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Bible in Oromo Language / Macaafa Qulqulluu / Affan Oromoo / Hiikan Haaran / New Translation in Latin Script CL043LT. Oromo, also known as Afaan Oromo, Oromiffa (a) (and sometimes in other languages by variant spellings of these names; Oromic, Afan Oromo, etc.), is an Afro-Asiatic language. It is the most widely spoken tongue in the family's Cushitic branch.

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Nearly 120 years after the translation of bible into Afan Oromo by Onesmus Nesib and the first printed Afaan Oromoo Bible on paper, the way people reads Holy Bible changed radically. Now a days, almost everybody uses mobile devices to read the bible. Taking into consideration this fact, we offer this trendy Bible app for your android device.

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How did it all begin? Where did we come from? Why is there so much misery in the world? Is there any hope? Is there life after death? Find the answers as you read this true history of the world.

The early non-Oromo writers have distorted the history of the Oromo. Without scientific research, they were speaking of the so-called Oromo migration of the 16th century. Against the unscientific thesis, of the early scholars, this work confirmed the Oromo to be not only the indigenous African peoples, but also belong to the Cushitic Africans who invented the first world civilization. Their egalitarian and holistic culture, the gadaa system is part of the ancient Cushitic civilization. It is the base for modern democratic system of governance. The root word of 'gadaa' is originated from □Ka□, the creator God of the ancient religion of the Cushitic Africans. From this very name, Ka originated the Oromo word □Waaqa□, which also means creator of everything. This shows that the Oromo are among the first nations who came up with the idea of monotheism. Therefore, this work disqualifies the missionary assumptions describing the Oromo Indigenous Religion (OIR) as Satanism and its religious experts, the Qaalluus as witchdoctors or sorcerers. This dissertation discovered many identical, similar, partial similar and few differing elements between the Oromo Indigenous Religion (OIR) and Oromo Christianity (OC). Also, the study identified many Oromo cultural elements that are compatible to Christianity, therefore must be adopted by the Oromo Christianity. According modern scholarship God revealed himself in every human culture and religion is part of human culture. Therefore, no religion can claim to be □the only true religion□. Based on this principle, this dissertation calls all leaders of religious institutions in Oromia, to change their attitude, develop culture of tolerance, conduct constructive religious dialogue, create the atmosphere of peaceful coexistence of all religions and establish sustainable peace that serves humanity.

This handbook generates new insights that enrich our understanding of the history of Islam in Africa and the diverse experiences and expressions of the faith on the continent. The chapters in the volume cover key themes that reflect the preoccupations and realities of many African Muslims. They provide readers access to a comprehensive treatment of the past and current traditions of Muslims in Africa, offering insights on different forms of Islamization that have taken place in several regions, local responses to Islamization, Islam in colonial and post-colonial Africa, and the varied forms of Jihād movements that have occurred on the continent. The handbook provides updated knowledge on various social, cultural, linguistic, political, artistic, educational, and intellectual aspects of the encounter between Islam and African societies reflected in the lived experiences of African Muslims and the corpus of African Islamic texts.

This book analyzes the development of indigenous religious, commercial, and political institutions among the Oromo mainly during the relatively peaceful two centuries in its history, from 1704 to 1882. The largest ethnic group in East Africa, the Oromo promoted peace, cultural assimilation, and ethnic integration.

The book examines, compares, and contrasts the African American and Oromo movements by locating them in the global context, and by showing how life chances changed for the two peoples and their descendants as the modern world system became more complex and developed. Since the same global system that created racialized and exploitative structures in African American and Oromo societies also facilitated the struggles of these two peoples, this book demonstrates the dynamic interplay between social structures and human agencies in the system. African Americans in the United States of America and Oromos in the Ethiopian Empire developed their respective liberation movements in opposition to racial/ethnonational oppression, cultural and colonial domination, exploitation, and underdevelopment. By going beyond its focal point, the book also explores the structural limit of nationalism, and the potential of revolutionary nationalism in promoting a genuine multicultural democracy.

Biblical interpretation is a rational and spiritual process that attempts to understand an ancient inspired writer in such a way that the message from God may be understood and applied in our day. The spiritual process is crucial but difficult to define. It does involve a yieldedness and openness to God. There must be a hunger (1) for Him, (2) to know Him, and (3) to serve Him. This process involves prayer, confession, and the willingness for lifestyle change. The Spirit is crucial in the interpretive process, but why sincere, godly Christians understand the Bible differently is a mystery. The rational process is easier to describe. We must be consistent and fair to the text and not be influenced by our personal, cultural, or denominational biases. We are all historically conditioned. None of us are objective, neutral interpreters. This commentary offers a careful rational process containing four interpretive principles structured to help us attempt to overcome our biases. First Principle The first principle is to note the historical setting in which a biblical book was written and the particular historical occasion for its authorship (or when it was edited). The original author had a purpose and a message to communicate. The text cannot mean something to us that it never meant to the original, ancient, inspired author. His intent-not our historical, emotional, cultural, personal, or denominational need-is the key. Application is an integral partner to interpretation, but proper interpretation must always precede application. It must be reiterated that every biblical text has one and only one meaning. This meaning is what the original biblical author intended through the Spirit's leadership to communicate to his day. This one meaning may have many possible applications to different cultures and situations. These applications must be linked to the central truth of the original author. For this reason, this study guide commentary is designed to provide a brief introduction to each book of the Bible. Second Principle The second principle is to identify the literary units. Every biblical book is a unified document. Interpreters have no right to isolate one aspect of truth by excluding others. Therefore, we must strive to understand the purpose of the whole biblical book before we interpret the individual literary units. The individual parts-chapters, paragraphs, or verses-cannot mean what the whole unit does not mean. Interpretation must move from a deductive approach of the whole to an inductive approach to the parts. Therefore, this study guide commentary is designed to help the student analyze the structure of each literary unit by paragraphs. Paragraph and chapter divisions are not inspired, but they do aid us in identifying thought units. Third Principle The third principle is to read the Bible in different translations in order to grasp the widest possible range of meaning (semantic field) that biblical words or phrases may have. Often a phrase or word can be understood in several ways. These different translations bring out these options and help to identify and explain the manuscript variations. These do not affect doctrine, but they do help us to try to get back to the original text penned by an inspired ancient writer. Fourth Principle The fourth principle is to note the literary genre. Original inspired authors chose to record their messages in different forms (e.g., historical narrative, historical drama, poetry, prophecy, gospel [parable], letter, apocalyptic). These different forms have special keys to interpretation. This Textbook offers a quick way for the student to check his interpretations. It is not meant to be definitive, but rather informative and thought-provoking. These principles have helped me to overcome much of my historical conditioning by forcing me to struggle with the ancient text. My hope is that it will be a blessing to you as well. Dr. Bob Utley

Bulletin for critical analysis of current affairs in the Horn of Africa.

In Children of Hope, Sandra Rowoldt Shell traces the lives of sixty-four Oromo children who were enslaved in Ethiopia in the late-nineteenth century, liberated by the British navy, and ultimately sent to Lovedale Institution, a Free Church of Scotland mission in the Eastern Cape, South Africa, for their safety. Because Scottish missionaries in Yemen interviewed each of the Oromo children shortly after their liberation, we have sixty-four structured life histories told by the children themselves. In the historiography of slavery and the slave trade, first passage narratives are rare, groups of such narratives even more so. In this analytical group biography (or prosopography), Shell renders the experiences of the captives in detail and context that are all the more affecting for their dispassionate presentation. Comparing the children by gender, age, place of origin, method of capture, identity, and other characteristics, Shell enables new insights unlike anything in the existing literature for this region and period. Children of Hope is supplemented by graphs, maps, and illustrations that carefully detail the demographic and geographic layers of the children□s origins and lives after capture. In this way, Shell honors the individual stories of each child while also placing them into invaluable and multifaceted contexts.

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