

## The Power of Afaan Oromo as a Device for Explaining Africa's Prehistory: An Africology Perspective

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**Abstract:** Adopting an Africology and evolutionary linguistics perspective, this study shall exploit classical and contemporary archives and explores the linguistic, epistemological, theological and relational power of Afaan Oromo in explaining Africa's pre-history. In so doing, this paper explains away the colonial historians and their students who usually begin Oromo history only from 16<sup>th</sup> century. Early Egyptologists first studied Afaan Oromo in order to understand Ancient Kemet or Egyptian hieroglyphics and texts. Similarly, early Assyriologists studied Afaan Oromo and Oromo culture in order to decipherer Babylonian cuneiform texts. Moreover, comparative theologians used Afaan Oromo and culture to understand the origin of major religions of the world. Early African travelers, too, were convinced that Afaan Oromo was not only the lingua franca of Africa up until 19<sup>th</sup> century CE, but was possibly the language of the Ancient Egyptian, Ancient Nile Valley or possibly even of Hittite from which was Indo-European languages emerged as offshoot. This paper contributes significant substantive and historical implications that are highlighted for researchers who want to use Oromo language and institutional themes as a launching pad to study African prehistory.

**Keywords:** Africology; Kemet; Kushite; Meroe; Oromiya

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## 1. Introduction

Colonial era writers boldly portrayed Oromo as 16<sup>th</sup> century new-comer who contributed “nothing” for the “Ethiopian Civilization” for they are “barbaric” and possessed no “significant material or intellectual culture” (Ullendorff, 1960: 73, 76; Beckingham and Huntingford, 1954: 111-139). They further argued that the Oromo were ‘vassals’ of the Semite immigrants who built civilization they brought from Caucasasia and South Arabia into Ethiopia in the early first millennium of Christian era.

Early Egyptologists, however, had to first study Afaan Oromo<sup>1</sup> in order to understand Ancient Egyptian or Kemet hieroglyphics (Petrie, 1927). Similarly, early Assyriologists had to study Afaan Oromo in order to decipherer Babylonian cuneiform writing system (Rawlinson, 1859; Brinton, 1895). Moreover, comparative theologians used Afaan Oromo and culture to understand the origin of major religions of the world (Fausset, 1979; Kelly, 2007). Crabtree (1924: 255) emphasizes that Afaan Oromo, derives from an “isolated and unique vocabulary-possibly the language of the Anti or Hill-folk, possibly even Hittite”). Taylor (1920: 163) used Afaan Oromo as “among the principal savage and barbaric languages” for “evidence” in reconstructing “primitive culture.” The leading Africologists (who study prehistory and history of civilization from Black African perspective) agree with these especially exploiting data from general cultural history of the African Kushites to who the Oromos belong. Relatively recently, the Africology researcher Megalommatitis (2007: 7) wondered “despite the plausibility of identifying the modern Oromo nation as descendants of the ancient Meroitic Ethiopians, the issue of Meroitic ancestry of the Oromo nation has not been studied at all, let alone published in an academic journal or scholarly books”. Therefore, Megalommatitis calls for more Meroe-Oromo comparative studies.

## 2. Research Methodology

### 2.1. Research Design

The intent of this study is to use Afaan Oromo (Oromo language) and pertinent secondary anthropological, archaeo-linguistic and contemporary population genetics data and critically analyze and understand African pre-history. It is believed that, unlike what the aforementioned colonial historians claimed and suppressed our knowledge to a significant level, as a result, Afaan Oromo, an African Kushite family, and Oromo people’s indigenous African culture, are important in illuminating ancient Ethiopian and African relations not only inside the continent and among African societies but also beyond, especially with ancient Asia and Babylonia. Thus, this paper adopts Africology as a guiding paradigm. Africology is a generic research methodology that is concerned with interdisciplinary study of the common factors and problems of prehistoric and literate Africans, the history and culture of African people around the world and the explanation of African psychology in terms of human actions and their relevance to human conditions and progress today. As a paradigm, Africology foregrounds that Africa’s Nile Valley is not only the origin of humanity but also of human civilization including writing system. Accordingly, it is also a study of the origin of the so-called Classical Greco-Roman civilization, philosophy, theology and sciences because “earliest to write about language and the brain...the first to write about anything at all” were Ancient Kemet or Kushites (who European Egyptologists designated as ‘Egyptians’ out of racist tone) of Nile Valley (Altmann 2006: 802), who were “merely a colony of Ethiopia” (Diop, 1975: 56; Chérubini, 1847: 2-3 quoted in Diop, 1975).

### 2.2. Data Sources

Data were collected both from secondary sources and field works (primary sources). Secondary sources for this study involved both empirical findings and classical era travelers’ writings (e.g., Reclus, 1876; Keane, 1884). This involved, among others, epigraphic and contemporary population genetic data. Epigraphy is the study and interpretation of ancient inscriptions including rock arts,

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<sup>1</sup> Afaan Oromo literally translates Oromo mouth or tongue, i.e., Oromo language

hieroglyphics and cuneiforms. Thus, in addition, field data from ancient rock arts sites such as Laga Odaa and Laga Gafra and Sooddoo also known as Tiya (Cervicek, 1971; Cervicek & Braukämper, 1975) were collected. Pertinent archeolinguistic and anthropological linguistic data were also collected for comparative-historical analysis. Afaan Oromo is abounding with this type of data (e.g. Stiles, 1984, Wainwright, 1949; Tutschek, 1844). Corresponding lexical data are collected from Ancient Kemet or Egyptian whom others still refer as Kushites (Houston, 1926; Diop, 1975; Bernal, 2006 and others), ancient Indo-European languages (e.g., Gaelic and Briton based on De Salviac, 1901 and others), ancient Asiatic Kushite languages of Mesopotamia and Babylon (Donnelly, 1882; Bullough, 1971) as well as the living African languages (e.g., Zulu based on Bryant, 1905). It is believed that the compilation and documentation of both the field and secondary data in Africology interpretive frameworks would contribute to further explanation of African prehistory and deconstruction of African history misrepresented by colonial historians.

### 2.3. Data Analysis

For analyzing the collected data, a constant comparative and critical cultural-historical analysis at three analytic threads was pursued and integrated based on renowned scholars in the field (Bakhtin 1981; Bourdieu, 1995; Chouliaraki and Fairclough 1999). These are (1) micro-level of lexico-grammatical, internal semiotic and rhetorical structures by way of close readings of the linguistic, semiotic, archaeological and anthropological data and its meaning in both its time and context; (2) the meso-level which comprises the history of cultural agents or producers of Ancient Afro-Asiatic, esp. Kushites, the circumstances and purposes of production, relationships with other ancient peoples, and (3) macro-level historical analysis of the social institutional themes and sememes, the structural conditions of production and reception, including their connection to larger social structures, the material forces of production, cultural and state formations, wherein the Oromo Qaalluu-Gadaa Systems are archetypical example (Megerssa and Kassam, 2019; Legesse, 2019).

The importance of the findings of this analysis to Ethiopian historians and linguists is also highlighted.

## 3. Results and Discussion

### 3.1. Genetic Linguistics and Population Genetics Finds on Oromo-Kush Prehistory

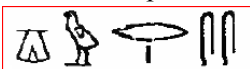
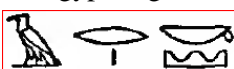
There is general agreement among pre-historians that the language using early humans moved out of Africa and peopled the rest of the world. Archaeogenetic findings show Kushites spread haplogroup R-M173 around the globe from original Nile Valley homeland (Winters, 2010), “the birthplace of humanity” (Diop, 1975: 56). Contemporary population genetics also confirms the pristine form of R1\*M173 is found only in Africa (Cruciani *et al.*, 2010) and that haplogroup L3x...is found in 10 Ethiopians, with most frequent appearance (12%) among the Oromos and seems to be restricted to the Horn of Africa and the Nile Valley’ (Kivisild, *et al.*, 2004). Classical linguists such as Rawlinson (1859), Reclus (1876), Keane (1884), Crabtree (1924) and Robinson (1934) emphasized this fact. As one of the autochthonous African languages, Afaan Oromo is “possibly the language of the Anti [‘ancient Egyptian’] or... possibly even Hittite” (Crabtree, 1924: 255). Robinson (1934: 313-314) stated “the Oromo, a people now in southeast Africa, came down the Nile and established themselves at Qau where they founded the Tenth Dynasty of Egypt”.

Likewise, Crabtree (1924: 255) adds “the Egyptian form Wawat”, which appears in record since the time of “Pepy I... 2650 B.C.” is “often asserted by Italians that [they] were ancestors of the Oromo.” He emphasizes that since time immemorial, Oromos occupied across “the Somali coast (Punt) - roughly in a line Kerma, Napata, Meroe, Blue Nile, Shoa, Zeila” (p.255). He further reminds us that Oromos are whose great leader expelled “the Hyksos, circ. 1600 B.C.” (p. 254) and were known in the hitherto documents as “Hormeni” (p. 255). Robinson (1934: 314) adds that “this event took place after two dynasties of Sudanese origin, viz. the Third and Fourth.” Classical era and some contemporary linguists argue Afaan Oromo or its dialect is (used to be) spoken in southern parts of

modern Egypt until recently but it is currently dominantly spoken in Ethiopia although there are also speakers of this language in Somalia, Djibouti, Kenya and dialects of this language are spoken in Uganda and Central Africa too agreeing with 19<sup>th</sup> century linguists (Reclus, 1876: 194-196; Keane, 1884: 9-10).

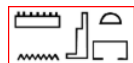
### 3.2. Afaan Oromo's Role in Interpreting Egyptian Hieroglyphic System

The influential linguist and Egyptologist Winters (2019) informs us that Henry Rawlinson used Oromo language for deciphering both Egyptian hieroglyphics and Babylonian cuneiform writing. In his powerful book, Johnston (1913) uses the languages of Ancient Egyptian, Berber or Lybian and Afaan Oromo interchangeably (as of same or common origin) and argues many of the western, central and southern African languages “would seem to have been derived from an ancient Egyptian or Oromo origin” and “their descendants to this day (with a strikingly Pharaonic physiognomy) are often called by a name which means “spirits,” ...or “gods” (Johnston, 1913: 16 & 19).

Indeed, the very name ‘Oromo’ itself explains African pre-history. The Egyptologist Tomkins (1889) read the Egyptian hieroglyphics ,  and



as “Djarso or Jaarsoo”, “Algae” and “Arm” Oromos!, respectively, “whose people present themselves before Queen Hatshepsu (Hatasu), and whence Rameses III brought very intelligent Negroes of Kush, with those of Taraf (mentioned above) for charioteers, equerries, and bearers of the royal umbrella” (Tomkins, 1889: 214). Regarding the name “Arm”, he adds, “I have thought that this name corresponds with the Oroma, south-west of Abyssinia. Since forming this opinion, I have read the highly interesting article of Prof. Maspero [says Tomkins and] it still seems to me that Orma is the true identification...Perhaps the name Oroma (Orma, Perthes) may be derived from Nubian *urum*, “black” (Tomkins, 1889: 214). Furthermore, it is noteworthy that Egyptian



is transcribed by Egyptologists as “MN-T” and interpreted as “habitation, abode” which one scholar interpreted as “Oromo-Cushitic MANA → house, home” (Sharman, 2013: 57).

Similarly, Dorosse, who wrote historical books on Ethiopia, once said in an interview:

Formerly, I was an Egyptologist with knowledge of the hieroglyphics system. But, when I was in Ethiopia, I found that there are the same names, the same appellations for so many things that appeared at the beginning of pharaonic language. For instance, there is a word “Oromo” in Ethiopia which appeared in ancient Egypt referring to the same subject, with consonants only, without using vowels. It would have been good for a person who is an Egyptologist to study Oromiffa and try to list out words that were in use in both countries.<sup>2</sup>

Keane (1884: 9) uses the name ‘oromo’ as follows for its historic significance:

The word *omri* may serve in a way to connect the Tibu Hamites with the Oromo, a chief branch of the Eastern Hamites, who also call themselves Oromo, Oroma, Ormu = men. To these Eastern Hamites, who skirt the Indian Ocean and the Red Sea from the Equator to Egypt, and of whom the ancient Egyptians themselves were a branch, the vague terms Kushite and Ethiopian are frequently applied.

Keane also uses Afaan Oromo to study central Africa's Great Lakes and says “the late King M'tesa of U-Ganda spoke Oromo as his mother-tongue, and was proud of his Oromo ancestors; little doubt can remain on this point” (p. 10). Similarly, Reclus (1876: 194-196) explained:

They call themselves Oromo, ‘Men,’ or Ilm-Orma, ‘Sons of Men,’ possibly ‘Brave Men,’ although according to D'Abbadie this name, like the Spanish *hidalgo*, is synonymous with ‘Nobles’.... In any case, the ‘Sons of Men,’ whom some authors have termed Semites and even ‘Aryans,’ are Nigritians, connected by imperceptible transitions with the populations of Central Africa.

Beke (1845: 96) explained what the Oromo mean by designating themselves as Ilm'Oroma based on his interviews with the then Oromo wisemen follows:

<sup>2</sup> Ethiopia older than pharaonic Egypt, Jean Dorosse's Observation.

([http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get\\_topic:f=8;t=004338;p=1](http://www.egyptsearch.com/forums/ultimatebb.cgi?ubb=get_topic:f=8;t=004338;p=1)). (Accessed on December 14, 2019).

Ilm'oroma is composed of two words—ilma, 'son,' and ma, 'man': in the Rev. Mr. Krapf's translation of the Gospel, 'the Son of man' is rendered Ilma Oroma. The Oromos, with the usual pride of wild and independent nations, call themselves exclusively Oroma, i. e., 'men,' 'the people'; and an individual among them is Ilm 'Oroma, 'a son (or one) of the people,' corresponding literally with the Arabic ibn-el-nas—'gentilis,' 'well-born,' 'free'... he calls his language Afaan Oroma, 'the people's tongue'—lit., 'mouth.' Consequently, if it were worthwhile to introduce a new name, we ought to call the Oromo the Oroma language—certainly not the 'Ilmoroma'.

Diop (2000: 42) is right when he says Egyptians call themselves "Rmt kmt" which he interprets as "the men of the country of the black men or the men of the black country". Thus, that 'RMT' is none but 'OROMOTA' "us/we (are) Oromos". More supporting evidence comes from Crabtree (1924: 253-254), an Egyptologist, who once wrote in a letter to his Egyptology students:

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

We are also told that Champollion, one of the early Egyptologists, used Coptic language to read Ancient Egyptian hieroglyphics. Thus, if *Rom* or *Rome* or *Romani* means "a man" in Coptic and *rmt* is hieroglyphic for 'Egyptian nation' on the Black Land of KMT and *rōmeṯ* means 'men' in hieroglyphics, it is logical to find Oromota '(sons of) men' in *Coptic Dictionary*<sup>3</sup> or the derivatives in accordance to Oromo morphology. Similarly, let us know that the South Arabic tribe aforementioned spelled differently as Mahra, Mahrah, Hamyar, etc., is also called "Homerite" which reminds us the above discussed *RMT* or *roméṯ* of ancient Egyptian name because both 'rm' and 'mr' metathesis and omission of initial 'h' are common (Carter, 1848: 367).

### 3.3. Symbolic Cultural Objects Bearing Ancient Social Semantic

A critical look at the Ancient Kemet and Oromo cultural symbolic objects support our observations so far. The leading Egyptian archaeologist Petrie (1920: 105 & 233) found out that the Tanis Sphinx and Queen Tiye of Ancient Egypt are physically and culturally Oromo. Petrie describes: "We may note the remarkable sharp profile of Amenemhat III (p. 53), the strange head (p. 54-56); the queen with high cheek-bones and massive hair, like the Oromo and El Kab sphinx type (p. 57-58). The group of Amama heads (79-93) is welcome, pending a publication of the German excavations" (Petrie: 126). In another study, Petrie (1895: 127-128) found "the resemblance of the XII Dynasty portraits to Oromo sphinx types has been accepted as indicating their origin" and the entire tomb of Uahka princes at Qau shows Oromo artefacts and culture. Likewise, the Egyptologist and linguist Lottner (1860-1861: 123) drew this conclusion after studying Egyptian monument texts with the comparative analysis with Afaan Oromo "the time of the unity of the ... Egyptian and of course also Berber and Oromo must be placed at a period indefinitely, but certainly very far, removed from the time of the fourth Egyptian dynasty, which itself belongs certainly to the earlier half of the third millennium, at the very least". Lottner argued, Afaan Oromo shares grammatical similarity with Ancient Egyptian especially system of pronominal bases and formations of the plural and feminine characteristics and verbal inflexion.

Let us add more cultural objects that cut parallel in Oromo and Ancient Kemet cultures with special attention to the names and the meaning they stand for. First is the symbolic knobbed scepter of authority. Egyptian scepter of authority, looks Oromo *Bokkuu* scepter of authority not only in shape and symbolic meaning but also that, being "is one of the most common of all the ceremonial objects of the ancient Egyptians, in the painted coffins of the Middle Kingdom this scepter is usually labeled aba, a name undoubtedly related to the verb aba, 'command'" (Hayes, 1946: 287). This reminds us Oromo's designation Abbaa Bokkuu, the Sceptered Man i.e., the Magistrate of the Nation, a reference to the *Abbaa Gadaa* in power, wherein the form abbaa 'master of, father of, owner of' comes from aba'a 'to be control, command'. Another interesting cultural object is the 'phallic' forehead gear the

<sup>3</sup> See Coptic English Dictionary whose publisher, date or author is not indicated at <https://archive.org/details/CoptDictionary>. (Accessed on December 14, 2019) that it is possible to find cognates of *oromummaa* 'oromoness, humanity', *oromsa* 'oromization, humanization', *oromata* 'the act or ritual of becoming oromo', and so forth.

Oromo call *kallacha* and Egyptologists call *uraeus* (Greek) but the Kemites word for it is, as they deciphered, is *iaret* meaning “risen one” from the image of a cobra rising up in protection. Wilkinson (1840: 202) interprets it as “indicating the generative principle of nature.” Similarly, *kallacha* “symbolizes a link between the human and the supernatural world; its function is to open up this connection between different spheres” (Amborn, 2009: 401).<sup>4</sup>

Moreover, the Oromo’s sacred, symbolic *horoaroo* stick is interesting. The Egyptian ‘Staff of Old Age’ or also called “Ankh Staff” is, like *horoaroo*, knobbed on one side and on the other side either y-shaped or shaped like antelope-head with two horns. For the Egyptians, Ankh symbolizes life, fertility or descent from ancestry and, similarly, for the Oromo, it is a “symbol of material life”, held on pilgrimages to the cradle lands to immortalize Hooro ‘Primogenitor(s), Saint(s), eponymous of the founder(s) of the Oromo nation, the first son of Oromo (Megerssa and Megerssa, 1988: 36-37; Braukämper, 2002: 141). Finally, Table 1 below illustrates few of many Ancient Egyptian symbolic concepts/words (based on Bernal, 2006) with their Oromo counterparts (based on Tutschek, 1844) which, with little or no doubt, shows they are linguistic-cultural cognates. Note that Egyptian /3/, represented commonly by a bird of prey, phonologically stands mainly for glottalic retroflex liquid sound which is or similar to the interchanging /r/ or /l/ by process of rhotacization. The latter sounds also exchange and exchange, as well, with the implosive glottalic /dʔ/ or ‘dh’ in Afaan Oromo and Kushitic family (Cerulli, 1922; Bender, 1978; Greenberg, 1950).

Table 1. Some ancient Egyptian symbolic concepts/words with their Oromo counterparts

Ancient Egyptian	Afaan Oromo
<i>t3i</i> ‘man, bull calf’ written with a more explicitly coital determinative ‘	<i>dʔiira</i> ‘virile male, bull man’
<i>hpr</i> ‘to come into existence, become’	<i>qarabaa</i> ‘to granule, fruit, grain’
<i>rqh</i> ‘light, fire’	<i>barraaqa</i> ‘a morning star’; <i>baraqisa</i> ‘crackle; <i>ruqruqa</i> (reduplication) ‘to sear, grill’
<i>k3</i> represented by embracing arm (d28) ‘a spirit or one of the Egyptian souls, a manifestation, agent or doppelganger of a person or divinity’	<i>ekeraa</i> ‘spirits of the dead’; <i>yekkara</i> ‘to sing spirituality song’
<i>s3b</i> or <i>sb3</i> ‘hyena’	<i>ōrabessa</i> or <i>waraabessa</i> ‘hyena’
<i>qs</i> ‘bone’ indicated by harpoon	<i>haçii</i> ‘(stick of) sacrifice, sacrificial fork’
<i>Š’3w</i> tentatively translated ‘obnoxious’ written with the determinative of ‘growth, pustule or gland’	<i>č’araqa</i> ‘newborn, immature (fruit)’

### 3.4. The Two Oromo Polity in Ancient Babylonia

The two ancient Oromo Polities, Gadaa and Qaalluu, are the key concepts which Legesse researched and widely published for almost half a century (see his latest book in which he summarized his 40 years studies in Legesse, 2019). Gadaa is concerned with the whole lots of secular worldviews and social systems while Qaalluu is concerned with natural theological, ancestral spirituality and rituals and moral philosophy side of the system. Rawlinson (1859), one of the early Egyptologists and Assyriologists, had to first study Afaan Oromo in order to interpret Ancient Egyptian hieroglyphics and Babylonian cuneiform writings. Rawlinson (1859: 209) wrote:

Gula, the g and v being (as is well known) perpetually liable to confusion in the Greek orthography of Oriental names. In Mylitta, we probably have the same name with a feminine ending. Gula in the primitive language of Babylonia, which is now ascertained to be of the Hamitic [*sic.*], and not of the

<sup>4</sup> Egyptian “iaret” meaning “risen one” looks *qallacha* because it is possible that an initial ‘i’ (might also be ‘y’ for in Egyptian this might have also been semi-vowel) could be the glottal ‘ʔ’ which interchanges with the glottal ‘q’, and the rhotic ‘r’ and ‘l’ interchange and the final ‘t’ is possibly ‘ch’ or ‘tch’ sound; “risen one” is like *qaa/kaa* ‘to rise’ and *-cha* ‘that/the one (who) is’.

Semitic family, signified "great"... or a feminine form of that word,—answering in fact to the Guda of the Oromo dialect of Africa. Gula is the standard name for the Great Goddess throughout the Inscriptions.

Rawlinson is right given the process of rhotacization we discussed above when he concluded "the language of the primitive Babylonians ... the vocabulary is undoubtedly Cushite or Ethiopian. . . of which we have probably the purest modern specimens in the Mahra or Southern Arabia and the Oromo of Abyssinia (ibid: 353). Indeed, Rawlinson is speaking of Gadaa, Qaalluu and the feminine Qaallittii. The *kalu* and *kalutu* are priests of ancient Sumerians, Mesopotamian and Babylonians (Bullough, 1971: 184-203). It appears in "Akkadian (Assyrian and Babylonian) texts...as *kalu* (variants, *kulu'u* and *kulu*) and have a role in Babylonian and Assyrian ritual" (Roscoe, 1996: 215) as are there "Ritual to be followed by the Kalu-Priest when covering the temple" (Sachs, 1996: 334-337). In Egyptian texts, "Phoenicia or Kush" is called the country of *khal* or *khalu* (Brugsch, 1879: 412). Interestingly, in Maya of Latin America, quite similar to Oromo *Qaalluu* 'Generationally First-born Holy Priest' of *Qaallummaa* 'Ancestral Spirituality' and *qullu* 'holy, sacred objects for they are life-giving', the concept *k'uh* /*quh* refers to 'deity, divinity' while *k'uhul* to 'sacred, holy, divine'.<sup>5</sup>

Besides the Qaalluu Institution, we can consider the political Gadaa System. Diop deciphered in Babylonian tomb scriptures the word "Guda" or "Gudea" which he confirmed as "decidedly Cushite or Ethiopian" (Diop, 1975: 60). De Harlez (1886-1887: 104), another Assyriologist and colleague of Rawlinson, studied Ancient Persian texts and stated:

Now at this time the Persian-Pahlavi *Khuddt* was nothing yet but a transcription of the Avestic, and was in no way connected with the divinity. The word *Khudd* which we find in the Pahlavi books of the fifth and sixth centuries has still the exclusive sense 'king', 'master', 'chief.' Thus *katah-khudd* is 'the head of the house'. It was only later that *khudd* and its varieties took the sense of Supreme Master, God.

Both Diop's 'Gudea' and De Harlez's 'Khudd' look Oromo's Gadaa 'the President' or Gadaa Guddaa 'the Big Gadaa' another reference to Abbaa Gadaa, 'Elected President', which distinguishes him from other Gadaa, the High-ranking Ministers, under him. The leading Africologist and linguist Rashidi (1983: 218) concluded from this and similar other observations that "the script and language of the ancient Black-heads have been carefully studied and only serve to strengthen our thesis" that it was written in Oromo language.

Continuity from Ancient Africa through Ancient Arabia to Ancient Asia is observed because Donnelly (1882: 278), the renowned historian of ancient worlds, wrote the Mahrah, the South West Arabic language is considered as dialect of Afaan Oromo:

The great Ethiopian or Cushite Empire, which in the earliest ages prevailed, as Mr. Rawlinson says, "from the Caucasus to the Indian Ocean, from the shores of the Mediterranean to the mouth of the Ganges," was the empire of Dionysos, the empire of "Ad," the empire of Atlantis. El Eldrisi called the language spoken to this day by the Arabs of Mahrah, in Eastern Arabia, 'the language of the people of Ad,'... 'It is the softest and sweetest language I have ever heard. It would be interesting to compare this primitive tongue with the languages of Central America.

The Egyptologists and Assyriologists King and Hall (1889: 134) to bear witness to us about the role of Afaan Oromo stated:

We have seen that there seems to be in early Egyptian civilization an element ultimately of Babylonian origin and that there are two theories as to how it reached Egypt. One supposes that it was brought by a Semitic [*sic*] people of Arab affinities (represented by the modern Oromos).

The same conclusion is reached by the Biblical historian and linguist Fausset (1949: 246-247) who affirms:

The earliest Babylonian monuments show that the primitive Babylonians, whose structures by Nebuchadnezzar's time were in ruins, had a vocabulary undoubtedly Cushite or Ethiopian, analogous to the Oromo tongue in Abyssinia. Sir H. Rawlinson was able to decipher the inscriptions chiefly by the help of the Oromo (Abyssinian) and Mahra (S. Arabian) dialects. The system of writing resembled the Egyptian, being pictorial and symbolic, often both using the same symbols. Several

<sup>5</sup> See Karen Bassie, 'Maya Creator Gods', (<http://www.mesoweb.com/features/bassie/CreatorGods/CreatorGods.pdf>). (Accessed on December 14, 2019).

words of the Babylonians and their kinsmen the Susianians are identical with ancient Egyptian or Ethiopic roots.

During the same era, Ripley and Dana (1859:159) recommended Oromo language as a key to pre-historic study for it “furnishes” researchers with “a clue to the cuneiform inscriptions of Susiana and Elymais, which date from a period probably a thousand years.” Brinton (1895: 73), an early writer, has remarked on this: “The language of old Babylon was even identified with the modern Oromo and the passage of the Hamites or Cushites across the Red Sea, by way of Arabia to the Persian Gulf, was accurately traced”. Let us conclude this section with Sertima (2000: 12), a great scholar on ancient history, who asks “But who was the Arab?” and goes on to explain it:

Arabia was first populated by black people, as Druscilla Dunjee Houston shows.... Arabia was the oldest Ethiopian colony. But there was an engrafting of Semitic blood upon the older Cushite root. Du Bois says ‘The Arabians were too near to the blacks for them to draw an absolute color line.’ The term Arab is applied to millions of people professing Islam.

### 3.5. Afaan Oromo’s Role in Reconstructing Models for Africa’s Prehistory

The *Allaa* and *Ituu* clans of the Harargee Oromo are essential informants who helped archeologists Clark and Williams (1978: 19):

to construct models for prehistoric land and resource use based on the work of the ecological botanist/anthropologist, Claudia Carr from the University of California at Santa Cruz, who, in 1975, studied the pastoral and agricultural Ituu Oromo at the south end of the Afar Rift to provide a basis for such model building.

According to Brooke (1958: 203), these Eastern Oromos use:

relatively advanced techniques. The use of the plow, production and application of com-post, knowledge of crop rotation, terracing, and irrigation are features which are not widely found among cultivating peoples in Africa south of the Sahara. Much of this knowledge-including the cultivation of tree and shrub crops (especially coffee and *khat*) to a degree of importance unknown elsewhere in Ethiopia...[an area] which for many centuries has been one of the great commercial and religious centers of northeastern Africa.

Among Harargee rock painting sites that captured their interests was the aforementioned Laga Odaa, which some writers tentatively date as “contemporaneous with” the paintings of the “predynastic and protodynastic Egypt” or “the beginning of the Christian era or shortly before” or “with the Nubian C-Group” (Cervicek, 1971: 132). It is believed that this site had been settled “at least 16,000 BP” (Shaw and Jameson, 1999: 349). *Sangaa* cattle (*sangoolee*, collective name, rendered *sankolé* in many African languages), the *Bas primigenius* and/or *B. indicus*, “the ancestors of all the many breeds that existed in the secluded part of Africa when the explorers entered the interior of the continent” (Baker, 1981: 359) were domesticated by Oromos. The very word *sangaa* being an Afaan Oromo, it is, however, used across the African Continent, which only proves the cultural unity of Black African people. Some historians claim, as usual, *sangaa* were introduced into Boorana Oromo in the first millennium BCE from Asia, especially India (Megerssa and Kassam, 2019: 56).

Oromo oral history tells us they, especially the ancient sub-moiety known by eponymous Maccaa /matsha/, domesticated horse. When European ‘travellers’ saw their horse, they named the breed ‘Oromo Horse’, or some misnamed it ‘Abyssinian horse’ and they took the species to Europe. *Encyclopedia Britannica* (quoted in Wainwright, 1949: 62) explains:

The Oromo’s wealth consists chiefly cattle and horses... as neither man nor woman ever thinks of going any distance on foot, the number of horses is very large...individual tribes are said to be able to bring 20,000 to 30,000 horsemen into the field.

The Oromo are possibly one of the few societies in the world (if not the only) who have zoological law, zoological ritual and zoomorphic stellar calendar in which every day of the 27-lunar-days of a month is named after their respective symbolic animal (Haaji-Adam, 2010). One among these animals is the horse. The fifth day of the 27-lunar calendar is Ayyaana Fardaa “the Holy Day of the Horse” or Ayyaana Soressa “Holy Day of the Noble Man/Horse.” Tablino (1994: 192), who studied deeply and critically the Boorana Oromo calendrical time-reckoning around “since time immemorial” (ibid: 194), understood that “some days bear the name of a star or a constellation: the day of Sorsa (the Borana name of the star Aldebaran, alpha Tauri) is propitious to horses and people born on this



day ride very far without getting tired". On the pre-historic rock arts of the Laga Odaa area, Hararge region of Eastern Oromia or Ethiopia, which some dates it back to 16000 years ago (Shaw and Jameson, 1999), is depicted, among others, pictures of horses and horse-hooves, which implies the symbolic role of horse in ancient Oromo Community as it is today. Moreover, scholars have confirmed that the Boorana Oromo of Ethio-Kenyan borderlands have had advanced and ancient lunar-calendar system that used to trace stars with giant stone pillars (Bassi, 1988).

The Oromo Ateetee, the philosophy of feminine side of cosmic fertility and Oromo women's legal, political and moral institution, is headed by the most senior Haadha Ateetee, Mother in Charge of the Ateete Institution (Jaensen, 1956). Virtually Ateetee is the same to Ancient Egyptian concept of ISIS especially the Old Kingdom's "Ateta" (Petrie, 1927: 36). Houston argued Oromo Ateetee was in fact not only Egyptian ISIS but also "the Aetes of Greek mythology" (Houston, 1926: 47, Book II) and asserted that "the prehistoric achievements of Cushite heroes were the theme of ancient sculpture, painting and drama. They were the object of worship of all the nations that appear civilized at the dawn of history" (ibid: 26). Reminding us Ateetee Ritual, Egyptian text goes, "May Anubis, who is in Ut, grant that he may go upon the beautiful roads every day to the Field of Offerings, to the places ... as an honoured one, the (titles), Ateta" (Murray, 1939: 18). Maspero (1890) described the Egyptian community in ritual as celebrating arrival of an Ethiopian queen bringing tribute to the viceroy of Kush similar to Ateetee Ritual. Similarly, Hastings (1908: 57) acknowledges that "Oromo Ateetee, the goddess who protects women, like the Greek Eileithyia" and 'Sabbath' comes from Oromo ancient "Sambata, known as Oromo goddess." Rogers (1952: 31), a renowned scholar on prehistory, argues "the Eastern Church has two types of Virgins; one frankly African with Ethiopian or *Oromo* features; the other Byzantine with a copper complexion and classic Greek features."<sup>6</sup> Rogers adds "Shakespeare speaks of the "sweet colour" of the "Ethiopes," and in "Sonnet 130 rapturously of a black skin and wiry hair". Moreover, the Biblical Black Madonna is also analogous to the Oromo women's Ateetee whom they also call Ateetee Maaram associated to "female fertility" (Bartels, 1969: 407) including of the cows, harvests and Mother Earth. In the same manner:

The [Black] Madonna is worshipped for its power rather than the grace normally accorded the Virgin. It is showered with wheat, corn, and other sacrificial offerings on feast days, particularly on those feast days which coincide with the seasons of planting and harvesting. It is accorded powers relating to fertility (human, animal and vegetative) (Moss and Cappannari, 1953: 322).

Moss and Cappannari note "We should mention that Isis-Horus have been depicted as black by the Egyptians" (ibid.). Knutsson (1967; cited in Bartels, 1969: 409) argues even the origin of the term 'Mary' from Oromo 'Maaram'.

Likewise, Trimmingham (1952: 28) reached the same conclusion that Ethiopia's Orthodox Church Virgin Mary comes from Oromo and Agaw peoples' Ateetee. All these agree with the linguist and historian Ehret (1979) who used Afaan Oromo and other Kushites, including Chadic Kushites, to advance his argumentation on the antiquity of agriculture in Ethiopia. Although they are not transparent, the early 'travellers' in East Africa, such as James Bruce (in 1760s and 70s), Henry Salt (1804-1816), Antonio d' Abbadie (in 1830s-1850s), Richard Burton (1850s), Phillip Paulitschke (1870-90s) and Enno Littmann, primarily studied Oromo flora-fauna vocabulary, social epistemology and natural ontology (D'Abbadie, 1890 and Paulitschke, 1893).

### 3.6. Afaan Oromo and the Ancient Megalithic Tradition

Murdock (1959) once stated that the stone platforms, terraces, monoliths, and enormous structures of dry-stone masonry at Zimbabwe suggest a specific connection with the Megalithic Cushites, an interpretation bolstered by the wealth of stone phallic representations reminiscent of those on the Azanian coast and in southern Ethiopia. In his interesting work entitled "The Megalithic Cushites", Stiles (1984: 20-24) writes "these Cushites or Azanians were the builders of the famous stone ruins of

<sup>6</sup> The History of Black Virgin Marys, Available at: <http://blakfacts.blogspot.com/2007/12/history-of-black-virgin-marys.html> (Accessed on December 14, 2019).

Zimbabwe. Stiles argue that the prehistoric megaliths of East Africa at a place called “Kalacha” (an Oromo theological ethosnym meaning ‘genii or a guardian spirit of a burial place of ancestors’), in North Kenya is dated “to 3460 b.p., the oldest known in East Africa”, are signifiers of uniquely Cushitic cultural traits among which are: megaliths building for fertility, calendrical and/or ancestral spirituality reasons; age-grades of the peculiar cycling type; the taboo on the eating of fish; the practice of drinking blood drawn from the necks of living animals by means of arrow; and, circumcision of the male sex. All these are indeed features of Oromo Gadaa System and ‘sacred knowledge tradition of the Oromo of Horn of Africa’ as was excellently discussed in the voluminous work of Megerssa and Kassam (2019). To these institutions, Megerssa and Kassam add the ancient division of labor and, hence, state formation and invention of, institutionalized symbolism such as of fire, snakes, bulls, lions, and so forth., all of which are also traditions of Asiatic Kushites.

The archaeologist Wainwright (1949) used archaeological, mythological and linguistic knowledge and pointed to the Oromo origin of ancient Zimbabwean state as well as ancient monoliths found in the area. He compared the Zimbabwean monoliths with that of Hararghe and southern Ethiopian ones, especially the Tiya monoliths located in Soddoo and concluded they exhibit similar themes rooted in Oromo fertility or natural theology based on worshipping of Black Sky God or Waaqa. Based on the previous studies, Wainwright (ibid: 65) concluded that “these monoliths provide the names of many places such as Soddoo, Soddu and Sodditcha”, all of which are Oromo words for ‘megalith’ or any memorial structure built for venerating great men related to political-social events, eras or personalities in accordance to Gadaa System. The ancient Zimbabweans “came from Oromo land and its neighborhood, and were already installed in Southern Rhodesia before A. D. 900” (ibid: 64). Wainwright also quoted a certain Mas’udi who was in Africa about A. D. 916 or 917, wrote about the country of Sofalah and people he called ‘the Zeng’. He made a striking inference from Mas’udi’s statement about “the Waqlimi’s” army of horsemen quoted above: He concludes, the story of Mas’udi “only is a memory of those of the *Waqlimi*’s Oromo homeland” adds:

On looking back towards Abyssinia, we find that the title Waqlimi, as it may be vocalized, is a compound of two Oromo words: *Waq*, originally the name of the Sky itself and hence that of the High God, and *ilma*, ‘son,’ which give the meaning that Mas’udi applied to the word Waqlimi. In its form, however, the word is ungrammatical, for normally it should be *Ilma-Waq* (ibid: 62).

Wainwright explained that *ilma*, or the variant *elema*, ‘son, boy’ or the *ilmo*, or variant *elemo*, ‘the sibling of, descendants of, children of’, must remind us the Ancient Elam or Elamites, the first builders of Kushite Empire in Asia, from which later emerged Persian Empire (Winters, 2000). Table 2 depicts some of the numerous cognates between the Zulu language of South Eastern and Southern Africa (Bryant, 1905) and the equivalent cognates in Afaan Oromo. Many of these also bear cultural anthropological categories or sememes which point and confirm common etymology and history. This is a challenge to the traditional African linguistic typology that treats Kushitic (Oromo) and Bantu (Zulu) branches as separate ones.

Table 2. Zulu and Oromo cognates

Zulu vocabulary	Afaan Oromo equivalent vocabulary
<i>kedama</i> 'orphan, one deprived of father, or mother, or both parents, by any cause, as death, or being carried away captive'	<i>gada</i> 'to adopt ceremonially and formally an orphan, abused, captured in war, , etc.'
<i>kaya, khaya</i> 'home; domicile, permanent dwelling; home, in sense of goal, place for which one is bound'	<i>guddifachaa</i> 'adoption' from the base <i>gada</i>
<i>kwa'-ba, bha</i> 'country open, where all is plainly visible'	<i>qa'ee</i> 'ancestral home, birthplace, native land; home, house, dwelling, habitation; homestead'
<i>viyo</i> 'group, cluster, as of men'	<i>baa, baha</i> 'extend off, be open, plain and vast (land or country)'
<i>kulunkulu</i> 'first man who is said to have made the world'	<i>biyya, biyyoo</i> '(own) people, citizen; soil, land'
<i>kulu, khulu</i> 'great, important, high class person, distinguished merely by birth or court favour'	<i>qaalluu</i> 'first-born, hereditary spiritual holy father of the Oromo nation'
<i>kuluwe, khuluwe</i> 'older brother'	<i>qaalluu, qul'qulluu</i> (intensive) 'first-born, pristine, pure, holy, sacred, blameless; being black or dark and nice'
<i>kulumanda</i> 'very aged person who never gets to die'	<i>qaallummaa, qulqulloomaa</i> 'belief in <i>qaalluu</i> institution; integrity; purification. redemption'
<i>kolwa, kholwa</i> 'believer'	<i>qaallawaa</i> 'the believer, obedient of <i>qaalluu</i> institution; the neat, clean, holy'
<i>qala</i> 'heaviness of spirits'	<i>qabam, qalma</i> 'sacred place, sanctuary, temple of <i>qaalluu</i> father'
<i>komkulu, komkhulu</i> 'at the great place, at the chief's or residency'	<i>dhala</i> 'beget, give birth, bring into being, create, represent; offspring, progeny, family, house'
<i>dala</i> 'bring into being, create, as god brought into existence the world or to have created Zululand'	<i>dhalcha</i> '(only for male) to beget, father'
<i>zala</i> 'beget, generate, as the male animal; give birth to, bear, bring forth, as the female'	<i>šala</i> 'copulate, make child/young for self'
<i>zala</i> 'birth; seed of copulation; child-bearing'	<i>šaala</i> 'sex (character); organ, genitals'
<i>Buto, Butho</i> 'regiment, such as were periodically formed by the Zulu king of all young-men of the nation of a like age; member of any such regiment, warrior, fighting-man'	<i>Buttaa</i> 'Gadaa system military regiments; person who has accomplished the requirements'

### 3.7. Afaan Oromo in Tracing the Prehistory of Religion

Oromo language and culture also contributed a lot to theology researchers. Above we found and discussed the meaning of the Ancient Kemet or Egyptian *rmt* or *rōmeṭ*, the word for self-identification as men or people or nation. It is so intriguing to know that the *Encyclopedia Biblica* (Cheyne and Black, 1903: 1210) too mentions "the race of the ancient Egyptians, who called themselves *rōmeṭ*, i.e., 'men', is admirably determined in the Table of Nations (Gen. 106)." Likewise, Kelly (2007: 111), the biblical literalist and intellectual based in Manchester University, wrote in his book *Exposition of Genesis*, on the Oromo origin of the Old Testament:

Josephus states in his *Antiq. i. 6, 4* (ed. Hudson i. 19-20) that Arphaxad gave his name to the Chaldeans. But this is erroneous. For the Chaldim, as they are called in scripture, or Kaldi as they called themselves, were a Cushite race, not Shemitic, and their tongue is said to have closely resembled the Oromo or ancient language of the Aethiopians. This appears to have been retained as a learned tongue for erudite and religious purposes at least.

Fausset (1949: 211-212 and 449), another theology scholar, attests:

The vocabulary of Ur, or S. Babylonia, is Cushite or Ethiopian, of which the modern Oromo of Abyssinia gives the best idea. At the same time, traces exist in the Babylonian language of the other three great divisions of human speech, Shemitic, Aryan, and Turanian, showing in that primitive stage traces of the original unity of tongues...The remains [of the names of the tribes in Genesis]

found of their language correspond to that of the modern Oromo of Abyssinia, the ancient language of Ethiopia.

The Egyptology archaeologist “Uahka” (Petrie, 1927: 36) which he concluded as Oromo word for Black-Sky God, namely *Waaqa*. He also read Ancient Egyptian king name “Ameny” and interpreted as Oromo person “Aman”. Indeed, Aman, Amantii, Amantee are all Oromo person name from the verb *aman* ‘to trust (in), have a confidence in, like, believe’ (Foot, 1913: 3). Here, it is good to quote Forlong (2005: 943) at length:

This highly religious people [of Ancient Babylonian] were called after their Sun-God Achad and Egyptians who only knew them as ‘the Akti of Babylon’ said their solar deity was Aka or Aku, a Kuthite name for God. Still with old Kelts, Auggh, Agh or Achad is the sacred field and a Divine name, and Aka, Acha, Ak or Akra was an Egyptian term for a solar deity.

Forlong adds “Being a Mountain or Olumpian deity, the name would naturally descend to us as ‘The High One,’ meaning ‘the erect God,’ for Aka” (ibid: 493). This perfectly sounds Oromo philosophy of *Waaqa* (Bartels, 1983). Many writers argue Egyptian Uakha or Uahka is of common origin with Latin American ancient Inca’s ‘Huaca’, a concept that involves cosmic order, religion especially ancestral spirituality, and their sacred places of worship which involves places of giant ancient pyramids. The Native Americans, for instance, the Lakota people say ‘Wakan Tanka’ which means Sacred Spirit or the Great Mystery to refer to their Supreme Being or God while the Oglala say ‘Maka’ to the Earth, the ancestress of all upon the world and provider for all and ‘Wiakan’ for the Sun God or the Superior God.<sup>7</sup>

Likewise, in his book-chapter entitled ‘The Origin of the Trinity in Art and Religion: Ethiopian roots in the Egypto-Greek and Hebrew’, the Ethiopian scholar Gabre-Medhin argues “Isis-Ba gave power to Horus.-Ra with her milk “which is everlasting like The Primordial Waters or the Nile itself” (Ben-Jochannan, Finch, Oduyoye, Gabre-Medhin and Chandler, 1991: 100). In the same book, he co-authored, Gabre-Medhin adds, “The old Egyptian resurrection, Thanksgiving of Osiris-Ka called “Ereça”, the present Oromo KaAda's (Gadaa) New Year thanks-giving is also called by the same name (“Ereça”)” i.e., he means Oromo Erecha, or spelled as *Irreecha* (ibid.). Interestingly, using his advanced knowledge of linguistics, especially morphology and etymology, Gabre-Medhin further argues Oromo “KaAda (Gadaa)” goes historically back to the first Meroitic “First NagAda Culture”, i.e., 20,000 to 10, 000 BCE (ibid: 102). Indeed, the bi-annual Oromo *Erecha* Festival is also cosmological concept and celebrated during the Winter and Spring Equinoxes. The same concept with the same form Erecha is a festival mentioned in Christian Bible as well as in Ancient Babylonian and Sumerian texts (Versnel, 1970: 228). Likewise, the anthropologist and Catholic priest associates Oromo to ancient Biblical peoples such as “Levites” and “Israelites” (Bartels, 1983). Baxter and Kassam (2005: 11) speculate “Oromo religion was fashioned from a stock of concepts common to many peoples in the ancient Near East” and argue that religion “which is also connected to their astronomical knowledge, numerology, and ideas of time” predates Christian and Islam. Haberland (1966: 753), in his detail studies on Oromo, observed “the old cosmic dualism” in the pre-Christian Oromo religion.

### 3.8. Afaan Oromo and Indo-European Languages Similarity: A Coincidence?

According to the evolutionary linguist Ruhlen (2007), the Indo-European family is a relatively recent (4000 BCE) daughter of a super-family called Indo-Hittite (6500 BCE). In his critical and empirical lecture, Ruhlen speculates that even Indo-Hittite itself might still be a branch of a larger and more ancient family. If Crabtree (1924: 255) speculated Oromo language is “possibly the language of the Anti or Hill-folk [Ancient Egyptian] possibly even Hittite” and as some attempted to prove this, then this speculation might be coinciding with other scholars who argue the Black African Kushites’ first peopling of and early presence in Europe (Sertima, 2000).

In his monumental work, MacRitchie (quoted in Rogers, 1968: 200) argues:

<sup>7</sup> For more, see American Indians. Available at: <http://www.american-indians.org/150/dieties-of-the-ogla-sioux/>. (Accessed on December 14, 2019).

Egyptians should have colonized Italy, Iberia, the Islands of the Oestrymnides and the British Islands before the days of Julius Caesar and that all of these should have originally called themselves Rom, Rome, or Romani (from the Coptic [Coptic] word for "a man"), this is a theory supported by a considerable number of facts.

Though they did not officially pronounce, European colonial 'travelers' initially accepted that the Indo-European language family are upshot of the languages of Black Africa namely Kushite language (Ridpath 1895: 37). Baldwin (1875: 323) attested that:

Cushite race created Egypt, and carried their colonies and civilization into every part of Northern Africa, and we can see that its influence on this continent in pre-historic times must have been very extensive. We see this, also, in the fact that a majority of the inhabitants of Africa use dialects of the old Cushite or Ethiopian languages.... It is known, also, that not only the language, but, along with it, the religious ideas of that important people in Eastern Africa known as the Oromos, came originally from the Arabian Cushites... No form of any other language known to civilization, ancient or modern has been found in Africa, save the modern Arabic. The prevalence of Cushite dialects is incontestable, and this shows how extensively Africa was occupied by the Cushite race in the great ages of its power.

Newman (1847: 125-129) comparatively analyzed Oromo Verb and Pronouns with that of Arabic, and concluded Afaan Oromo structure is more similar to the Greek middle voice and Hausa while Afaan Oromo pronoun and verb system "develops from itself by fixed laws"; and, "pronouns of the Oromo in the first and second person are Hebraeo-African; in the third more exclusively African, yet are, as it appears, capable of being connected with Arabia" but Afaan Oromo "has not borrowed from the modern Arabic."

Also, Wedgwood (1859: 78) wondered that "the tendency of linguistic inquiry has of late been to shew that closely resembling forms of speech may arise among the most distant branches of the human family from the principles of our common nature". It is important to know that Wedgwood (p. 81) made a short list of Afaan Oromo verbs with corresponding verbs in several European languages including English, German, Hungarian, Icelandic, Finnish, Italian, Latin, Russian, French, Polish, Dutch, Norman, Gaelic and so forth. Later on, De Salviac (1901), priest and scholar, collected considerable number of Oromo and Ancient Briton and Gaelic cultural and vocabulary cognates and argued Afaan Oromo or the Oromo people 'originated from Ancient Europe'. De Salviac (1901: 2-13) expounded that Oromo, "constitute ... one language made supremely remarkably in Africa and above all in the Nile basin" and, whose grammatical, lexical, semantic cognates he found as far, in time space, as in Gauls, Irish, Sanskrit and others. De Salviac (1901: 377) stresses "Just as in the Sanskrit, the Hindu...the Slav, the Oromo verbs roll on the series of simple articulations, on the mechanism of simple correlation of causative, intensive, emphatic forms, etc. This language, therefore, maintains a cache of great antiquity."

Massey (1907: 276), Egyptologist and historian of ancient Europe, demonstrated that "the astronomical mythology of Egypt passed into Akkad and Babylonia, with the race of the Cushite 'black-heads,' to become the wisdom of the 'Chaldees' and the Persian magi". Massey (1881: 219) also argues "the builders of the Stone-hedge of England were Kushites". Early black presence in early Europe is attested well by scholars "that, although certain black divisions of our ancestry have affected the white stock to a tremendous extent, we are a nation of whites and darkened whites" (McRitchie, 1884: 245) and "in Scotland a black goddess the *nigra dea* was worshipped (McRitchie, 1922: 164). Another scholar suggests that "the designations 'Celts' is a European bastardization of the word 'Cush' which Africans spell 'Kush', the name of a High Culture center in the heart of Alkebulan, the land of the Blacks" (Rogers, cited in Boroshongo, 1983: 30). It was not without these hunches that the colonial era traveller "M. Lejean is of opinion that they rather belong to the Aryan race" (Noble, 1899: 169).

#### 4. Conclusion and Recommendation

This study has attempted to explore, explain, and analyze the role Afaan Oromo plays in understanding Africa's pre-history. The study attempted to collect facts both from secondary and field

data tracing connections from ancient Africa through Asia and beyond. In sharp contrast to colonial historians' baseless narratives against the Oromo language and history, the findings of this study offer significant insights into how vital this language is for studying African pre-history, especially from Africology perspective. Afaan Oromo vocabulary, especially the vocabulary of natural theology, Gadaa System and artefactual languages are quite ancient and helpful for they cohered and saved ancient 'early spelling' systems or symbolic-writing systems. Researchers of Africology, thus, should eschew the Orientalist and Eurocentric propagandas which deliberately undermine Oromo's and general Kushites' ancient and saved history, saved especially in their languages, artifacts and institutions.

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