummaan sun eenyu ture kan jedhu gaaffii biraa kaasa.

Gama biraan ragaaleen antirooppoloojii akka agarsiisanitti mootummaan Shawaa kun mootummaa Oromoo tahuu harki caalu ni agarsiisa.Kunis dhugaan gama tokkoon jiru,garaagartummaa yaadaa bulchiinsii fi sirni abbaa lafaa mootota baddaa Shawaa qabu walitti araarsuun ulfaat

Oromoon Tuulamaa hirmaannaa keechatti taasisuu isaaf ammas kun raga dabalataa ta'uu danda'a. Sababnisaa mootoleen Jimmaa fi Leeqaa mootota ta'anii walii isaanii waraanaa fi deeggarsa argachuuf ammoo Mahadistoota hanga kutaa isaanii keecha qubsiisanitti wal lolaa turan (Gara fuula duraatti ni argattu) kanaafuu mootoleen Shawaas faayidaa fi olaantummaa walii isaanii irratti argachuu humna alaa fi keechaa saboota xixiqqoo hanga ofitti dabalannitti wal lolaa turuu hin hafne.Mootiin Saahila Sillaasee mootii Shawaa,Oromoo fi Adaal jedhee kan of waamaa ture yaada kana haalaan akeeka.

Akka fakkeenyaatti yoo fudhanne Bazzuu Abbaa Dikkir Minilik yeroo gara Shawaa(Angolaalaatti haadha warraa isaa Aliixaash Tewodiroos dhiisee baqatu,lafa Tuulamaa biyya mootummaa Abbichuu akka hin seenne dura dhaabbatee lolaa ture.Haa ta'u malee,Minilik Shawaa akka qabatuuf kan gargaare wal dhabdee Mootittii Warqituu fi Tewodiroos gidduu sababa tureefi Tewodiroos ilma Warqituu fi Oromoota Walloo Gondoritti sababa funaanee luka irraa ciree fanniseef jecha jibbaa fi aarii bulchiinsa Gondor irraa qabduuf humna dabalataa Minilikiif gumaachiteen Minilik humna Bazzuu Abbaa Dikkir mo'uun Mootii Shawaa tahuun of moggaase.

Minilik akka gara Angolaalaatti dhufeen niitii umuriin isarraa fagaattu gosa Dannabaa keechaa Baafanaa kan jedhamtu fuudhee ture. Baafanaan bakka inni hin jirretti chaappaan mallatteessaa mootittii tahuu ishee yeroo ibsitu wal dhabdee uumameenis Baafanaa hiikee dubartoota biroo fuudheera. Bazzuun waraansaan yeroo mo'ames gara Salaale Warra Jaarsootti akka maqetu himama.

Takla Tsaadiq Makuriyaa Atsee Minilikinnaa Ye Itiyooophiyaa Aandinnet barroo isaa jedhu keechatti Goobanni Waraana Bazzuu Abbaa Dikir keechaa tokko akka ture ni eera. Haa ta'u malee, barreessitooti Habashaa seenaa Oromoo itti yaadanii yoo dabsan olaantummaa fotolika baddaa Tuulamaa irratti qabachuuf yoo tahu, *“in the whole of the Shewan plateau, was very secure, and it was ready to take some advantage of the expansionist policies of King Amde-Siyon (1314-44). Church and States, Tadesse Tamirat, 1972, page 335.* Duuchumatti lafti olka'aan baddaa Shawaa, nageenyummaan isaa amansiisaadha. Kana malees, duula lafa babal'ifannaa Amdatsiyooniif faayida qabeecha ture” akka jechuuti. Mijaa'inni lafa baddaa Tuulamaa/Shawaa/ kun maali? Yoo jette fardeenin waraanamuu irraa waan isaan baraaruuft gaarreen lafaa qabatani turuuf dirqamu ture. Badheetti baanaan fardeen

Salaalee hojjaa gabaabbattuu fi mudhii dheerattuun Tuulamtichi Abbichuu maal akka isaan godhu isaan seenaanuu ni beeku.

Booda keecha ammoo ilmaan mishinariii odoo hin hafin akkuma barnoota western qarqaarsaan argataniin seenaa Oromoo giddu galeechaa xureessuuf deemsi isaan hin deemne hin jiru ture. Isaan kunniin waan ofii isaanii fabricate taasisan soddootii isaanii Musiliimota kibbaa fi Bahaatti facaasaa seenaa fi jiruuf jireenya Oromoo Tuulamaa fi kan Shawaa maraa xureessuun isaanis waggoota 27 darban olaantummaa fotolika baddaa Tuulamaa irratti qabataniin, lafa isaa nagadachaa fi ilmaan isaa irratti duula qorqalbii fi xiinsamuu geggeechaa turan. Adeemsumaan gara fuula duraatti akka ilaallu, seenaa goototaa tokko tokko dhugaa isaa kaayyoo fi akeeka fotolika isaanii guuttachuuf jecha ta'e jedhanii duula geggeessaa turan. **Gobanaan maatii isaa Daacii Xinnoo Tulluu Waarii Ibiddoo Koyyee Dooyyoo fi haadha isaa Fittaalee Kallachaa Guddaa Bortoloo Waamii Odaa irraa karaa Gumbichuufi abbaa isaarraa karaa Abbichuu dhalate.**(Eda'oo Odaa) Abbichuu fi Gumbichuun qomoo tokko Maccaa fi Tuulamaa akka jennudha jedha. Eda'oon.

Raas Goobana Daaccii bara 1819 Lichee, Salaaletti akka dhalate kan himamu yoo ta'u barreessitooti tokko bara 1817 yoo jedhan isaan kaan ammoo 1821dha jedhu.

Barroon seenaa Oromoo hanga jaarraa 20ffaa akka jedhutti,haala dhalootaa fi guddina Raas Goobana Daacii irratti kan barreessan olola jabana keenyaan seenaa Raas Goobanaa hubannaa dogoggoraa uumuuf kan fakkaatu barricha keechatti akeekames yaada madaalawaa Oromoo gidduutti uumuuf xiqqooni fayyada . Haa ta'u malee yaadni Goobanni Oromoo moti jedhu ilaalcha madaalawaa kan hin taane barrichaa fi barroo Dirribii Damusee seenaa eenyummaa Oromoo jedhu keechatti akka armaan gaditti eeran “*Akka Lammiin Raashiyaa Alaksandar Bulaatoovich barreessetti,ajajaa waraana Minilik ta'ee kan Oromoo cabse,Raas Goobana Daaccii haatisaa Habashaadha.... Kanaaf Goobanni Habashaadha*” (fuula 96-97tti) Hunda dursa Alaksaandar Bulaatovich eenyu haa jennu Bulaatoovich Habashootaaf gargaarsa mootummaan Raashaa taasisan fiduudhaan uummattoota kibba Abisiiniyaa waraanaa aangoo loltummaa keechaa qooddatee biyya kana keecha nama jiraataa turee fi inni mataan isaa faayidaa biyya isaaf odoo hin taane faayidaa Minilik isa biteen,Finifinnee keecha jiraacha ture. Akkuma Habashooti seenaa Oromoo xureessuuf

lammiiilee alaatti yaada jibbiinsaa sabichaaf qaban biyya ambaatti facaasaa turan,Minilik fi manni mootummaa isaa Goobana erga ajjeesanii booda seenaa isaas awwaluuf wixxifachaa waan turaniif jechi Bulaatoovich nama hin dingu.Bulaatoovich qofa odoo hin taane, Ivaanch kan jedhamu illee waraanaa fi itti gaafatamummaa mootummaa Raashaa lafa kaa'uun maqaa moggaasa dajjaazmaach jedhamuun uummattoota Kibba Abiisiniyaa waraanuu isaa fi innis dhuma irratti biyya kanaa arii'amu Taabor eeree jira (Seenaa Dhugaa fi Barreeffama Loogii)

Namtichi lammii Raashaa waraana Minilik keecha ture kun,maqaan haadha Raas Goobana eenyu akka jedhamtu maaliif ibsuu dadhabe? Obbo Dirribiifi namoota yaadicha qooddataniif ammoo gaaffii kanan dhiisa.Goobanni karaa haadha isaa Habashaa yoo ta'e,Minilik ammoo haatisaa Ijjigaayyoo Guddisaa waan jedhamtuuf Minilik Oromoodha haa jennuu? Kana malees waraana ajaju keechatti che balewu! Jedha Goobanni kan jedheef dooytuun Raashiyaa sun Aaximeen barreeffamaan masaraa Mnilik tajaajilaa ture akkana jedhee ture “Waraanni keenya jabana mootii Minilikiin dura cawaa jedhama. Amma bara mootii minilik lammataa garuu, Gondoree jedhame moggafame. Gondoreen ammoo Amaara, [Oromoo],Tigiree fi Guraagee keechaa kan walitti baba'edha”

Maarree Goobanni nama gaafasuu sirna sabotaaf tahu hundeessuuf deemu tahuu hin hafu. Bakka sabooti garagaraa jiranitti ammo afaan giddu galatti walii nama galchu haasawuun hin hafu. Darbees Afaan saba tokkoo beekuun sabicha akka nama hin taasifne eenyuyyuu ni beeka. yaada obbo Dirribii gudunfuuf ammo Bulaatoovich hanga jabana H/Sillaaseetti biyya kana keecha erga tureen booda, ficila mootummaa irratti aggaamame keechatti shakkamee biyya kanaa arii'ame. Goobanni haa hafuutii gosti Tuulamni akkamiin waraanamee lafa isaa akka dhabe Aatsimee fi kanneen barreessitooti Habashaa illee dhugaa jiru haalaan ibsuun, Tuulamni Caacaa gaditti (Abbichuun) dhiibamee akka siqe ragaan seenaa kan agarsiisuu malee, eenyummaan Goobanaatuu Oromoo miti jechuun eenyummaa warra akkana jedhuu ragaalee seenaan diignee ilaaluuf nama dirqamsiisa! Jabana Abbichuun, Oborii fi Galaan, Ada'aan lafasaa gadi dhiisaa fi waraana hamaan jiru kanatti, warri har'a numalee jedhu kunniin Makkoo Bili fi Abbootii Gadaa namoota bebbeekamoon reefuu kanneen Gadaan meedhicha itti hidhe tahuu ragaaleen seenaa ni addeessu. As seenaa Goobana Daaccii irratti waan xiyyeeffannuuf malees eenyummaa keenya Oromoo Tuulamaa sarbuun kanneen nuti Oromoo qulqulluudha kaan makaadha jedhan inumaa akaakkayyoonni

isaanii hanga jabana H/Sillaaseettuu afaan mata mataa isaanii ni beeku.

Gama biraatiin,qorannoon yeroo dhiyeenyaa naannawaa Shawaa Kaaba Bahaa fi Baha iddolee Waayyuu fiJirruu jedhaman irratti hojjetaman uummatichi haala dhiibbaa naannawaa kana turerraa yoo of dhoksanii fi eenyummaa Oromummaa isaaniitti saalfatan qorataan Dachaasaa Abbabaa akka itti aanutti eeree jira *“On the other hand some of the oral informants hide their family background when being interviewed. Those who have in particular inhabited the eastern and north eastern part of Shäwa, facing the Amhara inhabited districts, considered it as an insult to be called Oromo. Many of the informants in Wayyu and Jirru reflected this attitude during field work. However, their genealogy vividly depicted that they had been Oromo prior to three or four generations back. The same tendency was observed as regards the issue of religion for they claimed that they had been Christians starting from time immemorial, —ከጥንት ጀምሮ ክርስቲያን ነ ባረን...”*, but when they were asked to locate the churches where the tombs of their grand- or great grandparents were found, they usually pointed to the graves near their localities. They called each one —ujubal (grave), which was typical of an Oromo traditional burial centre. In

fact, it is believed to be a corrupted form of Arab term hujub. A similar problem with the literate oral informants in towns such as Däbrä Berhan and Enäwari, Aläm Kätäma, Mehal Méda and the like was that they confused what they saw, read and heard from others with their own knowledge. Their power of memorizing events was also weak in comparison to non-literate oral informants.

Kaan isaanii yeroo gaaffiin taasifamuuf enyummaa isaanii duubaa dhoksu.Naannolee Amaaraan qabaman keessumaa bahaa fi Kaaba Bahaa Shawaa,Oromoo jedhanii of himuun akka arrabsootti ilaalama.Irra jireechi heeddatoon naannawaa Waayyuu fi Jirruu yeroo qorannoo kanaa yaada kana calaqqisiisan.Kamis ta’ullee haalli hundee achii as dhufinsa isaanii dhaloota sadii fi afur dura Oromoo turani.Haaluma wal fakkaatuun duriirraa qabanii kiristaanatti of harkisu akka ta’an dubbatu) —ከጥንት ጀምሮ ክርስቲያን ነ ቦርን...”Iddoo bataskaanaa abaabilee fi akaakilee isaanii eecha akka ta’e yoo gaafattu, bakkuma awwaalchaa naannawaa isaanii sitti agarsiisu __Ujuba, innis bakka awwaalcha Oromoo duriiti.Dhugumatti garuu, (Ujubni)Afaan Arabaa hujub kan jedhurraa waan fudhatame fakkaata.Rakkudha walqabateen iddoolee akka Dabrabiran,Annawaarii,Alam Katama,Mahaal Meedaa fi kana fakkaatanitti afgaaffii namoota baratan wajjin illee yoo

taasistu maal akka ati isaan gaafattu isaanitti hanga namoota barnoota jabanaa hin barannee hin ga'ani yoo wal cina qabdee ilaaltu.

Hooggansa Waraanaa Raas Goobana Daaccii



Figure 2.1: Ijaara Ras Goobana, Ras Gobana's headquarter, 1880s, Saldhe. Stone wall.

Ijaarsa Buufata Waraanaa Mootii Goobana Daaccii kan dhagaa irraa ijaarame yoo ta'u innis, Saldheetti argama. Saldheen magaalaa fi giddu gala Oromoo Salaalee magaalaa Fiichee dura turtedha. (Asafa Tefera Dibaba)

Goobanni seenaan ijoollummaa isaa haalaan kan hin ibsamin ta'us, Faallee Gadaa fi fira dhiyoo warra Abbaa Muudaa akka ture kan dubbatanis jiru.Goobanni gara ijaarsa biyyaatti dhufuun dura ka'umsi isaa erga Minilik Shawaatti baqatee Gondor irraa dhufe tahuu ragaaleen seenaa ifa taasisu kanaafis Minilik kunoo bara sana 1865 (GC) akka armaan gaditti Shawaatti dheeffe.

“በሰነ 24 ቀን 1857 ዓ.ም ቅዳሜ ለት ማታውኑ አቶ ገርማሜ (በሆላ ደጃዝማች) በተወደረሰ ትእዛዝ ካገቡዋቸው ከወይዘሮ ቀጠሮና ከአቶ ሃብተ ሥላሴ ደስታ ጋር ታላቅ የወዳጅነት ግብዣ አድርገው የጥበቃ ሹማምንቱንም ወታደሩንም በግብዣ ላይ በመጠጥ አሰከሩዋቸው። ጠባቂዎቹ በትልቅ እንቅልፍ በተዋጡበት ለሊት ጎልማሳውን ሚኒሊክን ይዘው ከመቅደላ በአሊ በር አምልጠው ወረሂሙኑ ግዛት ገቡ። ባለበቱዋ ወይሀሮ ወርቂት ቀደም ብለው ከኒጉስ ሓይለ መለኮት ጋር ወዳጅነት ወጥነው ስለ ነበር ” ያባት ወዳጅ ለልጅ ይተርፋልና መጣሁ ተቀባይም ስደጅልኝ” ብለው ላኩባቸው። እርሳቸውም በአንድ ወገን ወደ ምኒሊክ ተቀባይ ልከው በነዚህ ሰዎቻቸው አማካይነት ምኒሊክን እያስጠበቁ በሌላ ወገን ከይማም አባ ጉላ የወለዱት ዓማደ ዓሊ የሚባለው ልጃቸው ቀደም ብሎ ዓፀ ተወዳሮስ ክርስትና አንስተው ሳለ በሆላ እርሱንም እነደ ምኒሊክ በጥርጣረ አስረውት በመቅደላ ነበርና ወርቂት በምኒሊክ ለውጥ ልጃቸውን ለማስፈታት አስበው ” ምኒሊክን አስረ ልላክልዎትና ልጅን አመደ ዓሊን ይላኩልኝ” ብለው ወደ ተወዳሮስ ላኩ ። ልጅየው ቀደም ብለው መገደሉን አልሰሙም ነበር። Galgalasaa sanbata xiqqaa Waxabajji 24 bara 1857 A.L.H.tti Obbo Garmaamee (Booda Dajjaazmaach) ajaja

Tewodiroosiin dubartii fuudhan Aadde Qaxaroo fi obbo Habte Sillaasee Dastaa wajjin affeerraa michoomaa guddaa godhatanii eegdoti abbootii lafaa fi loltootisaanii affeerraa sana irratti dhugaatiin macheechan. Eegdoti halkan yeroo isaan irriba guddaan fudhataman ga'eessicha Minilikiin qabatanii /fudhatanii/ Maqdalaadhaa bitima (ulaa) Aliitiin bulchiinsa Warra Himanoo seenan. ኃተ ለፋ/Baalabbaatattiin Aadde Warqituun durumaan mootii Haylamolokot wajjin hariiroo jalqabdee waan turteef (kan sagaagalaati ta'ee hin beekamu) hariiroon abbaa ilmaaf tarkaanfata'ootii dhufee na simadhu, nama na simatus naa ergi jedheen. Isaanis Minilikitti nama erganii karaa tokkoon karaa biraa ammo ilma Yimaam Abbaa Bulaa irraa dahan durumaan akkuma Minilik Tewodiroos kiristinnaa kaasee odoo jiruu shakkiin hidhee waan Maqdalaa waan tureef, Warqituun jijjirraan ilmaaanii hiiksisuuf yaadanii "Minilikiin hidhee akkan sii erguuf, ilmakoo Amadee Alii naa hiiki" jettee gara Tewodiroositti ergan. Gurbichi duraan ajjeefamuu hin dhageenneeti." ተክለ ዓዲቅ መኩረያ፤ አዴ ምኒልክና የእትዮጵያ አንድነት

Yeroo kana Mnilikiin tole jedhanii akka hin fudhannee fi adeemsa keecha walii galterra ga'aniin Goobannni uummata isaa Abbichuu bulchu qabatee Irra dubbannoon /Negotiation/ dhaan biyya ijaaruuf walii galan. dhawataan walitti dhufeenya sana yoo ilaalaa adeemne, "1871 ዓ[መት] በዘመነ ሉቃስ በወረኅ ጥቅምት የሸዋ ሰዉ ካሕናቱም ሁሉ በከተት ሌጅ ከከተማዉ ተሰበሰበ በየመንደሩ ከሴት በቀር ለሽል የደረሰ ወንድ ልጅ እስከ ሽማግሌዉ (1) አልቀረም ሁሉም በከተት ተሰብስቦ በገባ ጊዜ።

ንጉሥ ምንጊክ ከልጅ ተነስተው ደብረ ብርሃን ወርደው አደሩ። ከዚያ ከሥላሴ ቤተ ክርስቲያን ከአፀ ዮሐንስ የተቀበሉትን ዘወድ ሊጭኑ። ከማታ እስኪገባ ካህናቱ በማግለጥ አደሩ ... ነጉሥ ምንጊክ ከቤተ ክርስቲያን ሲወጡ ዘወድ ጭነው ነበረ ከሺህ የሚበልጡ ቀሳውስት በዙሪያቸው እጣን እያጠኑ ካህናቱ ደብተሮች በፊታቸው እየረገጡ ወታደሩ እየጨፈረ የደጃች ጎበና ሠራዊት የመላ ጥሎማ አሮሞ በፈረስ ጉግስ እየተጫወቱ በቀኝና በግራ ሆኖ እየጋለበ ሴቱ እልል እያለ ከደብረሃን [ከደበረ ብርሃን] ጀምሮ እስከ ቦሎ ወርቄ እስከ ሣርያ በሥራዊት ተመላ ሜዳው ሁሉ ጠባ ነበረ።

Bara 1871 jabana Luqaas ji'a Dhidhimtee (Onkoloolessa) keecha Namni Shawaa luboonni isaas tuutaan magaalatti walitti qabame ganda keechatti illee dhiira Shillalaaf gahee hanga jaarsaatti tokkollee odoo hin hafne tuutaan yeroo walitti qabametti. Mootiin Minilik Lichee dhaa ka'anii Dabra Biraan bu'anii bulan. Axee Yohaannis irraa gonfoo fudhatan achitti bataskaana Sillaaseetti gonfacuuf. Galgalaa hanga ganamaattis qeesonni maahiletiirra bulan... Mootiin Minilik bataskaanaa yeroo bahan, gonfoo gonfatanii turan luboonni kumaa caalaan cinaa isaanii naanna'anii dabtaroonni ammo fuula dura isaanii adeemaa loltoonnis sirbaa dhiichisaa **loltooti Dajjaach Goobanaas Oromoon Tuulamaa hundi guksii fardaatiin bitaaf mirgaan goranii sirbaa dubartiin ilil jechaa Dabra Biraanii hanga Boolla Warqeetti hanga Saariyaattis loltootaan guute, dirreenis dhiphatee ture.** የአፀም ጊዮርጊስ ገብረ መሢህ ድርሰቶች, ፍፁም ወልደ ማሪያም ገፅ 341_342

Mootiin Goobana Daaccii yoom muudama Dajjaazmaach jedhamu kana akka argatan wanti beekame hin jiru. Ragaaleen seenaa akka jedhanitti Goobanni Faallee Gadaa ture yoo jedhan kaan isaanii ammoo Goobanni fi Bazzuun yeroo Minilik Gondorii gara Shawaatti dhufu lolaa erga turaniin booda injifatamuu Bazzuun booda Minilikiin michoomuuti himama. Bazzuun nama jabaa ta'uu fi humna Tewoodiroos waraanuu isaas Takla Tsaadiq akkana jedhee jira. በሽዋም አፄ ቴዎድሮስ "በዘዉዴ እንጂ በዠግንነት አልበልጥህም" ብለዉ ጉብዝናዉን ያደንቁለትና የሾሙት አቶ በዛቤህ (በዙ አባ ድክር) በመጨረሻ ጊዜ ካፄ ቴዎድሮስ ሸፍቶ ራሱን እንደ ንጉስ ቆጥሮ ደብዳቤም ሲፀፍ "ንጉስ ሸዋ" እያሰኘ ማስተዳደር ጀምሮ ነበርና የምንሊክን መምጣት ሲሰማ ጦሩን በበኩሉ ሰብስቦ ለማዋጋት ተዘጋጀ። ተክለ ዳዲቅ መኩራያ፤ አጼ ምኒሊክና የአትዮጵያ አንድነት

Gama tokkoon waldhabdeen Bazzuu Abbaa Dikkirii fi Goobana Daaccii gidduu ture Minilik Shawaa akka qabatuuf sababa hin ta'in hin hafne. Barroon Seenaa Oromoo hanaga jalqaba jaarraa 20ffaa fuula 449 irratti akkana jechuun yaadicha jabeecha "*Bara dhaloota isaa dhiibbaan mootii shawaa Saahila Sillaasee haa cimuu malee seenaa isaa keessatti gochi Tewoodiroos Angolaalaa irratti dalage akka isa kakaase himama. Goobanaan nama Tewodroos mormu eeggachaa ture. Kun osoo kanaan jiruu namni Shawaa Kaabatti Teweediroosiin muudame Bazzuu Abbaa Dikkir jedhamu obboleessa Goobanaa hangafa jalaa ajeese. Goobanaan haaloo ba'uuf bosona Himan gultii seene. Yeroo booda obboleessa Bazzuu ajeese haaloo ba'uun*

reeffa isaa fardatti fe'ee Bazzuuf erge.Walitti bu'iinsa isaan gidduu booda Gumaa dhaan xumuratani garee uumuudhaan akka mooticha Tewediroos mormuu eegalan himama.Battala sanatti bara 1865tti Minilik Gondor irraa mana hidhaa cabsee Tewediroos jalaa miliqee Shawaatti deebi'e.Minilik karaa Goobanaa jaarsummaan erga Bazzuu Abbaa Dikkir araarfateen booda,malaan qabsiisee mana hidhaatti ajjeesise."

Yaada armaan olitti tuqamerraa wanti hubatamu,Minilik Shawaa qabachuudhaaf duraan Bazzuu yeroo lola dubartii gursummaa Walloon deegaramee itti cime Bazzuun Salaale keessa miliqee ture.Haa ta'u malee karaa Goobanaa erga Bazzuu araarfateen booda Bazzuu dhabamsiise.Gochichi ammoo waggoota digdama booda Goobana irrattis deebi'ee raawwate (fuulduratti ibsamee jira.)

Ida'oo Boruu gama isaan ammo Goobanni durumaan mootii Abbichuu fi hidda mootummaa Abbichuu hundeeffatanii waan turaniif walii galteedhaan biyya tokkoomsuuf akka walii galan eera.Dogongortoanni tokko tokko Goobanni dippiloomaasiin Minilik wajjin walii galteen biyya bulchina yaada jedhuun kan Goobanni ijaarsa impaayerichaa keechatti qooda fudhate moggeessuun Goobanni Mnilikitti akka galetti yaadu.

Minilik afaan Oromoo fi Amaaraa akka dnda'uu fi Goobanni afaan Oromoo qofa akka danda'us ragaaleen seenaa ni addeechu.Sababaan dippiloomaasii Minilik kan biraan Minilik haatisaa Ijjiigaayyoo Guddisaa jedhamti isheenis hidda

Oromoo Dannabaa (akkuma duraan xuqne) waan taateef, namni kun firooma kanaan Oromoo Abbichuu fi Tuulama Kaaba Bahaatti hin galin hin hafne. Tsega Etafa, Integration and peace in East Afirca, 2006 irratti akka jedhutti ammo yeroo Tewoodiroos Shawaa weerare Minilik Oromoo Ada'aatti akka kooluu gale barreechee jira.

Goobanaa fi mootummaa Abbichuutti kan Minilik gale kana; Goobanni Minilikitti gale warri jedhanii fi hiddi mootummaa Yajjuu fi Warra Walloo qulqulleessuuf kan kanneen yaadanis jiru. Minilik yeroo Gondorii bahe sana Oromummaan dagaagaa fi jabaataan odoo jiraate gursummooti abbaan manaa irraa du'e sunniin odoo Shawaa Licheetti hin dabrsine ta'eeti ture. Mastaawatii fi Warqituun abbaan manaan isaanii waan irraa du'eef, masaanuu fi gursummooti kunniin Minilik Shawaa akka galuuf loltootaa fi galaa deeggaruu isaanii Takla Tsaadiq Makuriyaa barreecheera. ይህ ከሆነ ቦሃላ የወዘሮ ወርቂት መልክተኞች መቅደላ ደርሰው የዓመደ ዓሊን ወሬ ብጠይቁ “ምነው እሱማ ገደል ተጥሎ ሞቶ” ብለው ነገሩዋቸው አነሱም ተመልሰው ይህን ወሬ ለእመቤታቸው ቢነግሩ “ይህን ሰው እግዚአብሔር ብወደው ነው” ብለው ስንቅም ሸኝም ሰጥተው ወደ ሸዋ ሰደዱዋቸው። Kun erga ta'een booda (Minilik erga Maqdalaa bade, Walloo seeneen booda) Ergamtoonni Aadde Warqituu Maqdalaa gahanii waa'ee Amadee Alii yoo gaafatan “innoo hallayyaatti darbamee du'eera” jedhanii itti himan isaanis deebi'anii odeessa sana giiftii isaaniitti yoo himan “nama kana waaqni jaallateeti” jettee galas geggeessaas kenniteefii gara Shawaatti ergite” Haa ta'u malee loogii seenaatiif jecha elaaaytoonni Oromoo gursummoota Walloo kanniin goota

jedhanii yoo faarsan Goobana warra duraan Minilik Shawaa akka hin seenne ittisan ammo gantuu yeroo isaan jedhaniin arguun ajaa'iba seenaati.

Goobanni akkuma olitti tuqne bara 1871 tti moggaasa aangoo Dajjaazmaach kan qabu yoo tahu, bara 1878 titti ammoo Raas jedhamuun muudaman. kanas Mohammas Hasan “Oromoo Shawaa Kiristaanomee Amaarome fi kan taayitaa olaanaa akkanaa fudhate” jedha. Haa ta’u malee sirna Amaaraa irraa taayitaa kana fudhachuun Goobanni ni Amaarome jechuun haqa hin fakkaatu. Maaliif kan jedhuuf Kanneen amantii Musliimaa fudhachuun Somaaliyaatti dheeffaa turan ni baqatan, kooluu galan akkuma jennu Goobanni dippiloomaasii tolfatuun fi aangoo fudhateera. Haa ta’u malee ilmi Abbaa Gadaa kun ilmaan Meedhachaan ni Amaarome akkamiin jedhu? Goobanaaf Oromummaan dhiigaani malee meedhachaan motisa! Har’a kana mootummaan Oromoo dippiloomaasii guyyuun biyyoota garaagaraa wajjin geggeessaa ooluuf, diippiloomaasii tolfatan jedhama malee eenyummaa jijjiirratan hin jedhamu. Kanaaf, Ilmi Tuulamaa kunis walitti dhufeenya hariiroo mootii Shawaa wajjin tolfate malee eenyummaa isaan wanti walitti hidhu hin jiru. Dabalataanis Minilik Shawaatti dhalatee kan guddate yoo ta’u hayyooti Abisiiniyaa mataan isaanii eenyummaan “Amaara” jedhamu hin jiru Amarummaan amantiidha jedhu kun ammo jarri kunniin eenyummaan isaaniyyuu eenyu gaaffii jedhu kaasa akkuma isaan irratti wal mormaa jiran.

Goobanaan waraana Raas Darasuu Aagaa wajjin geggeessee injifateen hariiroo jabaa fi olaantummaa guddaa akkasumas

surraa jabaa gonfate.Kanaafis ilmisa Wadaajoon intala Minilik Shawaaraggaa akka fuudhu ta'e.Ragaaleen seenaa tokko tokko Shawaaraggaaan ijoollee lama deesseef yoo jedhan ragaaleen tokko tokko ammo Wasan saggad qofa akka deeche dubbatu.Wasansaggad aangoo qabatee Minilik akka dhaaluuf yaadi chilootitti dhiyaatees Wadaajoon diduu isaatiniis hafuu danda'eera.Kunis seenaa D/ch Wadaajoo jalatti akkuma tuqame ilmakoo moti jechuun abbummaasaa haaluun akka ta'e himama.

Duula/Waraana Kibba biyyattiitti geggeeffame Raas Goobanaan dhuma umurii isaanii jala Hasan Injaamoo lolanii inifataniiiru.Hasan Injaamoo waliin 1880 oota keecha kan wal waraanan yoo the,on October 1888 Waraanni Raas Goobanaa fi Dajjaazmach Walda Iyyasuus (Morodaa Bakaree) weerara Mahadistootaa inifataniiiru. Kana Irratti *“በፍብናና በቸሃም የነበሩ እስላሞች ሸፍተው ደጃች ወልዴን ከበው ሳሉ እራስ ጎበና እስላሞችን አባረው ደጃች ወልዴን አውጥተው ወደ ሌቃ ዘመቱ በሌቃም በኩል ደርቡሽ መጥቶ ነበርና ደርቡሽንም በሻንቅላና በኦሮሞ ወስን አገኙት። በጥቅምት 5 ቀን ድል አደረጉት ከዚያ በህዳር ተማለሱ።* *Islaamoti Chehaa fi Qeebannaa jeeqanii Dajjach Waldee marsanii odoo jiranii Raas Goobanni Islaamota ari'anii Dajjaach Waldee bakka itti marsamee baasanii achumaan Leeqaatti duulan Karaa Leeqaas Darbushooti dhufanii turan.Isaanis daaangaa Shaanqillaa fi Oromoo gidduutti argatan.Onkoloolessa/Dhidhimte/ 5 injifatanii Sadaasa keecha deebi'an”* አፅመ ጊዮርጊስ ገብረ መሲህ

Darbushootii fi Mahaadistooti ilaalcha duula amantii Islaamaa kan qaban yoo ta'u, adeemsaan wal fakkaatoo turani. Darbushooti ilaalcha Araboomsuu yoo qabaatan, Mahaadistooti hanga tokko waa'ee wal qixxummaa fi fincila gurraachootaa of keechaa qabu turan (Ida'oo). Darbushootaa fi Mahaadistooti biyya keenya yeroo lama kan weeraran yoo ta'u waraanni Goobanaa fi Morodaa waliin Oromiyaa Lixa Wallagga keechaa arii'uu isaanii Tasammaa ta'aan akkanaan barreechee jira

“After 1885, Goobanaa is said to have made two expeditions to western Wallaga. One of these expeditions took place in 1886 when he led a campaign against Mahdist bands that had made incursions into Jootee’s territory. As long as the Mahdists were interested in trade, Jootee did not seem to be concerned about their presence in his territory. In fact, it seems

Jootee had converted nominally to Islam to please them and even enlisted Mahdist soldiers (Ansar) to assist him in his bid to assert his supremacy over his traditional rivals, the Sayyoo and the Anfilloo. Bara 1885 booda Goobanaan yeroo lama Lixa Wallaggatti duule. Duula kanneen keechaa inni tokko bara 1886 keecha yeroo Baandaawwan Mahadistootaa fi Mahadistooti daangaa Jootee cabsuun seenan ture. Dursa yeroo Mahadistooti daangaa Jootee keechaatti daldala jalqaban, Jooteen xiyyeeffannoon hin ilaalle ture. Kunis Jooteen amantii Islaamaa waan fudhate fakkaata kanaaf ammo loltoota Mahadistootaa (Ansaar) daangaa isaa durumaa qabu Sayyoo fi Anfilloo keechatti olaantummaa isaa ittiin eegsifachuuf ture. Itti fufuun Tasmmaan akkas jedha

When the Mahdists tried to tax his people and impose Quranic code of conduct, Jootee decided his only recourse was to challenge them. According to traditions, Jootee

escaped from Qellem and went to Naqamtee to ask Morodaa to accompany him to Shawa and support his request for help. Morodaa informed him that he had already sent messengers to Menelik and was waiting for a reply. Jootee continued his journey to Shawa. On his way, he met Goobanaa and his army at Geedoo, about 140 kms east of Naqamtee. Consequently, Jootee joined the Shawan army and returned to Qellem to fight against the Mahdist troops. In Qellem, Goobanaa reportedly managed to persuade the Mahdists not to interfere in the affairs of the regions that were effectively ruled by Menelik or were occupied by his troops. After forcing the Mahdists to withdraw, Goobanaa stayed on for a while, most likely to help Jootee Tulluu reassert his dominant position visà-vis, the Sayyoo and the Anfilloo. He returned to Shawa in October 1886. Yeroo Mahaadistooti qaraxa/gibira uummatasaarraa sassaabuu fi sirna itti bulmaata quraanaa uummatatti fe'uuf ka'an, Jooteen deebi'e rakkoo isaanitti uume. Akka odeeffannooti, Jooteen Qellamii gara Naqamtee Morodaa bira dhaqee Shawaadhaa deeggarsa akka gaafatuuf itti hime. Morodaan garuu durumaan dursee ergamtoota gara Shawaatti akka ergeefii deebii Minilik biraa akka eegatu itti hime. Jooteen darbee Shawaa bahe. Imalasaarratti Goobanaa fi waraana isaa Geedoo, kilomeetira 144 Naqamterraa bahatti kan argamtu irratti argate. Yeruma kana Jooteen Qellamitti Mahaadistoota kana waraanuuf loltoota Goobanaa wajjin deebi'e. Goobanni Mahadistooti kun bakka Minilik bulchu, bakka Waraannisaa jiru kamuu akka isaan hin ejjenne isaan akeekkachiise. Mahadistooti akka bakkicha gadi dhiisan erga taasise booda, Goobanaan yeroo xiqqoof achuma turee, Jooteen bulchiinsa isaa akka deebisee jabeffatuufi akkasumas Sayyoo fi Anfilloo irratti. Isa boodas, Onkoloolessa/Dhidhimte 1886 Shawaaatti deebi'e.

Goobanni jalqabatti birmatee waraana isaa hirmaachisee diina Ansaariin baase achiin booda ammo deeggarsa bulchiinsaa

achuma Jootee Tulluu bira taasisuuniif gahumsa guddaa fi Jooteenfaa gahumsaan hanga isaa akka jaboo hin taane agarsiisa. Kana jechuun gama tokkoon Jooteen mootii hamaa fi gara jabeessa haa ta’u malee seenaa isaa Oromoo biratti kan bareeche keechaa waan inni godhe yeroo booda mootummaa giddu galeechaa diduu isaati. Jooteen mootummaa giddu galeechaa kan didee fi ilmisa Mardaasaan maqaa Raas Masfiin jedhamu fudhachuu kan dideef Goobana jalaa muuxannoo fudhate ta’ee maaltu beeka?

Kumsaan Walabummaan Leeqaa akka hin bulchine, Jootees haalaan kan cabse Minilik du’a Goobanaan booda. Goobanni Oromiyaa Lixatti Darbushii fi Mahaadistoota waraanuutti umurii ga’eessummaa isaa yoo fixee fi ajjeesame Minilik Bazzuudhaa jalqabee bulchiinsi isaas ilmaan Oromoo hanga Mardaasaa Jooteetti suutumaan mana hidhaatti ajjeesaa ture. Garuma yaada duraatti yoo deebinu, haala duula lammataas Tasammaan akkana jedhee jira. *“The second expedition occurred two years later in 1888, when Goobanaa returned to Wallaga in response to a call for help by Morodaa Bakaree against another Mahdist incursion into the territory of the Sibuu in northwestern Wallaga. Morodaa was concerned that he might be weakened and rendered vulnerable vis-à-vis his enemies if they engaged the Mahdist alone.”*

Duulli lammataa kan geggeefame waggoota lama booda bara 1888 keecha, yeroo Goobanaan deebii gargaarsa Morodaa Bakaree Mahaadistoota waraanuuf gaafate deebisuuf achitti deebi’edha weerarri Mahaadistootaa kun gara daangaa Sibuu Kaabaa Lixa Wallaggaatti kan seenedha. Morodaan diinoti isaa Mahaadistoota kana yoo argatan humni isaa akka laafuu fi deebisanii kutaa isaa akka qabatan yaaduun dhimmicha xiyyeeffannoon ilaale.

He had good reasons to be worried. West of the Dhidheessa River, strong leaders of the Leeqaa Sibuu, such as Waacoo

Dabaloo of Jaarsoo, Waaqbulchoo Kuusaa of Mandii, and Gondee Tufaa of Ayira, were reportedly dissatisfied with the administration of Morodaa's appointees, including Ciibsaa Bakaree, and were allegedly waiting for an opportune moment to evict them from the Sibuu country. All of Morodaa's opponents thought the moment had arrived when Sudanese Mahdist forces ventured into the western interior of Wallaga with the help of the chiefs in Asossa such as Baambaasii Abbaa Mootii. The Ansar and their allies made their centre around Najjoo, well in the interior the Sibuu country. They forced the people to drop their traditional beliefs and accept Islam. They prevented them from drinking local alcoholic beverages such as daadhii (local mead) and farsoo (localale). Above all the Ansar raped the wives and daughters of the people and brought about considerable destruction to the economy and culture of the society. The oppressive and exploitative activities of the Ansar provoked much hatred, discontent and hostility among the public in western Wallaga and a continuous struggle against their rule.

Sodaa kanaafis (Morodaan) sababa qabatamaa qaba. Karaa Lixa laga Dhidheessaa, geggeessaa Leeqaa Sibuu, kan akka Waacoo Dabalee isa Jaarsoo, Waaqbulchoo Kuusaa isa Mandii, fi Gondee Tufaa isa Ayiraa, bulchiinsaa fi muudama Morodaatti hin gammadne kunis Ciibsaa Bakaree dabalatee, haala mija'aa fi yeroo eeggataa turan Sibuu keechaa Morodaa baasuuf. Diinoti/humnooti faallaa/ Morodaa yeroo humni Sudaan Lixa Wallagga keecha seenu kana battala kanatti gargaaramuun qondaala Asoosaa tokko kan ta'e Balambaraas Abbaa Mootii deeggaramuun ture. Humni qindaawaa warra Morodaa jibbaniifi Ansaar kun giddu galeecha isaanii naannoo Najjootti tolfatan, daangaa Sibuu keecha fulla'ani. Uummata aadaa isaa gachisiisuun amantaa Islaamaa akka fudhatu dirqisiisan. Farsoo fi daadhii akka hin dhugne uummata dhoorgan. Ansaar kunnin shamarran

gudeeduu fi niitii namaa hammachuun, diinagdee hawaasaa qisaasessuu fi duudhaa hawaasaa diiguutti fufan. Kunis wal dhabde, komii fi mufannaa kaasuun uummati Wallaggaa fi Ansaar /oltooti Mahaadistootaa kanaan wal dhabdeetti seenan.

On 14 October 1888, the Ansar and combined army of Goobanaa and Morodaa Bakaree met at a place called Guutee Dili, fought and defeated the Mahdists and their allies who consolidated their forces there. Many of the Ansar were killed and others were chased back to the Sudan. One of the local allies of the Ansar, Waaqbulchoo Kuusaa, was killed and his head was tossed into the Daabus River with that of Suleman, one of the commanders of the Ansar. But Waacoo Dabaloo, escaped with a few Ansar who were forced to withdraw from Najjoo and the Daabus River Valley.³² The victories over the Mahdists favored both Morodaa Bakaree and Jootee Tulluun helping them centralize local power by breaking local resistance and insubordination. This in turn gave them a chance to make internal administrative arrangements by eliminating Mahdist incursions, which used to create favorable conditions for the internal rebels.

Dhidhimte 14 ,1888, Ansaarii fi humni Goobanaa fi Kumsaa qindaa'e bakka Guutee Dili jeedhamutti wal argatee, wal waraanees Mahaadistoota fi humnoota isaaniin hidhatan cufa injifatee Ansaar baay'een ni ajjeefaman, kanneen lubbuun hafan Sudaanitti deebi'an, Ansaarota wajjin walii galtee kan godhee ture Waaqbulchoo Kuusaa ni ajjeefame, mataan isaa irraa murmee malkaa Daabbus keecha kanuma Sulemaan ajajaa Ansaar wajjin buufame.

Har'as sirna mootii ta'ullee ijoolleen Oromoo weerara alaa ofirraa qolachaa turan akkam jaboo fi Oromummaa nuti har'a qabna jennuu fi tokkummaa nuti dhaadhessinu nurra qabu jedheen yaada. Hubadhu MEISON fi ICAT faan ijoollee sabaa

fi uummatichaa ta'uurra akkuma kashalabboota Faranjii biyya ishee keechatti badii dalagdee yoo hojiirraa hari'antu Afirkaatii daa'imman hiyyeessee fuutee galtee guddiftee ittiin maallaqaa fi ispoonsara barbaaddattu,warri isaan jalatti barates dabaafi hammina akkasumas garaagarummaa hawaasa Oromoo gidduutti uume malee mootoleen Oromoo faayidaa fi aangoof yoo wal waranaan illee dhimmicha walhabee Oromoo bal'aa gidduuti jedhanii hin beekani.Rakkoo fi balleessaa akkanuamas miidhaan biyyattiitti qaqqabe kan sirnichi fide malee Raas Goobanni Daaciin fide akka hin taanes kanarra raga akkamiitu ilma Oromoof dhiyaachuu qaba? Kan Ansaar mootummaasaa,kaan ammo niitiisaa fi distii niitiisaa wajjin booji'ame goota bilisa baase akkasii barri rakkinnaa darbe jedhanii yakkuun manwaaqitti illee daba addaati.Kanaaf mee ammas itti fufnee haa ilaallu! *On the other hand, the expulsion of the Mahdists marked the peak of their power. After the victory at the Battle of Guutee Dili, Goobanaa appointed his son, Dejazmach Wodajo, in Leeqaa to collect tribute and customs dues from the kellas (toll stations), functions earlier handled by Morodaa Bakaree. This disappointed Morodaa because Goobanaa was in effect going back on his solemn promise that the Leeqaa ruler would always be directly accountable to Menelik. The situation was further aggravated when Wodajo detained twelve slaves whom Morodaa had sent to him with dirgo (food supplies). Morodaa traveled to Shawa to appeal to Menelik. Goobanaa welcomed him, listened to his complaints, and arranged for an audience with the emperor to restore the direct overlordship. Morodaa returned to Naqamtee with a letter from Goobanaa by which Wodajo was removed from his post.*

karaa biraan, Mahaadistooti injifatamanii bahuun bakka gahumsa aangoo isaanii ta'e. Injifannoo Guuteen booda,Goobanni ilmasaa Dajjaazmach Wadaajoo, Leeqaa keechatti qaraxa akka walitti qabuuf muude.Goobanaa fi

Morodaan walii galtee akkanaa waan hin qabneef, Morodaan Minilikitti iyyachuu dhaqe. Dhiimmichis Wadaajoon garboota Morodaan itti erge kudha lamman hidhuun waan hammaateef ture. Morodaan yeroo Minilikitti iyyachuu dhaqu, Goobanni ni simate. Iyyata isaas dhaggeeffatee, iyyata isaas mooticha wajjin nama dhaga'uuf mijeesseefi. **Xalayaa Morodaan Goobana biraa fudhatee Naqamtetti gale kanaan Wadaajoon teessoo isarraa ka'e.**

Qalbii hubatee ilaaluuf kun hooggansa bilchaatadha. Bulchiinsa Itoophiyaa hanga har'aa ture keechatti, hooggansa sabummaa Amaaraa fi Tigireen akkasumas firaa fi gandaan dhaabbilee garagaraatti wal ramaduun akkasumas biyyi kun liqaa irraa hin bane dhaabbilee Idil-addunyaa irraa liqeeffatee tuuta garagaraa biyya saamaniin yoo qisaasoftu Goobanni garuu dursee nama xalayaa barreechee ilmasaa aangoorraa kaasu, amanamaa fi kabaja sirna federaalizimii sabdaneechaati.

Maqaa Biiroo Aadaa fi Turizimii Oromiyaatiin barroo/kitaaba Seenaa fi sirna Gadaa Oromoo Maccaa hanga jalqaba jaarraa 20ffaa jedhu haa ilaallu! Akeeki kitaabichaa kutaa sirna Nafxanyaa keenyatti aarsaa Goobanni Ansaar waraanuuf Oromoo Tuulamaa qabatee lixa turee homaa hin jedhu akkasumas, miidhaa fi badii Goojamootaa xiqqeessuun Gobanni niitii abbootii isaanii jalatti tikse hadheechee! Barricha fuula 283-284 irraa jalqabatti akka armaan gadii jedha

“Mootiin Tuuchoo Daannoo dhufaatii Goojjamee nama mormu keessaa tokko ta'us, booda gurmuu weerartootaa kana ofirraa faccisuuf qophaa waan ta'eef waraanaan mo'amee isaan gabbaruun aangoo Qanyaazmaachummaa akka argate

himama.Kan booda Morodaa fi Tuuchoon riqaa ta'anii Goojjamoota gara Iluu Abbaa Booraatti dabarsan."

Barreeffama armaan olii kanarraa Tuuchoo Daannoo Beeraa Ootaa (mootiin warra Jimmaa Arjoo) miidhamuu nutti hima.Barroodhuma kana itti fufuun fuula 286 irratti yaada armaan gadii argattu

"Raas Goobanaan deeggarsa mootii Leeqaa Morodaa fi warra Horroo ennaa fayyadamu,warri Goojjamootaa immoo deeggarsa warra Arjoo argatan.

Keeyyata itti aanu irratti immoo ammas, waraana kana keessatti warri Horroo warra Shawaa kan deeggaraniif haaloo waan [walirraa qabaniif?]Jenna ta'u,warri Leeqaa Naqamtee ammoo haala ilaallataniiti.warri Hordaa Leeqaa immoo haala warra Shawaa waan jibbaniif,akkasumas Goojjamoonni dhiibbaa hamma kana jedhamu waan irraan hin geesifneef Leeqaa Hordaa deeggaraman" jedha.

Keeyyata dura caqasne irratti Goojjamooti erga Leeqaa Hordaa waraananii booda, akkamitti booda warra Shawaa warra isaan hin waraanin jibbuu danda'an? Kan isaan waraane (Warra Hordaa Leeqaa) Goojjamoota erga ta'ee ammoo akkamitti ofumaa barrichi deebisee Goojjamooti miidhaa hangas warra Hordaa Leeqaarran hin geenye jedha? moo jibba Goobanaa lallabuuf taanaan tarii warra Goojjamootaa nu waraane jedhan hangas nun miine jedhumootii ofumaa deebisani?

Kitaabichi ololaan kan barraa'e waan ta'eef hangas nama hin raaju garuu maqaa mootummaa fi biiroo aadaaf Turizimiin barreechamuun isaatu nama raja malee!

Barrichi ittuma fufun fuula 287 keeyyata lammataa,sarara sadaffaa fi arfaaffaa irratti kana jedha *"Morodaan meeshaa Goobana irraa argateen akka Leeqaa Billootti duulu..."* jedha. Billoo Bosheen magaala seenaa dheeraa qabduufi giddu

gala daldalaa Naqamtee dura qabdu akka ta'e beekamaadha. Billoon daangaan aanattii Bahaan Laga Gibeetiin Shawaa irraa adda baati. Daandiin jabanicha tures daandiin Xaaliyaan baaften odoo hin taane, daandii giddu gala gabaa Billoon qaxxaamuru akka taate beekamaadha. Maarree kan kitaabichi Morodaan qawwee Goobanaatiin Leeqaa Billootti duule jedhu kun Goobanni xiyyaaraan qawwee Naqamtetti ergeefimoo eechaan darbee dhaqe? Silaa Billoo, Siree, Baakkoo, Amboo, Gincii fi daandii Shawaa Lixaa odoo hin qaxxaamurin lixa dhaquu hin danda'uti?

Tasammaa Ta'aan waraqaa qorannoo OSA irratti dhiyeechan armaan olii irratti akka tuqanitti Goobanni odoo Leeqaa Billoo jiruu Morodaan obboleessa isaa Dibaabaa Baakaree harka fuudhiin itti ergee walitti dhufeenya gaarii uumuu isaanii malee Leeqaa Billoo waraanuu isaanii afoola si'anaa malee homaa raga qabatamaan hin jiru.

Ida'oo Boruu akka jedhanitti Morodaa Bakareen cimina Goobanaa erga dhagaheen booda Madistootii fi Darbushootii rakkifnaan xalyaadhaan gargaarsa Goobana waan gaafateef Goobanni Tuulamasaa wajjin lolaan gargaaruu dubbatu (Raadiyoo Finfinnee)

Lakki Wallaggaa weeraruuf dhufan kanneen jedhan kunniin Shawaa Lixaa keechaa mootolee xixiqqoo hedduutu jira isaaniin yoom waraane darbe? Isaanii Goobanni nu waraane jedhuhoo maaf arguu fi dhagahuu dhabne? Fakkeenyaaf akaakayyuun L/J Jaagamaa Keelloo, Godanaa Namoon mooti naannoo isaatti beekamu ture maarree kanneen qoroo kana jala turan Goobanaan odoo isaan hin waraaniin eechaan Wallagga dhaqe?

Duula Kibba biyyattiitti Raas Goobanaan geggeessan kana mootoleen shanan Gibee karaa nagaa kan fudhatanii fi waldhabee maqaa daangaan wal waraanuun isaanii akka hafu abadataniin turan. Raas Goobanaan waraanaa fi duula mootolee

bibbicuu ykn xixinnoo kana walitti qabuu akka raawwataniin Mootii Mikaa’el Mootii Kafaa jedhamun akkuma muudamaniin aangicha irraa kaafamuun waraana Mahadistootaa Ansaar akka lolaniif lixa Oromiyaa irratti akka daangeffaman ta’e. Baricha ani Mahadistiidha jedhee biyya kan jeeqe Hasan Unjaamoo fi duubaan Oromoo Shawaa Islaama taasisuuf deeggarsa meeshaa waraanaa gochaa kan ture Abbaan Jifaar (innuu gartokkoon lammii biyya alaa) kan ta’eef qoodni kennamee fi seenaan ilma namaa dabaan yoo wal caalchise illee biyya walitti qabetti yaadannoo fi galmee seenaarraa kan bu’e kan akka Raas Goobanaa hin jiru.

Kan akka Taabor Waamii (2005) Barreefama Loogii fi Seenaa Dhugaa jedhu Afaan Amaaraan barreechame keechatti, Goobanni kan Ansaar waraanaa ture kana dabsuun Goobanni Oromoo Maccaa akka weeraretti barreessee jira. Kanaafi dhuguma barroon Taabor “barreechama loogiiti” kanin jedhuuf.

Wareegamuu Mootichaa

ከሸዋ እስከ ሱዳን፤ ያቀና አርባኛ

ጎበና አባ ጥጉ፤ እዚ አርፎ ተኛ

Inni Shawaa hanga Sudaanitti, biyya baase

Goobanni Abbaan Xigguu, Tunoo asitti adabatee ciise”

Goobanni yeroo wareegame ciigoo yookaan ቅኔ Habashooti ittiin Goobana ajjeesuu isaanii himan ture. Ergaan ciigoo kanaa kan Afaan Amaaraan jiru kun Goobanni Abbaan Xigguu (Abbaan Xigguu maqaa farda isaaniti) biyya ijaaruu fi boodarra eechattuu moti asumatti adabamee ajjeesame kan jedhu yoo ta’u dhaamsi isaa inni ifaan (Soorgoonsaa) ni boqote, ni awwaalame jechuudha.

Mootiin Goobana Daaccii yoom dhalatan eechatti guddatan, hirmaannaa akkamii qabaachaa akka turan barroo xiqqoo kana keechatti akkuma kaafne, haala du’aa fi wareegama isaanii kaasun barbaachisaa waan ta’eef kaafna. Haalli ijaarsa biyyattii sirrii akka hin taane, adeemsa Minilikii fi Mooticha bakkaa kaasun biyya isaan baasanitti Abisiiniyaanoti Amaaraa yeroo wal muudan Goobanni mufachuun icciitiin isaa jalaa bahe. Waldhabdee kanaanis gaa’illi intalli Minilik Shawaaraggaa fi Wadaajoon waliin geggeessan akka diigamu ta’e. Adeemsi kanas qeesonni akka

dubartii qoccolloo bartee bataskaanaa fi mana mootummaa hungulaalan dubbicha hammeessan. Raawateeyyuu hidda Salamoon mootichaa afoola jedhuun Goobana Oromummaa isaa ceepha'uun itti aanee dhalachuutti ka'e dhiira gootummaan biyya ijaare kan taayitaa aangoo bara duraa Minilik keecha qabu Wasiila isaa "Raas Daargee Saahila Sillaasee fi Raas Goobana Daaccii qofa ture. Amma battala ololli kun icciitii mufannaan Goobanaa akka bahu ta'e, Goobanni ilmsaa Waraana irratti wareegameef odoo gaddarra jiruu yeroo gara masaraa isaa amma kana **Hospitaal Pheexiroos** Finfinnee naannawaa Shiro meedaa jirutti galu, qoricha kennameefiin du'aan boqote. Goobanni gadda keecha odoo jiruu Xaddachatti dhiyaate kanaafis ኢዕጵን akka kana jechuun sadoo ajjeechaa sana addeessa. *"Molokseen tokko Minilikiin akkana jedhe biyyikee ni bada, mootummaan kees ni kufa jedhe. Kanaanis mootichi suksukuun yoo qajeelu Wanciit gahee dhukkubsachuu Goobanaa dhaga'e, Jammaa gahee du'asaa dhaga'e... Du'a Goobanaatiin Oromoonis Amaarris ni gadde"* jedha. Minilik Goobanaan mufachuu akka hubateen dhabamsiisuu akka qabu haala barbaachisu erga aanjesseen booda Minilik balaa akka tasaa dhufuunis ofii gaaga'ama jalaa bahaa bahuuf gara Walloo kan imale malee rakkoo Wallootti isa mudate jedhamuuf qofa akka hin taane beekamaadha.

Goobanni bara 1882 Imbaabootti yeroo duuluuf Minilikiif xalayaan beeksise Minilik akkana jedhee turee " Namtichi balaafamaan kun" jedhee arrabsoo warra xalayaa isatti geechetti dubbatee ture. Sababaan isaa ammo Goobanni jabina marii'achiisuun dippiloomaasiin waan isa caaluuf, kan dides

ijoollee Tuulamaa qabatee waraanuu kan isaan gitu hin turre kun ammo Minilik gama tokkoon gargaarsa qawwee Xaaliyaanii fi Awurooppaanoti taasisaniif Goobanattis kennee waan tureef,Kafaa irraa Goobanni Imbaabootti yoo fuula naanneffatu Minilik ammo akkana jedhe “ Namtichi balaafamaan kun, yoo Takla Haymaanot isa injifate qawweekoon kaasara,yoo injifate ammoo mooticha irradubbannoo wajjin geggeessuun dhagahama argata kanaaf ofii koo achi duuluun qaba jechuun waraana Baha Oromiyaa fi Arsiirra ture fuula isaa hanga Imbaaboo deebi'utti akka naannechu kan isa taasisa soda Goobanaaf qaban ture.

Goobanaan wal qabatee hayyuun seenaa Mohaammad Hasan akkana jedhee ture

“Lateron Menelik bought huge quantities of weapons from the Italians, the Russians and other European nations It was with the resources plundered from Oromia, "including gold, ivory, coffee,musk, hides and skins and slaves"!"that Menelik paid for this modern European weaponry. "These commodities were initially obtained through raiding, property confiscation,enslavement,controlof trade routes and market places, and tribute collection and exported to European markets," Although the Oromo put up heroic resistance, they lacked firearms and were defeated by Menelik one after the other, By 1878 Gobana Daache, Menelik's greatest Oromo general and empire builder, had already conquered the Oromo of Liban, Gulale, Yaka, Metta and other groups for Menelik By 1882, Gobana by the policy of threat and reward

persuaded all the leaders of the five Oromo states in the Gibe region to submit to Menelik without resistance.

The Oromo leaders of Leqa Naqamte and Leqa Qellam in Wallaga submitted to Menelik without resistance because of Gobana's promise of autonomy, which was more apparent than real. By threat and persuasion, Gobana brought under Menelik's colonial administration the Oromoof Shawa, the Gibe region and Wallaga, and with the wealth obtained from these regions, Menelik imported huge armaments, which accelerated the conquest of the rest of Oromia. Gobana, the formidable warlord, brought the Oromo of the regions mentioned above "under Amharain five years—a mission that Amhara kings and warlords tried and failed in four hundred years."

For his spectacular services, Menelik entrusted Gobana with the administration of the Oromo Gibe states, and also appointed him as the Negus (king) of Kaffa, the province which was not yet conquered. But Gobana's appointment backfired and eclipsed his illustrious political career. Menelik not only withdrew the title of Negus of Kaffa from Gobana but also ingloriously removed him from his administration of the Gibe states "Gobana lost both his power base and his title. . . . He expected to be the king of the Oromo confederacy he had created. He was even denied the title of Negus of Kaffa. In reality, he managed to destroy, disarm and diffuse the Oromo forces, upon which his claim to kingly title would have been established."

Like all Oromo leaders who followed his example in betraying the interest and the causes of their people, for their personal ambition, Gobana realized what had happened when it was already too late "It was too late to rebel: Menelik was powerful and Gobana was old [to rebel]" Like all short sighted Oromo leaders of the past and present, Gobana was disgraced, only after he had accomplished the major task of subjugating his own people. After his removal from the administration of the Oromo region, the confederation he created in the Gibe region was aflame with rebellion, for which the Oromo kings and common people alike "were put to the sword "

*THE JOURNAL OF OROMOO STUDIES VOLUME 6,
NUMBERS 1 & 2, JULY 1999 A Short History of Oromo
Colonial Experience 1870's- 1990's: Part One 1870's to 1935*
Mohammed Hassan

Gabaabaatti yaadni Mohaammad Barrulee OSA irratti dhiyeechan kun gama tokkoon yaada giddu galeecha ta'e haa qabaatu malee, Goobanni "Empire Builder" Impaayera Itoophiyaa kan ijaare isa jechaa, gama biraan ganamuu Goobanaas kaasaa garuu ammoo qaama badii akka ta'etti dhiyeessa. yaadni dhumaa kun fudhatama hin qabaatu maaliif jennaan Goobanni erga biyya ijaaree ani biyya abbootiinko ijaaran diiguurra maaliif akka anaa fi dhaloota ana fakkaattuuf toltutti hin ijaaru hin fooyyessu jechuu wayya ture. Darbees ilaaytooti Oromoo miidhaa Oromoo irra gaheef Oromiyaa Walabaa hundeesuun yoo barbaachise badiin Habashaa qofti

Impaayerichaa bahuuf gahaa ta'ee odoo jiruu Goobana xureessuun madaala hin kaasu.

Ilaalcha dogongoraa kana Ida'oon akka kanaan Accurant Oromia irratti teechee, *“Some points in oral history and records also show that Lord Gobena Dachi was betrayed by King Menelik, and hence his accidental death by poisoning by the latter when the prior raised concerns about the loss of his national political identity as against his intention for con-federal status only. Hence, close family members as well as historians fully hold this notion. Regardless, the Oromo nationalists put full blame on him and other Oromo QUISLINGS for the loss of freedom of Oromos and their subjugation under successive Ethiopian regimes. The learned Oromos attach the label NEO GOBENA to all pro-Ethiopian Oromos.”* Mootii Goobanni Daaccii Minilikiin hordofamanii qorichaan akka battala ajjeefaman ragaaleen seenaa afaaniin himamaniinis ta'e, rikkoordiiwwan tokko tokko ni mul'isu kunis durumaan xiyyeeffannoo ilaalcha fotolikaa sabboonummaa eenyummaa ilaalcha isaa kan Federaalizimii waliinii (con-federal) irratti qabu irraati. Kanas, namooti seenaa fi firooti dhiyoo mooticha Minilik ta'ii kana icciitiin qabachaa turan. Sabboontoti Oromoos sababaa bilisummaa dhabuu uummata Oromoo fi harqoota garbummaa baachuu sabichaaf balaalleffannaa fi akka GANTUUtta ilaalcha isaanii odoo hin hafin irra kaa'an” jedha duuchaatti

Hubannaa Dogongoraa Mootii Goobana Daacee Irratti

Barreessaan ኣፅጦ ጊዮርጊስ ገ/ጦሲሂ seenaa Oromoo barreessuutti duufe kan jabana Minilik seenaa ijoollummaa fi akkasumas haala guddina Mootii Goobanaa irratti waan jedhe hin qabu. Haa ta'u malee, hirmaannaan Goobanni ijaarsa biyya Itoophiyaa keechatti qabu olaanaa tahuu kanneen agarsiisan ragaalee gargaraa akka bu'uuraatti lafa kaa'ee darbeera.

Gama biraan seenaa Goobana Daacii kana irraa maal baranna dogoggorri gaafas ture maali waanti Oromoon irraa deebi'uu qabuhoo jennee ilaaluun murteessaadha. Ija har'a yeroo teknoolojii kan sekoondii keechatti fi Oromoon ilaalcha Oromummaa giddu galeechaani fi karaa waltinnaa qabuun walii himuu gahetti jabana Goobanaa ija har'aan ilaaluun hedduu akka ulfaatu beekuun dirqama keenya! olola Goobana Irratti oofaman olola dharaa Goobana Daacii irratti oofaman keechaa barreechaan Shallamaa Kabbee Jimaa akkana jedhee jira *"Minilik fuula isaa gara Arsiitti gaafa garagalatu, Goobanaanis waliin hiriiree amma har'aatti seenaa keessaa dubbii hin banneen (baaneen?) yaadatamuuf dogoggora uume."* jedha olola dharaa maqballeechii tanaan.

Dhuguma namni seenaa harka muraa fi harma muraa Aanolee akkasumas haala itti Oromoon Arsii mootummaa Impaayera Itoophiyaatti itti makame kan beeku yoo tahe olola dharaa hanga kana gahu ragaa qabatamaa malee afaan mi'eeffachuuf yeroo barreechu arguun qaanii guddaadha. Dhugumatti haala itti Minilik Oromoo Arsii weerare barreessaan Minilik Aatsimeen "Sooddoo Acabar ..." irraan Arsii akka seenanii fi Raas Birruu WaldeGabri'eel Abbaa Seexan,Raas Daargee Saahila Sillaasee wajjin Oromoo Arsii akka daguugan barreechee jira.

Raas Daargeen namoota firooma dhiigaa kallattiin Minilik wajjin qabaniin fi Oromoo Bareentumaa kan cabsan yoo tahu, barreechaan kun Goobanni akkamiin Arsii bu'ee Oromoo Arsii irratti seenaa keechaa hin bahamne raawwate jedhee akka barreesseef ragaa dhiyeessu homaa hin qabu.



ራስ ላይ ግህረ ምሳሌ

Raas Daargee Saahila Sillaasee Salaaletti kan roorrise, Arsii harmaa fi harka kan mure maddi footoo ተክለ ፃድቅ ሙከራያ፤ አፄ ዮሃንስና የእትዮጵያ አንድነት kan jedhurraa fudhatame.

Yeroo jaqabaa mootummaa isaa jabeeffachaa jirutti Minilik namooti inni moggaasa “Raas” jedhu kenneef, wasiila isaa fi Mootii Goobanaa qofa ture.

Seenaa mooti moototaa Goobana Daacee fi Uummata Oromoo bal'inaan kan qoratan Ida'oo Odaa Boruu gaaffiif deebii Finfinnee Raadiyoo wajjin taasise keechatti, "Goobanni Arsii dhaqeera dheera gadi hin dabarre" jedhan. Haa ta'u malee wantootan dubbadhuuf ragaalee barreeffamaatu jira jedhan malee daandiin ittiin Minilik Oromoo Arsii seenee weerareefi daandiin itti Goobanni Arsii dhaqe jedhamus tokko moti.

Tefera A. Dibaba afoola Cheerulii wabeeffachuun akka eeretti Oromoon Salaalee dirqama Raas Daargee S/Sillaaseen Arsii akka loluuf yeroo dirqamsiifame akka armaan gadiitti walaloon yaada mormiisaa ibsate.

“Arsiin du'a hin sodaatu, maaf of balleesita ilmoo ko

hin bahin ya ilma Salale! Salale hin ceetuu Macca gamatti

kan Abbaa Jifaar Guddaa too, hin galtuu Jimma gamatti?”

Cheeruliin akka jedhetti Oromoon Salaalee Arsii dhaqee loluurra gara Maccaa Abbaa Jifaar (Jimmatti) maqanii diduu akka ta'e ibsuun dhugoomsa.

Haa ta’u malee, Raas Daargeen namoota muraasa dirqamaan odoo hirmaachisee illee dabni Habashaa Oromoo wal waraansisuu waan tureef nama hin raaju. Kana malees, akkuma Dirribii Damusee Seenaa eenyummaa Oromoo keechatti gama tokkoon ibsan, yeroo Tedoodiroos loluu Ingilizootni Abisiiniyaa gama Gondor dhaqan loltooti Hindii kuma sagalatti tilmaaman hirmaatanii jiru. Sababnisaa ammoo Hindiin garbummaa/Kolonii Ingilizii jala waan jirtuuf ture. Kanaaf, Ingilizitu waraane jedhame malee uummata garboome hirmaate ykn loltuu Hindiiti akkuma hin jedhamne, Oromoo Salaalee garbummaa Nafxanyaa Raas Daargeen dirqamee bobbaafametu Arsii waraane hin jedhamu.

“Menilek used one defeated Oromo clan against the other, which the Arsi understood well as divisive” Minilik gosa Oromoo injifatame tokko qabatee isa kaan waraana, waan kana kan Oromoon Arsii akka qoqqooddaa ta’e dursee hubate” Abbas Haji, “Arsi Oromo Political and Military Resistance against the Shawan Colonial Conquest, (1881-6)”. *Journal of Oromo Studies*. Volume II Number 1&2 (Winter 1995, Summer 1995).

Goobanni Hasan Injaamoo Qabbeenaa wajjin wal waraanuun gabbarsiise. Kafaa irratti Xalayaa Minilikiif barreechaniinis mootummaa jaha gabbarsiisuun torbaffaan mootii Kafaa

lolaan dura dhaabbachuu eera.Kana jechuun akkuma barroo kana keechatti eere,irra jireeyyiin mootota xixiqqoo Oromoo keecha jiran,Goobana Oromummaa isaatiin itti siqan biyyas wajjin geggeechina jechuun walii galteen gabbaranii bulan.

Dhugummaan yaada kanaas,Goobana boodaan ajaji Minilik yeroo isaan qaqqabe,moototi Shanan Gibee nuti Goobana malee mootii biraa hin beeknu jechuun fincilan jaalalli fi kabajaan Goobanni Oromummaa isaan Oromoo biratti qabu kan isa inaaftsise Minilik Goobanaa fi namoota inni muude bakkaa kaasuun,Amaartoti aangoo akka dhuunfatan yeroo taasisan.1) Dajjasmach Waldee Ashaagree;Bulchaa Sooddoo,Acabar, fi Guraagee 2) Fit-awuraar Taklamaariyaam Gullilaat; Bulchaa Maccaa 3) D/ch Dastaa Daargee;Bulchaa Calliyaa 4) D/ch Haylamaariyaam Walde Giyoorgis Abbooyee; Bulchaa Tokkee fi Botar 5) D/ch W/Giyoorgis Abbooyee;Bulchaa Limmuu,Geeraa fi Gommaa 6) D/ch Tasamma Naadew;Bulchaa Guumaa fi Iluu Abbaa Booraa ta'uun muudaman.

Goobanni Weerara Mahadistootaa loluuf Lixa Oromiyaatti bobba'an.1880 keechas weerara Mahadistootaa Raas Goobanni Daacii fi Mootii Kumsaa Morodaa waliin loluun iddoo "Guutee" jedhamutti Mahadistoota weeraruun lola Darbushootaa hanga Mahadistootaa fi weerara Araboota

Gurraachaa lafa Maccaa irratti aggaamamaa ture qolachuu danda'anii turan.

Seenaa dabsuu kanneen hojii godhatan har'aa Oromummaa fi wal gargaarsa Goobanaa fi Kumsaa kana cinatti qabuun,Goobanni gosa isaa fi Oromoo Shawaa gadi bobbaasuun nu weerare jechuun afoola ololaa oomishuu itti fufan.Akka fakkeenyaatti lubni Fiixee Birrii "Sanyiin haadha Walattee Shawaadhaa gadi haratte" jechuun Barroo Seenaa fi Aadaa Oromoo Wallaggaa jedhu maxxansa duraa (2005/2012) keechatti barreechee jira.Afoolli waan dhugaa kan tahe yoo ta'e malee akkanumàan namuu arrabsoo nama dhuunfaa afoola jedhee Oromoo Tuulamaa fi Shawaa cufa abaaruu madaala hin kaasusi!

Mootiin Moototaa adeemsa isaanii Oromiyaa Lixa Gidaamiitti mootii Oromoo fi Anfilloo kan ta'e Jootee Tulluu bira dhaquun karaa nagaan gabbarsiisan.Haa ta'u malee mootii Jooten Oromoo fi saboota cunqurfamoo kanneen akka Basanqoo, Anfilloo fi kanneen biroo dabalatee hammina irratti raawwataa ture.Kanaafis gaafa inni du'u uummati Qellam akkana jedhe "Erga dallaa hancootee balli hoffaa hin caccabuu Erga Dajjash Jootee barri homaa hin dadhabu" jechuun hammina isaa himaa turan.

Jooten gara jabeessa akka tahe Fiixee Birriin mataan isaa haalaan ibsee jira.Haa ta'u malee dhibee gosummaa fi gandummaan Oromoo giddu galeechaa faca'ee jiru diinagdee fi hawaasummaa keechaa baasuun (Isolation) ICAT fi MEISON jalqaban fakkaata.Haleellaa dhokataa kana milkeessuuf garuu nama mahadistii niitii fi distii isaanii boojite mootii isaanii faana lole kana irratti olola seenaa xureessuu fi gurra guddisuun abaaruu Goobana gantuu qofa odoo hin taane dhalootni hiddaa fi fira isaatii akka ofitti qaanfatanii fi Oromummaa isaanii himachuu hanga qaanfataniitti akka adeemaniif sohii hedduun kurmaana afur tahu adeemee jira.

Gara Oromiyaa Kibbaatti yoo deebinu, Being and Becoming Oromoo irratti barreeffamni Walaloo Jaarsoo Waaqoo, Abdullaahi A Shongoloon dhiyaate fudhatama hin qabu.

“Isin warri Booran,Arsii, Jaamjamtuun

Jedhani kun, duri maanifi wal haadha?

Warra duri hama kaaniti

Akkan walitti naqa.

Ammaree dhaamsa akkamii ergufi

Maalteeti kana?

Arsii,Jaamjamtu,Boorana Isini obboleessa

Eeggadhaa **Goobana**”

Poetics of Nationalism, Poem by Waaqo Jaarso,Abdullahi A. Shongolo Being and Becoming Oromo irratti akka barreechetti

Walaloon ololaa kun Goobana Oromoon Kibba Oromiyaa Goobana seenaanis tahe argaa dhageettiin dhagahee hin beekne waraabecha fakkeessuun Oromoo Booranaa hanga Keenyaa jiranitti agarsiisuuf dhama’e.Fotolikaa Oromoo jabana Dargii hanga ha’aatti ture keechatti olola iffi fakkeechii kanaan Goobanaa fi Gobantuu jedhuun afaan wal fajjessuu qofa odoo hin taane,Goobanaa fi gosa isaa irratti duula jabaan geggeeffamaa tureera.Abdullahi itti fufuun “ ... to 19th century Oromoo Shoan warlord Gobana who conquered Wollega,Jimma and large parts of Shoa for his masters Emperor Minilik; Gobana was completely unknown for southern peoples of Ethiopia” Ajajaa waraanaa bardhibbee 19ffaa kan tahe Goobanni Wallaggaa,Jimmaa fi Kutaalee Shawaa bal’aa kan ajajaa isaa Minilikiif cabse; (Inni) Goobanni uummattoota Kibba Itoophiyaa biratti tasumaa hin beekamu jedha.

Abdullaahi dhugaan inni barreeffama dhiyeesse keechatti yaada madaalawaan kaase,Goobanni akka Kibba Oromiyaa hin deemne yoo ta’u,Wallaggaa fi kutaalee kan cabse kan jedhu garuu fudhatama hin qabu.Sabanisaa kutaa biraa barroo kanaa keechatti akkuma dhiyaate,mootoleen Lixaa irra dubbannoon kan walii galan akkasumas mootolee Jimmaa

wajjinis harki caalaan karaa nagaan Oromummaa isaan isa simatanii walii galani. Inumayyuu Mootii Mikaa'el mootii Kafaal erga jedhamanii muudamanii yerosuma wal dhabdee Minilikii fi isa gidduutti dhalateen maqichas odoo hin fudhatin bulchiinsa Kafaal irraa kaafaman mootoleen Shanan Gibees (olitti akkuma tuqne) Goobana malee mooti biraa hin beeknu jechuun Minilikiin wal waraanuun isaanis barroo tana keechatti kaafneerra. Kanaafuu, biyyi tokko waraanaan yoo cabxe malee walii galtee (negotiation) dhaan mootummaa uummachuun/tolfatuun cabee fi cabse waan nama jechisiisu hin qabu.

Goobanni Oromoo Tuulamaa qabatee biyya ijaaruu haqadha. Haa ta'u malee, akka hubannaa namoota uummata dogongorsuuf socho'aniitti keessumaa ilaaytooti Oromoo irra jireeyyiin adeemsa garboomfannaa fi kolonii Habashaa Goobanni akka raawwatetti dhiyeessun daba. Adeemsi Oromoo cabsuu Minilik duraan waggoota digdamaan dura Bazuun Shugguxiin Minilikiin mooticha ajjeesuufi jechuun sobaan akkuun akkuma dhabamsiiseen, Goobanni ammoo waggoota sana digdama booda erga karaa nagaan mootota Oromoo ijaareen booda aangoo irraa kaafamee yakkaan ቸሎቲ/Dadhachatti himatamuun lubbuun isaa akka darbu ta'eera. Isaan booda fuulli Minilik Mootichaa Koloneeffannaa haaraa Uummattoota Kibba biyyattii irratti raawateera. Yaada kana Pr Mararaa Guddinaa OSA irratti akkanaa dhiyeessanii turan. Journal of Oromoo Studies Volume 15-1-2008 G.C

“The fall of Arsii allowed Menelik’s army to march southeast to capture the eastern city-state of Harar at the battle of Chelenquo in 1887. The conquest of these regions gave Menelik access to real wealth—coffee and gold among other things—which significantly enhanced his political position and military might in the then emerging modern empire state of Ethiopia (Getahun, 1974; Addis Hiwot, 1975; Bahru, 1991). In the subsequent century, the Shewan Amhara elite, the embodiment of Orthodox Christianity, Amharic language and the Abyssinian cultural values, dominated multi-ethnic Ethiopia in a manner unprecedented in the country’s long recorded history.”

Kufaatiin Arsii loltooti isaa Kibba Bahaa qabataniin Magaala Baha biyyattii Harar dirree Calanqootti 1887 injifatanii, akka to’ataniif haala aanjawaa Minilikiif uume. Cabiinsi naannolee kanaa bunaa fi warqee badhaadhaa akka argatuuf hunduma keechaa dhageettii horatee waraana isaa akka jabeffatuuf isa gargaareera isaan booda amantiin Ortodoksii, Afaan Amaaraa fi Aadaan Abisiniyaanotaa sabdaneecha Kibba biyyattii irratti fe’amu danda’eera” jedhu duuchaatti.

Yaadni olitti eerame kun gama tokkoon kan nu hubachiisu Minilik duratti waraanas ta’e dhageettii guddaa waan hin qabneef, karaa irra dubbannoo fi lallaafaa taheen naannolee tokko tokko erga gabbariiseen booda, bunaa fi qaraxa isaan irraa argatuun meeshaa waraanaa hanga namoota waraana isaa gorsan argatutti diinagdee ittiin of utubuu fi sirna isaa jabeffatu tolfateera. Minilik walii galticha boodarra kan diige yoo ta’u, (Kumsaa akka fakkeenyaatti kutaa biraa jalatti tuqneera) humna kaanirraa argatuun deebisee isaan kaan cabsuuf dhimma itti baheera.

Sirni KARAA NAGAA HARKA KENNADHAA jedhu hafee waraanaan kaanitti duuluu kan danda’e sababa oliitti kaafne kanaan yoo ta’u adeemsichaan Kolonii ifaa tahe kan 47C

ጠቅናት saboota kibbaa irratti diriirsera Maqaan namootaa illee odoo hin hafin ሸዋረገድ፤ ሸዋንግዛዉ፤ሸዋቀና yoo jedhamu kunis lafa bal'aa Tuulamaa Shawaa jalatti moggaasuun Shawaa regged (Shawaarra kan ejjetu) Shawaa qannaa (Shawaa kan qajeelchu) Shawaan Gizaaw (Shawaa biti/dhaani) maqaa jedhu hanga har'aa ilmaan isaaniif baasaa Oromoo fi saboota Kibbaa irraan miidhaan qaqqabeera.Adeemsi kun egaa harki Goobanaa kan keecha hin jirreefi dhabama isaan booda. Biyyi Itoophiyaa gaafuma tokko rakkoo har'aa himannu jala kan seente odoo hin taane dhawataan ijaarsi biyyaa ka'umsi isaa gaarii ta'e kun gofachuu pr.Mararaan akkanaa itti aansuun barreechaanii OSAf dhiyeechanii ture.

“After the creation of the empire-state was completed, the creation of “one Ethiopian nation” continued under what was then termed makinat (pacification and/or colonization).Makinat involved evangelization of the local population, institutionalization of a new system of political control, and imposition of a new political class, culture and language on the indigenous populations such as the Oromo. As the result, new centres of political and military control, generally knownas ketemas or garrison towns mushroomed across the south.Cultural subjugation was carried out through Amharization, which accorded Amhara culture a dominant position as national culture and the Amharic language as the lingua franca of the Ethiopian state (Addis Hiwot, 1975; Teshale, 1995). The imposition of the Amharic language became increasingly critical over the years as it became the sole language of the judiciary and administration and non-Amharic speakers such as the Oromo had to depend on interpreters.

The journal of oromo studies,volume 15, number 1 march 2008,The Ethiopian State and the Future of the Oromo: The Struggle for ‘Self-Rule’ and ‘Shared-Rule’ Merera Gudina(Pr.)

Akka yaada olii kanatti Biyya Impaayeraa erga ijaarameen booda, Lammii Itoophiyaa tokkittii adeemsi Habashootaa jedhuufi eenyummaa sabootaa dhabamsiisuu, aadaa fi afaan gachisiisuu, adeemsa fotolika harawaa diriirsuu jedhu balaa biyyattiitti fide. As irratti rakkoon Oromoon keechatti kufe hamaa yoo ta'u, kanas elaaytooti Oromoo Goobana qofatti waan akeekaniif jecha dhugaa isaa hirmaannaan Goobanaa maali? Jechuuf kaafne malee rakkoon kolonii Habashaa kan ibsamee dhumu akka hin taane beekamuu qaba.

Man-Barroo Oromoo kan turan Ida'oo Odaa Boruu akka kanaan yaadni tuuta Oromiyaa ofiin jedhuu maqaa Goobanaa Neo-Goobanaas akkasumas Red Gobanaas akka waliin jedhan barreechaniif jiru. *“The nationalist Oromos who did not favour the 1974 Ethiopian Marxist Revolution under the DARG (PMCA) attach the label RED GOBENA's to the socialist Oromo intellectuals who forfeited the Oromo national cause for common social reforms inclusively with other Ethiopians. Among these are the political group-“OROMIA” (1972-1978). The nationalist Oromos who dissociate themselves from Ethiopian affairs and just fight for the independence of Oromia/Oromiyaa-to restore GADA (Democracy) label the educated pro-Ethiopian Oromos as READ GOBENAs, meaning well educated but perverted/deviated Oromos who betrayed the avenue to freedom and emancipation. Whatever the case, LORD GOBANA seems to have lost honour and glory in the conscience of the nationalist Oromos while highly glorified by unitarist Abyssinian/ Ethiopian clerics of history and the Oromo ASSIMILADOS-who the Ethiopians call GALLA GABAR (originally Galla (Oromo) but Ethiopianized-attaching secondary citizenship status regardless of their contribution to the survival and continuity of Ethiopia. As a person with attachment of lineage to Ras Gobena, I feel sad and humiliated when he is condemned by own nationalists. At the same time, I understand the pain of the Oromo nationalists why they condemn Ras Gobena as they attribute*

the current appalling Oromo situation under Ethiopian rule to the initial act of the general who played the major role in incorporating Oromos and others under the Ethiopian empire.”

Tuuti Sabboonummaa Oromoo leellisan gafaa 1974 tuuta Dargii fi sirna sooshaalizimii deeggaruuf moggaasa Neo-Goobanaa jedhu kennan. Tuuti kun tuuta Oromiyaa fi kanneen Oromiyaa Walabummaan ijaaruuf jedhanii fi akeeka Itoophiyaa keechaa bahuuf yaada qabanii yoo ta'e isaanis namoota Oromoo barataniif sirna mootummaa Itoophiyaa keecha jiraaniif moggaasan...

Maatii Goobana Daaccii

Haadha Warraa Duraa Irraa: Aadde Daanayee Fayyee Turaa Bokkuu wajjin Ijoolleen horan.Aadde Daanayeen gosa Kaawoo Durii aanaa Oromoo keechaa dhalatan.

Askaalee Goobanaa (D) Tanaanyee Goobanaa (D) Tsadaalee Goobanaa (D) Lij Zawudee Goobanaa (DH),Lij Taasisaa (Walde Rufaa'el) Goobanaa,Lij Tulluu Goobanaa jedhamu

Isaan armaan olii kana keechaa Dajjaazmaach Zawudee Goobanaan har'a lubbuun kan jiran yoo ta'u,Dajjaazmaach Tulluu Goobanaan mootii H/Sillaaseef bitamuu diduun, masaraa isaa naannoo Koolleejjii Barsiisotaa Kotobee kan laga Qabbanaa biraan jiruu gara Lichee iddoo dhaloota abbaa isaanitti deebi'anii jiraachuu jaqabani ture.Ida'oo Boruu kana yoo ibsan manni Dajjaazmach Tulluu Goobanaa yeroo afur gurguramuu fi H/Sillaaseen hordofee mootummaa isaaf waan yaadda'eef dhabamsiisuutu himama.Askaalaa Goobanaa jechuun ammo haadha Abbabaa Aragaay Bachareeti.

Haadha Warraa Ayyalech Abbaa Risaa wajjin maatiin horan

Lij Dallansoo Goobanaa

Lij Mariid Goobanaa (ragaaleen seenaa tokko tokko Marid fi Tadilaan ilmaan Wadaajoo Goobanaan Shawaaraggaa irraa godhatedha jedhu)

Lij Abdii Goobanaa

D/ch Wadaajoo Goobanaa

Wadaajoon du'a abbaa isaan booda aangoon Guraagee bulchuu yoo kennameef illee hin dandeenye. Wadaajoon intala Minilik Shawaaraggaa irraa Wasansaggad kan dhalate Minilik dhaalaa gonfoo kiyya haa ta'u yoo jedhuun, ilmakoo moti jechuun wal dhabee keecha seenuun ajjeefamuutu himama *“In Cerulli’s collection, the singer recounts the disconnection between Shawa and the western Oromo confederates following Ras Gobana’s death in 1889:*

Yaa okkotee danfii, goommanaa wajjinii

Karaan Gibee hafee, Goobana wajjinii

The allusion made here is to rebuke Ras Gobana’s son, dajjach Wadajo, who was not heroic like his father. In this song, Wadajo is compared to a stew pot which is set on fire to boil and, without any other choice, was left alone to boil in anger, helpless under the despotic control. Wadajo had an extensive fertile land in Salale, named Dirre Wadajo, meaning, Wadajo’s Ranch, in Yaaya Gullalle, with thousands of households living on it. He was also governor of the Gurage but “fell out of royal favor” and died in confinement around 1890 for “refusing to recognize Wassan Saggad, the first child of Shawa Ragga, as his son.” (Asefa Tefera Dibaba)



Figure 2.3: A pool in Dirre Wadajo Gobana, Yaaya Gullalle.

Dirree Wadaajoo Goobanaa kan Yaayyaa Gullallee keechatti Haroo/eela argamu.D/c Wadaajoon bakka abbaa isaatii akka kennaatti maasii qonnaa bakka kanaa qaba ture.

Dubree Manna Goobanaa

3) Haadha manaa Isaanii Tirufaat Jimaa Sambatee wajjin ijoolleen horatan (Naannawaa Sandaafaatii fuudhan)

Mucayyoo Yewwedaar Goobanaa (Yawween gosa xiqqaa Abbichuuti.Maqicha Habashooti dabsanii Yewubdaar haa jedhan malee gosa Yawwee yaadatuuf maqaa tana mucayyoo isaaniif akka baasantu himama) Yawween ilmaan mana

tokkoo Bulgaa wajjin ta'an, Yawwee fi Bulgaan wal waraanaa turan.

Mucayyoo Atsadee Goobanaa (haadha,haadha warraa Dabbabaa H/Maaram Ibsooti.

Lij Ejeree Goobanaa

Compiled by Oda Boru Dori aka Edao For more Detail: "OROMIA" Special Edition *Vol.1* No. 3 1974 (Liyyuu Ittim, Qits.1 Qutir.3 1966 Eth Calendar Amharic script.

Mootii Goobanaan waraana Hasan Anjaamoo waliin taasisse irratti firri isaa dhiigaa waan jalaa du'eef tarkaanfii hadhawaa akka fudhatetu himama. "Unjaamoo Waalgaa [Hasan] Goobanni walitti bu'anii (wal waraananii)waraanni hamaan Goobana Daaccii hube.Kan akka lola Unjaamoo Goobana hube hin jiru jedhama.Waraana sana keessatti Goobanni Daccii ilma isaa tokkicha qabu Wadaajoo Goobanaa dhabe." Araarsoo Badhaasaa; Seenaa Dhalootaa fi Hidda Oromoo Sooddoo;mana maxxansa Biraannaa;1995(ALA)

As irratti Araarsoon seenaa eenyummaa Oromoo Sooddoo ibsuu fi wareegama seenaan hin daganne gootni baase kun,ragaan inni dhiyeesse yaala maadaalawaa tilmaamuuf malee haqa moti.Kunis Mootiin Goobanaa ilma tokkicha qofa hin qabu. Kun ammo hiddaa fi gosa isaa biyya hambaa fi

biyya keecha jiraatan irraas kan ifaan beekamu,ragaalee seenaanis kan mirkanaa'edha.

Akka afoola firoota dhiyeenyaatti Araarsoo Daacii wal waraansicha irratti akka wareegame yoo himan,ragaaleen barreeffamaa biroon ammo Mariid Goobanaatu wareegame jedhu.Kamis ta'u Goobanni waraana san irratti ilmasaa dhabuu afoolaan Sooddo akka armaan gadii haa jedhu malee Hasan Unjaamoo Waalgaa dhuguma Qabeennaatti moo bakka biraatti Goobanaan wall ole kan jedhu yaada falmisiisaadha

“Hasan Unjaamoo yaa nama quufa lolee

Goobanni Daacii gurrumaaf gale

Ilmasaa tokkicha qalchiise, malee” Araarsoo Badhaasaa irraa

Goobanaan kan ajjeefame Masaraa isaa keechatti Abbabaa Aragay Bacharee odoo hin beekin nyaata Masaraa isaatti mana Mootummaa Minilikii ergamee dhaqeef soorateeti jedhu.Yaadichi dhugaa yoo ta'e Abbabaan nyaata qabatee dhaqee akkamiin dhaqa durumaa qabateefi dhaqamoo? Yoo dhuguma nyaata odoo hin beekin fuudhee dhaqe ta'e ta'es akkamiin ofii isaatii hafe? Gaaffii jedhu kaasa.Gama biraan Goobanni Wadaajoo Caaliin gibira gabbaruu waan dideef isatti duulee galee odoo hin turin du'e kan jedhaniifi Mnilik Kumsaa kiristinnaa kaasee waan jiruuf Wadaajoo Caalii qabuuf yeroo gara Mandii dhaqe Goobanaan Kumsaadhaan

Minilikiin finciluu akka qaban marii'atee waan tureef,icciiticha Kumsaan baasuun Goobanni du'uuf sababa kan jedhan jiru.Akka yaada gareen biraa dhiyeessutti ammo muffii kanneen Goobanarraa qabantu Kumsaa wajjin tahuun Geedootti qorichi akka kennamuuf taasise jedhu.

Akkuma duraan jenne, Goobanni gadda keecha odoo jiruu du'a ilmaasan ofiis du'e haa ta'u malee Mariid Qabeennaa lolaa Goobanni Lixaa lolaa jira ragaan waan hin jirreef haqa hin fakkaatu.Yaadi ragaalee seenaa hanga ammaa garuu,Goobanni sum'iin ajjeefamuu irratti walii galu.

Yaada Xumuraa

Addunyaa kanarraatti wanti jiraatee darbee seenaa dhabe hin jiru.Haa ta'u malee seenaan kam illee kanneen barreeffman baay'een isaanii qajeelinaaf caalaatti isa tokko ittiin arrabsuuf yookaan faarsuuf yoo tahu, kaan isaanii ammoo seenaa dabsame sana kallattii itti hubataniin namootaaf qooduufi.

Ani barreechaan Seenaa Mootii Mootota Oromoo Goobana Daacii jedhu kana akkan barreechuuf kan na kakaases seenaa Goobana Daacii abaaruu seenaa hiddaa fi gosa isaa akkasumas kanneen lafaan,qomoon,gosaan isatti dhiyaatu jedhamanii ittiin cabsuun olaanummaa fotolikaaw handhuura qe'ee Goobanaa fi gosa isaa odoo hin hafin saamuuf geessiserraayi.

Cabiinsa Oromoo keessuma laaffina Sirna Gadaa booda Saahila Sillaaseen akaakayyuun Milinik Oromoo Abbichuu lafarraa duulaan buqqisa ture gama biraan ammoo walldhabdee gosaa Abbichuu fi Galaan gidduutti mudateen Amaartoti Manzi Tuulama keecha lixuun gargar baasuuf danda'aniiru.Adeemsicha keecha Raas Goobanni Minilik waliin dippiloomaasii yoo jalqabu,Oromoon Abbichuu waraanatti hirmaachuu ragaaleen seenaa ni agarsiisu.

Goobanni erga ganamee booda Amaartoti Manzii fi Tagulaat kan isaan itti fufan "Shawaan lafa Amaaraati kanaaf [Oromoon] asirraa baduu qaba duula jedhuun Oromoon Salaalee hanga Sirna Minilikii hanga har'aatti akka buqqa'uu fi badu irratti hojjetamaa yoona gahe.

Ani Mo'iibul Biluu Qawwee (Mulaatuu(maqa dhalootaa) Misgaanuu Warqinaa Biluu Qawwee Qursuu Dooyyoo gosa Oromoo Nya'aa irraa weerara sirnoota Nafxanyaa kanaan akaakileen koo Biluun Tuulamaa buqqa'uuf dirqame.Kana jechuun Biluu Qawwee qofaa isaa Salaalee hin buqqaane akkuma kanneen Arsii Baalee Kafaa fi Harargee Jimmaa Iluu Abbaa Booraa dabalatee Biyya Oromoon alattis faca'an maatiinkoo Wallagga Bahaa Aanaa Waamaa Hagalootti qubatan.Iddoon Biluun dursa qubate Qumburoo jedhama.Qumburoon Akkoona keessa yoo tahu,lafa mataa gammoojjii Waamaa fi akka aadaatti lafa nama hin baanne jedhama.Biluun Adamoo adamsee bineensa "Qarcammee" jedhamtu maatiisaa nyaachisee Bayyanaa dabalatee maatiin 12 jalaa dhuman.

Lafa milki dhabeessa waan jedheef gara Baabboo jedhamtutti siqe.Booda bakka kanaas Baabbaa Kormee iddoo jedhamtutti gale.Akaakayyuunkoo Warqinaa fi Alamii Biluun Baabbaatti dhalatan.Lafa hoodi irra jiraadhu jedheenit ture.Biluun qofaa

isaas bakka kana hin buufanne.Oromoonni Salaalee akka achi dhaqaniin maatiin irraa dhuman keechaa maatii Fullaasaa Waaree Doodii isatu ofitti qabee guddise.

Fullaasaa Waaree Doodii Gajoo yoo jedhamu Qixeessaa Fullaasaa,Tamasgeen Fullaasaa fi Birraatuu Fullaasaa ijoollee jedhaman hore.Fullaasaan akka tasaa yeroo boqote Biluun ijoollee isaa ofitti fidhatee guddise.Birraatuu Fullaasaan biyya abbaakoo Salaalettin gala jedhee Shawaa erga seenee Abuunaa Gindabarat Waggoota 7 jiraate,akka naaf himanitti hawaasi Abuunaa Salaale kunoo fuullee keenya iddoon ykn biyyi abbaakeetii eessa jennaaniin himachuuf wallaallaan numa bira jiraadhu jedhan anis qe'ee abbootiikoo wallaaluun waan na aarseef gara dhalootakoo kanatti deebi'e naan jedhan Birraatuu Fullaasaa bara 2011 seensa keecha boqotan.

Maatii biraan Salaalee kanneen Waamaa qofa keecha jiraatan, akaakilee fi abaabilee horanii amma achuma jiraatu an immoo maatii giddu galaa yeroo jalqabaaf gara kana qubate yoon kaase Iwunatuu Dabalee,Mangistuu Fayisaa, Adaanaa Gammachuu,Indaalee Xaafaa, Darrasaa Badiluu (Gosa Abbichuuti), Gammadaa Tolaa, Mitikkuu Wandimmuu fa'aan isaan gamaa gamanoo jiraannudha.Maatiin Adaanaa Gammachuu, Damisoo Adaanaa, Barrihuun Adaanaa, Taarikuu Adaanaa, Biskiliitee Adaanaa fa'i.Damisoon daldala

Jimmaa fi Wallagga gidduu odoo hojjetuu jireenya isaa Jimma taasifate. Achittis yeroo boqotu ilmisa hanga dhiyeenya qoratee gara Wallaggaa dhufutti wal arguu hin dandeenye turre Kaliifaa (Abdurraaman) Damisoo jechuudha.

Egaa, Horro Guduruu naannawaa Shaambuu dhaqxee ijoollee Salaalee Bachoon akkuma jiran, isaan keechaa qaro dhabeechi Mul'ataa Gabbisaa Wayyaanee kokkee odoo qabuu fi magaalaa Shaambuu odoo jiraatu bara 2016 keecha boqote. Mul'ataan roorroo inni hin dabarsin hin jiru. As irratti jiruuf jireenyi Oromoo Tuulamaa keessumaa Salaalee qe'ee isaa dhabee maal fakkaata jechuuf malee, waraqata dhiisiitii odoo miidhaa biyya kana keechatti nurra gahe afaan qawween barreesineeyyuu qala'aan deebisee hin fixu.

Roorroon wareegamuu mootii Goobanaatiin qofa odoo hin taane, akkuma duraan kaafne Amaarota Shawaan Oromoo Tuulamaa irra qaqqabe danuudha. Sababaa kanaa Oromoon giddu galeechaa bakkayyuutti faca'ee argama. Kana jechuun, haalli itti Oromoon Salaalee/Tuulama Kaabaa fi Kaaba Bahaa dhiibame mataa isaatti qorannaa barbaada. Asafa Tefera Dibaba waan kana irratti akkana jedhee jira *“the Salale were displaced by their Shawaan Amhara landowners, they (internally) migrated to Bale, Arsi, Jimma, and Hararge etc. Others worked as daily laborers in the nearby districts while*

those who remained back home lived as tenants under harsh servitude on their land.” Ethnography of resistance poetics ,power and authority in salale oromo folklore and resistance culture,Ethiopia, Northeast Africa ,Assefa Tefera Dibaba, page.252

Seenaa Goobana Daaccii walleelee/sirboota Oromoo keechatti, barroolee fi barruuleen odoo hin hafin xureechuutti gadi taa’an/ fuulleffatan. Kun ammo dhugaa Mootiin kun jiraate wajjin wal hin argu gama biraanis uummati naannawaan mootiin kun itti dhalatee sababoota garagaraan faca’uu fi xiinsammuun kuffisuun gaaga’ama Salaaleen bakka lamatti akka baatu kunis dhalooticha gaaga’era.

Sichi dhaloota Salaalee fi Tuulamaaf diinagdee, hidhannoo fi paartiin adduma Tuulamaan rakkoo Tuulamaa falmuu fi qooddatu dhalachuun dirqama.Kun ammo rakkoolee biyya abbooti keenya Oromoon Shawaa ijaaree keechatti salphanne keechaa of baasuuf fala.

Oromoon Shawaa marti Maccaa Tuulama odoo hin jedhin odoo Goobana faana hiriiruu baatee biyyi kun hin ijaaramture.Kanaaf Oromoon giddu gala isaan kaanis Oromummaan hariiroo gaarii godhatee Oromiyaa fi Itoophiyaa diinagdeen

badhaate ijaaruuif seenaa walii dabsuu fi sobaan wal cabsuun
nun fayyadu

Mee of haa ilaallu amma odoo ilmi Hasan Unjaamoo Waalgaa
biyya kana irratti Shororkaa labsee eenyutu waraanuu dhiisa?
Unjaamoo Waalgaa lammii biyya alaa kan ta'e Abbaa
Jifaariin duubaan meeshaan waraanaa kenneefii Oromoo
weeraree ture.Goobanni ilmaa fi obboleecha itti
gabbare.kanarraan kan hafe,badiin Goobanaa maali?

Goobanaa fi Morodaa Bakareen waliin weerartuu shororkaa fi
jihaadaa ofirraa qolatan gantuu uummata gante ammoo
morma ishee irraa kutanii bishaan Daabbus keecha buusan ani
gootummaa akkanaa yoon ilaalu odoon gaafa sana waraana
sanatti hirmaadhe ta'ee jedheen hawwa.

Seenaa dharaan oomishamuun Goobanni Oromoo Shawaa
qabatee Wallagga weerare jedhu seenaan garuu uummata
Wallaggaa yeroo duudhaa fi safuun isaa cabu, gargaarsa
gaafatameen Goobanni Oromoo giddu gala qabatee humna
weerartuu mahadistii/Jihaadaa labsan kana yeroo lama qolatee
olaantummaa uummataa fi roorroo sabasaa qaqqabe.Kun silaa
hariiroo uummata Shawaa fi Wallaggaa kan cimsu malee akka
namoota seenaa sobaa oomishan hin ta'u ture.

Ansaariin ari'ee baasee Goobanni ji'a lamaa ol Jootee bira taa'ee hooggansaan gorsa kenneefii jajjabeessee deebi'e tana keechatti, Jootenis ta'e ilmisa Mardaasaan booda mootummoota Abisiniyaa haalan mootummoota morman turan inumayyuu qabsoo Oromoo fuula fotolika kan qabachiisan Goobana booda, Hambisaa Kumsaa fi Madaasaa Jooten (Marii Gadaa, Mo'iibul Biluu Qawwee, 2016) mootummoota Goobanni gorsa kennaafi turedha.

Goobanni itti yaadameefi saaxilamee yeroo ajjefamu "western Gallaa confederation" jedhanii kanneen biyya Oromoo Lixaa ijaarra jedhan Hambisfaan gaafas "Oromoon giddu gala akka malee miidhameera, yoo fooyya'u nutti dabalamee biyya akka ta'u goona" jechuun United League of Nations irratti Xalayaa dura bu'ummaa Hambisaa fi barreessummaa Mardaasaatiin gaafatamee ture keechatti ibsameera.

Yaadni Xalayaa kanaa ifa ture innis warren lixaa kunniin rakkoo Oromoo giddu gala hubachuu isaaniti. Akka himamasaan hanga keenya ga'etti Morodaan Goobana wajjin marii jabaa fi hariiroo jabaa akka qaban himama. Gara mootolee shaman Gibees wanti ture kanuma. Kanaaf seenaan dharaa kanaan dura ilaaytootaan oomishame xumura godhachuu qaba.

Gama biraan haa ilaallu, bakka Goobanni waraanes ta'e, bulche martuu akka kutaalee Arsii fi Harargee harki isaanii fi harmi isaanii yoom cite? kun kan agarsiisu dippiloomaasii marii fi gahumsa hooggansaa akkasumas Oromummaa isaan mootolee Oromoo wajjin fedhii biyya tokko ijaaruu irratti walii galuu isaa agarsiisa (lollo oduma jiruuyyuu)

Dadhabinaa Oromoo dhuma bardhibbee 18ffaa walakkeessaa hanga har'aa jiru Goobanatti hirkisuun gaarii hin fakkaatu. Kanas Harold barreechaan warra baargamaa akkana jedhee ture “*The strength of the Shewan effort derived partly from the political weaknesses of the Oromo, unable to unite even against a mutual enemy.*” Ciminni bulchiinsa mootummaa Shawaa caalaatti dadhabina fotolika Oromoo irraati, sababnisaa diina waloo isaaniillee gamtaan loluu hin dandeenye”

A History of Ethiopia: Harold G. Marcus, UNIVERSITY OF CALIFORNIA PRESS, © 1994

Kanaafuu, gara fuula duraatti biyya ofii ijaarre akka qoosaatti ilaaluu hin qabnu. Miirri Habashaan biyya nuti ijaare jettuus soba akka ta'e seenaan ifa ka'a kana ammoo ifatti mormuu fi Itoophiyaan yoo nuu hin mijattu taate, seenaa walii xureessuun

odoo hin taane karaa wal hubannaa qabuun keechaa ba'uu
dandeenya,Gama lachuuttuu injifataan numa!

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