

Research/Technical Note

Peoples and Their Land from a Political Outlook (Metekel, Benishangul Gumuz, Ethiopia)

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Abstract: The people and land of the nation have a profound influence on its politics and economy. Therefore, the paper serves three main purposes: it first discusses the origins of the people in Metekel; it next covers the current status of settlement in Metekel; and last, it strikes a balance between the people and their land. To resolve this issue, historical evidence and linguistic evidence in particular was used. The work primarily presents and discusses the linguistic meanings of kebeles, towns, rivers, and other phenomena. As a result, the study's findings indicate that: (1) there is a relationship between the Arabic language and the land; it is crucial to look into whether the language's owner has relocated or changed their identity; (2) there are two ethnic groups that were overlooked: the Fugni (Gubewi), who are currently known as Gumuz in Ethiopia, and the people of Medhely (new group name origin from Amharawello and Benishangul Gumuz), who are best known for owning Masjid Arehman; (3) there are many hybrid ethnic personalities that a person had acquired from various ethnic groups in the study area, such as Gumuz and Wello, Agew and Oromo, Shinash and Amhara, etc. (4) The fourth discovery is that the Medheli and Funj (Gumuz) people are indigenous to the Metekel due to their close ties to the region's historical Arabic language. (5) Fifth, shash is not a native people in Benishangul Gumuz, notably in Metekel; rather, shash is an ethnic group similar to Agew, Amhara, Wello, and other tribes. Last but not least, the research suggests that a number of hybrid ethnic groups such as the Gumuz, Agew, Wello, Amhara, Shinasha, Kenbata, and others that were originally from various regions of Ethiopia, found in Metekel. Coexistence is therefore the ideal method of living for involvement in the future.

Keywords: People, Land, Metekel, Linguistic, Funj, Medhely

1. Introduction

The world is surrounding the continents, the continents are surrounding the countries, the countries are surrounding the regions and the region encompasses deferent kind of people. That people define that place as home town. Commonsense assumption linking people to place, nation to territory are not simply territorializing, but deeply metaphysical [11]. (Malkki, 1992). Men can get berth in every corner of the world in which the mothers get labor pain. And henceforth the childe get citizenship. As a consequence, citizenship rights became the exclusive privilege of those who were recognized as nationals of a particular state to the exclusion of the nationals of any other state so constituted [4].

Many African states have introduced territorial and

non-territorial measures to accommodate their ethnically diverse populations, ranging from federalism in Nigeria, to the moderate regional devolution in South Africa, and the unbalanced union of Zanzibar and Tanganyika in Tanzania. It seems, however, that Ethiopia has gone further than any of these countries in promoting ethnic diversity through a federal system which is explicitly based on ethnicity. The main idea is to give ethnic groups, termed "nations, nationalities and peoples" the right to self-determination, which also includes the right to secession if certain conditions are fulfilled. Sovereignty is not given to the member states of the federation, as is common in other federal systems, but all sovereign powers resides in the nations, nationalities and peoples of Ethiopia [5] having this fact Ethiopia has 11 (eleven) regional state including the newly added region namely Sidama and

South west regions.

Benishangul-Gumuz is a regional state in Ethiopia, located in the western part of the country. It is named after two main ethnic groups, the Berta and the Gumuz, who are the predominant inhabitants of the region. The region is known for its diverse ethnic composition, with other groups such as the Amhara, Oromo, and Agaw also residing there.

The Benishangul-Gumuz region is blessed with rich natural resources, including fertile land, abundant water sources, and mineral deposits. The region is intersected by the Blue Nile River, one of the major tributaries of the Nile River, which provides water for irrigation and supports agricultural activities in the area.

Agriculture is the primary economic activity in Benishangul-Gumuz, with the majority of the population engaged in subsistence farming. Crops such as maize, sorghum, millet, and teff are grown, and livestock rearing, particularly cattle and goats, is also common. The region's fertile land and favorable climate make it suitable for agricultural production.

In recent years, the region has attracted attention due to the construction of the Grand Ethiopian Renaissance Dam (GERD) on the Blue Nile River. The dam, which is expected to be Africa's largest hydroelectric power plant upon completion, has the potential to transform the region's economy and contribute to the country's overall energy production.

However, like many regions in Ethiopia, Benishangul-Gumuz has faced challenges related to infrastructure development, access to basic services such as healthcare and education, as well as interethnic conflicts. These conflicts have resulted in displacement and loss of life, posing significant humanitarian challenges.

Efforts are being made to address these issues and promote peace and development in the region. The Ethiopian government, along with regional and international partners, is working towards fostering reconciliation, improving infrastructure, and providing basic services to the people of Benishangul-Gumuz.

Overall, Benishangul-Gumuz is a region in Ethiopia known for its diverse ethnic composition, fertile land, and agricultural activities. While facing some challenges, there is potential for economic growth and development in the region, particularly with projects like the GERD [1].

In Benishangul-Gumuz, there are several zones, including the Metekel Zone. The Metekel Zone is one of the administrative zones within the Benishangul-Gumuz Regional State. It is located in the western part of the region, bordering Sudan and South Sudan.

The Metekel Zone is known for its cultural and ethnic diversity. Various ethnic groups inhabit the zone, including the Gumuz, Berta, Amhara, Oromo, and Shinasha. Each ethnic group has its own unique language, culture, and traditions.

The Gumuz people are one of the major ethnic groups in the Metekel Zone. They have a distinct language, which belongs to the Nilo-Saharan language family. The Gumuz people traditionally practice subsistence farming, growing crops such

as maize, sorghum, millet, and beans. They also rear livestock.

The Berta people are another significant ethnic group in the region. They speak the Berta language, which is part of the Nilo-Saharan language family. The Berta people engage in agriculture and fishing, utilizing the fertile land and water resources of the area.

The Amhara and Oromo ethnic groups are also present in the Metekel Zone, along with the Shinasha people. The Amhara and Oromo communities are primarily involved in agriculture, livestock rearing, and trade. The Shinasha people, on the other hand, have traditionally practiced shifting cultivation and are known for their art and craft skills.

It is worth noting that the region has experienced interethnic conflicts and tensions in recent years, particularly in the Metekel Zone. These conflicts have resulted in displacement, loss of lives, and property destruction. The Ethiopian government is working to address these conflicts and promote peace and stability in the region.

Efforts are being made to foster dialogue, reconciliation, and improve the living conditions of all ethnic groups in Benishangul-Gumuz, including the Metekel Zone. The goal is to create an environment where all communities can coexist peacefully, celebrate their cultural diversity, and collectively contribute to the development of the region [2].

To the contrary Ethiopia has great ethnic diversity more than 80 ethnic groups exist in the country [3]. Among this groups some are not recognized like funghi (Guba) nation (The people of Muhammad Banjaw. And all mixed people from deferent ethnic groups could not recognize. But all Ethiopian peoples should have territory in his country.

2. Justification

There are many different kinds of ethnic groups in Metekel; the majority of them have roots in nearby areas, however others are native to the area. There is therefore a conflict of interest there as one side is bringing up political, economic, and social rights while the other is bringing up regional ownership.

However, neither of their statements are symmetric based on the facts provided, thus it's critical to choose the right approach and present strong supporting data.

Therefore the methodology for this study is ahistorical study, in which there are deferent kinds of historical evidence Paleontology, documents, oral tradition and linguistic [4]. So for this study the researcher uses linguistic evidence.

A valid linguistic classification furnishes an indispensable framework for nearly all inferences drawn from linguistic data [5]. Linguistics is not equipped with a wide array of techniques for absolute dating [6].

So the result of the study had been described and narrated the name of the place, river, etc... and inter linked with the linguistic meaning of that area.

3. Metekel

Metekel has two distinct administrative features: the first

dates from before the EFDRE government in 1994, and the second from after the government in 1994.

The current metekel in Benishangul Gumuz, Guangua Weda, and Chagni Town Administration from the current Amhara region section is included in the meteke prior to the EFDRE government.

Government Metekel excludes Gwangwa Wereda and Chagni Town Administration after the EFDRE.

The Arabic word "Medkhlhyi" is the original source of the word "Metekel."

Almehal, Mankush, Gulbak, Manbuk, Mandura, Durra, and Metekkel are the study's center of mass.

3.1. Almehal

Almehal is almost 40 kilometers away from the Sudanese border and 33 kilometers away from Guba (Mankush). As of right now, Benishangul Gumuz Regional State, Metekel Zone, Guba Weda, has Almehal as its kebele name. Almehal is an Arabic term that translates to "place." This language has strong ties to the indigenous fungi people.

3.2. Mankush

"Mankush" is not a widely recognized word or term in English or in many other languages. It is possible that "Mankush" could be a name or term specific to a particular culture or language. Without additional context or information about its origin or usage, it is challenging to provide a definitive meaning.

If "Mankush" is a personal name, it might have cultural or linguistic significance associated with it. Names often have unique meanings or historical origins within different cultures. If you can provide more information about the cultural or linguistic background of "Mankush," it may be able to offer more insight into its meaning.

Therefore Menkush is a compound word made up of the Arabic terms "Men" (which means "people") and "Kush" (which is the name of the society). Therefore, the translation of Men-Kush is "the Kush people." Sudan currently represents the Kush [7], which further supports the idea that the border peoples of the two countries are interconnected.

3.3. Gulbak

Gulbak is small town located near to Menbook on the major road of Ethiopian renaissance dam. Its name is derived from two words Gul and Bak. Gul is Benishangul arebic accent, the original accent of Gul is Kul and its meaning is "Say", and "Bak" is on its normal accent, it means "Enough". So "Gul-Bak" collectively means Say enough.

Conversely, a body of literature exists that explains this paper's opposite. As stated in [7] cited on Teferi (2014), Under the imperial administration, the Ethiopian central government gave local Agew chiefs the authority to closely oversee the Gumuz people and resources, granting them the title of Agew Azaz. For instance, according to [7] cited on Tsega, 2006 Agew governor, Ras Haylu of Gojjam (son of Tekle Haymanot) tasked Zeleqe Liqu (1905–1935) with keeping an eye on

regions of Tumha, Balaya, and Dangur until the Italian invasion. Additionally, it appears that up to the most recent political upheavals in the nation, the active role played by the local Agew leaders throughout the post-liberation period remained mostly intact.

3.4. Manbuk

Manbuk, also known as Menkush, is an Arabic compound word that combines the terms "Men" (meaning people) and "Buk" (meaning society, place, or any kind of thing). Therefore, the translation of Men-Buk is "the Buk people."

3.5. Durra

"Dura" can have different meanings depending on the context. Here are a few possible interpretations:

Dura as a Plant: "Dura" is a term often used to refer to a type of sorghum (*Sorghum bicolor*), which is a cereal grain widely cultivated for its edible seeds. Dura sorghum is known for its resilience and ability to grow in arid regions, making it an important crop in many parts of Africa.

Dura as a Slang Term: In certain informal contexts or slang, "dura" can be used as an adjective to describe something as tough, durable, or resilient. For example, someone might say, "That car is dura," meaning the car is sturdy or hardy.

Dura as a Name: "Dura" can also be a personal or place name in certain cultures. It might have specific meanings or historical significance within those contexts. It would be helpful to know the cultural or linguistic background associated with the name "Dura" to provide a more accurate interpretation.

But for this research Dura is the river found in Amhara region, Awi zone, Guangua wereda Bizrakani Kebele the border kebele of Benishangul gumuz region Metekel zone Mandura wereda. Dura River, is a tributary of the Abay River, it rounds through Amhara region to Benishangul.

Of course the name Dura is exist in Uganda for river name [7, 8]. And which of the two river first described is still researchable.

3.6. Mendura

Such as Menbuk and Menkush Mendura is a compound word made up of the Arabic terms "Men" (which means "people") and "Dura," which is the name of a river that runs near Chagni, namely bizrakani. Men-Dura can therefore be translated to mean "the Dura people."

3.7. Ardi

The Ardi River, a tributary of the Abay River, flows through the Amhara region, the Awi zone, the Guangua Weda, and the Chagni town administration. Because it passes through the town numerous times, more than four bridges have been built to connect its two edges.

Its linguistic meaning derives from the Arabic language, where the term "Ard" denotes territory and the word "Ardi" denotes the territory's owner.

The well-known Muslim cemetery known as "Arduneja" is

located in the western section of the town; the name translates to "free territory" because there is no agreement over land after death.

3.8. *Fendika*

Fendika Town Administration is located in the Awi zone of the Amhara region. The hub of the Agree cultural goods industry is the capital of Jawi Weda.

The Arabic terms "Fen" and "Dika" are the origin of the word "Fendika." "Fen-Dika" refers to the place of profession, or professional place, since Fen means profession and Dika means place.

Dika is also connected to Deke, a location that is a single jawi kebele.

3.9. *Jawi*

In the Awi zone of the Amhara region, the wereda name is Jawi. It borders the Gumuz Regional State's Pawi Special Wereda.

The Arabic word jawi, which signifies horizon, is derived from the word "Jew."

3.10. *Gwangwa*

Presently, the wereda in the Awi zone surrounding Chagni is known as Gwangwa; nonetheless, Gongo, a geographical name and clan of the Shinasha people, is quite similar to Gonga.

The Shinasha have a rich oral history and cultural traditions that have been passed down through generations. According to their oral traditions, Gongo and Do'o are considered the two primary families or lineages within the Shinasha community. These lineages often play significant roles in the social structure, governance, and decision-making processes of the Shinasha society.

Oral history states that Gongo and Do'o are the two primary families from which the Shinasha originally descended. Gongo produced the clans of Innoro and Indi'o, who are now regarded as the Shinasha ancestors and are highly esteemed in the community. They are in charge of conducting several rites and giving customary blessings. A place south of Bulan is known by the name Gongo, and Gwangwa, one of Metekkel's district names, appears to have originated from Gongo as well [9].

4. The Origin of Shinasha

Every group has its own origin stories and patterns of colonization that are passed down orally. The Middle East is the primary source of origin for the customs of the Gonga people. In a similar vein, the Shinasha assert that Biblical Canaan is their ancestral homeland. They reportedly fled their homeland in pursuit of pastureland, traveling first to Egypt, where they spent some time, then on to Ethiopia, arriving in Shawa and settling there. One of their ancestors, Hamati, who was thought to be one of Canaan's sons, led them out of Canaan.

Thanks largely to Hamati, the Shinasha associate the river they crossed, known as Walel, with the Red Sea. Similar to how the Israelites did during the Exodus led by Moses when God split and opened the sea, the Shinasha, under the leadership of Hamati, crossed the Walel (Red Sea) and arrived in Egypt. The Walel tradition seems to have come from the Oromo, since most Shinasha moved to Metekkel from south of the Abbay in the seventeenth century. A mountain in western Wallaga called Walel (tulluu) is said to be one of the Oromo traditional centers, or places of ceremony.

They were compelled to relocate once more to the Horn due to population reasons. It was said that all of the Shinasha were led and instructed to settle in Shewa by their clan chiefs, foremost among them Shao. Before the Shinasha in Shewa were scattered across both banks of the Abbay River and founded the Kingdom of Gonga, which included other Omotic language communities in the southwest, Shao was claimed to have ruled them for roughly twenty years.

The migration into Gojjam and surrounding areas on both sides of the Abbay is still primarily motivated by population increase and the need for pastureland. Upon their arrival in Gojjam in large numbers, the local Amharic-speaking population exclaimed, "Shi na shi ye. mihon tor wereren," meaning "thousands upon thousands of troops invaded us!" Since then, it has been said that they have gone by the name Shinasha (after Shi Na Shi) [9].

5. The Origin Agew

The Agew people, also known as the Agaw or Agewa, are an ethnic group in Ethiopia. They have a complex and diverse history, with various theories regarding their origin.

One prominent theory suggests that the Agew people are descendants of the ancient Cushitic-speaking populations who inhabited the region before the arrival of Semitic-speaking groups. The Cushitic-speaking people are believed to have been early inhabitants of the Ethiopian highlands and surrounding areas.

Another theory suggests that the Agew people have genetic and linguistic ties to the ancient Axumite civilization, which was centered in the northern part of present-day Ethiopia. The Axumite Empire was a major power in the region from the 1st to the 7th century CE, and it played a significant role in shaping the cultural and political landscape of the area. Some researchers argue that the Agew people are descendants of the Axumite population and have maintained their distinct cultural identity over the centuries.

The Agew people have traditionally inhabited the northern and northwestern parts of Ethiopia, particularly in the Amhara and Benishangul-Gumuz regions. They have their own unique language, which belongs to the Agew language group, a branch of the Cushitic language family.

The Agew people have made significant contributions to the cultural and historical heritage of Ethiopia. They have a rich tradition of oral literature, music, and dance. In addition, they have been involved in agriculture, cultivating crops such as teff, wheat, barley, and legumes.

It's important to note that the history and origins of the Agew people are subject to ongoing research and debate. As new archaeological discoveries and linguistic studies emerge, our understanding of their origins may continue to evolve. [10].

6. The Origin of Amhara

The Amhara people are an ethnic group primarily inhabiting the central highlands of Ethiopia. They constitute the second-largest ethnic group in the country, with a rich cultural heritage and a long history. The origin of the Amhara people is closely tied to the ancient kingdom of Aksum.

The Aksumite Empire, which existed from the 1st century BCE to the 7th century CE, was centered in the northern part of present-day Ethiopia and Eritrea. It was a major power in the region, known for its influential trade networks and as one of the first civilizations to adopt Christianity. The Aksumites were a multi-ethnic society, and the Amhara are considered to be direct descendants of one of the major ethnic groups within the Aksumite Empire.

Over time, the Aksumite Empire declined, and a series of regional kingdoms emerged. One of these was the kingdom of Amhara, which was established in the 10th century in the central highlands of Ethiopia. The kingdom gradually expanded its influence and incorporated neighboring territories. Its rulers, known as the Zagwe dynasty, played a significant role in shaping the culture, language, and identity of the Amhara people.

In the 13th century, the Zagwe dynasty was overthrown by a new ruling dynasty known as the Solomonic dynasty. The Solomonic dynasty claimed descent from the biblical King Solomon and the Queen of Sheba. This dynasty continued to rule Ethiopia, including the Amhara region, for several centuries.

During the reign of Emperor Menelik II in the late 19th century, Ethiopia underwent significant changes. Menelik II expanded Ethiopian territory, including the incorporation of new regions inhabited by diverse ethnic groups. The Amhara people, as part of the wider Ethiopian society, played a role in the empire-building process and its subsequent administration.

It is important to note that the Amhara identity is not solely based on their historical connection to the Aksumite Empire or the Amhara kingdom. It has evolved over time, influenced by factors such as language, religion, shared cultural practices, and interactions with other ethnic groups in Ethiopia.

Today, the Amhara people continue to be an integral part of Ethiopian society, contributing to various aspects of the country's political, social, and cultural life [12, 15].

7. The Origin of Funj

P. M. Holt states that the funj, a peaceful person who migrated from upper Nubia to the western foothills of Abyssinia (present-day Ethiopia), founded the Funj Sultanate. They succeeded in overthrowing Alwa, the upper Nubian

Kingdom. They were able to maintain and develop their experts because they had a strong cavalry of tranquil riders. Along the Nile, the Funj ruled over pastoralists and farming settlements. They gathered tribute from prevailing domains, removed any local specialists, and installed a new framework.

The Black Sultanate (As Saltana az-Zarqa) was founded in 1504 in Sannar, the capital, by Amara Dunqas, a pioneer from the Funj tribe. "The Funj Sultanate of Sennar, traditionally known in Sudan as the Blue Sultanate (Arabic: السلطنة الزرقاء), prevailed domains and cleared out person nearby specialist and structure in put," wrote French surgeon J. C. Poncet, who visited Sennar in 1699. was a sultanate that dominated a sizable portion of northeast Africa from 1504 and 1821. It was named for the Funj ethnic group of its dynasty after its capital. The sultanate was located in what is now Sudan, northwest Eritrea, and western Ethiopia. Robertson thinks so. They have definitely lived in this region of the globe for two or three centuries, even later, before the Funjs established control over the majority of the region that is currently known as Dar al-Funj, which is the nation that is located above al-Rusayris and west of the upper Blue Nile. In the end, the Black Sultanate served as the foundation of the Funj Empire. By the middle of the sixteenth century, Sinnar ruled over Al Jazirah and had the support of tribal regions and vassal states extending north to the third cataract and south to the marshy grasslands bordering the Nile. Additionally, based on the French traveler Amru of Bruce The year 1493 marked the beginning of Sennar's rise to power. Amara Dungas, who was crowned king of all the Fung tribes, or the region west of the upper Blue Nile above al-Rusayris, achieved this feat either by war luck or by sheer force of personality. In the end, the Black Sultanate served as the foundation of the Funj Empire. The names Funj, Fonj, and Fung are the most popular variations. According to Asiwaju's 1977 study, Funj is likely Foji in phonetic writing, ending in a palatal n, and Fung = Fun ends in a velar "n". Although Islam was their official religion, the older records are unusual in that they mention that they were heathens at the end of the 15th century.

It stretches to the Abyssinian frontier in the south, via the Keili district and the northern Burun country, and then westward to the Dinkas of the White Nile. A free confederation of subordinate tribal chieftains and sultanates came together under the suzerainty of Sannar's mek (sultan) to form the Funj state. In his capacity as overlord, the Mek demanded tribute, set charges, and ordered his vassals to provide soldiers as needed. Vassal nations, in turn, relied on the mek to handle internal disputes and clear out surrounding debris.

According to P. M. Holt (1960), the Funj brought stability to the area and served as a middleman in a military alliance between the Abyssinians in the east, the Middle Easterners in the north, and the non-Muslim Blacks in the south. The leaders of the ancient Sudanese kingdoms were wise enough to rule in a style that we now refer to as decentralization or federalism because they understood the diversity of their regions and the need to accommodate it, as well as because they were willing to respect everyone's right to participate in running their

affairs. The 17th-century gibab or gubbas (domes) are an example of a historical mud construction. The Sultanate's capital was a thriving commercial hub that welcomed visitors from all across the Middle East and Africa.

Through the immigration of Muslim academics from other nations, including Egypt, Iraq, and Morocco, and the sending of students to study at al Azahar, the Kings of Sinnar were credited with bringing about a religious resurgence. This rebirth was aided by the ideas of the ulema (scholars) and Islamic Sufi sects. Sufi sect leaders have domes built to house their bodies after they pass away, and their followers come to pay their respects on occasion. Even now, the conical shape of the gabba reminds people of the Funj Sultanate's architecture and historical significance in Sudan. According to P. Holt (1969), modern engineers were considering using this antiquated technique of gibab construction [19].

8. Benchmarks

This section of the study discusses the key idea that connects the location's name to its linguistic significance as a historical site. These locations are now found in Benishangul and Amhara regions; however they were all part of Metekel, an awraja, and prior to the current government.

It explores the origins and meanings of different place names such as Almehal, Mankush, Gulbak, Manbuk, Mandura, Dura, Ardi, Fendika, Jawi, Gwangwa, and Shinasha. Each place name is examined in terms of its linguistic, cultural, and geographical significance. For example, Arduneja is a Muslim cemetery with a name meaning "free territory" due to the lack of agreement over land after death. Fendika, on the other hand, refers to a town in the Awi zone of the Amhara region and its name comes from the Arabic words for "profession". Similarly, other place names such as Gwangwa, Jawi, and Dura are discussed in relation to their origins and associations with specific communities or geographical features. The document also provides insights into the historical and cultural context of the Agew and Amhara ethnic groups in Ethiopia, which means the Amhara and the Agew are Originally from north part of Ethiopia not on their current place.

Therefore it is possible to understand that one's up on a time metekel was under the Arabic Language community however the highlander exerted extreme pressure on the Gumuz (local community), who were believed to have lived in what is now the central and southern regions of Gojjam, under the leadership of the Awi local chiefs. As a result, the Gumuz (Local community) were forced to flee back to the extremely hostile lowland regions of Western Ethiopia [16].

On the Other hand Hamati is a significant figure in the context of the Shinasha people. He is said to have led the Shinasha in a migration from their original homeland in pursuit of pastureland. It is believed that the Shinasha fled from their ancestral homeland in pursuit of pastureland, traveling first to Egypt, where they spent some time, and then settling in Ethiopia. Hamati, who is believed to be one of Canaan's sons, is said to have led the Shinasha out of Canaan.

In the context of the Shinasha, Hamati is important because

he is associated with their migration and settlement in Ethiopia. The document also mentions a tradition in which the Shinasha associate the river they crossed, known as Walel, with the Red Sea. This tradition, similar to the story of the Israelites crossing the Red Sea in the Bible, attributes the crossing of the Walel River to Hamati's leadership.

This indicate that when shinasha originally derived from Muslim nation because Hamati is a Muslim name we can see the evidence from neighbor Sudan milisha force leader Muhamed Hamdan Dagalo (Hamiai). But when they live and pass through Amhara specifically Gojam they changes their religious Identity to Christianity. Even if it is the fact still shinash is not the original Home lander of Metekel, rather the current shinash is nether original identity nor original places.

Even if a citizen's ancestry is foreign, they cannot be expelled from their nation; yet, other standards can be applied globally [13].

There are some experience around the world for living together harmoniously in a multi-ethnic country is an ongoing process that requires various factors to be in place. While there isn't a single "best" world experience, there are countries that are often cited as having successful models of multiculturalism and coexistence. Some examples include:

Canada: Canada is known for its commitment to multiculturalism. The country has policies that promote diversity, inclusivity, and equal rights for all citizens, regardless of their ethnic backgrounds. Canada's emphasis on cultural acceptance and integration has contributed to a relatively peaceful and harmonious coexistence of different ethnic groups.

Switzerland: Switzerland is a country with a diverse population consisting of multiple ethnicities, languages, and cultures. The Swiss model focuses on decentralization and devolution of power, allowing different regions to have a significant degree of autonomy in managing their affairs. This approach, coupled with a strong emphasis on direct democracy and consensus-building, has contributed to a sense of unity and stability.

Singapore: Singapore is a multi-ethnic country that has achieved remarkable success in fostering social cohesion and economic development. The government has implemented policies to promote racial harmony, including strict regulations against hate speech and discrimination. Additionally, Singapore places a strong emphasis on education, both in terms of academic achievement and instilling values of respect and understanding.

Australia: Australia is known for its multicultural policies and practices. The country has a history of welcoming immigrants from diverse backgrounds and has implemented laws to protect against discrimination. Australia also promotes multiculturalism through initiatives such as Harmony Day, which celebrates cultural diversity and promotes inclusivity.

Mauritius: Mauritius is a small island nation in the Indian Ocean that is often cited as a successful example of multiculturalism. The country's population consists of people from various ethnic backgrounds, including Indo-Mauritians, Creoles, Muslims, and Chinese. Mauritius has implemented

policies to protect minority rights and foster intercultural dialogue, resulting in a relatively peaceful and inclusive society.

It's important to note that no country is perfect, and each has its own unique challenges and areas for improvement. Additionally, what works well in one country may not necessarily be directly applicable to another due to differences in history, culture, and social dynamics. Successful coexistence in a multi-ethnic country requires continuous efforts in education, dialogue, respect for diversity, and the promotion of equal rights and opportunities for all citizens [14, 17, 18].

9. Conclusion and Recommendation

The main topic of the document is the historical and cultural background of the Metekel region in Ethiopia. The document discusses the administrative features of Metekel before and after the EFDRE government, as well as the origins and meanings of various place names within the region. It covers the significance of Almehal, which is related to the current indigenous Gumuz or the old Funj people, and Mankush, which refers to the Kush people and their connection to Cushitic. The document also explains the origins of Gulbak, Dura, Mendura, Ardi, Fendika, Jawi, Gwangwa. Additionally, it discusses the history and origins of the Agew, Amhara, and Shinasha and Funj ethnic groups in Ethiopia and the relationship between Nubia and Abisinia. Overall, the document provides a historical and cultural overview of the Metekel region and its various communities, highlighting the linguistic, geographical, and ethnic elements that shape the region's identity.

Therefore, Metekel existed before Ethiopia and Sudan were formed. The Funj civilization spread to Metekel during that period and had influence over several areas surrounding it. The majority of the population in the area is still Muslim and speaks Amharic, Arabic and Gumusegha. In the area, there are various diversifications, nevertheless, such as Amara, Agew, Shinash, Gumuz, Benishangul, Kenbata, Oromo, and so forth.

As a result the researcher conclude as, (1) Arabic Language and the land are related; it is important to investigate if the language's owner has moved or altered their identity; (2) two ethnic groups were disregarded: the Fugni (Gubewi), who are now called Gumuz in Ethiopia, and the Medheli people, who are most known for owning Masjid Arehman; (3) there are numerous hybrid ethnic personalities that an individual had acquired from various ethnic groups in the study area, such as Gumuz and Wello, Agew and Oromo, Shinash and Amhara, etc. In light of their strong linguistic ties to the historical Arabic spoken in the area, the fourth revelation is that the Medheli and Funj (Gumuz) people are native to the Metekel. On the other hand the Ethnic of Shinasha is not indigenous. Due to their strong ties to the old Arabic language of the Metekel, the fourth revelation is that the Medheli and Funj (Gumuz) people are indigenous to the area. The Shasha are an ethnic group like Agew, Amhara, Wello, and other tribes; they are not local people in Metekel. The research also points to the presence of other mixed ethnic groups in Metekel, including

the Gumuz, Agew, Wello, Amhara, Shinasha, Kenbata, and others who originated in different parts of Ethiopia.

So the political, economic and social aspects of the area are recommended to consider the historical and the current condition of the Area.

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Conflicts of Interest

The authors declare no conflicts of interest.

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