



Addis Ababa University

School of Graduate Studies

Department of History

**The Activities of Protestant Missionaries in Introducing Modern Education
and Health Services in Dambi Dollo Awaraja, (Ca 1918-1974)**

By: Debela Tola

Advisor: Prof. Tesema Ta'a

August, 2017

Addis Ababa

**The Activities of Protestant Missionaries in Introducing Modern Education
and Health Services in Dambi Dollo Awaraja (Ca 1918-1974)**

**A Thesis Submitted to School of Graduate Studies of Addis Ababa
University In Partial Fulfillment For the Requirement of the Degree
of Masters of Art in History.**

By: Debela Tola

August ,2017.

Addis Ababa

Addis Ababa University
School of Graduate Studies


This is to certify that the thesis prepared by Debala Tola, entitled: *Missionaries and Education in Dembidollo Awraja (ca 1918-1974)* and submitted in partial fulfillment of the requirement for the Degree of Master of Arts (History) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the Examining Committee:

Examiner: Tekeabun Durmenna Signature [Signature] Date 09/10/17

Examiner: Teclhaimanot G. Selassie Signature [Signature] Date _____

Advisor: Tesema Taa Signature [Signature] Date Oct. 9/2017

rat Wasqihun [Signature]
Chair of Department or Program Coordinator


Declaration

This thesis is my original work and has not been presented for a degree in any other University and that all sources of material used for the thesis has been duly acknowledged

Name : ... Debela Tola Gelata

Signature :

Confirmed by Advisor : Professor Tesema Ta'a.

Signature _____

Acknowledgement

I would like to express my deepest gratitude and heartfelt thanks to my respected Advisor Professor Tesema Ta'a for his scholarly assistance in reading and correcting this Thesis. His corrections and critical remarks from the preparation of the Proposal to the completion of the thesis were very useful and constructive.

I owe special thanks to all my informants without whose contributions, the study would have not been easy. It is also my pleasure to acknowledge the Ethiopian Evangelical Church Mekane Yesus of Dambi Dollo, and Gidada Bible School that provided me with the necessary sources that contributed to the successful completion of my work. I also thank the workers in the Ethiopian Archival Center and to the workers of Wolde Meskel Tariku Memorial Archival Center of IES who helped me in providing Archival Sources in the course of conducting this study.

Lastly, I would like to extend my warm gratitude to my Father, Mother, Sister, and Brothers who supported me financially, psychologically and morally while I was conducting this research and pursuing my study.

Table of Contents

Contents	Page
Acknowledgement	I
Table of Contents.....	II
Preface.....	IV
Key to Transliteration	V
Abstract.....	VII
CHAPTER ONE	1
Description of the Study Area.....	1
1.1.Geographical location	1
CHAPTER TWO	4
2.1. Oromo of Dambi Dollo and their traditional Belief System.	4
2.2. The Introduction of Orthodox Christianity and the Protestant Religion.....	20
2.3 The Introduction of Protestant Religion.....	22
CHAPTER THREE	26
3.1 The Ethiopia Orthodox Church in changing the culture of the Sayyo Oromo and it's Relation with the Protestant Missionaries.....	26
3.2 The Ethiopian Orthodox Church.....	26

3.3 The Relationship between the Ethiopian Orthodox Church and the Newly Arrived Protestantism.....	30
CHAPTER FOUR.....	34
4. Missionary activities and Missionaries attitude.....	34
4.1 Protestant Missionary Activities in Introducing Modern Education and Health services in Dambi Dollo and in its Surroundings.....	34
4.2 The American Presbyterian Missionaries Attitude towards the Traditional Believes and Cultural Practice of the Sayyo Oromo.	48
Conclusion	53
Bibliography	59
List of Informants	67
Glossary	71

Preface

The Objective of this paper is to reconstruct the historical development of the Protestant Missionaries work in Dambi Dollo and its surrounding areas. It attempts to trace the early activities of the Mission and the challenges it faced from 1918-1974. The paper has four chapters. The first chapter tries to explain the description of the study area; Chapter two deals with the history of Dambi Dollo Oromo and their traditional cultural practice, religion and ritual ceremonies as well as the introduction of Orthodox Christianity and Protestantism in Dambi Dollo area. Chapter Three tries to explain how the the Ethiopian Orthodox changed the culture of the Sayyo Oromo and its relation with the Protestant religion.. Chapter Four deals with how the Protestant Mission brought health and school services to Dambi Dollo area. The construction of Schools, Hospitals and Churches by the Missionaries were also part of this chapter; the effect of the protestant Missionaries against the traditional culture of the Sayyo Oromo is also discussed in this chapter.

In producing this theses there were certain problems which I encountered. The most important of the problems was scarcity of sources. Especially, the archival sources which were related with the early history of Protestant Mission Activities in Dambi Dollo and its surrounding were not documented and are not available. As a result of this I was forced to collect archival sources from the Ethiopian National Archival center and from Wolde Meskel Tariku Memorial Archival center of IES.

Key to Transliteration

International Phonetic Alphabet (IPA)	Oromo Alphabet	IPA	Oromo Alphabet
a	a A	k'	q Q
b	b B	r	r R
c	c C	s	s S
d	d D	t	t T
e	e E	u	u U
f	f F	w	w W
g	g G	t	x X
h	h H	y	y Y
i	i I	d	dh DH
j	j J	p'	ph PH
k	k K	c'	ch CH
l	l L	n'	ny NY
m	m M	s'	sh SH
n	n N		
o	o O		
p	p P		

Afan Oromo has basically ten Vowels; five short and five long. Example

Short: a, e, i, o, u

Long; aa, ee, ii, oo, uu

Length in vowels results in meaning change. Example

Laafaa soft

Lafa Land

Sequence of more than two vowels is possible only if separated by glottal stop (.) Example

Re'ee Goat

Length of Consonant may also result in a meaning difference. Example

Guba Hot

Gubbaa Top

Gadaa Age structure

Gadda Sad

Abstract

The study is about the missionaries and the beginning of Modern Education among the Sayyo Oromo who live in Dambi Dollo and its surrounding. The study attempts to document how the Missionaries, especially the Protestant Missionaries came to the area of Sayyo and their methods of expansion as well as how they undertook the conversion activity among the Sayyo Oromo. The study also deals with what the traditional religious and ritual ceremonies of the Sayyo people looked like before the introduction of either Christianity or Islam in to the area. Further investigation was also conducted to check how the Ethiopian Orthodox church expanded in the area and how it was welcomed among the Sayyo Oromo. Furthermore the study tried to check how the Ethiopian Orthodox Church, the first Christian Church, which had penetrated the Sayyo area and how it responded to the newly arrived Protestantism as well as the relationship between the Ethiopian Orthodox Christians and the Protestants.

In this study special focus is given to the Missionaries modernizing efforts among the Sayyo Oromo. That means how Missionaries started building Schools, Hospitals, Clinics and different Churches. Despite the efforts of the missionaries in expanding modernization among the Sayyo Oromo they had also affected the normal life-style of the people.

The research reveals that Christianity arrived among the Sayyo Oromo of Dambi Dollo and its surroundings before a century ago. Protestantism expanded in the area by convincing methods of donation and often by impressive pressures made particularly through attacking the traditional Oromo religion with its rituals.

In general the contextual background, Political oppression, low economic status, lack of infrastructure, the event of Influenza Epidemic and other world historical events contributed to the peoples' active conversion to Protestantism. The mass conversion of the people resulted in creating new spiritual orientation, which brought about holistic change, including the undermining of indigenous cultural practices.

CHAPTER ONE

Description of the Study Area

1.1. Geographical location

Currently, in the Federal Republic of Ethiopia there are nine regional states. Among these regional states, the Oromiya National Regional State is one. In the Oromia National Regional State, there are twenty Zones. Among these twenty Zones, Qellem Wollaga is one.

Qellem Wollega comprises twenty districts. Among these districts Dambi Dollo is one. It also serves as a capital of Qellem Wollega Zone. Qellem Wollaga is one of the twenty zones which are found in Oromia National Regional State. It shares borders with Gambella Regional State in the west, West Wollega zone in the East, Beneshangul Gumuz Regional State in the north and Illubabor zone in the south. Dambi Dollo is located 652 km from Addis Ababa which is the capital of Ethiopia. According to the available oral tradition, Dambi Dollo got its name from two words, Dambi and Dollo. Dambi is a name of a ever green tree. This tree was planted on the burial ground of a person called Dollo. Dollo was a famous person in the area.¹

According to government communication affairs office of the zone, Qellem Wollega covers a total area of land which is estimated to be 978,845 hectares. Out of this land Agri- culture covers 588,959 hectares. Whereas 126, 594 hectares of land is covered by forests. And 204,560.81 hectares of land is covered by water. The remaining 58,731.19 is covered by towns and residential areas of the people. The climate of the zone differs from one district to the other. And

¹ Qellem Wollega Zone Government Communication Affairs Office 2009.

it is grouped into highland, semi-highland and lowland climatic zone. It has annual rain fall of 1000-2400mm. The zone has generally two seasons which are dry and rainy. The zone gets more than five months of rain fall coverage in a year. The zone has different types of soil. They are loom soil, clay soil and sand soil. The texture and structure of its soil is at most in good conditions, because of the existence of naturally decomposed materials like moister and green manure.²

The need to look back to historical background of Qellem Wollega Oromo is very crucial because it has a number of advantages. Among these advantages, it helps us to explain the current general background information on contemporary Dambi Dollo and its surroundings. On the other hand, it gives the over-all information about Qellem Wollega Oromo before the arrival of Christianity and the incorporation of the area to the modern Ethiopian empire. Reconstructing the past life of the society helps us for better understanding of the major changes that occurred among the society. Even though the major aim of this thesis is to describe how missionaries arrived in Dambi Dollo area and their attempts to evangelize and educate the local people, the study also critically check how the missionaries who arrived in Dambi Dollo challenged the traditional culture of the local people. For example how they changed the former traditions of the Oromo of the area, factors that caused the changes, what roles did the Protestant missionary play in the changes, how the changes took place and what the changed life of the people looked like. Hence reconstructing the traditional Oromo culture needs revising the historical, cultural, political, philosophical, religious, linguistic and geographical location of the society.³

²Data from written documents: Government Communication Affairs Office of the Zone, 2009.

³Asefa Jalata, "*Gada(Oromo Democracy): An Example of Classic African Civilization*". In the Journal of Pan African Studies.vol,5,(1), (Tennessee: University of Tennessee,2012), pp.126-152.

The major economic activities of Qellem Wollega zone and the Oromo of Sayyo is based on cultivation and livestock herding. Tesema Ta'a in his work briefly explained that Oromo were quite familiar with highland environment and agricultural practices which they started long before the 16th Century. This means that before the Oromo population movement and expansion took place. Therefore, the economic life of the Sayyo, a sub-group of the Mecca was primarily based on livestock herding and cultivation.⁴

Currently the main economy of the Sayyo Oromo is highly based on agricultural production and animal husbandry. The existence of different climatic conditions, in the zone enabled the people to produce different types of crops. The highland area of the zone produces crops like coffee, beans wheat, peas, whereas the lowland of the zone is characterized by the production of Talba, Maize and Nuug. Coffee and Oilseeds are the best cash crops of the area.⁵

⁴ Tesema Ta'a, "Bribing the land: An -Appraisal of The Farming System of the Macaa Oromo in Wallaga" in Ezkiel Gebissa, *Cntested Terrain: The Oromo and Ethiopia studies* (editor) (Minnesota: Lutheran University Press, 2014), pp.145-157

⁵ Informant: Tesfaye Megersa.

CHAPTER TWO

2.1. Oromo of Dambi Dollo and their traditional Belief System.

Based on their recent research, Social science scholars have concluded that the Oromo are one of the ancient inhabitants in North East Africa with their own socio political, economic and religious systems which they also share with other population of the country.⁶

Today, the Oromo are numerically one of the most important Ethnic groups in Ethiopia with a substantial number living in Northern Kenya. Paradoxically, however, though they represent the majority demographically and are legitimate citizens of the country, they did not have any genuine representation and have been treated as political minority by the Ethiopian successive regimes since the last quarter of the nineteenth century.⁷

The Mecca are one of the major Oromo branches who directed their movements west wards after a conflict broke out between them and the elderly Oromo clan known as the Tulama. The conflict between them is said to have taken place around today's Ginci in Western Showa Zone. The result of this clash was the Mecca evacuation from Ginci and their movements further west. Eventually, the *Mecca* Oromo settled in the vicinity of a hill located in the upper Gibe River Valley known as *Xuxxee Bisil Osole* from where they spread into Wollega, Ilu Abba Boora and Jimma.⁸

⁶ Tesema Ta'a, *Religious Beliefs among the Oromo: Waaqeffannaa, Christianity and Islam in the context of Ethnic Identity, Citizenship and Integration, Ethiopian Journal of The social sciences and Humanities, Vol. VIII, No.1, June 2012. Research Articles.*

⁷ Assafa Jalata, "The struggle of the Oromo to preserve on Indigenous Democracy" paper presented to International conference on Intangible Heritage (Initiated by UNESCO) May 30, 2009, Pico Island, Azores, Portugal.

⁸ Tesema Ta'a, "The Oromo of Wollega: A Historical survey to 1910," MA thesis, Addis Ababa University, 1980), pp. 22-25.

The Leeqaa, Sibuu, Jimmaa, Tumme and Sayyo were some of the Clans of the *Macca*. These groups moved to different directions and settled. For instance the *Leeqaa* settled in Naqamtee while Sayyo moved further crossing the Dhidhessa river to the extreme west of present day western Wollega Zone.⁹

The Oromo of Qellem Wollega belong to the *Macca* Oromo group. *Macca* is further divided into *Daadhii*, *Jaawwii* and *Tum'e* clans. Among these Oromo clans the Oromo of Qellem Wollega were descendants of the *Daadhii* clan. This *Daadhii* can also be further divided into two sub-clans and they are Sayyo and *Leeqaa* sub-clans. So the majority of the people in Qellem Wollega believe that they were descendants of the Sayyo. This Sayyo clan has six lineages. As a result of this, the Oromo of this area is known as the Ja'an Sayyo. They are *Daallee*, *Laaloo*, *Garjeedaa*, *Alakuu*, *Galaan* and *Awuu*.¹⁰

The Oromo of Western Oromia were politically independent up to 1886. Menilek II, the builder of the Ethiopian Empire sent one of his generals, Ras Gobana Danchi, to put the areas of Sayyo under his indirect rule. Before the coming of Gobana the areas of Sayyo were under local rulers such as Jote Tulluu, Burayu Abba Gosa, Abba Dhasa of Galan and Guma Osho of Sadi. Up to 1906 such local rulers paid tribute to the central government. And this area enjoyed relative autonomy.¹¹

The people in Qellem Wollega don't want to be called as the Oromo of Qellem. Rather they want to be called the Oromo of Sayyo or Sayyo Oromo. Because, Qellem and Sayyo have different meanings. For example Qellem is simply a name of a place whereas Sayyo is the name of their

⁹ *Ibid.*

¹⁰ Negaso Gidada, *The History of the Sayyo Oromo of South Western Wollega, Ethiopia from about 1730-1886* (Addis Ababa: Mega Printing Enterprise, 2001), p.3.

¹¹ Evangelical Church Mekane Yesus Western Wollega Bethel Synod, *Some milestone in the History (1919-1999)* (Dambi Dollo: Bara Arara, 1999), p.3.

sub-clan. The name Qellem is given to the local people by Jote Tullu, who was a local ruler during the time of Menilek II. So, the name is never understood to describe the Sayyo before Jote came to power as Menilek II's agent in governing the area.¹²

However, this does not mean that Qellem Wollega zone is inhabited only by the Sayyo Oromo. Data from the zone administration shows that because of different factors such as socio-economic factors there have been influx of population into the area. Especially, because of climatic change different Oromo groups like the Ittuu and Humbannaa from Eastern and Western Hararge were resettled in Qellem. On the other hand, the famine of 1984 /85 which hit Wallo area also resulted in the resettlement of the Wallo people in Qellem Wollega which finally increased the population diversity of Qellem Wollega zone. Besides this there were also continuously voluntary migrants to the area. So in addition to the above mentioned social groups, Amara, Tigrian, Gurage, Ma' o and the Majangir people also live in the zone.¹³

By 1906, Sayyo had lost its political independence completely. *Dejjazmach* Biru Wolde. Gabriel arrived in Sayyo in 1906. By 1906 as the local leader, Jote had shown supremacy on all other local leaders. He was given the title. "*Dejjazmach*" by Meneilek II and ruled until Biru replaced him in 1906. *Dejjazmach* Jote Tullu was imprisoned at Ankobar, a place in Northern Shawa. Biru lived in Jote's palace in Gidami for some time. But later on he moved to the area called Fincho which was a central place for his administration of Sayyo. Fincho is about few Kilometers North of Dambi Dollo.¹⁴

Looking back to the history of the Sayyo Oromo is very crucial since it shows the ways of their life that were changed because of the arrival of new and modern religion by the group of

¹² Informant: Raga Tura.

¹³ Qellem Wollega Zone Government Communication Affairs Office, 2009.

¹⁴ Evangelical Church Mekane Yesus, P.3, 1999.

protestant missionaries. It is relevant for this research since the expansion of Protestantism the newly arrived religious expansion in Sayyo is interrelated with various historical events of the people. Not only this, the Oromo people in general and the Oromo of Sayyo in particular had their indigenous Culture which guided their socio-economic and political life before it began to be challenged by outsiders.

Gada was the most important element as well as strong pillar of the Oromo that brought together different Oromo clans. The socio-economic, political and religious lives of the Oromo were highly intertwined, which would be incomplete without investigating and understanding the life of the Oromo people which requires understanding of the behaviors of the *Gada* system itself ¹⁵

The term *Gada* can be defined in different ways. It has different contextual meaning for example *Gada* as a system is an organization, which directs every aspect of the Oromo life. *Gada* system is a variety of democratic political organization that the Oromo have innovated and practiced at least for the last five hundred years. It is a system of sections of generation that succeed each other every eight years in assuming political, military, judicial, legislative and ritual responsibilities. On the other hand *Gada* can also be defined as three interrelated meanings a grade during which a class of people assumes political and ritual leadership, a period of eight years during which elected officials take power from the previous one as a democratic institution of Oromo people ¹⁶

¹⁵Dejene Hinew, "Historical Significaces of Oda with Special Reference to Walaabuu" In star journal of science, Technology and Arts Research. Vol.1,(2): (Nekemte: Wollega University, 2012), p.82.

¹⁶ Asmarom Legesse, *Oromo Democracy: An indigenous African Political System* (Asmara: The Red Sea Press, Inc., 2006), p.30.

The history of the *Gada* among the Sayyo Oromo could be traced back to the sixteenth century of the Oromo population movement and expansion. In this case the group of the Oromo clan specially the *Macca* Oromo came and expanded into the western part of Oromia¹⁷

Makko Billi was the one who headed the expansion of the Oromo towards the western part of Oromia and introduced a law which is called *Seera Makko* which literally means the “laws of *Makko*” in the year 1589. *Makko* declared laws and established the *Gada* center for the *Macca* Oromo group at *Oda Bisil*.¹⁸ On the other, hand *Makko* was the *Abba Bokkuu* of all the *Macca* Oromo group. It was located in the upper Gibe basin between Gedo, Bilo and Gibe River. Even though, the area was used as a strategic place for further expansion to the other areas they finally dominated, the place which no longer served as a common *Gada* center for the group. Instead, different local *Bokku* centers were established with the advance and expansion of the *Macca* group. However, this does not mean that they established a unique system of governance. The central principles of the system remained similar.¹⁹

In the Sayyo Oromo, there are some evidences that show that the Sayyo Oromo were exercising the *Gada* system. For example Asmarom Legese mentioned in his work that, the great law maker of *Macca*, *Makko Billi* had reestablished the system of ten *Gada* classes, the eight years duration of term in office, the forty years generation intervals and rules governing the *Borana* and *Gabro* relationships.²⁰ It should be known that *Makko Billi* did not spontaneously make the law for the *Macca* Oromo. Rather he re proclaimed what his predecessors had formulated.²¹

¹⁷Asmerom, p.241.

¹⁸Dejene Gemechu, “Some Aspect of Conflict and conflict Resolution among Waliso OROMO of Eastern Mecha, with particular Emphasis on the GUMA” (ADDIS Ababa: Addis Ababa University, 1999), p.26.

¹⁹Negaso, p.31.

²⁰Asmerom, p.222.

²¹Negaso, p.32.

In most part of the *Macca* land the weakening of the *Gada* system had happened through the rise of petty kings from among the Oromo themselves who on a base of landed property, ware fare and control of the trade routes, had succeeded in dominating large territories.²²

The practice of the *Gada* system now days have been forgotten among the Sayyo Oromo. But some of my informants are aware that the Sayyo Oromo was ruled by the system for a long period of time until it collapsed in the last two decades of the 19thCenturies. Even some of my informants told me that the area called *Yamaaloozii Walal*, one of the Qellem Wollaga districts served as a center of the *Gada* System. As a result this area is known by the name "*Baka tumaa seera ja'an Sayyo*"which means the place of the six Sayyo assemblies".²³

So, from the idea of my informant, one can simply understand that the Oromo of Sayyo practiced the Oromo indigenous political system which is *Gada* before the area was incorporated into the modern Ethiopian empire. But the *Gada* system which served as a central pillar among the Oromo people began to decline because of various factors.

Sometimes before 1886, the system was weakened and faded out through gradual process and in this year the system is outdated for good among the Sayyo Oromo.²⁴ As I tried to collect data from some available secondary sources and from some of my informants, the *Gada* system began to decline because of conflict and protracted wars within the Sayyo Oromo and the neighboring people before the area of Sayyo was controlled by Menilek II.²⁵ Land acquisition in Sayyo and maintaining its possession was the matter of conflict from the beginning. The *Macca*

²² Lambert Bartles, *Oromo Religion: Myth and Rites of the Western Oromo of Ethiopia. An Attempt to Understand*, Vol. VIII (Barlin: Reimer, 1983), p.15.

²³ Informant: Tesfaye Sharo.

²⁴ Mitiku Tucho, *History of Bethel Synod the EECMY- Western Wollega, Some Milestone in the History (1919-1999): The Proclamation of Gospel in Sayyo and Beyond, Dembi Dollo, 1999 p.3.*

²⁵ *Ibid.*

group considered each other as friends or relatives and stood together for military action to take away their land from the control of their enemy; especially the non-Oromo people who settled in their neighborhood.²⁶

After they took away the land from their enemy, different Oromo clans and groups began to fight each other; for example Sayyo against *Leeqaa*, *Garjeeda* against *Daallee*, *Daallee* against *Laaloo*. This conflict became more serious and disastrous.²⁷

So from this point of view what we understand is that the *Gada* system which is described as the indigenous Oromo Democracy began to be weakened in Sayyo initially because of conflict and war among different Oromo clans as a result of war that they conducted with the neighboring non- Oromo social groups.

The other most important factor which resulted in the downfall of the *Gada* system was the act of the Abba Dulas (war leaders) whose main duty was assisting *Abba Bokkuu* during the time of war.²⁸

Abba Dulas stayed in their position for more than the time allowed for them. Later *Abba Dulas* by breaking the ancient *Gada* system of the Oromo people began to declare themselves as the kings and they started leading different Oromo clans in different areas of Soyyo like that of Jote Tulu of Gidami, Burayu Abba Gosa of Awu, Abba Dhaasaa of Galaan, Guma Osho of Sadi,

²⁶ Negaso, pp. 102-103,166-177.

²⁷ *Ibid.*

²⁸ Asafa Jalata, "*Gada(Oromo Democracy): An example of Classical African Civilization*". In the Journal of Pan African Studies, Vol.5,(1): Knoxville(Tennessee: University of Tennessee, 2012),p.135.

Abba Gimbi of Busaasie were local rulers of the Sayyo Oromo before the area was conquered by Emperor Menelik around the end of the 19th century.²⁹

European scholars starting from the beginning did not have good attitudes towards the African culture. They thought that African culture is backward. Under the name of western modern education the European colonial powers dismissed and tried to eradicate African culture and religion. Absence of western education in Africa before the colonial period did not mean that education did not exist in the continent of Africa. Starting from the earliest societies, every community developed its own type of education which was based on religious, social, economic and cultural values of the community. Naturally, each society had its own customs and tradition. The young boys and girls in each community expected to have knowledge of important skills. So, Africans thought that good behavior was the result of traditional education.³⁰

The African indigenous religious practice and culture should be seen as part of their world view that underlined their cultural identity.³¹ African religious conception and practice are characterized by five elements that made the religion a belief in god, cults associated with various divinities or nature spirits, rituals and beliefs focused around ancestral spirits, belief in magic and the efficacy of medicines, and the fear of witchcraft.³²

“The Oromo are the largest single ethnic group speaking Cushitic language and inhabiting the Oromia Region of Ethiopia. The annals of the Oromo reveal that the Oromo religion was neither

²⁹ Benti Ujulu, “Some of the consequence of the Christian Mission Methods and Contextual Evangelism among the Oromo of Ethiopia with Special Focus on the Ethiopian Evangelical Church Mekane Yesus (EECMY) 1880-1974” (Pietermaritzburg: University of Natal, 1999), p.15.

³⁰ Ado k. Tiberondwa, *Missionary Teachers as agents of Colonialism in Uganda, A study of their activities in Uganda, 1877-1925* (Kampala: Fountain Publisher, 1977), p.1.

³¹ Morris Brain, *Religion and Anthropology ‘A Critical Introduction, University of London* (London: Cambridge University Press, 2006), p.149.

³² *Ibid.*

Christianity nor Islam but was an indigenous religion known as *Waaqeffanna*. The Oromo *Waaqa* is similar to the God of the Christians and Allah of the Muslims. The Oromo never substitute other gods or curved statues for their *Waaqa*. Belief in one supernatural power is therefore a common denominator for the Oromo and other peoples which could be an important asset for democratization creating harmony, understanding and better integration among the population".³³

Before going to see how Christianity and Islam religion were introduced among the Oromo people in general and the Sayyo Oromo in particular, let us see what religion is by itself. Different scholars and social science experts have given different meaning and definitions for the word religion. For example as Macquarrie commented almost as many definitions and theories of religion exist as there are authors on the subject. He farther explained that there are three approaches which many scholars have more or less employed in the study of religion. It includes the historical, the phenomenological and the behavioral approaches.³⁴

Another writer called N. Smart has come up with the seven part definition of religion and has advocated a seven fold scheme of study namely, doctrinal, mythological, ethical, ritual, experimental, institutional and material. He also described that the pattern of belief and practice through which men communicate with or hope to gain experience of that which lies behind the world of their Ordinary experience.³⁵

On the other hand a person called A.R. Brown described religion as it is an expression in one way or another a sense of dependence on power outside of our selves. Even though this man

³³ Tesema Ta'a, *Religious Beliefs among the Oromo*, p.87.

³⁴ The idea of Macquarries quoted in the article of Tesema Ta'a, p.89.

³⁵ N. Smart, *The science of religion and the Sociology of Knowledge: Some Methodological Questions* (Princeton: Princeton University Press, 1998), pp.1-12.

describes religion in this way, many scholars criticized his definition for not considering the various features and roles of religion.³⁶

But by looking at how people had practiced and are still practicing their religion one can argue that religion was and still is part and parcel of the lives of the people reflecting their identity for the coming generation.

Religion is a unified system of belief which involves certain institutions, rituals, practices, and rules of conduct. Furthermore, the relationship it bears to the family patterns, social, cultural, political and economic organization refers to the functions and influences of religion.³⁷

The Oromo just like other African people had their own traditional religion and indigenous cultures. Many scholars who deeply investigated the culture and religion of the Oromo people clearly explained that the Oromo people were monotheistic or believing in on supreme deity, which is known as *Waaqa* or *Waaqayyo*. The term *Waaqa* is used among the Oromo people to indicate the creator of this universe.³⁸ Of course the Oromo people have different names for God. When some call it *Waaqa* others also call it *Waaqayyo*. And some also call it “uumaa” which means creator.³⁹

The indigenous Oromo religion which had been practiced long before the introduction of the two major religions, Christianity and Islam in to Northeast Africa was known as *Waaqeffanna*. It is

³⁶ A. Radcliff Brown, *Structure and Function in Primitive Society* (London: Pritchard, 1952), p.157.

³⁷ Waal Malefyt, *Human Organization* (New York: New York University press, 1969), p.20.

³⁸ Workneh Kelbessa, *Traditional Oromo Attitudes towards the Environmental: An Argument for Environmentally Sound Development*, Social science Research Report Series, Number 19 (Addis Ababa: OSSERA, 2001), p.22.

³⁹ *Ibid.*, p. 27.

the term derived from an Oromo word, *Waaqa* which literally means sky God and a believer in *Waaqa* is called *Waaqeffata*.⁴⁰

The *Macca* Oromo believe that *Waaqa* lives in the sky and the term for sky and God is the same. Among the Oromo people *Waaqa* is considered like a father who goes away and earth is considered as a mother who is always with us.⁴¹

The Oromo were one of the very ancient groups of people who had their own culture and religion. The Oromo believed in one God which they called "*Waaqayyoo*". The *Waaqayyoo* was the *Uumaa* or the creator of the universe and beyond. The Oromo used nature and the natural phenomena as media through which to contact *Waaqaa*.⁴²

The Oromo people believe in the existence of good and evil. They believed in the life after death. The Oromo did not worship mountains, big rivers, the sun and the stars and others as some naively believe so. They used these as a bridge on which to cross from the physical world to the unseen spiritual kingdom of "*Waaqayyoo*" or God. Through this Oromo glorified the power of God.⁴³

According to the Oromo people it is *Waaqa* who put everything in its place in the universe and guards them at their place. Oromo believed that *Waaqa* put everything in order and if anybody breaks his order it results in Sin which in turn leads to punishment by *Waaqa*. Traditionally, the Oromo also believed that *Waaqa* could punish anyone who committed sin because they

⁴⁰ Informant: Beniyam Dagago.

⁴¹ Bartels Lambert, *Oromo Religious Myths and Rites of the Western Oromo of Ethiopia: An Attempt to Understand* (Berlin: Dietrich Reimer Verlag, 1983), p.89.

⁴² Evangelical Church Mekane Yesus, P.1.

⁴³ *Ibid.*

considered him as the one who guards the truth. The punishment may be in the form of bad harvest, disease, famine and other hazardous events.⁴⁴

In later years, however, the religion of the people had been corrupted by persons possessed by evil intention. Such persons became instruments of the evil spirits. They intervened in the affairs of *Waqayyoo* and the people. They assumed the place of mediator. They began to demand the payment of money and other services for their role as mediators.⁴⁵

Before the introduction of the Gospel into the area of Sayyo in 1919, the people were engaged in the worship of witch doctors. The spiritual life of the people was under the control of the witch doctors. Such spiritual control had direct bearing on the economic and the social life of the people. The people paid tribute in cash and in kind to the witch doctors. The tribute also included human beings. Young girls were offered as tribute. The properties of the deceased were also confiscated by the witch doctors.⁴⁶

These witch doctors were found all over Sayyo and beyond. In the immediate vicinity of Dambi Dollo alone there were witch doctors such as Abba Saba of Garricho Handode, Abba Yabalo of Samarro, Abba Bakakko of Bidaru, Bifola of Shogo Boro and Gosa Boro of Alaku. People say that the coming of such individuals to the area was a recent phenomenon. The coming of the *Gabar* system to the area in the year 1906 gave moral and encouragement to the witch doctors. Beginning from the year 1906, the people of the area lost their political independence completely to the rule of Menilek II.⁴⁷

⁴⁴ Daniel Ayana, "Protestant Mission in Wollega: A Study of the Activities of the Missionaries and the Local Converts 1918-1935" (MA thesis, Addis Ababa University, 1984), pp. 7-9.

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*, p.2.

⁴⁷ *Ibid.*

In addition to the spirit of the witch doctors, there were other “spirits” that were functioning in the area. These spirits were Ateetee or Maram,(goddess of fertility), Mortu,(those who read peritoneum),Waa himtuu(fortune tellers), Tolchaa,(sorcerers), Caamsitu(rain stoppers), Balas(spirit of the hunters) and the Budaa(spirit of the evil eye). The Oromo used to sacrifice animals to please *Waaqayyoo*. Added to these, many different ceremonies were held in which libation of drinks and Sacrifices of food were offered to *Waaqayyoo*.⁴⁸

In later days such Scarifies were in turn offered to the evil spirits who expressed themselves through their human agents; since they also believed in the existence of good spirits, such as the spirits of one’s own ancestors. To these they also offered sacrifice of food and libation of drinks. Such spiritual back ground had helped in the acceptance of the new faith when Christianity was introduced to the area.⁴⁹

However, the idea that some Oromo traditional Practice is related with evil spirit is controversial among the people of the area. For instance, one of my informants completely rejected the idea that some Oromo traditional practices had relation with evil spirit. He farther explained that, starting from the early time the Oromo people knew the existence of the super natural power who created all living and nonliving things in this world. For example if we take “Ateete” it is a traditional Oromo women practice in which women come to together to pray to “*Waaqaa*” to protect their off springs from any kind of disasters. And they also pray to *Waaqaa* for each other especially for women who are not chanceful to get a child. So which part of this activity is wrong or evil? It is nothing else rather than what the Christians perform in the church.⁵⁰

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*, P.3.

⁵⁰ Informant: Ayana Assefa.

Contrary to the above mentioned idea another informant described “*Ateetee*” and “*Ireecha*” He said, “ It is obvious that before the introduction of Christianity to the area people carried out some traditional practices like anointing trees with butter, throwing milk and its product to a big rivers and under big trees. This was done with the assumption that the spirit who governs the area will use it and in turn it protects them from all kinds of sufferings. So now we know what is good and bad. It is not expected from us to act as our ancestors did. We have to follow Christ. He added that Jesus is the way, the truth and the life. He concluded his idea by saying the following verse from the Bible “Those who walked in the Darkness have seen a bright light”. Isaiah 9:2.⁵¹

Even though some writers wrongly believed as if the Oromo people believe in mountains rivers and in big trees which means that do not have faith, contrary to this many scholars clearly described the fact that the Oromo people were believers in *Waaqa* or God which is above all else.

For example, a writer called I.M. Lewis explains that the Cushitic legacy was retained among the Oromo people. A sky God is essential to the Cushitic religion as the Supreme Being and Father of the universe. Among both the Oromo and the Somali the name *Waaqa/Waaq* is popular.⁵² On the other hand another historian Tadesse Tamrat who studied the traditional Cushitic religion stated in his study about the existence of the sky God or *Waaqa* among the Cushitic people.⁵³

⁵¹ Informant: Samuel Abdisa.

⁵² The idea of I.M. Lewis quoted in the Article of Tesema Ta'a, p.91.

⁵³ Tadesse Tamrat, *Church and State in Ethiopia*.(Oxford: Oxford University press), p.234, 1972.

As one part of Cushitic speaking group, the Oromo people starting from the early times knew the existence of *Waaqa* (God). The Oromo belief in *Waaqa* was the example of the early monotheism of the original unspoiled attitude of the Oromo people to God.⁵⁴

Like any religion, Oromo religion combines an institutional framework with an abstract belief system. But unlike those of the Christians and Muslims, the Oromo religion has no scriptures or Holy Book.⁵⁵

But in recent years the followers of *Waaqeffanna* have produced popular and scholarly articles and also staged religious events and rituals. Its adherents are therefore reconstructing the past and the present of Oromo religion as a belief system in its own right and for a better understanding of the Oromo identity. For the Oromo, *Waaqa's* creative act has ordered everything in heaven and on earth. The existence of *Waaqa* in turn was confirmed by the existence of Heaven and Earth as well as the orderly movement that takes place within them. All these are in the hearts, minds and experiences of the believers in *Waaqa*.⁵⁶

According to the Oromo belief *Waaqa Guracha/ Black God/* is a root of Christianity, Islam and Jewish religion. For the Oromo *Waaqa*, the single almighty God is the creator of the Universe. It is only *Waaqa* who gives life and creates human beings. *Waaqa* is God among the Borana Oromo; Allah is the God among the Muslim people. There is only one God. He speaks different languages; he wants to communicate with people.⁵⁷

⁵⁴ Schmidt, W., "Die Religion der Galla" *Annali Laternensi*, 1937, pp.123-136.

⁵⁵ Zitelmann Thomas, "Oromo religion, Ayyaana and the Possibility of Sufi legacy. *Journal of Oromo Studies* Vol.12, No. 1&2, p.85, July, 2005.

⁵⁶ Aguilar M., "The "God of the Oromo: A Religious Paradigm in the work of Lambert Bartels, " *Journal of Oromo Studies*, Vol.12, No.1&2, 2005, p.58.

⁵⁷ *Ibid*, p.63.

The Oromo strongly believed that relation between *Waaqa* and *Waaqeffata* is more direct. A follower of *Waaqa* does not need a Prophet, Saints, Clergy, and Priests and Bishops but have *Ayyaantuu* like *Qaalluu* and *Qaallitti* and depend on intermediary spirits known as *Ayyaana* to worship *Waaqa* which operate at different levels of reality and apply to different kinds of phenomena.⁵⁸

The traditional Oromo religion is led by *Qaalluu*. *Qaalluu* can be male or female. And they were considered as spiritually gifted for his/her lineage or clan. In the Oromo traditional religion, *Qaalluu* who was spiritually gifted man or woman had different obligations which he/she carried out. Among this giving support for the practice of the Gada system and enhancing and encouraging the existence of good relationship among the people based on the principles of *Safu* and *Waaqa*.⁵⁹

Waaqeffana among the Oromo is officiated by high ranking "priest" known as the *Qaalluu* for Male and *Qaallitti* for female. The *Qaalluu* and *Qaallitti* are sometimes referred to as the guardians of the laws of *Waaqa* on earth. During ceremonies, *kallacha* is a sacred religious symbol held by the Oromo men while *caaccuu/ callee* (beads) are the symbols used by women. The *Qaalluu* institution is the preserver and protector of the Oromo Culture. The traditional Oromo ritual hall of the *Qaalluu /Qaallitti* is known as *Galma* and the ritual activities of the *Qaalluu /Qaallitti* is called *Dalaga*.⁶⁰

From the above points concerning *Waaqeffannaa* the indigenous Oromo religion has its peculiar ritual practices as well as its own cultural, social, historical and political dimensions experienced

⁵⁸ Knutsson Karl Eric, *Authority and Change: A study of the Kallu Institution among the Macha Galla of Ethiopia* (Goteborg: Elanders Boktryckeri Aktiebolag, 1967), pp.55-100.

⁵⁹ Assefa Jalata, p.142.

⁶⁰ Gada Melba, *Oromia: An Introduction to the History of the Oromo People* (Khartoum: Kirr House publisher, 1988), pp.12-24.

by the Oromo long before the influence of Christianity and Islam. *Waaqeffannaa* embodies a sense of human dignity, equality and respect which are essential for societal interaction and integration with a strong belief in one supernatural power *Waaqa* (God) which cut across several religions. In fact it created a positive environment for the accommodation of the major religions among the Oromo. Consequently, its interactive and integrative role cannot be underestimated.

In the Oromo traditional religious practices all spiritually gifted men or women who were called *Qaalluu* were guided by *Abbaa Muuda*. *Abba muuda* is sometimes called the father of the anointment. He is considered as a Prophet and Spiritual leader of the Oromo societies. In this case, all *Qaalluus* carry out pilgrim's journey to the *Abba Muuda*. This was done to get or receive blessing and anointment which helped them to be ritual experts in the areas where they served as *Qaalluu*.⁶¹

Almost all the Oromo people believed that *Qaalluu* is politically free. As a result of this *Qaalluu* is highly concerned in social justice, the law of God and the rule of law.⁶²

2.2. The Introduction of Orthodox Christianity and the Protestant Religion.

Since the introduction of Christianity in Ethiopia in 333A.D, they have retained their connection with the Alexandrian church through the Abuna or metropolitan who was always an Egyptian Copt and who was appointed and consecrated by the Coptic Patriarch of Alexandria. Both the Egyptian Coptic and the Ethiopian Tewahido Church are mono-physite, rejecting the decree of the council of Chalcedon in 451A.D. After the return of Emperor Haile Selassie to political power in 1941, the relation between the Ethiopian Church and Egyptian churches were strained

⁶¹*Ibid.*

⁶²Jeylan W. Hussen, "A Cultural Representation of Women in the Oromo Societies" In the Journal of 'African Studies' Monography, Vol.25,no(3), Haramaya University, 2004, p.103-147.

until July 1948, when an agreement was reached, which envisaged the appointment of an Ethiopian Abuna as Patriarch. This clause became effective on January 14, 1951 when Abuna Basilios was elected as Archbishop of Ethiopia.⁶³

Currently in Oromia the two most dominant religions are Islam and Christianity. The Oromo people began to have contact with Islamic religion just before the 19th Century. On the other hand the expansion of the Orthodox Christianity was followed with the expansion of the Christian kings from the North. As a result of this some of the Oromo groups adopted the religion as an ideology of resistance against the anticipated disintegration of their social structure and identity.⁶⁴ As a result of this the first Christian religion which was introduced among the Sayyo Oromo was the Ethiopian Orthodox. The introduction of this religion was directly related to Menilek's territorial expansion of the 19th Century.⁶⁵ From the above idea one can simply understand that Christianity was not introduced before the expansion of Menilek II in the area of Wollega. This idea is also supported by the work of Benti. According to his work Orthodox Christianity was introduced around Wollega following the defeat of the Oromo people. That means the defeat of the Oromo of Wollega by the forces of Menelik and the introduction of Christianity went hand in hand jointly.⁶⁶

It is believed that the Orthodox Christianity introduced around the area of Wollega started from the year 1882. Even though different Orthodox Churches are found in different parts of west

⁶³ Archive from the National Archive Center by the File number 1.2.70.11.

⁶⁴ Negaso Gidada and Donald Crummey, *The "Introduction and Expansion of Orthodox Christianity in Qellem Awaraja, Western Wollega, from about 1886-1941"* In the Journal of Ethiopian Studies, Vol.10(1), Addis Ababa, 1972, p.4.

⁶⁵ Benti, P.27.

⁶⁶ Aren Gustav, *Evangelical Pioneers in Ethiopia: Origins of the Evangelical Church Mekane Yesus* (Stockholm: EFS farlaget Uppsala, 1978), p.394.

Wollega, the first Orthodox Church to be built was in 1890. It was built by a monk from northern Ethiopian specifically from the area of Gojam.⁶⁷

Kumsa Moroda who was mostly known by his Baptismal name of Dejzmach Gebre Egziabher took the position of his father and began to play a great role in expanding different Orthodox Churches in different parts of Wollega. As a result of this he was successful in building more than five Orthodox Churches in Wollega by the year 1900.⁶⁸ Just like other parts of Wollega, the construction of Orthodox Churches also took place among the Sayyo Oromo. The first Orthodox Church which was built among the Sayyo Oromo was the church which was built in Gidami. The church is known by the name of Saint Marry Church of Gidami. The man who contributed a lot in building this church was Dejzmach Jote Tullu.⁶⁹

2.3 The Introduction of Protestant Religion

The influenza epidemic which hit the Ethiopian empire in 1918-1919 was a strong factor for the introduction of Protestantism among the Sayyo Oromo. At the time *Dejazmach* Biru Wolde Gabriel, Menilek II's general was residing at *Fincho* 45km north of the town of Dambi Dollo. When *Dejazmach* Biru's soldiers were attacked by the epidemic, Biru was instructed by the central government to contact the British consulate in Gambella to send medical assistance for the soldiers. A contract was made instead with a Presbyterian Mission of the USA in Nasser, Sudan. As a result, Dr. Thomas Alexander Lambie and a Nurse, Miss Beaty, were sent to the area of Sayyo.⁷⁰

⁶⁷ *Ibid.*

⁶⁸ *Ibid.*

⁶⁹ Informant: Raga Tura.

⁷⁰ Mitiku, P.5.

Convinced by the good work accomplished by the medical team, Biru asked the doctor to stay on. The doctor consented provided that he would be given a tract of land where he could establish a Mission station for the work of Evangelism in the area. Biru allowed the Doctor to have a place at Danka where the Mission station was established in the year 1922.⁷¹

Dr. Lambie and his team based the work of the Mission on the establishment of a school, Chapel and Clinic. Danka elementary school, which later became Birhane Yesus Elementary School (BYS) was the first school in that area. The chapel gradually developed into multiple Congregations and Presbyteries; the Clinic developed in to one major Hospital and many Clinics spread throughout Sayyo and as far as Ilubabor, Kafa, and Addis Ababa.⁷²

The Evangelist was involved in the construction of Schools, Hospitals or medical services financial assistance and Training the local people through their elites. This was done for the purpose of facilitating their plan of Evangelizing and preaching the Bible.⁷³

Thomas Lambie and Geor Rhoad were the founding members of the Abyssinian frontiers Mission (AFM) whose purpose was to evangelize the Southern Ethiopian Peoples. Finally, they joined the Sudan Interior Mission (SIM) whose goal was the same. Lambie and Rhoad talked about Church building. Establishing the Churches was the only goal of the SIM missionaries work. The director of the SIM in Ethiopia was Dr Lambie. Lambie summed up the work of the Missionaries with two words; “preach” and “heal.”⁷⁴

⁷¹ *ibid.*

⁷² *ibid.*

⁷³ Brian L. Fargher, *The Origins of the new churches movement in Southern Ethiopia 1927-1944* (New York: Leiden, 1996), p.28.

⁷⁴ *ibid.*, pp. 32-33.

In Sayyo and its surrounding the main role player in the arrival and expansion of Protestant Mission was Donation. Donation and the expansion of Protestantism went on side by side. Among the Sayyo Oromo especially in a place called Danka medical service that resulted in the construction of some of the first modern health institution in Wollega started. The year 1922 was the time in which medical and education services were officially started. The erection of five clinics and one hospital among the Sayyo Oromo paved the way for the missionaries to begin their mission. Prayers and Bible studies accompanied the medical and school services in their daily activities. A Sunday service also was held in the hospital and the school. As a result of this among the Sayyo Oromo Evangelism became part of medical and school Services, which finally resulted in the rise of the Bethel Evangelical Church in Sayyo and in different parts of Ethiopia.⁷⁵

People with low social status and very low income, with physical problems and beggars were the first social group to be converted to Protestantism. So from this point of view one can simply understand that the main reason that forced the Oromo of Sayyo to be converted to Protestantism was economic problem or low living condition. But this doesn't work for all the people of the Sayyo Oromo. This is because there were also rich individuals and social group who accepted Protestantism. They did this to send their offspring's to the mission school and also to get the Missionary Medical treatment. They did not have any other alternative rather than doing this since there were no Schools and Medical treatment services around the area before the Missions arrived there.⁷⁶

Above all the most critical thing that initiated the local people to be converted to Protestantism was the language in which the Bible was preached. At the time Afaan Oromo served as a

⁷⁵ Benti, P.69.

⁷⁶ Daniel Ayana, "Protestant Mission in Wollega: A Study of the Activities of the Missions and the Local Converts 1898-1935" (MA Thesis, Addis Ababa: Addis Ababa University, 1984), P.89.

preaching language with forced translation to Amharic. The translation of Afaan Oromo to Amharic was enforced by the then rulers of the time.⁷⁷

As it is clearly explained in Mitiku's work those who at first began to teach the Bible in the Hospital, the School and Sunday services, began to go to the out skirts of Dambi Dollo town and started preaching and teaching the Bible in different parts of Sayyo.⁷⁸

⁷⁷ Informant: Fite Birri.

⁷⁸ Mitiku, PP.13-14.

CHAPTER THREE

3.1 The Ethiopia Orthodox Church in changing the culture of the Sayyo Oromo and it's Relation with the Protestant Missionaries.

3.2 The Ethiopian Orthodox Church

The Ethiopian Orthodox church was the first to introduce Christianity in to the African Continent south of Egypt having had free access to the vast interior of Ethiopia and the Horn for more than sixteen centuries before any European Mission could venture in to the region.⁷⁹

Christianity has a long time history in our country. It is clearly known that the history of Ethiopian Orthodox Church goes as far back as the 4th c AD. At the time, Christianity was introduced to Axum from Egypt especially from Alexandria. The Ethiopian Orthodox Church starting from its existence has contributed a lot in providing its followers with church Education. Even if the church at first provided its members with church education, in the long ran the church began to adopt some scientific ideas specially in the fielled of Education and Health service activities. As a result of this the Ethiopian Orthodox Church contributed in producing outstanding individuals who played an indispensable role in the areas of politics, education and development.⁸⁰

The Ethiopian Orthodox Church as the first church in the country had contributed a lot in the socio-economic and political development of the country. For instance the church's letter to the Imperial Ethiopian Government Ministry of Agriculture in the year 1965 E.C describes that the

⁷⁹ Taddese Tamirat, *Church and State in Ethiopia 1270-1527* (Oxford: Oxford University Press, 1972), p.19.

⁸⁰ Informant: Jirat Raso.

Ethiopian Orthodox Church besides providing spiritual services to its members, it also took part in the fields of Education and participating in different free service activities throughout the country.⁸¹

On the other hand, the letter which was written by the Ethiopian Orthodox Church Development Commission to his excellence Lij Kasa Wolde Mariam, who was a Minister of the Ministry of Agriculture indicates that the development commission of the Ethiopian Orthodox Church had established contacts with various international agencies in a fund raising drive that was intended to finance a massive clergy training program⁸².

Under this program, the Ethiopian Orthodox Church arranged a program for Young and more progressive clergy to undergo six months training course in various development fields including agriculture, community development, public health and education. The ultimate objective of the training was to have the clergy return to their communities well equipped not only to become better priests but also better farmers, better educators, health officers and community leaders.⁸³

Even though the Ethiopian Orthodox Christian Church had a great contribution in the case of providing church Education to its members, there were some social groups who criticized the church for influencing their culture. For example in the ancient Oromo traditional culture there is an ancient traditional practice which was called Jaarii Gatu among the Sayyo Oromo. This was traditional ritual ceremony of the Oromo people. This ceremony took place at the end of the Ethiopian year especially during the month of August. During this period, crops are ready to be

⁸¹ Archive from National Archival Centre: A church letter to the Imperial Ethiopian Government Ministry of Agriculture no 372/65, in 25 January 1965 E C.

⁸² Archive from National Archival Center: A letter from Ethiopian Orthodox Church Development Commission to H.E Lij Kassa Wolde Mariam Minister of Agriculture, Addis Ababa, Ref no 252/25/74, in January 23, 1974.

⁸³ *Ibid.*

used. So the purpose of this ritual ceremony is because of two reasons. The primary one is to give thanks for the good growth of the crop. The second one is praying to God to protect their crops from different types of diseases and insects.⁸⁴

In this regard some of the informants fully agreed that *Jaarii Gatu* which was the traditional Oromo ritual ceremony was deliberately overlapped with the Orthodox Church festival known as "Meskel" or the finding of the true cross.⁸⁵

"Our farthers were practicing *gubaa* (lightening fire) long before Christianity in to the area. The law of *Makko Billi* ordered them to perform *gubaa* ones a year. However after the arrival of the Orthodox Christianity among the Sayyo people it overlapped with "Meskel".⁸⁶

It was the custodian of the notion's culture which considered that everything and everyone outside the Christian culture was non Ethiopia. People had to have the right religion to be called the indigenous citizen of the country.⁸⁷

The Ethiopian Orthodox Church included all classes but, belonged to only one sector of society. The church had been able to take religious culture from many other countries and creativity adapts and changes it to make them Ethiopian.⁸⁸

But within the country it was unable to adapt to the emerging and submerged sectors of the society. The northern culture is aptly portrayed by St. George the dragon slayer, the patron saint

⁸⁴ Informant: Biqila Asefa.

⁸⁵ Informant: Fantahun Haile.

⁸⁶ Informant: Efrem Daka.

⁸⁷ J. Markakis, Ethiopia: *Anatomy of the traditional polity* (Oxford: Oxford University Press, 1974), p.136.

⁸⁸ N. Smart, *The Phenomena of Christianity* (London: Collins, 1979), pp.41-64.

of the Ethiopia Orthodox Church. In Ethiopia this slaying of the serpent- dragon is a mythical representation of the conquest of the traditional religion by Christianity.⁸⁹

As it is known in Ethiopia there are different religions; and especially Christianity and Islam are the two dominant religions. Both of them came from outside of Ethiopia at different times. Especially, under Christianity there are different sects like Orthodox, Protestant, Catholic, and the like. Just like that of the Orthodox, Protestant religion has also influenced the culture of the people as a whole and the people of Sayyo specifically. But before we see how Protestantism affected the traditional culture of the people of the Sayyo area, let us see the relationship between the Ethiopian Orthodox Church and the newly arrived Protestantism.

⁸⁹ D. Levine, *Greater Ethiopia* (London: Collins, 1979), p.50.

3.3 The Relationship between the Ethiopian Orthodox Church and the Newly Arrived Protestantism.

In the history of Ethiopia the first Missionary group who arrived in Ethiopia was the Swedish missionary who came in 1866. Their aim was to reach the Oromo with the gospel or Bible teaching.⁹⁰

Starting from their arrival, the missionary faced a strong opposition from the Ethiopian Orthodox Church. The main reason of the church opposition against the newly arrived religion was that the Ethiopian Orthodox Church did not accept sectarian movement.⁹¹

In the beginning, since the work of the American Presbyterian mission was established with the full backing of *Dejazmach* Biru among the Sayyo Oromo, the Ethiopian Orthodox Church had not openly opposed the work of the Mission. But after the occupation of the area by the Italians in 1937 in collusion with the Italians, the Orthodox Church moved against the followers of the new faith. The followers of the new faith were refused the right of burying their dead in the graveyard of the Orthodox Church.⁹²

The Italians also moved against these Protestant Christians. Many were asked by the Italians to turn to the catholic faith. The Italians first asked the use of the church building to shift to Catholic Church. Later on, they said that they had to be converted to Catholicism if they wanted to worship in that church building. But such request for their conversion to the Catholic faith was rejected out rightly by the believers when they were denied the right of worship in their own

⁹⁰ Getachew Haile, *The missionary Factor in Ethiopia, papers from a symposium on the Impact of European Mission on Ethiopian Societies* (New York: Lund University, 1996), p.174.

⁹¹ *Ibid.*, p.175.

⁹² Evangelical Church Mekane Yesus, pp.7-8.

church and the believers started Sunday service under a tree. Prayer groups in the homes of individual believers were strengthened.⁹³

On the question of the burial ground, the then Obbo Mamo Chorqa was chosen to represent the believers and go to the Italian governor in Dambi Dollo to present the case of the burial ground. The Italian governor suggested that the members of the new church could start their own church building and their own burial ground in a place of their choice.⁹⁴

The elder of the Danka Church selected a site in a place called Kacho. Kacho was the former name for the present day Bethel Dambi Dollo. The elders gave the new place the name "Bethel" which means the "House of God". New burial ground was dedicated, and a new church was built. The Building of this church was completed on April 9, 1937.⁹⁵

The Ethiopian Orthodox Church that was hand and gave with the ruling group had already established its churches in places such as Gidami, Biya Burayu and Dambi Dollo. Its moderate expansion started after 1886 when the local leaders came under the influence of the rule of Menilek II. The local leaders and some of their followers were converted to a nominal Christianity and were given Amharic /Ge'ez Christian names.⁹⁶

⁹³ *Ibid*, p.7.

⁹⁴ *Ibid*, p.8.

⁹⁵ *Ibid*.

⁹⁶ *Ibid*, p.6.

During Menilek II's conquest there had been a forceful introduction of Orthodox Christianity to the conquered people by the conquerors as a means of facilitating the full subjugation and submission of the newly conquered areas.⁹⁷

In fact the policy of converting a very large section of the population into Orthodox Christianity has been consistent with a long standing national strategy of the country.⁹⁸

The political objective of the forceful introduction of Orthodox Christianity among the Shawan Oromo was for the purpose of incorporation process. The Oromo of Shawa were compelled to apostate in order not to lose their land and other forms of property. Moreover the act of conversion marked the beginning of the process of accommodation which in the long run has been an important feature of political assimilation.⁹⁹

The home church in America had no plan of preaching the Presbyterian doctrine to the people of Sayyo. The plan was to reform the Orthodox Church and fit the people in to the reformed Orthodox faith. In the first place God plan for the people of Sayyo and beyond was completely different from that of the Presbyterian church of America. In the second place, the plan of the united Presbyterian church of America for the people was concerning the work of Evangelism¹⁰⁰

Up to 1956 the followers of the new evangelical faith buried their dead at the graveyard of the Orthodox Church in Dambi Dollo there was no marked difference between the new faith and that

⁹⁷ Abera Regassa, "Ritual practices in Traditional Belief Systems and their Socio Economic Significance among the Oromos in West Shoa: The Case of Tikur Incinni ." (B A Thesis, Department of Sociology and Social Anthropology, AAU, 2005), pp. 26-27.

⁹⁸ Tesfahun Bezabeh, "Some Concepts of Different Religious Beliefs in Ethiopia." Paper on Political Studies, Department of Philosophy Yekatit 66 Institution of political Education, Addis Ababa, 1989, pp. 32-33.

⁹⁹ Caulk, R. A "Religion and the state in the Nineteenth Century Ethiopia" Journal of Ethiopian Studies. Vol.10, No. 1. (Addis Ababa: IES, 1972), p.175.

¹⁰⁰ *ibid*, p.7.

of the Orthodox Church. With the coming of the Italian rule, the followers of the new faith faced persecution both from the Orthodox Church and the Italians.¹⁰¹

So from this point of view one can simply understand that initially there was no conflict between the Ethiopian Orthodox Church and the newly arrived religion. It was the Italians who created this problem. During the Second World War Italy and USA were in different military blocks. That means they were antagonistic states. So after the Sayyo area was controlled by the fascist force the American presbyteries mission in the area began to be knocked down by the fascist rule.

The Orthodox Church was not happy with the way the Bethel evangelical church was growing. The fact that the Gospel was declared in the language that the people could understand that means Afaan Oromo made the opponents of the church angry and fearful.¹⁰²

In 1951 the Orthodox Church put up its cross on the land of the Anno Church. A well-known man of the area Gabisa Gichila was also arrested. The Bethel Dambi Dollo Church like Gambi, Shogo, Fakan were also closed down by force. Known church leaders were also arrested; they were Rev Gidada Solan and Rev Kumsa Boro. The persecution by the Orthodox Church lasted from 1951 – 1954. In its move against the Bethel Evangelical church, the Ethiopian Orthodox Church had the full backing of the local government.¹⁰³

¹⁰¹ *Ibid.*

¹⁰² *Ibid.*, p.11.

¹⁰³ *Ibid.*, pp.12-13

CHAPTER FOUR

4. Missionary activities and Missionaries attitude

4.1 Protestant Missionary Activities in Introducing Modern Education and Health services in Dambi Dollo and in its Surroundings.

Before we are going to see how Missionaries came to the Dambi Dollo area and their introduction of modernity, first let us see some points concerning Mission related activities in East Africa.

During the initial period of missionary activities in different parts of Africa particularly in East Africa, the main purpose of providing education for Africans was to facilitate their conversion. The other important point of educating Africans at the time was to train African catechists and workers which created an African middle class. In Christianity, especially in Protestant evangelizing activities the main objectives was to train a person to read and understand the Bible. So at first the education which was given to Africans by the Protestants and Catholic missionaries was only limited to the level of enabling students to carry out evangelistic activities.¹⁰⁴

In East Africa as a number of Missionaries increased, education began to expand evangelical activities. The schools which were established both by the Protestant and Catholic missionaries were designed to produce individual for the purpose of religion. Especially the Protestant Missionaries used religious education as a qualification for baptism.¹⁰⁵

¹⁰⁴ Edward H. Berman, *African Reaction to Missionary Education* (New York: Center for Education, 1975), p.19.

¹⁰⁵ Roland Oliver, *Missionary Factors in East Africa* (London: Lowe and Brydone Printers, 1952), p.212.

The first idea of modern education and its importance in the socio-economic development of the Ethiopian people was the outcome of the European influence over the Ethiopians. The 19thc was a critical period for the establishment and expansion of missionary schools of both catholic and Protestants in different parts of the country.¹⁰⁶

By the beginning of the 20thc Emperor Menilek who had an interest in modern education encouraged and allowed the expansion of mission schools. In addition to this Emperor Menilek opened modern school under the supervision of his government. Emperor Menilek was successful in opening the first modern school in 1908 in Addis Ababa.¹⁰⁷

In 1904 Menilek granted permission to the Swedish Protestants to begin educational work in Addis Ababa and Harar. In 1905 the French Capuchins were allowed to begin the same work. They had already opened a small school in Harar which received encouragements from *Ras* Mekonnen. In 1907 a small school for boys was opened in Addis Ababa which was later recognized with the help of the Alliance Francaise. A school was also opened in Dire Dawa and the Franciscan Sister started a school for girls in Addis Ababa.¹⁰⁸

As a boy *Ras* Tefari had himself received the benefit of both traditional and modern education. He had been taught by the French Capucins as the mission school at Harar and was one of the first boys to enter the Menilek II School in Addis Ababa. In attempting to expand on the modern educational base that Menilek II had laid, he encountered opposition from the conservative elements at court and so for a time continued his effort to send boys abroad for further education.

¹⁰⁶ Bahru Zawude, *A History of Modern Ethiopia 1855-1974*(London: James Currey, 1991), p.103.

¹⁰⁷ Sylvia Pankhurst, *Ethiopia a Cultural History* (Essex: Lalibela House, 1955), pp.534-537.

¹⁰⁸ Imperial Ethiopian Government, Ministry of Education and Fine arts, *Education in Ethiopian* (Addis Ababa: Ministry of Education, 1961), pp.4-5.

The first group was selected in 1920 and for the next fifteen years a steady stream of students left for Europe and America.¹⁰⁹

Emperor Haile Selassie was not this much suspicious toward the Missionaries who came to Ethiopia for evangelical activities. The Emperor's positive attitude toward the Missionaries may have resulted from his interaction with the missionaries from his early childhood. He himself was the product of Missionary education. That is why the Emperor signed different agreements and allowed the missionaries to carry out the construction of different churches, schools and health centers in different parts of the country.

For example a letter which was written by the Ethiopian Union Mission on May 19,1955 explains that the Emperor had given land and recognition to the Seventh Day Adventist Mission which they constructed different Schools, Health centers and Churches.¹¹⁰

On the other hand the other points that indicate Emperor's good attitude toward the Missionary groups was the letter that was written by a Missionary group which was known by the name Baptist Bible Fellowship. A letter which was written by this group indicates the good will of Emperor toward this Missionary group to establish different Churches, preaching gospel to the Ethiopian societies. They built different mission schools and a number of Health centers. For all this activities the Emperor gave them land in different parts of Addis Ababa. They were given land at Arat kilo in front of Birhan ena Selm printing enterprise and another is in the Bolle area.¹¹¹

¹⁰⁹ *ibid.*, p.6.

¹¹⁰ Archive: A letter from Ethiopian Union Mission of the Seventh Day Adventist on May 19, 1955 with number 6914 by File No. A-4055.

¹¹¹ Archive: A letter from Baptist Bible Fellowship to Emperor Haile Selassie, on September 5, 1965.

His Imperial Majesty Emperor Haile Selassie also allowed the missionaries to expand their work in different parts of the country. For Example, A letter written by the American Mission to his excellency Tsehafi Tezaz Teferra Work Wolde indicates that Emperor Haile Selassie approved or gave recognition to the expansion of Missionary activities in Ilubabor and in Kaffa provinces. The letter further explains the interest of the missionaries to further expand their work in the western part of the country. So based on the good will of the Emperor the Missionaries further extended their work from Addis Ababa to Dambi Dillo, Ghimeera, Gore, Maji, and Pokwo.¹¹²

A letter written with the title “Ye Ethiopia Birhan” in Amharic also indicates that Emperor Haile Selassie welcomed a man called Mr. Danol E. Hanna, the representative of the American Missionaries in Ethiopia. As a result all the American missionaries in Ethiopia gave their honorable respect to Emperor Haile Selassie. The missionaries asked the good will of the Emperor to let them to expand their missionary activities in the areas like Gambella, Kafa province, Mizan Teferi , Shakka areas and among the Majanger people . In their expansion to the above mentioned areas, the Missionaries tried to convince the Emperor by informing him the people of the area believes in traditional religion having god and goddesses which penetrated to the area from other parts of the world.¹¹³

By the end of the First World War in 1918 countries of the world were hit by the Influenza epidemic. This epidemic had killed millions of persons all over the world. Tens and thousands of

¹¹² Archive: A letter from the representative of the American Mission (United Presbyterian) Donald E. Hanna to H.E Tsehafi Tezaz Teferra Worq Wolde, Imperial Ethiopian Government; Addis Ababa January 3, 1963.

¹¹³ Archive: “ ye Itiyopia Birhan Girmawi Kedamawi Haile Silasie, Addis Ababa, Hidar 5, 1953.

people died in Addis Ababa alone because of this epidemic. The area of Sayyo was also hit by this plague.¹¹⁴

Biru's soldiers who were living at Fincho and in other places in Sayyo were hit by the Influenza epidemic. Biru sent for medical help to Addis Ababa. But at that period the Sudan was under the British rule. The British consulate was in Gambella a port town on the Baro River. Biru asked the British consulate in Gambella for help against the influenza epidemic. The British consulate in Gambella arranged for a medical team to come for the help of Biru's soldiers. The arrangement was made with the help of the United Presbyterian Church of America which had its Mission in Nasser, the Sudan.¹¹⁵

The American Presbyterian Missionaries at Nasser organized a medical team to be sent to the Sayyo area. The members of this team were Dr. Thomas Lambie with his wife Dr. J. Kelly Griffin and Rev. R. Gr MacGill. Dr Thomas Lambie led this medical team. The team sailed from Khartoum to Gambella and reached Sayyo by 1919.¹¹⁶

When their mission was accomplished, the members of the medical team were ready to go back to their station at Nasser. But *Dejazmach Biru* tried to convince the medical team to stay in his administration. The members of medical team consented provided that they were given enough land where they could start a Clinic and School. As a result of this *Dejazmach Biru* sent directives in 1921 to *Fitawrari Gutama Birru*, the person in charge of the locality to show and give land for the work of the Missionaries.¹¹⁷

¹¹⁴ Evangelical Church Mekane Yesus, p.4.

¹¹⁵ *Ibid*,

¹¹⁶ *Ibid*

¹¹⁷ *Ibid*, p.5.

From the Sayyo area a place called Danka which is not more than half a kilometer from Dambi Dollo town, was chosen as a place for the work of Missionaries. There the medical and the school services officially started in 1922. In this case the work of evangelism became part and parcel of the medical and the school services. The medical and school services usually started with prayers and Bible studies. Those who were taught about the word of God at the clinic, school and of the Sunday services began to go out to the controlled side with the good news. From 1922 up to 1936 thirteen preaching stations were established outside of the Mission Compound.¹¹⁸

The American Missionary group in Dambi Dolo, Ghimera, Gore and Maji, who were under the American Mission, wrote a direct letter to His Imperial Majesty the Emperor of Ethiopia on November 29, 1960. This Mission group indicated in their letter to the Emperor the idea of expanding their missionary work farther to the areas of Ilubabor and Kafa provinces. The missionaries also raised the question of land. They described that the land which was given to them in the above mentioned areas were not enough to carry out the construction of Churches, schools and medical services. As a result they asked the king to give them extra land in which they could perform all the necessary constructions.¹¹⁹

To help with the work of the school some young persons were sent to Egypt to get proper training. Such individuals were Obbo Ayyana Alga, Obbo Ingida Tsigehana, Obbo Gabreyesus Biratu and Obbo Kebede Abozin.¹²⁰

¹¹⁸ *Ibid*,

¹¹⁹ The American Mission (United Presbyterian) Letter to His Imperial Majesty Emperor of Ethiopian Government Addis Ababa Ethiopia on November 29, 1960.

¹²⁰ Evangelical Church Mekane Yesus, p. 5.

The educational work was started by Miss. A.B. Ashen Burst who came to Sayyo sometimes towards the end of 1919 as a visitor. By the year 1922 the first Sayyo School which is now known in the name Birhane Yesus Elementary school started its work with a total enrollment of seventy students.¹²¹

Beginning from 1923 Mr. D.C. Henry and Miss Blair continued with the work of the school. Beginning from the year 1922, the foundation for Medical work was established by Dr. P. E Gilmor and his wife and by Miss R. Beatty when Dr. Gilmor was forced to leave the area because of sickness. Dr. Soder storm took his place and continued with the medical work. There was also a nurse names Miss Storm who came at the same time to help with medical work. These two individuals were from the Swedish Mission who were sent to Sayyo until the work of the building of the Neqemte Hospital was completed.¹²²

In case of medical work different missionary group took part in it. Among the famous individuals who came to Dambi Dollo for medical services was Dr. Dougherty. In his account this man described how he came to Sayyo area and carried out medical services as follows.

We arrived in a chartered Dc. 3 the first flight in to Gambella by E.A.L. We were met there by Fred Russell and his helper. With us were Carl and Amie Kissling, Hazel M. Geary, My wife Lee and our three year old twins. I was to be the Doctor in the Mission Hospital in Dambi Dollo. After a very adventurous trip up the 6000 ft escarpment of 30 miles, which took as three days and nights, we arrived in Dambi Dollo where we were welcomed by Isabel Blair, Ruth Beatty, a nurse and Daisy Russell. I was eager to see the Hospital and medical

¹²¹ *ibid*,
¹²² *ibid*, 6.

*facilities but was very disappointed to find it was completely bare stripped of everything after Italians evacuated ...*¹²³

A letter from the American mission (United Presbyterian) to His Imperial Majesty's private secretary H. E. Tsehafe Tezaz Tafara Work explained the contribution of Mr. Fred L Russell in Ethiopia. In the letter, the history of Mr. Russell was thoroughly discussed. According to the letter, he came to Ethiopia in 1920 for the purpose of missionary work under the American united Presbyterian mission. He carried out his mission work in different parts of the country. For instance, he worked in Gambella, Dambi Dollo, Ghimira , Gore , Maji and Pokwo. In this letter, the representative of the American Mission in Ethiopia, Donald E. Hanna described the long period that Mr. Russel spent in Ethiopia. Mr. Russel after he accomplished his mission in Ethiopia, returned to America on May 1, 1961.¹²⁴

Dr. Dougherty, who had worked in Gore before the Italian invasion, was the first Doctor in Dambi Dollo after the war. But, his stay was brief. Someone told him that much treasure was buried under the house he occupied. He searched for it and indeed found many boxes full of Maria Theresa silver dollars – big truck loads full. At the time, the British were still in Wollega and Dr. Dougherty reported to the British who confiscated all the money. This angered the Ethiopians and Dr. Dougherty was sent out of Ethiopia.¹²⁵

On the other hand, among the Missionaries who served as doctors in Sayyo were Dr. Thomas Lambie. As his history was described by Isabel Gehr, Dr. Thomas Lambie was born on February 8, 1885 and died on March 14, 1954. He married Charlotte Claney and had two children. He was

¹²³ Ibid.,51.

¹²⁴ Archive: A letter of the American Mission(United Presbyterian) representative Donald E Hanna to His Imperial Majesty's private secretary H.E Tsehafe Tezaz Tafara Work, Addis Ababa Ethiopia, April 18,1961.

¹²⁵ Evangelical church Mekane Yesus, p

a graduate of the University of Pittsburgh. He went to Egypt as a medical Missionary and after some years he was transferred to the Sudan. It was from there that he moved first to Sayyo and then to Addis Ababa. In addition to his Missionary duties he became the personal physician of Emperor Haile Selassie.¹²⁶

Other missionaries who came to Sayyo area for medical services were Fred and Daisy. The histories of these two Missionaries were described by a man called Dr. Denu Dulk. Fred and Daisy were legends whose writings had influenced others to volunteer for medical mission work in Sayyo. They were both true pioneer Missionaries equipped to cope with seemingly insurmountable obstacles and able to adjust to all situation. Both had much input in the organization of the early church as well as in the instruction and developing of Rev. Gidada Solan who first came to the Mission as a blind beggar each week. Fred would bring gospel message and soon recognized the unusually intellect and response of Gidada to the message of salvation. They literally took Gidada under their care. With the Isabel Blair, they helped Gidada to learn English and Braille.¹²⁷

A person called Dr. Walter Rohm who came to Dambi Dollo and Sayyo area to provide a medical service to the local people wrote the following letter for the followers of the Protestant churches.

Dear brothers and sisters in Christ Jesus, my parents had been Missionaries in China in connection with a German branch of China Inland mission for 55 years of they spent 48 years in various places. Having seen the sufferings of sick people and the need to help them, the Lord guided me to get medical training after we

¹²⁶ *ibid*, p.49.

¹²⁷ *ibid*, p.55.

*left the country in 1919. In 1936 I returned to the country of my youth and worked there until 1952.*¹²⁸

*It was about two years later when I received a letter from Miss. Geikler, who with her husband has been short termers with the American mission. All most at the same time a letter came from a former American China Missionary. Both asked if I am willing to help in the Jean or memorial hospital in Sayyo which was without a doctor after Dr. John Cremer had left in 1954. Letter went back and forth between the USA and Ethiopia and Germany until I left Germany with my wife and our two younger sons. We arrived at Massawa on June 28th and at Dambi Dollo on July 13th. After the absence of a doctor for some time rearrangements had to be made. Foreign nurses there were alternately Miss Mary Nell Harper, Miss Eileen Halewood, Miss Norma Kniermmen, and Miss Martha Maxwell who ran a baby clinic. As a short termer I had no opportunity to learn the local language. But the dressers knew English fairly well.*¹²⁹

He had no difficulties to get along with the patients; There was a good atmosphere between all connected with the Hospital and Church people. His wife spent time to learn the local language and the women were pleased that she could talk with them and attend to women's meeting at Danka. She was a doctor too and helped him occasionally until he could prepare on additional room for her to take care of women and children.

Beside the hospital, there were rural Clinics in the area called *Sadi* with well-trained dressers to help the people. In the year 1958 he made preparation for a new rural Clinic in *Muggy*. On July

¹²⁸ *ibid.*, p.56.

¹²⁹ *ibid.*, p.57.

21st he left Dambi Dollo and the day after Emperors' birth day he left the country where he spent a happy time.¹³⁰

So what one can simply understand from what is discussed in the above mentioned points is that, the construction of hospitals and clinics in Dembi Dollo area were first started by the Missionaries. The people of Dambi Dollo got medical treatments and saved from different killer diseases because of the Missionary Medical team who came to the area at different times. Following the footsteps of Doctor Thomas Alexander Lambie different Doctors under the leadership of American Presbyterian church visited the land of Sayyo. So the Missionary group who came to Sayyo area for the purpose of providing medical services to the Dembi Dollo people and its surrounding filled the gap that the government of Ethiopia failed to provide medical services for its people who lived in Dembi Dollo and its environs at the time.

Even though, Hospitals, Clinics and different health centers were first established in Dambi Dollo and other parts among the Sayyo Oromo, it does not mean that the Ethiopian government contribution on this field was zero. The government of Ethiopia provided financial and material support as well as land support to the Missionary Hospital and different Clinics which were built by the Missionaries. For example a letter written to the governor of Wollega province *Bejirond* describes the assistance that the Ethiopian government gave to the Missionary Hospital.¹³¹

Dambi Dollo Mission Hospital also had relationship with the governors of Wollega Province. Among the points which indicate their relationship, the letter which was written by the Hospital to the governor of Wollega province in the number 7945/00/7/45 was one. The governor of

¹³⁰ *ibid.*

¹³¹ Archive: A letter written to the Government of Wollega Province Bejirondi, Nekemt, on August 1945 by File No. 10008917.

wollega province gave response to the Hospitals letter in a letter number h/7496/2/45. Even though the point on which they discussed up on was not mentioned in the letter, it shows the existence of relationship between the American Mission Hospital and the then government of Ethiopia.¹³²

On the other hand, the government of Ethiopia also gave material support to the Dambi Dollo American Mission Hospital. For example a letter written to "*le mengist ristina nibret mastedaderia tsifetbet*" by the no b/2202/35/44 on "Tahisas 10, 1940 clearly indicate that the Ethiopian government gave to the Hospital about four hundred metres (Frash) and Tin or sheet of corrugated iron.¹³³

From the above mentioned points, it is clear that even if the Hospital was constructed by the American Mission. His imperial Majesty Haile Selassie and his government did not keep silent from helping or giving support to the Hospital.

Missionaries who arrived in Dambi Dollo and Sayyo area from 1919 up to their withdrawal by the *Darg* in 1974, did not only target on medical assistance side to side they also provided education to the societies of the area. For instance, a person called Rev. Albert C. Strong contributed a lot in the field of education. He left the USA for Ethiopia in August 1951 with his wife, Julie and two small daughters on an old freighter bound for Aden. His first term was with the Sudan Interior Mission as pastor of the gospel chapel in Downtown Addis Ababa, ministering to the international, English speaking community and English speaking Ethiopian students from the secondary schools and the theological college. His first visit to Dambi Dollo

¹³² Archive: A letter written to "le kibur ye genzeb Minister ye Mengist rist nibret tsihfetbet, Addis Ababa, no 8064/2/45, Aug 30, 1945.

¹³³ Archive: A letter from Ministry of Pen, TIRI, 1943 with file number, 3558/8/43 to "le Mengist ristina nibret mastedaderia tsihfetbet, Addis Ababa.

was in 1950. The American mission recognized his experience, education and skills had uniquely equipped him to open the Sayyo training institute (S.T.I) for the training of pastors and elders, so after some further study in Amharic, he arrived in Dambi Dollo in June 1956. The building and teacher's house for his assistant were constructed by a contractor with Mr. Zamprognio. Ato Fikire Yesus began work on preparing the curriculum in Amharic.

The courses included Old Testament survey and New Testament introduction, doctrine, church history, comparative religion, Amharic, English, Bible study methods, preparation and delivery of sermons, church government and administration, pastoral theology, personal evangelism and Sunday school. Initially he had four interested students. Regassa Disasa, Legessa Nano, Ula Fituma and Tefera Gabisa. Later a Lady called Addise from Danka joined the class. All these graduated and served with distinction in the Bethel Evangelical Church. Addise became teacher at Birhane Yesus School, the only Ethiopian woman staff at the time.¹³⁴

In addition to the above mentioned missionary who was engaged in teaching activity, there were also an individual by the name of Isabel Blair. She was one of educational missionary pioneers who arrived in Sayyo in the early 20thc. Isabel had continued her service in Sayyo where she began her missionary career.¹³⁵

The exceptions were one year each in Addis Ababa and Ghimera and the war and the occupation years when she was an evacuee to the Sudan. There she worked for a time with the Anuak Tribe project in the beginnings of their first station at Akobo.¹³⁶

¹³⁴ Evangelical Church Mekane Yesus, p.51.

¹³⁵ *ibid.*, p .60

¹³⁶ *ibid.*

Another educational missionary who took part in education in the area was Anna H. Ens. She came to Ethiopia to teach in the American Mission Girls' school in Addis Ababa, beginning in 1952. The American Mission assigned her to the Maji School. She served in the school for about one year. Then again she was assigned to Ghimeera. In this school she had served for three years. In the year 1965 she was transferred to Dambi Dollo to teach at Bethel Evangelical Secondary School (BESS). In this school she taught Bible, Geography and Home Economics. She left Dambi Dollo in the year 1973.¹³⁷

Just like that of Anna, another missionary called Henry is one. Henry at first established Mission School, Church and Clinic in Gore. At this time Gore was the Provincial Capital and they had contact with many of the governmental officials. Since the land of Gore was not fertile as that of Dambi Dollo, Henry turned his face toward Dambi Dollo. There he contributed a lot in the formation of the Bethel Evangelical Church. He also trained well-known individuals like Qes Mamo Chorqo and Qes Gidada Solan as pastor of Bethel Evangelical Church.¹³⁸

Until the Italian Occupation of Ethiopia, Mission organization worked by itself. Since government education was not highly developed at that time there was not any government department which controlled Missionary educational activities. Full control of Mission schools began only after 1942, when the Ministry of Education and Fine Art was established. Starting from its foundation up to now, the Ministry of Education is the Official Organization for administering the Schools of Ethiopia.¹³⁹

¹³⁷ *Ibid.*, p.59.

¹³⁸ *Ibid.*, p.58.

¹³⁹ G.S. Jacobsen, "The Organization and Administration of Public Schools in Ethiopia," *Educational Journal* Vol. I no.1, 1967, p.12.

4.2 The American Presbyterian Missionaries Attitude towards the Traditional Beliefs and Cultural Practice of the Sayyo Oromo.

Religious change is a species of cultural change in general, the process by which the existing order of a society, that is its social, spiritual and material life is transformed from one type to another. Those changes in religion holistically related to changes in other aspects of culture. The imposition of foreign religions and the openness characteristics of culture for change resulted in the speedy loss of indigenous culture among the Sayyo Oromo.¹⁴⁰

In fact the Ethiopian Evangelical Church Mekane Yesus had developed the concept of holistic theology as an effort in rediscovering total human life. One of the promises of the theology is that Church should incarnate itself into the people's cultural setting and social practices.¹⁴¹

Nevertheless regardless of the promise of the holistic theology, many aspects of traditions were destroyed Church influence over the traditional culture of the Sayyo Oromo deep-rooted. A number of former traditional cultural practices of the people were overlapped by the laws of the newly arrived religion. Of course I observed a contradictory idea concerning the relationship between culture and religion. When some argue that church should immerse itself into the people's native culture, others argue that culture should be contextualized or if necessary it must leave the space for religion.

Among those who suggest religion ought to incarnate itself to the people's culture, one of my informant described his idea as follows "Since our culture is the basic attribute that made our

¹⁴⁰ Eller D.Jack, *Introducing Anthropology of Religion: Culture to the Ultimate* (New York: Routledge, 2007), p.162.

¹⁴¹ Gudina Tumsa, *The Role of a Christian in a Given Society in Gudina Tumsa Foundation* (editor). Witness and Discipleship: Leadership of the Church in Multi- Ethnic Ethiopia in the time of Revolution Second Editor (Hamburg: WDL publishers, 2008), p.70.

identity, religion is supposed to be embodied into our culture without affecting our former traditional practices.¹⁴²

On the other hand culture should be seen as the identity of any society in which Christianity can be incarnated. Since every culture involves human beings, whom God created in His own image thus, every culture is God's culture. There is no good or bad culture which Christianity either rejects or accepts.¹⁴³

Never the less, some of my informants argue that culture should be adapted to the religious context. The people should leave unnecessary traditional cultural practice that could not go along with the religion. The people have to favor the option of taking advantage of fit in to the Protestant Church. For example, one of my informants stresses that religion is more important than culture and culture should leave the space for religion. He understands culture as human creation for the temporary world life. Whereas, religion is God's gift for human kind for everlasting life; therefore, cultural tradition should be contextualized so as it could not oppose the religion and could fit religion.¹⁴⁴

Of course, even though my informants have difference concerning the position of religion and traditional cultural practice, both of them did not deny the fact that the traditional cultural practices of the Sayyo Oromo had been changed by the impact of the expansion of Protestantism.

The Protestant religion approached to the traditional culture negatively; there was a tendency to see the culture as unfit among the Missionaries. The first local converts also have played a considerable role in devastating the culture through convincing religious teachings in various

¹⁴² Informant: Takalign Nemera.

¹⁴³ Benti, p.86.

¹⁴⁴ Informant: Teshome Dugasa.

forms, in different areas of the Sayyo. By organizing outreach program, they attacked the traditional religion with its elements such as the *Qaalluu* institution. The Missionaries destroyed the Oromo traditional religion and *Qaalluu* institution from Sayyo regarding them as witch doctors during their work of Evangelisms. Particularly, the local missionaries like Gidada Solan generalized the *Qaalluu* as the one who had the spirit of “*Setan*” (evil spirit) and subsequently persecuted and all the *Qaalluu* office were eliminated from Sayyo.¹⁴⁵

In the Oromo indigenous religion the concept of medium ship is very noticeable. They used mountains, rivers, lakes, trees and plants as a medium through which they appreciate and glorify the almighty God. The traditional concepts such as appreciating the works of God through His creations of water bodies, mountains, trees through which they make prayers that are never important in their contemporary religious life. One of my informants argues that this all are unnecessary. Even he farther explained the uselessness of the above mentioned practice by the following quotation from the Bible “the son of God, Jesus was crucified once and for all to bring peace between us and the God father; he came to this world to mediate between the sinners and the Holy God.”¹⁴⁶

The other traditional Oromo indigenous religion which was threatened by the expansion of Protestantism was a cultural practice that took place when a woman gives birth to a baby. A woman who gives birth to a baby has to conduct birth rituals called *Shanan*. The woman when she goes to fetch water the first time after she conducted a birth ritual, she holds *coqorsa*(grass) in her hand and put it in to the water. Then she says” *yaa waaq бага madda kanatti na deebifte , yaa madda nana бага nagaan sitti deebi’e*”. “Oh God thank you! You helped me see this spring

¹⁴⁵ Benti, p.84.

¹⁴⁶ Informant: Samuel Abdisa.

again. You spring, I am happy to come back to you". This symbolizes the women's acknowledgement of God for the passes her through such a difficult time and back to her daily activities in normal life. However in today's Sayyo these birth rituals are conducted in accordance with church teaching.¹⁴⁷

The other indigenous traditional Oromo belief which was destroyed by the protestant Missionaries among the Sayyo Oromo was the *Irreecha* ritual ceremony. It is a thanks giving ceremony. In this ceremony people acknowledge God for he passed them through the rainy season to the bright season. And *Ateetee* which was women's annual ceremony through which they ask "*Maaram*" to give them birth and belied to regulate their reproduction. *Maaram* is the spiritual mother who was believed to order fertility in the Oromo traditional religion. Every woman in the neighborhood performed *Ateetee* in former time. They call up on "*Maaram*" the divinity of motherhood to give baby for childless woman. Now days, because of the influence of the Protestant Church, the celebration of the above mentioned traditional practice among the Sayyo Oromo was abolished.¹⁴⁸

Like that of the spiritual culture, the Oromo people as a whole and the Sayyo people in particular also have a traditional material cultures. But in Sayyo area Church has contributed in destroying the traditional material cultures that could not fit the Protestant religions context. Thus, Church devastated traditional material cultures those which were irrelevant to Church worship styles and those which have no Biblical interpretations. For instance *Kallachaa* and *Caaccuu* have their own interpretations in the traditional Oromo religion. Their interpretations in the traditional religion are irrelevant to Bible teaching. It is believed that *Kallachaa* was believed to be a gift of

¹⁴⁷ Informant: Keno Hambisa.

¹⁴⁸ Informant: Diyesa Rare.

God dropped from the sky. Thus there was a belief that animals should be slaughtered to move it from one place to another for it needs blood. Thus since such materials with its significance and interpretation are inappropriate in Christian context, they are not tolerated.¹⁴⁹

The consequence of conversion of the Sayyo to Protestantism is multidimensional. These are all encompassing changes and effects happened to the people because of conversion. The mass conversion obviously increases profound change and significant impacts within social, political and economic life of a nation. The conversion of the Sayyo brought significant influence on the traditional cultures of the people. The consequences of conversion should be effective and multidimensional including intellectual, ethical, religious, social and political domains.¹⁵⁰

¹⁴⁹ Informant: Banti Firisa.

¹⁵⁰ Rambo, R. Lewis and Farhadian E. Charles, 'Converting: Stage of Religious Change in Lamb C. and M. Bryant D.(eds), *Religious Conversion: Contemporary Practices and Controversies* (London: Cassel, 1999), p.33.

Conclusion

Qellem Wollega is one of the zones that are found in the Oromia national regional state. It comprises of twenty districts. The capital of the zone is Dambi Dollo which was named from two words Dambi and Dollo. Qellem Wallaga zone covers a total area of land which is estimated to be 978,845 hectares. The climate of the zone differs from one district to the other. It has annual rain fall of 100-2400 mm. Generally the zone has two separate seasons which are dry and rainy.

The need to look back to historical background of the Qellem Wollaga Oromo is very crucial. Because, it has numbers of advantages; Among the advantages it helps us to explain the current general background information on contemporary Dambi Dollo and its surrounding. On the other hand it gives the overall information about the zone before the introduction of Christianity to the area and the incorporation of the area in to the modern Ethiopian empire. Reconstructing the history of the area has also another advantage. It enables us to check critically how the Missionaries arrived in Dambi Dollo, how they expanded protestant religion, how they changed the former tradition of the Oromo of the area, factors that caused the changes, and what role did the Protestant Missionary play in the change, how the change took place and what the changed life of the people look like.

The Oromo of Qellem Wollega belong to the Mecca Oromo group. The *Macca* Oromo are further divided in to Daadlii, Jaawwii and Tum'e clans. Among these Oromo clans the Oromo of Qellem Wollega were descendants of the Daadhii clan. Daadhii Clan can also be further divided in to two sub clans and they are Sayyo and Leeqa sub-clans. So the majority of the people in Qellem Wollega zone including Dambi Dollo town believe that they were descendants of the Sayyo. The Sayyo clan has six lineages. As a result they are called the Jahan Sayyo.

The Oromo of Western Oromiya including the Qellem Wollega zone were politically independent until 1886. During the year 1886, Menilek II who was responsible in building the current Ethiopian empire sent his troops to the area under the leadership of his General called Gobana Dandchi. Before the arrival of the Menilek II force under the guidance of General Gobana to the area where the Sayyo Oromo settled, the Sayyo Oromo were ruled under the local rulers such as Jote Tullu, Burayu Abba Gosa, Abba Dhasa of Galan and Guma Osho of Sadi.

The people who live in Qellem Wollega zone do not want to be called the Oromo of Qellem. This is because Qellem is the name of a place which is found in Gidami which is one of the districts that is found in Qellem Wollega zone. The name Qellem is given to the area which is now called Qellem Wollega zone by Jote Tulu who was a local ruler during the time of Menilek II. Unlike Qellem, Sayyo is a name given to the Mecca sub clan. Because of this, the people preferred to be called the Sayyo Oromo rather than being called the Oromo of Qellem. Of course, this does not mean that it is only the Sayyo Oromo who inhabited in the Qellem Wollega zone. Different natural and human made factors were resulted for the influx of the population to the area. For instance, the Ittuu and Humbannaa from East and West Hararge and the Wollo people from the North were settled among the Sayyo Oromo.

The Oromo people in General and the Sayyo people in particular were governed by the *Gada* System starting from the early period. *Gada* can be defined in different ways. It is a variety of democratic political organization that the Oromo have innovated and practiced at least for the last five hundred years.

In the Sayyo Oromo, there are some evidences that show that the Sayyo Oromo were exercising the *Gada* system. Asmorom Legese in his work mentioned that the great law makers of *Mecca*,

Makko Billi had reestablished the system of ten *Gada* Classes, the eight years duration of terms in office, the forty years generation intervals. However, the practice of the *Gada* system now a days has been forgotten among the Sayyo Oromo.

Oromo just like other African peoples had their own traditional religion and indigenous culture. Scholars who deeply investigated the traditional culture of the Oromo people explained that the Oromo people were a monotheistic that means believing in supreme deity which is known as *Waaqa*. Starting from the beginning the Oromo people believe in the existence of good and evil. The Oromo people did not worship mountains big rivers, the sun and the stars. Rather they used these as a bridge on which to cross from the physical world to the unseen spiritual kingdom of *Waaqayyo*.

Currently, in Oromia the two most dominant religions are Islam and Christian. The Oromo people began to have relation with Islam religion before the 19th century. On the other hand, the expansion of the Christian kings from the North to the South was resulted in the immediate expansion of the orthodox Christian religion to the newly conquered areas. As a result of this, some of the Oromo groups adopted the religion as an ideology of resistance against the anticipated disintegration of their social structure and identity. As a result of this, the first Christian religion which was introduced among the Sayyo Oromo was the Ethiopian Orthodox Christianity.

The influenza epidemic which hit the Ethiopian empire in 1918-1919 was the major cause for the coming of the Protestantism among the Sayyo Oromo. Dr. Lambie and his Medical team were the first Protestant Missionaries who arrived on the land of the Sayyo Oromo. Then, the team

was given a land at a place called Danka where they started building Mission Schools, Clinics, and Hospitals. Birhane Yesus School was the first School in the area.

In Sayyo and its surrounding the main cause for the arrival and expansion of the protestant religion was Donation. Donation and the expansion of Protestantism were never seen separately. They were gone side to side. That means in other terms they are like hand and glove. People with low social status or low income were the first people to be converted to Protestantism. Above all, the most critical thing that initiated the local people to be converted to Protestantism was the language in which the Bible was preached. At the time, the Missionary used Afaan Oromo as a preaching language with the forced translation to Amharic. The translation of Afaan Oromo to Amharic was undergone by the then rulers.

Starting from their arrival, the Missionary faced a strong opposition from the Ethiopian Orthodox Church. At the beginning the work of the American Presbyterian Church was established by the full backing of *Dejazmach* Biru, who was Menilek's agent in the area of Sayyo Oromo. But following the Italian occupation of the area, the Ethiopian Orthodox Church strengthened its opposition against the new Faith. The Italian themselves also moved against the Protestant church. Even, the followers of the Protestant Church were asked by the Italian government of the area to change their religion to Catholic faith.

During the initial period of Missionary activities, in different part of Africa particularly in East Africa the main purpose providing education for Africans was to facilitate their conversion. In Protestant Evangelizing activities the main objectives was to train a person to read and understand the Bible.

Modern education and its importance in the socio economic development of the Ethiopian people was the out-come of the European influence over Ethiopia. The 19th century was a critical period for the establishment and expansion of Missionary School of both Protestants and Catholics by the beginning of the 20th century Emperor Menilek II encouraged and allowed the expansion of Mission school. However Emperor Menilek II himself opened modern school under the supervision of his government in 1908. Ras Teferi had himself received the benefit of both traditional and modern education. He had been taught by the French Capucins at the Mission school in Harar and was one of the first boys to enter the Menilek II School at Addis Ababa.

Emperor Haile Selassie was not this much suspicious towards the Missionaries who came to Ethiopia for the evangelical activities. The Emperor's positive attitude towards the Missionaries may have resulted from his interaction with the Missionaries starting from his early education. He himself was a product of Mission school. That was why he signed different agreements with different Missionary groups through which he gave moral, psychological and financial as well as land support to the Missionaries.

The introduction of modern education and the expansion of health centers among the Sayyo Oromo who lived in Dambi Dollo and its surrounding was highly related with the coming of the Protestant Missionary group who first arrived in Sayyo were given a place which is called Danka. Danka is located in a very few Kilometers from Dambi Dollo town. In Danka, the Missionary group started their work which was building Churches, Schools, Hospitals and so on. Following the foot step of Dr. Lambie, different Protestant Missionaries under the united Presbyterian Church of American came to Dambi Dollo to give services for the Sayyo Oromo who inhabited the town and its surrounding area.

Even though the Protestant Missionaries contributed a lot and incalculable service for the people of Dambi Dollo and its surrounding the Protestant Missionaries imposed a high pressure in changing the traditional cultural practice of the Sayyo people not to be practiced in line with the Protestant religion. The Missionaries considered the indigenous traditional cultural practice of the Sayyo people as if it is not fit, back ward and sometime explained as the evil act. As a result of this, the former traditional practices of the Sayyo Oromo were marginalized, out dated and forgotten among the people.

Bibliography

I. Archival Sources

- A letter from the American Mission (United Presbyterian) representative Donald E. Hanna to His Imperial Majesty's Private secretary H.E Tsahafe Tezaz Tafara Worq. April 18, 1961. Addis Ababa Ethiopia.
- The American Mission (United Presbyterian) letter to His Imperial Majesty emperor of Ethiopian Government. Addis Ababa, Ethiopia on November 29, 1960.
- A letter from Ethiopian Union Mission of the Seventh Day Adventist in May 19, 1955 to the Interior of Minister . No 6914 file no A . 4055.
- A letter from Baptist Bible Fellowship to the Emperor Haile Selassie. Sep 5, 1965.
- Letter from the representative of the United Presbyterian American Mission Donald E. Hanna to H.E Tsehafi Tezaz Teferra Worq Wolde. Imperial Ethiopian Government Addis Ababa, January 3, 1963.
- A Church Letter to the Imperial Ethiopian government Ministry of Agriculture No 372/65 in January 25 1965 Ethiopian calendar.
- Archival source with file number 1.2 .70.11 with no date and file number. It is from the Ethiopian Archival center.
- A letter from the Ethiopian Orthodox Church Development Commission to H.E Lij Kasa Wolde Mariam Ministry of Agriculture. Addis Ababa in January 23, 1974 with 252/25/74 referance number.

Archival source with file number 1.2.70.11. page 5 with no number and date.

A letter from "Ye Tsihfet Minister Tir" 1940 by the number 3558/8/43 to "Le Mengist Rist ena Nibret Mastedaderia Tsihfet bet" Addis Ababa.

A letter from "Ye Ethiopia Birhan Girmawi Niguse Negest Kedamawi Haile Sillassie. Hidar 5, 1953 Amete Mihiret." Addis Ababa.

II. Unpublished Source Materials

- Abera Regassa. *"Ritual Practices in Traditional Belief Systems and Their Socio. Economic Significance among the Oromos in West Shoa: The Case of Tikur Incinni"*. B. A Thesis, Department of Sociology and Social Anthropology, AAU, 2005.
- Assafa Jalata. *"The Struggle of the Oromo to preserve an Indigenous Democracy"* paper Presented to International Conference on Intangible Heritage, 2009.
- Benti Ujulu. *"Some of the Consequence of the Christian Mission methods and Contextual Evangelism among the Oromo of Ethiopia with special Focus on the Ethiopian Evangelical Church Mekane Yesus (EECMY) 1880-1974"*. University of Natal, Pietermaritzburg, unpublished MA Thesis.
- Daniel Ayana. *"Protestant Mission in Wollega: A Study of the activities of the missions and the local Converts 1898-1935."* Addis Ababa University unpublished MA Thesis, Addis Ababa, 1984.
- Dejene Gemechu. *"Some Aspect of Conflict and Conflict Resolution among Waliso Oromo of Eastern Mecca, with Particular Emphasis on the Guma"*. Addis Ababa: Addis Ababa University unpublished MA Thesis, 1999.
- Mitiku Tucho. *History of Bethel Synod the EECMY Western Wollega, Some Milestones in the History (1919-1999): the Proclamation of Gospel in Sayyo and Beyond Dambi Dollo, 1999.*
- Qellem Wollaga Zone Government Communication Affairs Office, Dambi Dollo, 2009.
- Tesfahun Bezabeh. *"Some Concepts of Different Religious Beliefs in Ethiopia"* paper on Political Studies. Department of Philosophy. Institute of Political Education, A.A, 1989.

III. Published Source Materials

- Aguilar M. "The "God of the Oromo": A Religious Paradigm in the work of Lambert Bartels,"
Journal of Oromo Studies. Vol. 12, No 5, 1 and 2, 2005.
- Aren Gustav. *Evangelical Pioneers in Ethiopia: Origins of the Evangelical Church Mekane
Yesus*. Stockholm: EFS forlaget Uppsala, 1978.
- Asmarom Legesse. *Oromo Democracy: An Indigenous African Political System*. Asmera: The
Red Sea Press, Inc., 2006.
- Ayandele, E.A. *The Missionary Impact on Modern Nigeria 1842-1941: A Political and Social
Analysis*. London: Longmans, Green and Co Ltd, 1966.
- Bahru Zewde, *A History of Modern Ethiopia 1855-1974*. London: James Currey, 1991.
- Bartels, Lambert. *Oromo Religion Myths and Rites of the Western Oromo of Ethiopia: An
Attempt to Understand*. Berlin: Dietrich Reimer Verlag , 1983.
- Berman, Edward, H. *African Reactions to Missionary Education* . New York: Center for
Education in African, 1975.
- Brown, Radcliff. *Structure and Function in Primitive Society*. London: Pritchrd, 1952.
- Caulk, R.A. "Religion and the State in the Nineteenth Century Ethiopia" Journal of Ethiopian
Studies. Vol.10, No, 1. A.A., IES, 1972.
- Crummy, Donald "Missionary sources and their contribution to our understanding of
Ethiopian History 1830-1868". Addis Ababa: Haile Selassie I University, 1970.

Eller D.Jack. *Introducing Anthropology of Religion: Culture to the ultimate*. New York: Routledge, 2007.

Evangelical Church Mekane Yesus Western Wollega Bethel Synod. *Some Milestone in the History (1919-1999)*. Dambi Dollo: Baa Arara, 1999.

Gada Melba. *Oromia: An introduction to the History of the Oromo people*. Khartoum: kirr house Publisher, 1988.

Getachew Haile, Aasulv Lande and Samuel Rubénson. *The Missionary Factor in Ethiopia, Papers from a Symposium on the Impact of European Missions on Ethiopian Society*. New York: Lund University, 1996.

"Ghimbi Mission School." *The Seventh day Adventist Encyclopedia*, Vol.X Washington: Review and Horald Publishing Association, 1966.

Gudina Tumsa. *The Role of A Christian in a given Society in Gudina Tumsa Foundation (editor). Witness and Discipleship: leadership of the Church in Multi ethnic Discipleship: Leadership of the Church in multi-ethnic Ethiopia in the time of Revolution (Second edition)*. Hamburg: WDL publishers, 2008.

"Health Service". *The Seventh Day Adventist Encyclopedia*. Vol. X. Washington: Review and Horald Publishing Association, 1966.

Imperial Ethiopian Government Ministry of Education and Fine arts, Education in Ethiopian Addis Ababa: Ministry of Education , 1961.

Knutsson , Karl, Eric. *Authority and Change: A Study the Kallu Institution among the Mecha Oromo of Ethiopia*. Goteborg: Elanders Boktryekeli Aktiebolag, 1967.

- Malefyt, Waal. *Human Organization*. New York: New York University Press, 1969.
- Morris Brain. *Religion and Anthoroplogy. A Critical Introduction*. London: Cambridge University Press, 2006.
- Negaso Gidada. *The History of the Sayyo Oromo of South Wester Wollega, Ethiopia from about 1730-1886*. Addis Ababa: Mega Printing Enterprise, 2001.
- Norberg, V.H. *Swedes in Haile Sellassies Ethiopia 1924-1952: A Study of Early Development and Cooperation*. Stokholm: Scandinavian Institute of African Studies, 1977.
- Oliver, Ronald. *Missionary Factors in East Africa*. London: Lowe and Brydone printers Ltd., 1952.
- Pankhurst, Richard. "Foundations of Education." *Ethiopian Observer*, VOL. VI, No.3. May 1965.
- Pankhurst, Sylvia. *Ethiopia a Cultural History*. Essex: Lalibela House, 1955.
- Rambo, R. Lewis and Farhadian E. Charles. 'Converting: Stage of Religious Change in Lamb C. and M. Bryant D. (eds). *Religious conversion: Contemporary Practices and Controversies*. London: Cassel, 1999.
- Schmidt, W. "Die Religion Der Galla" 1937.
- Smart, N. *The Science of Religion and the Sociology of knowledge: some Methodological Questions*. Princeton: Princeton University Press, 1973.
- Tadesse Tamrat. *Church and State in Ethiopia*. Oxford: Oxford University Press, 1972.

- Tesema Ta'a. *'Bribing the land: An Appraisal of the Farming Contested Terrain: The Oromo and Ethiopian Studies*. Minneapolis: Lutheran University press, 2014.
- Thomas Zitelmann. "Oromo Religion, Ayyaana and the Possibility of Sufi Legacy." *Journal of Oromo Studies*. Vol.12, No land 2, 2005.
- Tiberondwa, Ado K. *Missionary Teachers as Agents of Colonialism in Uganda. A Study of their activities in Uganda, 1877-1925*. Kampala: Fountain Publishers, 1977.
- Workneh Kalbessa. *Traditional Oromo Attitudes toward the Environmental: an Argument for Environmentally Sound Development*. Social Science Research Report Series, number 19 Addis Ababa: OSSERA, 2001.

Journal

- Asafa Jalata. "*Gada (Oromo Democracy): An example of classical African Civilization.*" In the journal of Pan African Studies.vol.5,(11). Knox Ville, Tennessee: University of Tennessee, 2012.
- Dereje Hinew. "*Historical Significances of Odaa with Special Reference ot Walaabuu*" in Star Journal of Science. Technology and Art research.Vol.1(2), Nekemte: Wollega University, 2012.
- G.S Jacobsen . "*The Organization and Administration of Public Schools in Ethiopia*" Educational Journal Vol.I No.1, 1967.
- Jeylan W.Hussen. "*A Cultural Representation of Woman in the Oromo Society*".In the Journal of African Studies. Monography,Vol.25. no (3). Haramaya University.
- Negaso Gidada and Crummey Danald.*The "Introduction and Expansion of Orthodox Christianity in Qellem Awaraja, Western Wollega, from about 1886 to 1941"*.In the Journal of Ethiopian Studies. Vol. 10(1): Addis Ababa.
- Tsema Ta'a. "*Religious Beliefs among the Oromo: Waaqfannaa, Christianity and Islam in the Context of Ethnic Identity, Citizenship and Integration*".Ethiopian Journal of the Social Sciences and Humanities. Vol VIII, No. 1, 2012.

List of Informants

Name of the Informants	Sex	Age	Date and place of interview	Remark
Ayana Asefa	M	34	Tue, April 18, 2017. Dembi Dollo	He is a High school History teacher and has deep knowledge concerning the ancient traditional religion, culture and rituals of the Sayyo Oromo of Dembi Doll0 and the surroundings.
Beniyam Degago	M	45	Fri, 21 April, 2017. Dembi Dollo	He is worker in Dembi Dollo College of Teachers Education. He was the Ardent Follower of Protestant Religion.
Banti Firisa	M	75	Wed, June 14, 2017. Danka.	He is a priest at Bethel Danka Church as well as the director of Gidada Bible School. He knows well about the history of Protestant Missionaries who came to Dambi Dollo.
Diyesa Rare	M	70	Sat, June 03, 2017. Danka	He was experienced person with best knowledge about the former traditional, cultural practice among the Sayyo Oromo. He also knows the history of some individual missionaries who came to Dembi Dollo.
Efrem Daqa				He has good knowledge concerning the

	M	41	Fri, Aug 4, 2017. Danka	ancient traditional practice of the Sayyo Oromo.
Fantahun Haile	M	40	Sun, March 19, 2017. Aleka	He is the member of the Medihane Alem Orthodox Church of Dembi Dollo.
Fite Biri	M	79	Thu, May 25, 2017. Dembi Dollo	He is a known priest at Bethel Dembi Dollo and Bethel Danqa Church. He broadly knows the history of the Sayyo Oromo which is the sub clan of the Macca Oromo. He also wrote book concerning the traditional cultural practice of the Sayyo Oromo.
Garoma Rare.	M	74	Sun, May 21, 2017. Samaro	He has good knowledge about the traditional culture of the Sayyo Oromo their former religion and ritual practices.
Gelata Nunise	M	76	Thu, May, 25 2017. Dembi Dollo	He knows well about the effect of the Missionaries practice in changing the Culture of the Sayyo people.
Keno Hambisa	M	47	Sun, March, 19, 2017. Dembi Dollo.	Deakon of the Medihane Alem Orthodox Church of Dembi Dollo.

Raga Tura	M	75	Sat, April 22, 2017. Gidami.	He was a farmer with some basic educational back ground. He knows about the History of Jote Tulu and his relation with the then governors of the country.
Samuel Abdisa	M	36	Mon, May 15, 2017. Dembi Dollo	He is a Gospel preacher in Bethel Dembi Dollo Church
Shifera Salbana	M	46	Sun, June 18, 2017. Wachu.	He knows well how Presbyterian Missionaries contributed a lot in changing the the former life of the Sayyo people.
Teferi Gemechu	M	47	Mon, 8 May, 2017. Dembi Dollo	He is a worker in Lafto sub city of Dembi Dollo Town. He knows the traditional culture of the Sayyo Oromo.
Tekalign Nemera	M	50	Thu, May 25, 2017. Dembi Dollo	He is a Social Science teacher in Dembi Dollo teachers College. He has a good knowledge of the ancient tradition of the Sayyo Oromo.
Tesfaye Magarsa	M	67	Sun, August 20, 2017.	He is an Afan Oromo teacher in Kellem Comprehensive secondary School. He has deep knowledge concerning the traditional Oromo culture and how it

			Alaku.	was in influenced by the Christian religion.
Tesfaye Sharo	M	69	Mon, April 3, 2017. Dembi Dollo.	He is a worker in Qellem Wollega Zone Education Bureau.
Teshome Dugasa	M	35	Wed, May 19, 2017. Dembi Dollo.	He is a Civic teacher in Lafto Secondary School. He is the ardent supporter of the traditional cultural practice of the Oromo people.

Glossary

<i>Abbaa Duula</i>	War leader in the Gada system
<i>Afaan Oromo</i>	Oromo Language
<i>Ateetee</i>	An Exclusively female's ritual celebration to pray to goodness of fertility
<i>Caaccuu</i>	Ritual object used only by women as a symbol of female fertility
<i>Caffee</i>	Traditional Oromo parliament
<i>Coqorsa</i>	A type of grass, grows the whole season
<i>Dejazmach</i>	Provincial governor
<i>Gada</i>	Traditional Oromo Democratic institution
<i>Galma</i>	Prayer house
<i>Irreecha</i>	Traditional Oromo thanks giving ceremony
<i>Kallacha</i>	Respectful metal object used for blessing by Gadaa leaders on Different ceremonies
<i>Muuda</i>	Anointment
<i>Qaalluu..</i>	Religious leader in the Oromo traditional religion.
<i>Ras...</i>	Head, duke, governor.
<i>Shanan</i>	The fifth day celebration in birth ritual
<i>Uumaa</i>	Creator
<i>Waaqa or Waaqayyoo.</i>	God

of the house on the
tragedy are the perm
sorrow, great lonel
theme, insofar as the
less history is the mo
to candid-camera ship
scenes and episodes ha
from Washington the
lay. To cover the p

ADDIS ABABA
DEMBI DOLO
GHIMEERA
GORE
MAJI
POKWO

THE AMERICAN MISSION
(UNITED PRESBYTERIAN)

የአሜሪካን ፕሮቴስታንት
THE AMERICAN MISSION
(UNITED PRESBYTERIAN)

Rec Jan. 25/63

INCORPORATED IN
ETHIOPIA
BUSINESS OF
ADDIS ABABA, ET
P. O. BOX
TELEPHONE
CABLE:
INCULCATE ADDIS

January 3, 1963

H. E. Tsehafi Tezaz
Teferra Worq Wolde
Imperial Ethiopian Government
Addis Ababa

Your Excellency:

As you know, His Imperial Majesty approved the new work of our Mission in the Illubabour and Kaffa Provinces which Dr. W. Don McClure and I presented in November 1960.

We believe that His Imperial Majesty will be interested in hearing our progress in this work. There is a definite possibility of attaining our goals in these areas in a shorter time than previously planned but we need the gracious advice and counsel of His Imperial Majesty before making any further plans.

We therefore urgently request an audience with His Imperial Majesty during the period from January 23 to February 2, 1963. Dr. Glenn Reed, our Representative from the Commission on Ecumenical Missions and Relations of the United Presbyterian Church in the U.S.A. will be in Addis Ababa at that time. We are also requesting Dr. W. D. McClure to be here for this audience.

We will be grateful to you and to His Imperial Majesty if you could graciously arrange this audience for Dr. Glenn P. Reed, Dr. W. D. McClure and myself on one of the above mentioned days.

Respectfully yours,

Donald E. Hanna

Donald E. Hanna
Mission Representative



የኢትዮጵያ ኦርቶዶክስ ቤተ ክርስቲያን የልማት ኮሚሽን
ETHIOPIAN ORTHODOX CHURCH DEVELOPMENT COMMISSION

ሪፖርት ለጽሑፍ ስራ ለ
 ሊቀ ጳጳስ
 ብርሃኑ ገብረ ገብረ
 ሊቀ ጳጳስ ስራ
 ማኅተም ሊቀ ጳጳስ
 ለጽሑፍ ጽ/ቤት
 ጽሑፍ ጽ/ቤት

አዲስ አበባ (ኢትዮጵያ)
 Addis Ababa (Ethiopia)

የጽሑፍ ጽ/ቤት } 503
 P. O. Box }
 ስልክ } 119661
 ስልክ } 123642

አቶ ገብረ ገብረ
 ለጽሑፍ ጽ/ቤት
 አቶ ገብረ ገብረ
 ለጽሑፍ ጽ/ቤት
 EXECUTIVE SECRETARY

Date Jan. 23, 1974
 Ref. No. 252/25/74

H.E. Lij Kassa Wolde Mariam
 Minister of Agriculture
 P.O. Box 1232
 Addis Ababa

1. ለጽሑፍ ጽ/ቤት
 2. ለጽሑፍ ጽ/ቤት
 3. ለጽሑፍ ጽ/ቤት 22/6/66

Your Excellency:

The Development Commission of the Ethiopian Orthodox Church has established contact with various international agencies in a fund-raising drive that is intended to finance a massive clergy training programme.

Under this programme, we want our younger and more progressive clergy to undergo 6-month training courses in various development fields including agriculture, community development, public health and education. The ultimate objective is to have the clergy return to their communities well equipped not only to become better priest but also better farmers, better educators, health officers and community leaders. Considering the influence which Ethiopian clergy command in rural Ethiopia, we feel that the clergy not only will help themselves but will also act as strong catalysts for change and development among the rural community.

The training programme is already underway and we have graduated a number of clergymen who have returned to the field. Their performance, as you will note from the attached report, is most promising. Our immediate goal is to expand this programme and we have reason to be encouraged from the response of most international agencies approached.

One of these agencies is FAO which was asked for support for the purchase of agricultural equipment for the training of our agricultural students. They have agreed to assist the programme in principle but the formal approval of the Ministry of Agriculture is mandatory if the project is to go through. We are therefore attaching a copy of the project document, as submitted to FAO, in the hope that this approval will be given at your earliest convenience.



Respectfully yours,

 Getaneh Bogale
 Executive Secretary

Encls.: Clergy performance report
 Copy of FAO project

Appendix 3

File No 1.2.70.11 FROM Ethiopian
National Archival Center 4

RELIGION

Since the conversion of Ethiopians to Christianity in 330 A.D., they have retained their connection with the Alexandrian Church through the Abuna, or Metropolitan, who was always an Egyptian Copt, and who was appointed and consecrated by the Coptic Patriarch of Alexandria. Both the Egyptian Coptic and the Ethiopian Tewahido Churches are Monophysites, rejecting the decrees of the Council of Chalcedon A.D.451). After the return of H.I.M. the relation between the Ethiopian and Egyptian Churches were strained until July 1948, when an agreement was reached which envisaged the appointment of an Ethiopian Abuna as Patriarch. This clause became effective on January 14, 1951, when Abuna Basilios was elected (Like-Papassat) Archbishop of Ethiopia. The clergy is very numerous and the church holds a considerable proportion of the land.

Abuna Basilios on September 2, 1951, consecrated and appointed five Bishops including the Bishop of Eritrea. The five former Bishops who were consecrated by the Patriarch of Alexandria are now under the authority of Abuna Basilios. At present, Ethiopia is divided into ten dioceses, each having its own Bishop. Thus Christianity has been diffused throughout Ethiopia. 75% of the population is Christian while the rest is non Christian.

Islam is practised in the north-west territories, Harar, Jimma and in some territories of the Galla Province. Moslem minorities are found in Addis Ababa and in other commercial centres. The State is mainly Shafaitic. There are mosques and Government schools for Moslems in Addis Ababa and in all other towns of the provinces.

The qualification for entry at present is possession of Matriculation School Leaving Certificate or General Education Certificate.

The reconstruction of Addis Ababa University in Addis Ababa is under way. The present University College, in order to meet the demand, it will enroll about 1000 students and should be completed in about three years. The University will contain faculties of Arts, Law, Education, Pure Science, Medicine, Veterinary and Dental Sciences.

ጥያቄ 35



አ. አ.

ቁጥር/8064/2/45

ገቢዎች ስርዓት

የገቢዎች ስርዓት ስርዓት

ገቢዎች

Handwritten signature and scribbles

468/1/1/66
18.1.66

ክፍል: የገቢዎች ስርዓት
የመንግሥት ር/ገቢዎች ስርዓት

M.T.A.A 20 B 45 N. 861

የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት:
የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት:
የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት:
የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት:
የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት:
የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት: የገቢዎች ስርዓት:



25/1/1966

15

ገቢዎች ስርዓት

EMBI DORRO
ADDIS ABABA
EMBI DOLLO
GHIMEERA
GORE
MAJI
POKWO

BUSINESS OFFICE
ADDIS ABABA, ETH
P. O. BOX
TELEPHONE
CABLE:
INCULCATE ADDIS

የአሜሪካን ፕሮቴስታንት ማህበረ ቤተ ክርስቲያን

THE AMERICAN MISSION

(UNITED PRESBYTERIAN)

November 29, 1960

His Imperial Majesty
Emperor of Ethiopia
Imperial Ethiopian Government
Addis Ababa, Ethiopia

Your Imperial Majesty:

Following Your Imperial Majesty's instructions to locate our new mission stations among the tribes in Illubabur and Kaffa Provinces we of the American Mission last week made an aerial survey of the entire area. This was made possible by the use of the Cessna plane furnished by the Missionary Aviation Fellowship, and greatly facilitated by the help of the Security Officer so graciously given by Your Imperial Majesty to help us. This Security Officer, Lt. Solomon, was of great help in all our contacts with local officials.

The survey was of great success for we were able in a few days to study the land, population centers, water supplies, and available areas on which airfields can be built and out of which small planes can operate, and in a few days of flying we were able to do what would have otherwise required weeks of walking or riding muleback.

Your Imperial Majesty will be happy to learn that we were able to locate desirable mission sites in all the tribal areas we feel we can start our work among at this time, and we are prepared to begin upon this work immediately, or as soon as land grants have been made and Your Imperial Majesty's permission given.

It is the feeling of all of us of the American Mission that we should not have large land tracts for this work, as, in the beginning we will not be doing any agricultural work, but rather medical, educational and evangelistic work. We feel that an area of one half a gasha will be sufficient for each mission station. This includes the land necessary for a small air strip. If, at a later date, we want to branch out into agricultural work, we will make our needs known to Your Imperial Majesty.

The areas chosen for this work and for which we now need land are the following:

1. The Nuer Tribal Area:

This work will be established on the extreme western boundary of Ethiopia. The land desired is one half gasha on the southern bank of the Adura River in the longitude of 33° East and latitude 8° 30' North. There is in this area a large

appendix 8

ቁጥር 6329/18/11

3906 ቁጥር 3558/8/113

አ.አ. ቁጥር 56 ተገቢ ገቢ

ትዕዛዝ ገንዘብ ነገሥት መንግሥት :

የገንዘብ ማኔጅሜንት

አርብ

ገቢ

የገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት

የገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ቁጥር : 11/1485/35/114
የገንዘብ ማኔጅሜንት ማኅተም
የገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

ገንዘብ ማኔጅሜንት ማኅተም

Appendix 1a