

nation to be the cradle of coffee Arabica where one found forest coffee and unique coffee consuming culture that dated back to the 10th century.

The research also has great significance in asserting the fact that the Great Oromo Nation has been a center of domestication for *Sanga* type of cattle in the world. So far, there is no consensus among scholars concerning the contribution of Oromo cattle which has sounding effect to Africa's economic development. Oromo's achievement in technique benefited not only the Oromo society, but it has significance for Africa and the world at large. In Africa, it increased land efficiency at least since the begging of the first Millennial AD and facilitated human settlement in drier parts of Africa, mainly along the coasts of East Africa and the Great East African Rift Valley System (Davidson, 1967; UNESCO, V, 1981) Perhaps, it could be after domestication of drought resistant cattle and subsequent water conservation technique that the drier part of the Horn of Africa including Somalia, North Eastern Kenya and South Eastern Ethiopia had converted in to major center of human settlement. This innovative achievement of the Oromo has been given recognition of UNESCO, V, (1981) as follows:

“The rapid expansion of the Western and Eastern Nilotes southward and eastwards may therefore be linked with the spread of intensive cattle keeping made possible by the introduction of humped cattle and combined with cereal agriculture. This combination provided a means of food production suited to drier areas which enabled the Nilotes to occupy many areas...” (pp.192-193).

The depletion of natural resources and global warming has been among the challenges we faced in the 21st century. This is partly associated with increase of human and cattle population. It is also marked by the increasing need of the world, especially the West for cattle breed which withstand resources limitation and provide maximum product. Today the West has understood that the only possible way which fulfills the ever growing human need could not be expected without exploiting the fruit of Oromo Civilization. Farmers in the New World are on the verge of enabling to supply sufficient food for their cattle. Nowadays most farmers of the civilized world turned their eye on Oromo cattle calling it 'Boran'. The need for Oromo cattle has been sky scraping because of its unique genetic composition, less feeding price and the quality of meat. The fruit of Oromo Civilization or cattle domestication, which they prefer calling “Gift of God”,

attracted farmers of the New World like USA, Republic of South Africa and Australia(Aynalem, *et al.*2011). This fact has been witnessed by the commercial farmers of the west as follows:

“We have witnessed over many years how over feeding, over management, greed and shows has led to the downfall of many cattle breeds. There is disillusionment of the commercial breeder in our stud animals and a desperate search began for breeds that will meet the challenges of world in the 21st century. ...Commercial farmers are desperate to lower their input costs and the price of feed has become unaffordable for annual use. To the rescue we believe has come the Boran breed. A true gift from God to cattle men”(Aynalem*et. al.*,2011, p.18).

So far, the Great Oromo Nation has been not recognized as world’s original places where domestication of cattle was evolved. Even if Oromia possess sufficient archaeological evidences at a places like LagaOda together with the apparent unique genetic composition which justifies cattle domestication, the world have never stopped tracing back to old assumption which says, “Origins of all domesticated cattle can be traced back to two main centers, Asian (*Bosindicus*) and the Near East-European (*Bostaurus*)”(Boran Cattle, 2013). Therefore, the new development could benefit Oromo in two ways if exploited properly. First of all, they recognized the fact that Oromia to be the center of origin for a cattle type known as *Sanga/Borana*, which have unique physical and genetic composition as well as traceable archaeological evidences. Secondly, it provides an opportunity for farmers to improve the productivity of their herd without losing its original trait. During the colonial period, the west had been forcing Africans import that of European breed considering local cattle were primitive. Now it appears the entire world has come to learn from Oromo’s indigenous civilization which is proved by its drought resistant nature, docility and unique genetic composition (Aynalem, *et. al.*,2011). Hence, the research has a vital significance in bootingtourismindustry beyond reconstructing the early history of the Great Oromo Nation.

CONCLUSSION

African historian, including Oromo scholarship, had shifted their research focus to social history instead of the old political history which alienated them to address social evils and harnessing development agenda. In social history a wide range of themes has been studied including history of Oromo diaspora. This research begins with discussing the contribution of individual Oromo

diaspora that dispersed across the Middle East, Zanzibar, and Europe as well as along the coasts of the Indian Ocean and the Red Sea. Then it embarked to other diaspora group who moved out of the Great Oromo Nation in a large numbers since the 13th century. Accordingly, due emphasis was given to societies residing around the Great Lake Region who have common manifest identity with Oromo's socio-economic values such as *sanga* type cattle and coffee consuming culture. Finally the article had also identified Tutsi's place of origin to be Karsa of southwestern Ethiopia where enormous traditionalist Oromo had been pressurized from coffee growing areas of Karsa of Jimma ,Karsa of Wallaga and Karsa of south west Shawabefore they moved in to Sennar(Sudan) renaming the new homeland as Karsa to commemorate their place of origin.

The article has spectacular significance for policy maker and those who interested to discuss historical premises that led to the eviction of some Oromo groups besides correcting imposed historical mistakes perpetuated up on indigenous inhabitants of the region. The scope of the article has been not only confined to point out west ward dislocation of cattle raring and coffee growing traditionalist Oromo group since the 13th century, but also out shines the significance of the diasporas around the Great Lake Region in enhancing trade and tourism through promoting the initial contribution of brilliant individuals such as Onasimos Nasib, Abshiri, Akafedhe and Billille (Mahaboub). Accordingly, the study about Oromo diaspora of the Great Lake Region could be a breakthrough in linking the growing necessity of Ethiopian to have strong economic and political ties with sub- Saharan Africa. Hence, this work has long lasting merit of harnessing sustainable developmental issues; promoting co-operation, fraternity and integrity among fellow Africans and African countries at large.

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Conflicts of Interest

The writer of this article guarantees that there is no conflict of interest

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Interviews

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