

The Supreme Being and its Mentioning Usually Attaching to Naming: The Case of Indigenous Religion of the Oromo among Tulama Oromo of Ethiopia

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ABSTRACT

The indigenous Oromo considerably have the ethical and cultural consideration of name giving with attaching to delivery request and to thank the Oromo indigenous religion supreme being entity usually called Waqa, the single almighty according to the consideration of the adherents of the religion that still today exist. As to such issue of name giving as a social and generational bearing entity as well as issue of spiritual entity of calling Waqa with name giving usually to the newly born child usually male and consideration also exist beyond of naming other extra but respected entity name giving. Usually in such case Waqa is called and the objective needed to be realized or the objective already realized become the root word for the name giving and other postscript usually -ssa in Afan Oromo (Oromo language attached to the root word of the name as if implication might state that Waqa can help as well can divert all odd that happened or to be happened among the Oromo of Ethiopia. With consideration few name words are purposively selected and well analyzed in this student simply to show up the way Oromo attached the spiritual entity to name giving simply for the consideration of generational continuing with necessary strength and ethical issue that taking into account among Oromo as the ethical value or moral norms that regarded as guiding on the avenue of peace and protection or safeguarding securing for the existed generation usually family based or the next generation. As if individual based needed objective securing for the newly child also among the elements that taking into account while the case of name giving.

INTRODUCTION

The Oromo of Ethiopia considerably constituting the largest total population in the country as of course in the Horn of Africa. Based in this, with other nearby people in Ethiopia and the Horn the Oromo ethnic group have used Afan Oromo, Oromo language. Oromo language has among those languages in Africa having large number of total population as if to speakers in Ethiopia and elsewhere. The Oromo of Ethiopia speak this language as a native indigenously owned since ancient time. With such different myths are developed surrounding the social norms and spiritual entity of the Oromo and other surrounding people especially in Ethiopia [1]. Among such Gada system not only used among Oromo but also adopted by those nearby residing people of those Ethiopian ethnic groups. Based on the principle and philosophy of Gada system social and spiritual entity is also considerably inseparable. For such issues of naming as a social aspect and calling Waqa for request for the realization of certain objective from spiritual being as well as other religious elements has been likely consideration taken.

Among the considerably multilingual that can speak and use different languages other than natively used language as if the Oromo of Ethiopia among. Including those residing in rural villages and towns of Ethiopia nearby to the capital and beyond can speak at least two or more indigenous Ethiopian languages. However, variably others such as the well-known speaker of Amharic native speakers as if can acquire only Amharic language and most importantly can acquire other international language at school since their childhood.

With such consideration not only the geographic settlement area that exclusively including the heart land of Ethiopia as the country but also lingual interconnecting and intercommunicating as well strong cohesive building among other Ethiopian nations, nationalities and peoples of Ethiopia as if for such the contribution of the Oromo of Ethiopia become intense. As to such issue is consideration taken the Oromo of Ethiopia largely adhered to Wakefana religion as the indigenous religion of the Oromo as the native Oromo largely adhered to this religion since mythical time? As to such largely in modern sense of believe the religion followed by Ethiopian Oromo alongside with Wakefana, Christianity largely all Oromo of Ethiopia in the heart land largely orthodox Christian followers as well to the west largely Orthodox and protestant. With this regard, those Ethiopian Oromo in the eastern part of the country considerably adhered to the Islamic religion consequently in the southern part of the country as if with regard to religion almost all Borana and half parts of the Guji as well as nearby to the center of the country in eastern part exclusively the Kereyu Oromo adhered to Wakefana religion. With the issue of religion that followed by Oromo of Ethiopia a person might adhered to both the indigenous religion of Wakefana as well some sort of modern religion considerably Christianity and Islamic religion as well as the practices of Wakefana also considerably intermingled with the former among Oromo of Ethiopia in various localities.

LITERATURE REVIEW

Ethiopian Oromo exclusively adhered to Wakefana, Islamic religion and Christianity (Ibid). In line with the former indigenous religion, consideration of Waqa as a Supreme Being single entity has been exist. As such consideration of all belongs to the Supreme Being Waqa also regarded by the adherents of the religion. As to such all belongs to the Supreme Being Waqa as if mentioning Waqa for the prevalence of peace as well as delivering thanksgiving while the requested aim in reach the adherents [2]. Requesting while problem of any kind happened for help that heal or to recover from such problem of any kind stating the name of Waqa or calling the name of Waqa several time usually considerable any time whether the day time or night time based on the suitability of the thanksgiving or request as if regular time for such as if exist both at home and outside residence place usually the latter taking place in gathering. In this regard ,among the calling of Waqa the name given to the newly child bear by the family of the Oromo of Ethiopia naming the child with appropriate or considerable word having good will or wish having as if also attaching a sort of postscript to such words as if considerable taking place among Oromo. With this regard, this study conducted to highlight some selected words that used as a name by the Oromo and extra good will mentioning postscript attached to the original root word.

In this regard, eighty linguistic group or ethnic group usually to mean that not only residing in Ethiopia as consideration specially by the regime taking power before the outbreak of the 1974 Ethiopian revolution but the country ofcourse home for all ethnic and linguistic groups as to such linguistic or ethnic go side by side as in Ethiopian consideration taking one ethnic group as a diverse having population as a country means having self-own language usually consideration taken. With this regard the native speaker of Afan Oromo and beyond have their own cultural values including ethnically based consideration of the combining the social entity as well as spiritual entity or-else others also. In this case, Afan Oromo having various name words that attached to the supreme being

of the Oromo indigenous religion but name giving and spiritual attachment usually taking consideration the request of help from the supreme being, the single God called Waqa as if helping request delivery as well as thanking mentioning after the request objective realized as if taking into account at a time of name giving to the newly child as well to the Guddiffacha child and also other name to the same or other entity consideration taken exist but naming to the newly child can possibly mentioned. With this case, this study conducted with the aim of disclosing such name words with their attached meaning as if the study has conducted with the following objectives:

- To analyze selected the words that used as a name among Oromo with their postscript.
- To show issues of indigenously of the Oromo language name interpretation with the attached calling of Waqa for realization of the meaning given to the Original name word.

RESULT AND DISCUSSION

An overview on goodwill stating alongside with name giving

In Oromo religion and among the adherents of such indigenous Oromo religion name giving is usually not by chance. As to such aim belongs to the name giver and the usual mentioning of the needed objective that to be realized for self as also for the family with regard to the newly born child usually the son by giving such positive meaning to be realized having words goodwill mentioning is likely taking into consideration. The goodwill consideration also targets the will exist among the whole Oromo community of the ethnic group of the Oromo of Ethiopia as well also could possibly aimed for certain division and sub division of the Oromo that name giver and name giving belongs as if consideration taking that the stating goodwill targeted to be realized by the help of Waqa as the calling with the attached words of stating what the root word of name given as if usually among Oromo of the study area and also beyond attaching the -ssa as the postscript to the root word of any name word that has meaning or positive meaning that likely possible to mention goodwill by the name of Waqa for its realization. In such away among those names commonly used among Oromo of Ethiopia and the Oromo sub branch of the Tulama usually residing surrounding the capital Addis Ababa as the Oromo of Ethiopia calling Finfinne as such about seven name words usually consideration taken in this study as mentioning the usual request to Waqa for the realization of the will consideration through name giving of such words as given meaning positive will consideration in Oromo language then followed by the postscript-ssa as a means of calling Waqa for the case of request delivery for a certain kind of help that regarded as belongs and bestowed by Waqa as well also considering the bestowed help and realized will attaching-ssa similarity as stating thanking for the realized consideration taken for the same supreme being Waqa [3]. The latter considerably taking place after the realization certain goodwill while after request has been already delivered formerly or without any request bestowed as if at a time consideration taken in name giving usually exist. In the same while the son bearing exist or unexist the case of name giving usually consideration taken as if no matter as bestowing mentioning can be possibly taking place with adopted child as the Oromo having very essential institution called Guddiffacha to help the vulnerable as if for the usual purpose of owning the child similar with that of own given birth child. With similar consideration the name is commonly given for such adopted son via the norm and value of Guddiffacha institution. In such a way having a son and having not via own given birth as a son or daughter among Oromo largely among Tulama Oromo of Ethiopia doesn't matter as the institution can make the family to have own son in similar way as if institutionalizing such mostly not only targeting the delivering support and help for the needy but equally important issue is the having or having not the own given birth child naturally that belongs to the respective family. For the Guddifacha child both among the family as well among the community that the family belongs equally mentioning the Guddiffacha or adopted child equally consideration taken as having kinship in both cases. This is to mean no discrimination of any kind exist as such taking place based various customary law that exist among the community as such not the sonly the concern of the family but also to the community at large. In such case of name giving for the stated purpose elderly or youngity could not exist as the same time the time of the child borne as well as the goodwill exist at the same time usually consideration taken.

In other words, same way as the son as if with consideration elderly or other as if sometimes if the son not got not only via birth but also in the same way with adoption terminology mentioning commonly stated such adoption as Guddiffacha as if the latter very essential customary law that protect the small child immediately after birth given to the able Oromo family to grow up name after the family as if consideration taken as the child of the family similar to the genealogically bearded by the same family with any partiality as if such customary law nowadays consideration taken as adoption specially for the children under vulnerability during wartime such as civil war case as well as for those under poverty while poverty and other successive problems that hit the livelihood of the children in their early ages immediately after birth or beyond. In such away for the same consideration Guddiffacha child usually a male

or mentionally the adopted child can have given such name of the goodwill. Ofcourse for the sake of consideration taking of the goodwill mentioning to Waqa by calling via name giving sometimes the same customary law taking place by several families specially by those having a chance of bearing child at a time or having birth of female several time as if having male child as if to mention goodwill consideration taking as having Guddifacha boy from the same genealogy family based and then having more children become possibly willed. As to such the latter still consideration taken and mentioning still exist as if calling to Waqa in such name giving also commonly taking into account not only the case stated above but also others. For the aim of showing up such customary law that combined social context and spiritual element of calling the willed aim to the supreme being as if among the following words are highlighted and discussed well as the result and discussion of this study.

Some selected name words of goodwill among the study population

Literary in Afan Oromo considerable in Oromo language Humna to mean energy, ability to accomplish something good for self and others including at community level for the benefit of the large community as if vise versely performing the wrong and negative impact bearing accomplishment usually such activities considered as cubbu to mean sin among Oromo of Ethiopia as if largely consideration taken as humna to mean capacity to do something with full energy. With this regard, the target to obtain or gain such required energy and capacity or ability from Waqa as if attaching -ssa to Humna the root word of naming as a postscript as -ssa stating he, belongs to him as if God consideration usually possible as if among the Oromo of Ethiopia in general and Tulama Oromo branch of Ethiopia in particular Waqa ,the supreme being of the original or indigenous religion of the Oromo, Wakefana usually written as Waqqeffannaa as to Oromo language. In this case, calling to Waqa as YaWaqa nu humnessi , Let you/Waqa energize us, YaWaqa nama nagaha, nama waa hunda tolchu nu taasisi, Let you/Waqa make us peaceful manner having and able doer for self and community/country in general . As has been stated above the the target accomplishments usually including those required or needed fulfillment deeds. For the purpose of realizing such dual objective of self and community based advantage bearing accomplishments assuring such required energy and ability or capacity to make the performers able and capacity having that usually consideration taken as usually belongs to Waqa as if can and able to make the able performers of the targeted deeds of accomplishments.

In such instances as aforementioned above nu humnessi, let energizing us as calling to Waqa as energy make able to accomplish every deeds, every plan to fully implement and meets its targets goal. Any accomplishments of any projects including warfare time energy needed for scoring victory consideration among Oromo of Ethiopia and Tulama branch of the Oromo moiety of the Ethiopia usually consideration as the required energy must consideration giving as belongs to Waqa. As to such both spiritual and social entity intermingled here as to the word directly derived from the root word simply issued capacity as if mentioning as such belongs to Waqa, God usually consideration of spiritual entity usually as if exist among the Tulama Oromo of Ethiopia.

The stated consideration here above also labeled to the way such energy also gained by the required performers based on the will and wish of Waqa as if belongingness usually issued but the will and wish of Waqa for goodwill as if also consideration taken among the adherents of this indigenous religion. Besides this, the issue of able person having that target the newly born child usually male child consideration is also the main and major target of name giving in such way as having strong child for the reconsideration of the goodwill of the child for the family based exist or to be expected strength with the needed energy or capacity gaining. As to such the child born given such name of goodwill and wish delivery for the child by his own family or anybody else that target to give name for the child for the same purpose having energy, capacity of among next generation having capable child to lead the country or to accumulate more wealth for him and child to bear by him. As to such issue consideration taken child bearing usually consideration taken as goodwill towards wealth accumulation as if Waqa can save the child if necessary reconsideration given from birth time including name giving to the child to growing up period as if mentioning and calling the supreme being Waqa for the fulfillment of such related to the name word Humnessa and others similar or the same mentioning and attaching similarly to for the delivery what belongs to Waqa by Waqa as if consideration taken by the family of the Oromo of Ethiopia usually the consideration exist among the Tulama branch and sub branches of the Oromo.

As to the wish and will of of Waqa to bear such strength and energy on those needed with such naming of goodwill other consideration as such walking on the avenue of peace, or on the right track while doing various accomplishments including making free self from doing sin, cubbu, as such cubbu directly consideration taken as breaking the law of Waqa, Safu cabsu , ethical consideration that Waqa deliver to human beings to make them, to guide them to walk on the avenue of peace of the right track if not might cause withdrawal of Waqa's protection. In this sense without Waqa'a protection for self or member of the community at individual or family level and community in general means suspected or losing the needed or required energy to divert the caused problem of any kind as such regarded as belongs to Waqa as such caused due to Waqa's withdrawal his protection as such usually weakened the respective bodies of community or at family level. As to such Waqa's withdrawal means lead

to loss of energy, loss of ability, to accomplish well including livelihood leading for self and family based as to community in general.

Milkessa

Milki, the root word milki state that goodwill for prosperity, health, duties realization and etc. With this regard, the postscript –essa usually taking consideration of calling to Waqa the Supreme Being of Oromo religion as to such calling Waqa for the realization of the meaning that attached to the root word in Oromo language.

As to such milki gaari goodwill for the case of as if realized if Waqa will as if Milkessa, Milki'essa Milki -ssa as if milki the connoted meaning of the root word such goodwill for its realization belongs to Waqa and its realization for human being as if given such opportunities by Waqa to human being. In this case Waqa belongingness to human being for property, health and duty realization as if taken place by the certain request that state those will belongingness as if belongs to Waqa.

Jabessa

Jaba as if strength as if the attached postscript –ssa usually to state that such strength given to the respective name given of the newly child as if from Waqa as based on the will and wish or if Waqa wish or will have of such realization to be given to such newly beard child and also other respected animal such as on the birth of the new calf as mentioning usually taking place as jabbii jabaa, strong calf as if let Waqa give for such newly beard calf a strength to be used for agriculture as the people usually agrarian as farming of cropping and plough for harvest usually taking place by ox. As strong calf usually male beard by the caw means that having strong ox for land plough usually excepted among Oromo of Tulama branch of the Oromo and regarded as also obliged as without such livelihood leading in a normal way as if consideration taken as hampered as such consideration exist for long since ancient time as the livelihood of the Oromo of the study area still today based on farming agricultural crops usually the harvest taking place with the mentioned plough agricultural activities

As has been indicated here above, the mentioning and calling of the newly beard naming to get appropriately expected something good and achievable for the realization of the aforementioned stated goodwill as if not only for human being but also for those respected animals.

For such name giving not as usually taking place by chance among the Oromo of the Tulama branch Ethiopia as if usually expectation attaching then attaching such expectation to be realized and beard from Waqa or by the help of Waqa consideration taking as if usually exist and still exist. As the major thought to be issued this here is to not be impede as if expectation exist among the Oromo of calling the supreme being Waqa for help of the goodwill expected as if usually consideration taking. As to such this study come up with such indigenously exist what has been considered as the beneficial social norm of giving attachment of the social entity, expectation, spiritual entity, goal realization based on the help of spiritual entity as if consideration taken among Oromo of Ethiopia as if usually consideration taken among Tulama. With such case Oromo of Tulama as the sub branch/division of the Oromo sub moiety of the Borana usually mentioned as the northern Borana category of the Oromo with Matcha as to such Matcha and Tulama are regarded as the two mostly attached brothers as the latter become hangafa, the elder brother among the two.

Finally Jabessa consideration as strength bearing by the help of Waqa to mean as belongingness as if belongs to Waqa as regarded by the adherents of the indigenous religion of the Oromo and such strength usually observation taken as strong hood needed for security purpose not only for the security issue of element of the newly bear child usually a male consideration taken as if the aim of the security issue to be secured if realized goes beyond individual issue as if to the family and community level [4]. Specially as the family consideration taken as the basic unit of the clan based exist among Oromo society as social science state family is the basic and most important institution in any kinship issue or communal level established social institutions as if among Oromo of Ethiopia as Tulama among sub branch the latter mentioning exist as respect giving for family based household well leading by male head of the family usually consideration taken. Lastly the name Jabessa also given a certain new born child of certain family to call Waqa's help if needed and exist a certain sick person with in a family to recover more and to get healed from any sickness and inappropriate live condition as Jabessa mentionally given to be recovery bearing to be healed as if please make him/her the stated sick or weakened become healed, recovered from any exist sickness as if the weakened ofcourse considered as sick among Oromo of Ethiopia as such strength bearing by Waqa to mean that recovery getting by the sick or consideration taken as sick among the respective or consideration taken family that the sick or the weakened exist as if recovery mean strength having to accomplish various duties for self as well as for the family and beyond including at community level.

Dhugomsa

Literary Dhuga is to mean true. As such also true as if the will of Waqa as Waqa consideration taken as true willing or truthfulness usually as walking on the avenue of peace and standing on the avenue of protection as to such as the Oromo of Tulama stated dhugaan Waqarre dhufa, dhugaan kan Waqatti as true comes from heaven consideration for the literary meaning for the former phrase as if the latter state true belongs to Waqa as if Waqa can sent truthfulness to all human being without discrimination that belongs to him. As if as the consideration of Waqa's residence as if heaven that exist among the Oromo as heaven considered as galma Waqa, the home residence of Waqa as heaven considered as such. But usually the live after death consideration except what as if mentioned the died relative as if exist as sprit alongside with the newly born of the new child of the relative or such sprit called Ekera in Afan Oromo or Oromo language living besides the alive relatives usually the new generation kinship categorization even for long. In such a way Ayyana Abbaa, as the sprit of father, Ayyana Hadhaa, the spirit of Mother as if the father and mother usually alive or not mentioning such sprit of father and mother for protection, for guide them alive on the right track, right path, to realize several accomplishments, to guide to state the truth and acceptable words in front of the supreme being to issue plan of own.

On other instance for the mentioned truthfulness consideration separating the individual as well the community as if impossible among the native Oromo of Ethiopia as usually consideration taken as each and every possibly affects the other's ways of existence and livelihood consideration. Individual action can possible affect what the commonly needed as well vise verse. And also if certain sin acts/actions usually done among the community of the Oromo regarding such as not only the individual doer that to be affected and problem bear on but usually affecting the community at least in the residing area largely at least at clan level and even beyond as if perceived. For such, moral values, codes of ethics 'Safu' considerable issued by every community to take hold or accept or guided by up to individual level while practicing, talking, etc.

Mogassa

Mogassa considerably naming a certain clan or group of people to other clan or certain group of people by naming changing identity to the latter one simply for protectional purpose of the former based on mutual consent of both parties as if also other third party consideration of participation for mutual understanding the negotiation taking place among the well-known community members usually elders from both groups and other third party from other neighboring community to well understand and give recognition for such lawful or-else customary law as if the negotiation of identity transformation usually on equal terms of reference based while decision of the identity transformation taken place [5]. As such the issue highlighted above mainly taking place since ancient time among the Oromo of Ethiopia as the Oromo considerable power community in Ethiopia and Horn as if protectional consideration for those neighboring community of the Oromo settlement area usually taking place with such Mogassa based lawful naming to the certain community that required or needed protection by the help of Oromo community as if naming and attachment building towards Oromo up to entering into a certain division and sub division of the Oromo as if considerable taking place. As to such regularly after warfare taking place with Oromo group or other community or-else as if placing themselves those needed protection at a certain community level usually taking place as the Oromo known for their protectional delivery in east Africa. As to such sometimes after protection delivery realized and the protection needing group save and become capable to defend self from other neighboring community possible reversive identity(Ibid) also allowed as if negotiation possibly taking place similar to the former one of the initial identity transformation. In this case usually as to the reversive identity taking hold the majority of the formerly Oromo subgroup into the newly coming community through Mogassa as to such reversive identity based identity transformation(Ibid) usually went up to extinction the Oromo division and sub division that the newly coming group of community from nearby through Mogassa to the stated division and sub division of the Oromo as to such the majority ofcourse might went the newly transformed group with the brotherly community entering to their clan or certain division and sub division of the Oromo blood ties usually taking consideration through marriage lineage interconnection. As to such both Oromo with the division and sub division of the Oromo might usually broke away from Oromo and named themselves as independent ethnic group other than calling themselves as Oromo as an ethnic based stating and naming themselves. In this case usually as the borderly people usually spoke both the newly entering community language as well Afan Oromo or Oromo language usually among Oromo of Ethiopia still recently as to such mentioning self by the name of Oromo and other well treated and requesting backing to the former identity based on reversive identity as if usually possible taking consideration taken.

CONCLUSION

As to such the name Mogassa derived from two Oromo words usually Moga to mean name giving and postscript – ssa simply attaching such postscript usually stating the help of Waqa the Supreme Being of the Oromo religion for the objective attached to the usual naming consideration taken. With regard to the usually consideration of Mogassa as if taking place for protectional purpose for certain group of community by stating those group of community also considerable Oromo as to such based on stating non Oromo genealogy or lineage mentioning attacking those community as if forbidden and such customary law of identity transformation from non-Oromo to Oromo also usually to state the mentioned community area also an Oromo and more than consideration taking as brotherly community residing to nearby to each other with Oromo consideration them as Oromo and defending them from any attack by stating they are also among Oromo community usually by stating the certain division and sub division of Oromo community as to such the mention attack as if possible both from Oromo group and non-Oromo group. As to such the objective behind such Mogassa identity transformation usually protectional purpose as if the aim giving protection and strengthening them for the future livelihood leading independently or with Oromo community of the entering sub division usually taking consideration as well attaching the postscript –ssa of the calling Waqa for its realization usually the realization of the aimed objective of protectional delivery as well alongside with such strengthening them for the future to not be extinct as if inherent future generation while mentioning Oromoness or other independent community taking consideration reversive identity transformation usually the well-known consideration element in Mogassa customary law of the Oromo of Ethiopia. As such attaching the postscript –ssa usually taking into account the calling and request delivery alongside with such protectional delivery issue for the realization of the latter.

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