

The Oromo And The Christian Kingdom Of Ethiopia Eastern Africa Series

Drawing on international and multidisciplinary expertise, this pioneering edited collection analyzing Islam in contemporary Ethiopia challenges the popular notion of a 'Christian Ethiopia' imagined as the century-old, never colonized Abyssinia, isolated in the highlands and dominated by Orthodox Christianity.

This thesis aims to explore and analyse the success of the Ethiopian Evangelical Church Mekane Yesus (EECMY) strategy for Church Planting among the Oromo community in the wider social and cultural context of Ethiopia in general, and Oromia in particular. Since the 1970s the Church has made cnsiderable efforts to effectively evangelize the diverse unevangelized peoples 0 Bthiopia and to create new Christian communities in their own cultural and religious contexts by developing what the EECMY calls 'Church Planting strategies'. I argue that EECMY Church planting has been only partially successful in that, while the EECMY has approximately three million Oromo members, after one hundred and ten years of its evangelism in Ethiopia, the main reasons for this growth have been due to existing Church members having children and through members of other Christian denominations joining the EECMY. The expansion of the EECMY has mostly not been among Oromo people unacquainted with Christianity. This thesis, therefore, carefully examines and analyzes why and how EECMY Church Planting has been ineffective among the vast majority of Oromo people. Findings from my fieldwork demonstrate a number of reasons for the lack of success of Church planting among the Oromo people. Notable examples include: Oromos' strong preservation of their culture and tradition, fear of the persistent Ethiopian Orthodox Church (EOC), persecution of evangelical Christians and the EECMY mission approach, EOC collaboration with the suppressive Abyssinian colonial system and the Western missionary cultural influence which was adopted and is still being practised by the EECMY. This study argues that a combination of a high regard for traditional Oromo culture and religion and widespread negative experiences of Christianity as a religion of repression and colonization has left many Oromo people feeling alienated from, and afraid of, Christianity. Recognizing the current ineffective nature of the EECMY's Church planting strategies, this research then seeks to make a response by constructing alternative, contextually informed Church Planting approaches which do not disregard Oromo language, culture or tradition. In order to achieve this, the thesis develops contextual methods of mission, notably a 'translation' model of contextualization. A contextually appreciative approach to mission, it is argued, will in turn help to change perceptions of Christianity among the Oromo people and open up opportunities for a more successful mission praxis among Oromos. Tesso Djaleta Djaldeessa 4.

This historical and comparative ethnography is the first full length anthropological study of the Oromo of the Horn of Africa. It is based on more than thirty years of collaborative research by the two authors. With maps, diagrams, photographs, glossary and index.

"This book reveals the many creative solutions an African society found for problems that people encounter when they try to establish a democratic system of governing their affairs. In much of what has been written about Africa ... Little is ever shown of indigenous African democratic systems, under which there is distribution of authority and responsibility across various strata of society, and where warriors are subordinated to deliberative assemblies, customary laws are revised periodically by a national convention, and elected leaders are limited to a single eight-year terms of office and subjected to public review in the middle of their term. All these ideals and more are enshrined in the five-century old constitution of the Oromo of Ethiopia, which is the subject matter of this book. In this book, Legesse brings into sharp focus the polycephalous or "multi-headed" system of government of the Oromo, which is based on clearly defined division of labor and checks and balances between different institutions. Revealing the inherent dynamism and sophistication of this indigenous African political system, Legasse also shows in clear and lucid language that the system has had a long and distinguished history, during which the institutions changed by deliberate legislation, and evolved and adapted with time."--Amazon.com.

Localising Salafism

Oromo Religion. Myths and Rites of the Western Oromo of Ethiopia - An Attempt to Understand

Contextualization of the Gospel among the Showa Oromo of Ethiopia

The Oromo and the Christian Kingdom of Ethiopia

Traditional Marriages of the Oromo People in Ethiopia

A Modern Translation of the Kebra Nagast

A Christian Perspective

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.

Why is the Horn such a distinctive part of Africa? This book, by one of the foremost scholars of the region, traces this question through its exceptional history and also probes the wildly divergent fates of the Horn's contemporary nation-states, despite the striking regional particularity inherited from the colonial past. Christopher Clapham explores how the Horn's peculiar topography gave rise to the Ethiopian empire, the sole African state not only to survive European colonialism, but also to participate in a colonial enterprise of its own. Its impact on its neighbours, present-day Djibouti, Eritrea, Somalia and Somaliland, created a region very different from that of post-colonial Africa. This dynamic has become all the more distinct since 1991, when Eritrea and Somaliland emerged from the break-up of both Ethiopia and Somalia. Yet this evolution has produced highly varied outcomes in the region's constituent countries, from state collapse (and deeply flawed reconstruction) in Somalia, through militarised isolation in Eritrea, to a still fragile 'developmental state' in Ethiopia. The tensions implicit in the process of state formation now drive the relationships between the once historically close nations of the Horn.

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

In Ethiopian Christianity Philip Esler presents a rich and comprehensive history of Christianity's flourishing. But Esler is ever careful to situate this growth in the context of Ethiopia's politics and culture. In so doing, he highlights the remarkable uniqueness of Christianity in Ethiopia. Ethiopian Christianity begins with ancient accounts of Christianity's introduction to Ethiopia by St. Frumentius and King Ezana in the early 300s CE. Esler traces how the church and the monarchy closely coexisted, a reality that persisted until the death of Haile Selassie in 1974. This relationship allowed the emperor to consider himself the protector of Orthodox Christianity. The emperor's position, combined with Ethiopia's geographical isolation, fostered a distinct form of Christianity--one that features the inextricable intertwining of the ordinary with the sacred and rejects the two-nature Christology established at the Council of Chalcedon. In addition to his historical narrative, Esler also explores the cultural traditions of Ethiopian Orthodoxy by detailing its intellectual and literary practices, theology, and creativity in art, architecture, and music. He provides profiles of the flourishing Protestant denominations and Roman Catholicism. He also considers current challenges that Ethiopian Christianity faces--especially Orthodoxy's relations with other religions within the country, in particular Islam and the Protestant and Roman Catholic churches. Esler concludes with thoughtful reflections on the long-standing presence of Christianity in Ethiopia and hopeful considerations for its future in the country's rapidly changing politics, ultimately revealing a singular form of faith found nowhere else.

Thank You for My Service

Struggling for Statehood, Sovereignty, and Multinational Democracy

Traditional Eastern Africa in its Broader Context

Muslim Ethiopia

The Christian Legacy, Identity Politics, and Islamic Reformism

The Bale Insurgency, 1963-1970

The Other Abyssinians

Reframes the story of modern Ethiopia around the contributions of the Oromo people and the culturally fluid union of communities that shaped the nation's politics and society.

First full-length history of the Oromo 1300-1700; explains their key part in the medieval Christian kingdom and demonstrates their importance in shaping Ethiopian history.

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.

After a brief overview of the geography, early history of Wallo and the settlement of the Oromo in the region, the book analyzes the introduction and expansion of Islam from both regional and national perspectives, the significance and impact of Islamic revival and reform associated with Sufism, the role of Islam in the rise and consolidation of regional Muslim dynasties, Islam and trade, and the reaction of Muslim scholars to the imposition of Christianity.

Oromia

Oromo Indigenous Religion and Oromo Christianity

#RhodesMustFall

Revival, Reform and Reaction

Culture and Ideology in Oromia and Ethiopia

A History of the Oromo Nation

Integration and Peace in East Africa

Land and Society in the Christian Kingdom of Ethiopia offers an original perspective on how the rulers of Ethiopia - one of the great subcenters of agricultural innovation and development - used land to support their dominion. Crummey draws on all the surviving documents pertaining to the holding and granting of agricultural land in the Ethiopian highlands from the thirteenth to the twentieth century. By examining how social relations affected the conditions for economic production and how people of power drew on the wealth created by society's basic producers, he provides new insight into how ordinary farming and herding folk were incorporated into and affected by the institutions that ruled them.

A comprehensive exploration and analysis of the Oromo who although mostly living in Ethiopia also form a significant part of the modern republic of Kenya. Based on several years of fieldwork, research into historical archives, and collections of oral narratives, the work will be of interest to all students and academics studying the peoples of East Africa and their cultural, political and national identity. Particular attention is paid to ritual and religious aspects of Oromo life.

Applies the concept of oppressor and oppressed nationalisms to explore the historical forces and social processes that have shaped modern Ethiopia.

In Locating Politics in Ethiopia's Irreecha Ritual Serawit Bekele Debele gives an account of politics and political processes in Ethiopia as manifested in Irreecha celebrations over the years.

Oromo Religion

Church and State in Ethiopia: 1270 - 1527

The Oromo Commentary

History of the Galla (Oromo) of Ethiopia

Sacred Knowledge Traditions of the Oromo of the Horn of Africa

The Oromo from the 16th to the 19th Century

A Historical Sociology of Forced Migration

The book by Dr. Taddesse Tamrat is an important contribution. ... In fact, the author shows his full and precise knowledge of past literature on Ethiopia, and his critical analysis of historical events is well founded on the results of recent work; but also-and this is an important novelty-he had access to hagiographical and historical documents, kept in Ethiopian monasteries, which had not previously been known to scholars. ... - Professor Enrico Cerulli, in BSOAS, Vol. 37, 1972. Once in a long while, books are written that set the standard in their discipline. Taddesse Tamrat's Church and State has been just such a book, a classic in Ethiopian historiography, unsurpassed in its painstaking reconstruction of the medieval history of Ethiopia. Few historians have used the rich historical data of the gadl literature as exhaustively and as meticulously as Taddesse has done, teasing out crucial information as only an Ethiopian versed in church traditions could do. Equally significant for the value of the book has been the blending of these Ethiopian traditional sources with the rich contemporary Arabic sources and the commentaries and analyses of such authorities as Carlo Conti Rossini. In short, what Taddesse has done through this masterly reconstruction is to blaze the trail that other Ethiopian historians have followed, a process that culminated in the growth and ripening of professional Ethiopian historiography. - Professor Bahru Zewde is the author of A History of Modern Ethiopia Professor Taddesse Tamrat's magisterial historical work Church and State in Ethiopia, 1270-1527, documents the rise and expansion of a new dynasty in highland Christian Ethiopia and the simultaneous growth of Ethiopian monasticism as an intellectual and cultural force. Based upon a broad range of primary sources previously either unknown or not utilized, this book remains the essential text for the history of the highland Christian state of Ethiopia during the period of its development as the dominant state in the Horn of Africa. This seminal work established the historical foundation for subsequent studies in the history of highland Ethiopia, including specialized cultural and historical analyses of theology, music and religious art. - Professor Marilyn E. Heldman is the author of African Zion: The Sacred Art of Ethiopia The unapologetic, laugh-your-ass-off military memoir both vets and civilians have been waiting for, from a five-tour Army Ranger turned YouTube phenomenon and zealous advocate for veterans--this is Deadpool meets Captain America, except one went to business school and one went to therapy, and it's anyone's guess which is which.hich.

Oromo Witness tells the astonishing tale of Hangasu Wako Lugo and his journey from his home in Ethiopia, to his fight for his people's freedom, and, finally, to America. The Bale Revolt, 1963 - 1970, saw Ethiopia descend into civil war as the Oromo people fought for self-determination and liberty. Throughout the conflict, Hangasu Wako Lugo was there. He sat at the side of his father, Wako Lugo, from battlefield to negotiating table. He met-and argued with-emperor Haile Selassie. He was imprisoned in one of the harshest Somalian prisons. He accompanied a military expedition in which he saved the general's life. In the 1990s, after the communist regime was toppled, he ran for a House seat representing his home district. And finally, in 2000, he landed in St. Paul, Minnesota, U.S.A. Focusing on the issue of the Oromo national struggle for liberation, statehood, and democracy, this book critically examines the dialectical relationship between Ethiopian colonialism and Oromo culture, epistemology, politics, and ideology in the context of the accumulated collective grievances of the Oromo nation. Specifically, the book identifies chains of sociological and historical factors that facilitated the development of Oromummaa (Oromo nationalism) and the Oromo national movement. It demonstrates how the Oromo national movement has been challenging and transforming Ethiopian imperial politics, tracks the different forms and phases of the movement, and maps out its future direction. Currently, the Oromo are the largest ethno-national group and political minority in the Ethiopian Empire. They were colonized and incorporated into Ethiopia as colonial subjects in the last decades of the 19th century through the alliance of Abyssinian/Ethiopian colonialism and European imperialism. Since their colonization, the Oromo people have been treated as second-class citizens and have been economically exploited and culturally and politically suppressed. Despite the fact that Oromo resistance to Ethiopian colonialism existed during the process of their colonization and subjugation, it was only in the 1960s and 1970s that Oromo nationalists initiated organized efforts to liberate their people. Presently, Oromo nationalism plays a central role in Ethiopian politics.

Ancient Egypt and Oromo

Contextualizing Church Planting Among the Oromo Society

Islam in Nineteenth-Century Wallo, Ethiopia

The Horn of Africa

History, Theology, Practice

Myths and Rites of the Western Oromo of Ethiopia, an Attempt to Understand

Nibbling at Resilient Colonialism in South Africa

A history of the Oromo peoples of Ethiopia; their culture, religion and political institutions.

This two-volume publication offers an in-depth analysis of ophidian symbolism in Eastern Africa, while setting the topic within its regional and historical context: namely, with regards to the rest of Africa, ancient Egypt and Mesopotamia, the Greek world, ancient Palestine, Arabia, India, and medieval and pre-Christian Europe. Through the ages, most of those areas have connected with Eastern Africa in a broad sense, where ophidian symbolism was as “rampant” and far-reaching, if not more so, as anywhere else on the continent, and perhaps in past civilisations. Much as in the wider context, snakes were held to be long-lived, closely related to holes, caverns, trees, and water, life and death, and credited with a liking for milk. Even though ophidian symbolism has always been developed out of the outstanding biological and ethological features of snakes, the process of symbolisation, which plays a crucial role in the elaboration of cultural systems and the shaping of human experience, was inevitably at work. This first volume deals with snakes as a zoological category; snake symbolism as perceived by encyclopaedists and psychologists; and ophidian symbolism as it occurred in ancient civilisations. It explores the traditional African scene in general with a view to set the scene for a more proximate baseline for comparison. The divide between animals and humans was porous, and snakes had a more or less equal footing in both the animal realm and the spiritual world. Key features of snake symbolism in traditional Eastern Africa are then examined in detail, especially phantasmagorical snakes, the rainbow serpent, snake-totems, and snake-related witches and ritual leaders, among others. In Eastern Africa, the meanings attributed to snakes were multifaceted and paradoxical. Overall, the two volumes of this publication show that African snake symbolism broadly echoed the diverse representations of ancient civilisations. The widely acknowledged assimilation of snakes to death and Evil is therefore unrepresentative, both historically and culturally.

Focusing on the role of religion and ethnicity in times of conflict, Terje Østebø investigates the Muslim-dominated insurgency against the Ethiopian state in the 1960s, shedding new light on this understudied case in order to contribute to a deeper understanding of religion, inter-religious relations, ethnicity, and ethno-nationalism in the Horn of Africa. Islam, Ethnicity and Conflict in Ethiopia

develops new theoretical perspectives on the interrelations between ethnic and religious identities, considering ethnic and religious groups as mutually exclusive categories by applying the term peoplehood as an analytical tool, one that allows for more flexible perspectives. Exploring the interplay of imagination and lived, affective reality, and inspired by the 'materiality turn' in cultural- and religious studies, Østebø argues for an integrated approach which recognizes and explores embodiment and emplacement as intrinsic to formations of ethnic and religious identities.

This book is not a definitive history of the Oromo people, but an attempt to provide an account of the struggle of the Oromo people to affirm their place in history. The Oromo people make up a significant portion of the Horn of Africa population. They account for approximately half of the population of Ethiopia. Oromia is a title used to refer to the Oromo as a political, cultural and social entity. The Oromo people living in the Horn of Africa share a common language and a homogeneous culture. During their long history the Oromo developed their own cultural, social and political system known as the Gadaa system. It is a uniquely democratic system governing life from birth to death. Ecologically and agriculturally Oromia is the richest region in the Horn of Africa. Livestock products, coffee, oil seeds, and spices are the center of the economy. Mineral resources also are a part of the Oromo economy, and wild life is abundant in their homelands. Living in East African nations, the Oromo people are largely unknown to most of the world; this work lifts up the people, their culture and their struggles. Political turmoil in Ethiopia and elsewhere in East Africa has resulted in a large Oromo population dispersed around the world. It is a community bound together by a concern for their homeland -- Oromia. Book jacket.

Religious Change among Oromo Muslims in Bale, Ethiopia

History of the Oromo to the Sixteenth Century

The Oromo of Ethiopia

Oromo Democracy

The Glory of Kings

The Oromo of the Horn

Contending Nationalisms of Oromia and Ethiopia

Lost for centuries, the Kebra Nagast (The Glory of Kings) is a truly majestic unveiling of ancient secrets. These pages were excised by royal decree from the authorized 1611 King James version of the Bible. Originally recorded in the ancient Ethiopian language (Ge'ez) by anonymous scribes, The Red Sea Press, Inc. and Kingston Publishers now bring you a complete, accurate modern English translation of this long suppressed account. Here is the most startling and fascinating revelation of hidden truths; not only revealing the present location of the Ark of the Covenant, but also explaining fully many of the puzzling questions on Biblical topics which have remained unanswered up to today.

With a particular focus on the role of situated actors, this book sheds light on the emergence and expansion of Salafism in Bale, Ethiopia from the late 1960s, through the Marxist period (1974-1991) before discussing the rapid expansion and fragmentation of the movement in the 1990s until 2006.

*Includes pictures *Includes ancient accounts of Oromos *Includes online resources and a bibliography for further reading *Includes a table of contents If you want to discover the captivating history of the Ancient Egypt and Oromo then keep reading... An association between ancient Egypt and Oromo nation of Ethiopia was completely forgotten once it met its end. The stories of its might didn't survive in the history of its successor kingdoms, possibly because of an influences of Christianity and Islam, as well as Ethiopian kingdoms. It was not until the early 20th century that the Oromo nation received its place in ancient history with the works of well known Egyptologist Flinders Petrie. A scientific examination of the ancient Oromos reveals that although the Oromos were closely related culturally, historically, genealogically, linguistically and in many ways to the ancient Egyptians who built sphinxes, tombs, stelas and ruled ancient Egypt as pharaohs, queens and higher government officials predominantly during 12th, 18th and 25th dynasties. They produced a civilization and philosophy that had many of its own unique attributes and was far more advanced than the world. Ancient Egypt and Oromo examines the amazing history and legacy of one of the most interesting places in the world. Along with pictures of important people, places, and events, you will learn about an association between ancient Egypt and Oromo nation, the largest ethnic group in horn of Africa with a total population of more than 50 million like never before.

Provides a history of the Oromo relationships with the other ethnic groups of South West Ethiopia, the Amhara historical perspective of the Oromo and the Oromo political system based on 6 age-grades or initiation periods.

Ethiopian Christianity

The Northern Oromo and the Creation of Modern Ethiopia, 1855-1913

An Introduction to the History of the Oromo People

Christian Faith and Liberation in an Ethiopian Context

Islam, Ethnicity, and Conflict in Ethiopia

Being Oromo in Kenya

An Indigenous African Political System

Master's Thesis from the year 2009 in the subject Theology - Miscellaneous, grade: Pass, , course: Final Research paper, language: English, abstract: This research paper is about the contextualization of the Gospel among the Oromo of Showa in Ethiopia. It deals with the culture and language of the people and how gospel contextualization is possible through the culture and language of the given people. It studies the Showa Oromo clan for reference purpose but its principles are applicable to any culture and can be a lesson for anyone who aims at evangelization through the culture and language.

The research paper consists of three parts including the introductory part. The first part of the research consists of a brief description and analysis of the Showa Oromo and how the Ethiopian Orthodox Church (EOC) failed in here evangelization strategy because of the unawareness of the cultural conditionings of the gospel and inability to preach in the language of the Showa Oromo. This part elucidates the failure of the EOC from different angles and explains that the failure of the EOC is the failure of the other churches too since all belong to the one body of Christ. As a remedy, this section forwards the importance of ecumenism and partnering between the EOC and the Ethiopian Evangelical Church Mekane Yesus (EECMY) as a tool to learn from one another and engage in mission together. The second part introduces the role of the EECMY in contextualizing the gospel to the Showa Oromo through the language and culture of the people. The EECMY contextualized the gospel to the culture of the people making points of contact already found in the traditional Showa Oromo faith. Here the research explains the role of the EECMY in contextualizing the Irreechaa/Showa Oromo thanksgiving into Biblical Christianity. The EECMY used traditional name of god/Waaqayyo in evangelizing the people, which helped the people to come to Christ. The EECMY also gave the people the Bible in their language by contextualizing some pre-Christian Showa Oromo terms into evangelical Christianity and using the words in translation. This section also explains how the EECMY used native language in preaching and teaching the people. The EECMY's incarnational ministry that involved holistic approach is also explained in detail. The third section of the paper deals with the missiology of the Lutheran Church because the EECMY, which this paper explains about, is a Lutheran in tradition and heritage. Here the role of the EECMY in mission and the Lutheran mission theories are elucidated. [...]

"A Companion to Medieval Ethiopia and Eritrea introduces readers to current research on major topics in the history and cultures of the Ethiopian-Eritrean region from the seventh century to the mid-sixteenth, with insights into foundational late-antique developments where appropriate. Multiconfessional in scope, it includes in its purview both the Christian kingdom and the Islamic and local-religious societies that have attracted increasing attention in recent decades, tracing their internal features, interrelations, and imbrication in broader networks stretching from Egypt and Yemen to Europe and India. Utilizing diverse source types and methodologies, its fifteen essays offer an up-to-date overview of the subject for students and nonspecialists, and are rich in material for researchers. Contributors are Alessandro Bausi, Claire Bosc-Tiessé, Antonella Brita, Amélie Chekroun, Marie-Laure Derat, Deresse Ayenachew, François-Xavier Fauvelle, Emmanuel Fritsch, Alessandro Gori, Habtemichael Kidane, Margaux Herman, Bertrand Hirsch, Samantha Kelly, Gianfrancesco Lusini, Denis Nosnitsin, and Anaïs Wion"--

This book on rights, entitlements and citizenship in post-apartheid South Africa shows how the playing field has not been as levelled as presumed by some and how racism and its benefits persist. Through everyday interactions and experiences of university students and professors, it explores the question of race in a context still plagued by remnants of apartheid, inequality and perceptions of inferiority and inadequacy among the majority black population. In education, black voices and concerns go largely unheard, as circles of privilege are continually regenerated and added onto a layered and deep history of cultivation of black pain. These issues are examined against the backdrop of organised student protests sweeping through the country's universities with a renewed clamour for transformation around a rallying cry of 'Black Lives Matter'. The nuanced complexity of this insightful analysis of the Rhodes Must Fall movement elicits compelling questions about the attractions and dangers of exclusionary articulations of belonging. What could a grand imperialist like the stripling Uitlander or foreigner of yesteryear, Sir Cecil John Rhodes, possibly have in common with the present-day nimble-footed makwerekwere from Africa north of the Limpopo? The answer, Nyamnjoh suggests, is to be found in how human mobility relentlessly tests the boundaries of citizenship.

The Oromo Movement and Imperial Politics

A History, 1570-1860

Identity in Ethiopia

With Ethnology and History of South-West Ethiopia

Cultural History : Past and Present

Locating Politics in Ethiopia's Irreecha Ritual

A Companion to Medieval Ethiopia and Eritrea