

The NEHU Journal

A K Thakur
Lalit P Pathak
A C Sinha
E Jyrwa
R Khongsdier
Gurudas Das
B S Mipun &
R Ramthara

**Vol 1 No 1
January, 2003**

The NEHU Journal

Editor : T B Subba

Associate Editor : Kynpham Sing Nongkynrih

Copy Editor : Nabonita Ganguly

Production Assistants : Surajit Dutta & Binod Rynjab

Layout and Design : Shongdor Diengdob

The NEHU Journal is published bi-annually (January-July) by the North-Eastern Hill University Publications, Shillong. The focus of the Journal is on India's Northeast and countries bordering it. Articles on other areas are also welcome. Contributors are advised to consult notes at the back.

NEHU Publications reserves the copyright to all articles, communications and book reviews published and no article/communication/review or a part thereof may be reprinted without written permission from the Editor.

Subscriptions

Single issue	- Rs 55.00 / \$ 2
Single year	- Rs 100.00 / \$ 4
Two years	- Rs 175.00 / \$ 6
Three years	- Rs 250.00 / \$ 8

Payment may be made by cheque/draft payable to "NEHU Publications" and be sent to the Deputy Director, NEHU Publications, Bijni Complex, Laitumkhrah, Shillong-793003. Outstation cheques/drafts may kindly add Rs. 10/- or \$ 1 towards bank service charges.

All correspondence related to the Journal may be addressed to the Editor, NEHU Publications, Bijni Complex, Shillong-793003.

EDITORIAL

Several readers of *The North-Eastern Hill University Journal of Social Sciences and Humanities* may remember the hard work put in by its editors and the quality of articles published in its issues. Unfortunately, the journal failed to maintain its regularity and seriality due to many reasons one of which was the appointment of the Director of the Publication Cell as the Editor of the journal. As a result, the work of giving the journal a chance to grow and mature was sometimes taken as a routine work, just as headship and deanship, which usually lasts for a period of three years. This arrangement has changed now, with the segregation of directorship of the Cell and the editorship of the journal. One other serious handicap was the vacancy of the post of the Publication Officer for a very long period,

The NEHU Journal

Vol.1, No. 1, January 2003

was holding other charges simultaneously. Now we not only have a full-time Publication Officer, Dr. T. B. Subba, the Associate Editor, but also an efficient Copy Editor in Ms Nabonita Ganguly. With their presence, the journal gets its backbone and its life. Now even if the Editor has to go the journal will not.

With some such happy developments under the guidance of the Vice-Chancellor, Professor Mrinal Misi, we also thought it prudent to open the journal to all branches of knowledge and to name it *The NEHU Journal*. Thus we start the journal with a new name and serial number and pledge to give it a much longer life than its earlier sister. We hope to receive your cooperation in subscribing, contributing (as authors and/or referees), and helping it grow as the most important journal of Northeast India. We wish to make the journal not just a mirror but also the most important forum for discussing the issues that living in this region brings us close to. We desire to make it the very idiom of the region.

NEHU Publications

T.B. Subba
Editor

EDITORIAL

Several readers of *The North-Eastern Hill University Journal of Social Sciences and Humanities* may remember the hard work put in by its editors and the quality of articles published in its issues. Unfortunately, the journal failed to maintain its regularity and seriality due to many reasons one of which was the appointment of the Director of the Publication Cell as the Editor of the journal. As a result, the work of giving the journal a chance to grow and mature was sometimes taken as a routine work, just as headship and deanship, which usually lasts for a period of three years. This arrangement has changed now, with the segregation of directorship of the Cell and the editorship of the journal. One other serious handicap was the vacancy of the post of the Publication Officer for a very long period, which caused enormous difficulty in running the day-to-day activities of the Cell (where the journal is produced) by a teacher who often was holding other charges simultaneously. Now we not only have a full-time Publication Officer, who doubles up as the Associate Editor, but also an efficient Copy Editor in Ms Nabonita Ganguly. With their presence, the journal gets its backbone and its life. Now even if the Editor has to go the journal will not.

With some such happy developments under the guidance of the Vice-Chancellor, Professor Mrinal Miri, we also thought it prudent to open the journal to all branches of knowledge and to name it *The NEHU Journal*. Thus we start the journal with a new name and serial number and pledge to give it a much longer life than its earlier *avatar*. We hope to receive your cooperation in subscribing, contributing (as authors and/or referees), and helping it grow as the most important journal of Northeast India. We wish to make the journal not just a mirror but also the most important forum for discussing the issues that living in this region brings us close to. We desire to make it the very idiom of the region.

NEHU Publications

T.B. Subba
Editor

CONTENTS

Process and Agency of Precolonial States in Arunachal Pradesh <i>A. K. THAKUR</i>	1
The So-called Mongoloids in South Asia: Search for Early African Connection <i>LALIT P. PATHAK</i>	27
Forest Education and Research in British India: The Beginnings <i>A.C. SINHA</i>	- -	79
Evolution of Adult Education : A Historical Perspective <i>E. JYRWA</i>	- -	93
Demographic and Health Traits in Relation to Maternal Education in Northeast India <i>R. KHONGSDIER</i>	109
Cooperative Movement in Meghalaya : Its Growth, Performance and Weaknesses <i>GURUDAS DAS</i>	- -	137
Forced Migration, Social Conflict and Adjustment among the Mizos of Mizoram, India <i>B.S.MIPUN & R.RAMTHARA</i>	183
BOOK REVIEW	193

The So-called Mongoloids in South Asia: Search for Early African Connection

LALIT P. PATHAK

Introduction

Racial, ethnic and linguistic affiliation between the communities settled far away from each other, can be determined on the basis of their naming pattern. When some ethnic and linguistic groups migrate from a place and settle in a far away place, the naming pattern of places is retained, and even the name of the ethnic group, or individuals indicates the name of the place of origin, in some form or the other. It is believed that the racial and ethnic people of North-East India belong to the Tibeto-Burman, Sino-Tibetan, Tai-Ahom and Mon-Khmer groups, deemed to be of Mongoloid races. People now settled in Himalayan areas, Tibet, China, Japan, Northeast India, Mongolia, South-East Asia, Oceania and all others, with Mongolian features appear to have arrived in these areas, from the African continent. The similarity of ethnic groups and other names indicates that maximum impact of African names is visible in Central Himalayas from Central Africa area; in Arunachal Pradesh from Western Africa; in Assam from Western Africa; in Manipur and Mizoram from South-eastern Africa; in Nagaland from western and central Africa; Garos from Western Africa and Khasis from Central and Eastern Africa, and names of other tribes and linguistic groups of South-East Asia have similar names with that of Western Africa.

Some of the main names in Africa which have equivalent

names in Northeast India are- **Wangaras** in Mali, **Ngamiland** in Botswana, **Cuima** in Angola, **Wazaamo** in Mozambique, **Orisha** deities in Nigeria, **Bodo** language in Central African Republic, **Koraqua** people in Botswana, **Voi** and **Liboi** in Kenya, **Yatenga** in Upper Volta, **Assam** in Cameroon, **Mawu** Goddess in Dahomey, **Moloongo** Goddess in Mozambique, 'umm' for water in Egypt to South Africa. The word Mongolia itself could have been from the word **Mongalla** in Zaire and Sudan. **Mon** or **Bamoun** is a tribe of Cameroon and it is proposed that Mon-Khmer word comes into existence from the combination of these two words. Toynbee shows the **Kimmerians** as the people of North Caucasus. **Cassai** is a tributary of the river Congo in Zaire. **Cassites** invaded Babylonia from the north and ruled for nearly 500 years during 1746 to 1158. Garos prefer to be known as Mande and Tura is the main town of the Garo Hills. **Tura** is a branch of **Mande** language in Western Africa. **Turah** was a place-name in Egypt. Later, several places in Persia, Central Asia and south-western China are named as Tura, and even in Siberia. The naming pattern of Siberia also connects it with the country Liberia in West Africa. All the eight dialects of Garo language have nearly similar names in West Africa. Jowai is the headquarters of the Jaintia Hills, Meghalaya and **Zway** is a language of Ethiopia. Cherrapunjee in Meghalaya, India, is known as the place having the highest rainfall, and **Cherepong** is a language of Ghana. The names in Ghana are like Mampong, Acheampong etc. and in India Kalimpong etc. It appears that the names of ethnic groups, linguistic groups, and place-names prevalent in South Asia originate from this migration stream. The study based on an onomastic study of naming pattern of ethnic groups, linguistic groups, place-names and sur-names, shows that the people from the African continent first moved towards Egypt and Sudan, and later settled in North Caucasus, Anatolia, and Greek Islands, time to time. One of these groups after assimilating with

Caucasian races, again moved towards north-west Africa. Some of these groups moved towards North-East Asia and later turned towards North-East India, and South-East Asia and Oceania.

Some ethnic and linguistic groups of West Africa that have nearly similar names in South Asia are - Ubangi, Ewe, Kaje, Jarava, Orisha deities, Shira, Warri, Yungur, and Zinna in Nigeria; Dan, Mbete, Quaqua, and Quojas in Ivory Coast; Dey, Karloke, and Vai in Liberia, Djallon and Konyak in Guinea; Kplang in Ghana; Kulango, and Miri(y)a in Upper Volta; Kurva in Gambia; Marka in Burkina Faso; Mawu Goddess in Dahomey; Sangome in Senegal; Soso in Sierra Leone, and Wangara in Mali.

In Central and Southern Africa the tribes are- Bamoun or Bamon (read it as Bah Mon) in Cameroon; Bodo in Central African Republic; Gogo or Wagogo in Tanzania; Koraqua and Tswana in Botswana; Koussie (South Africa); Lozi (read it as Lozai) in Zambia; Maravi in Zaire, Malawi; Mbabane in Swaziland; Mujao, Tswana, and Wazarama or Wa Zaramo in Mozambique; Pedi in South Africa; Shona in Zimbabwe; and Zulu in South Africa.

The Eastern African ethnic groups are- Ankole, Koki, Ratooro, Tororo, and Ghisu or Ba Ghisu in Uganda; Bari or Bare (Sudan, Kenya) and Beja (Sudan); Chemwal, Karamoja (Uganda, Kenya), Giriama, Luyia (Kenya, Uganda), Nandi, Pokomo, Rabai or Barabai, Samburu, Suba (Kenya, Tanzania); Shillook, Sudan; and Sukuma in Tanzania, and Kenya; Hima in Rwanda; Jallah or Zala in Ethiopia; Konongo, and Ngruimi in Tanzania; Moloongo Sun God, in Mozambique; Mukher in Ethiopia; and Neam Nam in Sudan.

The naming pattern of ethnic and linguistic groups, tribes, clans, and place-names in South Asia, specifically North-Eastern India, compared with that of African countries indicates that most of the ethnic groups settled in this area appear to have migrated from the African continent. These groups appear to have migrated from Africa through West Asia, Anatolia, North Caucasus, and

Central Asia. Some of the South Asian ethnic groups or some communities among them that bear some indications of their origin from the African continent are Bhotia, Bodos, Garos, Gorkhas, Jaintias, Khasas, Khasis, Lushais, Munda/ Santal, Nagas, Tibetans etc. In addition to these, some ethnic groups in Central Himalayas, Assam, Bengal, Bihar, Orissa, and other ethnic groups of Southern Asia that are deemed as Mongoloids or semi-Mongoloids, and some groups in Western India from Gujarat to Kerala also appear to have early African connection. The analysis reveals the origin of names in Himalayan areas like- Tepeth (Uganda), Butana (Sudan), Tembu (South Africa); in Assam area like- Yatenga (Upper Volta) Maiduguri (Nigeria); in Meghalaya like- Ashanti (read it as Shanti or Jainti) (Ghana), Cherepong (Ghana), Zway (Ethiopia); Mande (Mali) Tura (Mali); in Naga Hills and Mizoram like- Ngami (Botswana), Cuima (Angola), Kooki (Uganda); in Bihar, Bengal and Orissa like- Bangala (Zaire), Mande (Mali), Orisha (Nigeria), Gaya (Nigerian border of Niger), Cubango (Angola), Zaria (Nigeria), Santolo (Western Sudan, West Africa); in south Asia like- Mon (Cameroon), Kimmer (North Caucasus), Capuche (Mozambique); in Western India like -Bombey (Senegal), Dessye (Ethiopia) etc. from Africa.

Some groups entered the Indian sub-continent from the western India also, many of whom got assimilated in the Hindu caste system in the general population, according to their economic status, skin-colour etc. Take the example of the name **Buta**, a town in Zaïre, and a Scheduled Caste name in Punjab. In fact, all the names indicating lower status for some groups in the Hindu caste system, in the north Indian languages originate from the African continent. Take the case of the origin of the word Bhangi. **Bangi** is a language of Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern Bantoid, Bantu group spoken in Zaire, Central African Republic, and Congo. The names of many ethnic groups which are deemed to be the original inhabitants of the Indian sub-continent, and included now as Scheduled castes and tribes are found in the African continent. An example worth citing is the

origin of the name Bhil, a tribe of central India. **Vili** is a language of Congo, Gabon and **Bhele** language is recorded in Zaire.

For studying the similarity of the naming pattern, one has to make adjustment for a time-gap of about 2000 to 4000 years. Secondly, the names have to be compared cautiously and by keeping in mind the trend of migration from a particular area. As the English alphabets are not arranged phonetically, the comparison has to be done by arranging the names in phonetic order. In comparing names between the two continents, some English letters may have to be treated equivalent like Y=U, Y=J, L= R, D=T, C= K=Q, B=P etc. Similarly the vowels 'a e i o u' also may need to be considered interchangeably while considering a name. In most of the names of African origin, the letters l and r, and y and j are interchangeable, like Malawi, which is based on the name of the **Maravi** tribe, and could be the source of the names like Marwein and Marbaniang in Meghalaya, in both places the tribes being matrilineal. If a name is of Greek origin, 'Y' is the capital letter of 'u', and names like Egypt need to be read as Egupt.

Some Trends of Population Movement involving Africa

Some streams of movements involving the migration of population from the African continent, and within Africa could be summarised like this:

1. Earliest movement of population from the African continent to Crete, Greek islands and Western Anatolia, as indicated in Greek mythology;
2. Movement of population from southern and eastern Africa towards north-east Africa, specifically Egypt and Sudan and later, further movement towards West Asia, North Caucasus and northern Anatolia;
3. Displacement of population from Caucasus and northern Anatolia towards western Anatolia and Greek islands;
4. Displacement of population from Greek islands and western

Anatolia towards Phoenicia-Syria, Egypt and towards north Africa and north-west Africa during 13-12th centuries B.C. (Toynbee map p. 108) This has resulted in many names from Anatolia, being found in Western Atlantic coast of Africa. Some of these names are **Casca, Kindya, Papoola, Attie, Tarhazza** etc.;

5. Arrival of some Egyptian and other African people in the area of North Caucasus, expelled by Egyptian ruler **Seshonk**, about 900 B.C. and establishment of towns as **Colchis, Sukuma, Sochi, and Krym** (Crimea);
6. Movement of **Amazons** from North Caucasus towards north-east Asia after mixing with the Scythians;
7. Slow movement of population from Western Africa and Zaire towards eastern and southern Africa and spread in the current **Bantu** language area. This is well understood with the help of a linguistic map of Africa, which shows a linguistic group, named **Congo-Kordofanian** family, stretching from western Africa to south-eastern Africa. (Schneider map p. 30);
8. Spread of **Tuaregs** people, named as Berber and other people of Caucasian origin from north-western Africa to western Africa, in the areas of Sierra Leone, Senegal, Guinea, Mali, Liberia etc. and integration and assimilation with the West African people about 400 B.C.;
9. Settlement of Greek and **Carian** soldiers in Egyptian cities;
10. Some indications of settlement of Asian people in southern and eastern parts of Africa. This does not include such migration in the last few centuries.
11. Movement of the people of the African origin towards Asia in general.
12. Spread of population of Arabian origin in north-east Africa and northern Africa for trade and under the Islamic movement;

To comprehend it, it will be appropriate to see this migration, keeping in view a map of Asia and Africa. Imagine in this map population arriving in Egypt and Nubia, either recruited as labour for agriculture or construction activities, or used as slaves for various other purposes. From Egyptian area, the population moving northward towards western Anatolia, Greek islands, and other areas of Western Asia, time to time, and assimilating with the population of Western Asia. In this process of movement of population, some groups, might have been able to settle in West Asia, and proceeded ahead en-block towards East Asia and North-East Asia.

The naming pattern of places, ethnic and linguistic groups in South Asia suggests that the population of African origin arrived in this region directly through West Asia, where they may have settled temporarily, and named the places after their place of origin. The result is that the place-names like **Balia, Gaya, Jharia**, which are in Western Africa have the same name in eastern India. It appears, this group was later displaced by another stream of migrants, now known as Aryan stream, which resulted in the spread of people of the first stream towards hills and inaccessible areas, mostly towards the Himalayan areas and beyond. Some groups crossed Himalayas and reached Tibet, Mongolia, and even Siberia, to turn later towards South Asia. The groups that turned south from Tibet again entered eastern parts of India and settled in the areas of Bhutan, Sikkim, Arunachal, Assam, Khasi and Jaintia Hills, Garo Hills, Nagaland and Mizoram. Some of these groups continued their journey, and reached South-East Asia. Although, it is also possible that some groups again moved from South-East Asia to settle in Eastern India.

In eastern India, this migration stream spread to Bihar, Bengal and Orissa, in addition to North-East India. Some of these groups which remained isolated from the neighbouring groups and later arrivals, could not assimilate with them, due to the remoteness of the areas, and could retain their original characteristics like linguistic and ethnic group names and physical features, which is

more clearly visible among the Khasis, Jaintias, Garos, Mundas, Bodo, Naga and Mizo groups. Some of the groups which did not disperse from North India, after the arrival of the so-called Aryan stream, assimilated and acquired a relative position in the caste system, according to their socio-economic condition and skin colour. The findings suggest that the stream of migrants originating from the African continent reached West Asia, Indian sub-continent, and Central Asia and Tibet, and some of these groups later reached even upto Australasia. A sample comparison of the naming pattern, taking even the names of villages and settlements for some ethnic groups and areas like Garos, Khasis and Jaintias, indicates that names of many ethnic and linguistic groups are similar in Western and Central Africa and Meghalaya.

The Khasis, Jaintias of Meghalaya

The language of the Khasi and Jaintia people of Meghalaya in Northeast India, who are deemed to be of Mongoloid races are classified as belonging to the Mon-Khmer linguistic group, mainly spoken in Khmer, i.e., Cambodia, also known as Kampuchea. **Kapucha** or Hunzib is one of the Caucasian languages. (*Ency. Brit.* 22, p. 739) It is recorded in West Asian history that an Egyptian king **Seshonk** expelled some people, and they were banished to Caucasian areas for settlement. Toynbee, through his historical maps shows an area inhabited by the people as **Kimmer**, north of the Black Sea, during the 6th century B.C., now known as Crimea also known as **Crym**. The **Kapucha** language spoken in North Caucasus could be linked with the **Capoche** river, a tributary of Zambezi river, flowing through Zambia and Mozambique. These preliminary indicators led to further investigation about the word Mon-Khmer. Toynbee in his historical maps shows two **Kimmer** areas — one on the north of the Black Sea and another in north-east Anatolia, south of the Black Sea. The north Caucasian mountains and areas north of the Black Sea are deemed to be the homeland of **Kimmerians** also called **Cimmerians**, inhabited by **Abkhasians**, **Circassians**,

Khazars, Sarmatians, Sindians, and Scythian tribes. **Kimmerians** were known in ancient history as the original inhabitants of the area north of Black Sea. The **Scythians** invaded them from north and the **Kimmerians** occupied several areas in northern, western and south-western Anatolia. The comparative study indicates that the name Khmer adopted in South-East Asia could be a variation of **Kimmers** or **Kimmerians** or **Cimmers** and **Gimmeri**, which played significant part in West Asian history. West Asian and Greek history mentions the **Kimmerians**, a people of the area, north of the Black Sea, pursued by other northerners, **Scythians**, occupied Anatolia, Lydia, Caria, Lukka and the Aegean areas of Greek islands during 8th century B.C. (Hammond 1973).

Egyptian king **Seshonk** planted a colony of people from Egypt, who founded **Colchis**, on the eastern shore of the Black Sea, during the 9th century B.C. Herodotus says about the people of Colchis that they are a colony of Egyptians, and supports his opinion by his argument that they were black in complexion and woolly-haired (Prichard p. 228). It is also well known that the tribes of North Caucasus spoke completely different languages, not related to any other Indo-European languages, spoken in the surrounding areas. The pattern of similarities of names in Meghalaya and in these areas indicates the migration in historical times through these areas to Northeast India.

Khyriem, Suchiang, and Saukmie are some of the surnames among the Khasis of Meghalaya, and Garos are also known as A'chik. **Crym, Sukumi, and Sochi** are the place-names in the north and east side of the Black Sea. **Achikulak** is also a place-name in the north-east of the Black Sea. The name **Sukumi** is to be connected with the **Sukuma** tribe of Kenya. Place-names as **Pinara, Sianta river**, and the people having a **matrilineal system** are recorded in Lukka, south-west Anatolia. The **Kimmerians** plundered the cities of Asia Minor, and established the colonies in Greek islands, Lukka, Caria, and Lydia. Greek historical records

indicate that **Kimmerians** were driven out of Anatolia after 650 B.C. Greek history records how all males were eliminated among the **Sintians**, a people of the **Lemnos** island in the Achaean Sea, (Grote) most probably a word after which the name Jaintia has come to us. Russian history shows that a people named **Sindians** were the inhabitants of Southern Russia also. The name in North Caucasus has to be associated with **Chinde**, Mozambique, in view of the migration from Africa to these areas. In another wave of migration, Greek colonies were established all around the Black Sea coasts and Crimea after 8th century B.C. (Barraclough; Bury map p. 631). Even the system of personal names being adopted currently among the people of Meghalaya shows the names of places etc. from the above areas. A sample study of the use of personal names shows **Kerma** place-name is in ancient Egypt, **Ida** is a mountain in Crete, **Nora** a fortress of Cappadocia, **Sesamus** a place-name on the southern coast of Black Sea, **Juri** a province in Caucasus, and **Shida** another name of Inner Georgia. The name Grime in Arunachal Pradesh and Ghimire in Nepal are the remnants of **Kimmerians** of the area north and north-east of Black Sea. The name however appears to have originated from **Gimira** language, an Afroasiatic, Omotic language of Ethiopia.

Khasi, Jaintia and Garos of Meghalaya, India, have matrilineal descent system. In the African continent, the **matrilineal belt** extends nearly whole of central Africa, which covers the countries like Gabon, Congo, Zaïre, Angola to Tanzania on the eastern coast. **Matrilineal system** is also prevalent in Western Africa from Senegal to Nigeria (Schneider map p. 85). About Egyptians, Herodotus says "sons are under no compulsion to support their parents if they do not wish to do so, but daughters must, whether they wish or not." (Herodotus p. 143). "Women attend market and are employed in trade, while men stay at home and do the weaving." (Herodotus p. 132). They do not greet one another by name in the streets, but make a low bow and drop one hand to the knee (Herodotus p. 159). The custom is followed among the Khasis and Jaintias of Meghalaya also.

The term for water among the Khasis and Jaintias of Meghalaya is 'um', and river and place-names near the water sources are named with a prefix 'um' like Umiam, Umpling etc. The use of 'um' as a prefix for rivers, place-names, and villages is found in Meghalaya for more than five per cent names of rivers and villages. The same pattern of naming rivers, water sources and places with the prefix 'umm' is found mostly in the Bantu language areas of the African continent and also in Egypt, some examples being **Umm Sidar** water course, Egypt; **Umm Sagat** water course, Sudan; **Umniati** river Zimbabwe and **Umgni** river Natal, South Africa (Rosenthal p. 571). The term 'ba' or 'bah' is an honorific word in place of Mr. while calling a person in Meghalaya. In Gambia, the names of towns have a prefix Ma- and those of chiefs Ba as Ma-boon, Ba-Simera. The term 'Ba' is used as a prefix with a name in South Africa also (Prichard p. 85n). The term is also used for the Fulbe clan in western Africa. The term 'Ba' was in fact used for 'spirit' in Egypt. Some of the tribes whose names are used with a prefix 'ba' or without 'ba' in Western and Central Africa are **Akolia** or **Bakulia**- Uganda; **Aadhola** or **Padhola**: eastern Uganda; **Bira** or **Babira**, Uganda and across the border in Zaïre; **Chhuana** or **Bechuana**- southern, central and east Africa; **Ganda** or **Baganda**- Nile area; **Gisu** or **Bagesu**- Uganda; **Gogo** or **Wagogo**- Tanzania; **Hayo** or **Haya** or **Bakhayo**- eastern Kenya; **Hima** or **Bahima**- Rwanda, Burundi, Zaïre; **Hutu** or **Bahutu**- Rwanda and Burundi; **Kango** or **Bakango**: Zaïre, Congo and Angola; **Luba** or **Baluba** of Zaïre; **Rabai** or **Barabaig** of Kenya etc. It may be mentioned in this connection that the term 'ba' appears to be the shortened form of 'Aba' or 'Pa' used for father in Egypt and many other areas of West Asia also. Ladies are invariably addressed as 'Cong' among Khasi and Jaintias. **Kong** is a place-name in Ivory Coast (*Lands- Africa* map p. 173). **Kongo** are a Bantu-speaking people of Zaïre, Angola, and Congo, living near the mouth of the River Congo (*CEA* p.78).

In Khasi language of Meghalaya, numbers one to ten are spelled as wei, ar, lai, saw, san, hynriew, hynniew, phra, khyndai,

shipheh. Numbers resembling these in the African continent are spelled as 1. wahid in Arabian; 2. ni-ar and ora in Sudan; 3. la in Benin; 4. kousou in Barbara, north-east Africa; 5. **shan** in Somali; 6. uo-ro, Mandingo, West Africa; 7. ischnoo in Ashanti language, West Africa; 8. b'a bara, Danakil; 9. kenda (as in Mijikenda which means nine tribes) in Kenya and Konundo in Sakho, and 10. **sapo** in Fulah language, Western Africa. (Prichard p. 39,99,161,178)

Some of the place-names in Meghalaya are Jowai, headquarters of the Jaintia Hills, Cherrapunjee, known for the highest rainfall in the world and Shillong, the state capital. **Zway** or **Zwai** is an Afro-Asiatic, Semitic language of Ethiopia (*ELL* 3, p. 1148). **Cherepong** a dialect of Gua, is a language of Niger-Congo group spoken in Ghana (*ELL* 4, p. 1883). The **Shilluk** are an Eastern Sudanic-speaking people living along the Nile, south of Khartoum in the Sudan Republic (*CEA* p. 85). A surname among Khasi, and Jaintias of Meghalaya is Dkhar. The name is generally applied to those persons who assimilated among Khasi and Jaintias later and were not originally a part of these groups. The word has a connotation of 'outsider'. The term is used as **Takhaar** in Southern Africa for unsophisticated Boers. The word means 'tacked hair' (Rosenthal p. 571). Kyndiah is a surname among Jaintias. There are only two place-names similar to this. First is the historical place **Kindya** (Sigirtmac) in Caria, Anatolia (Stillwell). Another place as **Kindia** recorded as a 'place of importance in the prehistory of West Africa' is in Guinea (Ajayi: p. 34). In Meghalaya at least 205 surnames have a prefix 'Nang', 'Neng' or 'Nong'. A very large number of place and language-names in central and southern African countries have a prefix 'Ng' 'Nk' 'Nag' 'Nak' 'Ang' and 'Eng', like **Ngurimi** language of Tanzania; **Ngombe** language of Zaire; **Ngami** lake, Botswana; **Ngoni** tribe, Malawi; and **Ngile** language Sudan, and similar names in Tanzania, Kenya, Zaire, Uganda, Gabon, Zambia, Zimbabwe, Central African Republic, Botswana, Cameroon, Nigeria, and also in Western African countries. A list of the surnames in Meghalaya starting with the prefix 'Khong' was prepared that shows, there are 293 such surnames (Kharakor). In

Africa **Khong**/ Namani is a dialect of South **Khoisan**, Southern Africa; and North **Khung** is spoken in Angola closely related with western **Khung** (*Ency. Brit.*, 22: p. 777). **Khang** language is spoken in Nigeria, Cameroon, Chad, Niger, Sudan. In South-East Asia, **Khang** is an Astro-Asiatic, Mon-Khmer language of Vietnam also (*ELL* 9, p. 4932).

These naming patterns indicate that the people of the African origin arrived in West Asia, Caucasia and Anatolia and assimilated with Greek, Anatolian, and West Asian people, migrated towards South-East Asia, possibly sometime around 5th century B.C., through different routes. Some of these people later proceeded towards North-East India through Myanmar. At least one group appears to have come through Tibet. Some groups might have arrived through coastal route and settled in Myanmar for considerable time. Some of the place-names, states, races etc. from West Asia, Anatolia or North Caucasus, which are the basis of the names of the ethnic groups and surnames in Meghalaya are Khrym, Sochi, Sukhumi, Manich, Kharson, Kashka, Abkhasia, Circassia, Phormion, Semele, Ionians, Arzawa, Pinara, Basianes, Haik, Khantili, Marwan, Karluks, Gurians, Pityush, Tver etc.

Toynbee shows the **Kashka** or **Gasga** area on the south-eastern shore of the Black Sea as early as 14th century B.C. The south-eastern area of the Black Sea was also deemed to be the home of the male-less women warriors, who were named as **Amazons**. Herodotus wrote during fifth century B.C. that the **Amazon** women warriors, who were being taken to Athens, after being made captive from the Thermodon river area, freed themselves, after killing the captors, landed in the **Scythian** area north of the Black Sea, mixed up with some Scythians, and formed a new race as **Sarmatians** (Herodotus p. 306). Now Saramati is the name of a hill range in Nagaland, North-East India. The **Cossaeans** also known as Kassites, arrived from the 'north-west side of Elam', from the Caucasus mountains, ruled Mesopotamia, in a turbulent West Asia, for the longest period during 1746 to

1158 B.C. (Sommerfeld). Worth to be noted in this connection that **Cassai** river is a tributary of Congo river in Zaïre.

The Jaintias, a matrilineal people are also known as Pnars. **Pinara** was an ancient historical place-name in **Lukka** spelled in English as **Lycia** on the bank of **Sianta** river (Bryce, map). Herodotus, a fifth century B.C. Greek historian, writes that the area had indications of the **matrilineal** system. The Lukkans offer more honour to women than to men, and they take their names from their mothers. Likewise, they make their daughters not their sons their heirs. The inscriptions appear to provide some support for the claim that there were matrilineal elements in the Lukkan society. Herodotus also writes that there is one custom that sets the Lukkans or Lycians apart from all other people. Their practice of naming themselves not after their father, but after their mothers. Ask a Lycian, who he is, and he will tell you his own name and his mother's, then his grand mother's and great grand-mother's and so on (Herodotus p. 111).

The Khasi-Jaintias of Meghalaya, deemed to be of the Mon-Khmer group, remember the name of the Goddess Khublei in various ways. J T Sunderland explains the importance and meaning of Khublei in Khasi society. He says "Whenever they (Khasi people) meet each other on their hill-side paths, this is their morning greeting, this is their evening word. This is their welcome to friend returned from afar, and this is their farewell when from friends they part." (Berry). Anatolian history mentions that the most sacred sanctuary of the **Cybele/ Kubele** in the form of a meteoric stone was at Pessinus, a Galatian city, in Central Anatolia. Toynbee describes Pessinus as a Galatian city, in Phrygia, Anatolia, having principal sanctuary of Cybele, and shows the location (Toynbee map p. 94). Varying spellings have been recorded in the literature for Khublei like this: **Kubele, Cybele, Kubileya Kybele** etc. (Easton) Pessinus in Central Anatolia was the seat of the Goddess written in Greek as **Kubele**, wrongly written in English as **Cybele**. This is on account of the fact that letter 'Y' is the capital of 'u' in

Greek while writing in English 'Y' has been wrongly retained as 'y'. **Kubele** was the great mother goddess of **Phrygia**, in ancient Anatolia, worshipped for her control over fertility, untamed nature, and the welfare of her subjects. Her worship has its origin in Asia Minor in prehistoric times, possibly before the arrival of the Phrygians, which is placed about 900 B.C. She became prominent in early historic times in Galatia, Lydia, and Phrygia, where the various forms of **Kubele** legend agree in localising the origin of the cult, and was strongly centralized in Phrygia (Toynbee map p. 94).

The names of Khasi-Jaintia tribes of Meghalaya, are comparable with the names of ethnic groups in the Bantu language areas of Western, Central, and Southern Africa. **Xhosas** of South-eastern Africa call themselves **Koussie**. **Mujao** tribe is in Mozambique spelled among Khasis of Meghalaya as Majaw. In fact, the name of the country appears to be based on this name, as is the case of Malawi, based on the name **Maravi** matrilineal tribe. **Mujao** and **Makuana** are recorded as the two names of the same group in Mozambique, in India the first is a Khasi name, while another is Lushai. **Khong** is a language of **Khoisan** group in Southern Africa and **Khong** is a prefix with about 300 surnames in Meghalaya. Some of the surnames and place-names in Meghalaya are Kajee, Khyriem, Kharmujai, Majaw, Kharbuli, Marbaniang, Mawkhar, Mawlong, Nakro, Sanfru/Sanpru, Sawkmie, Phira, and Shullai. The equivalent names of these ethnic groups in Africa are **Giriama**, an eastern branch of Bantu language; **Kharmosa** district, north of Lake Kyoga, Uganda; The **Mujao** ethnic group of Mozambique; **Karluka**, Liberia, Western Africa; **Maravi**, a cluster of Bantu-speaking **matrilineal** people of Malawi and Zambia; **Mucarongo** language of South Africa and Moloongo, sun God in Mozambique, among **Makuana** and Monjou (Prichard p. 317). **Molungo** in Mucarongo language (South Africa) means God (Prichard p. 303). **Nakuru** is the name of a town, east of Lake Victoria in Kenya; **Samburu** is a branch of Masai cluster, south of Lake Rudolf in Kenya; Sukumas are a Bantu people of Kenya; **Pira** is a place-name in Benin, West Africa and **Solai** town, north

of Nairobi, east of Lake Victoria in Kenya. Ri Bhoi is the name of a district in Meghalaya and **Voi** and **Li-boi**, both place-names are in Kenya. Two main areas in the Shillong city, Meghalaya are named as Iewduh and Wahingdoh. **Edo** is an ethnic group of the Sea-coast of Nigeria and **Whydah** was a kingdom and port city found by Allada provinces in Yoruba-Aja country in Dahomey. A large number of surnames and place-names have a prefix as 'Maw' in Meghalaya. The Dahomeans accept that most of their gods originated from Ife and **Lisa**, also called **Orisha Nla**, who was the male counterpart of **Mawu** Goddess.

Joy Adamson includes a map of the ethnic groups of Kenya, out of which some names in Meghalaya are **Barigo** Lake (Barik, place-name in Meghalaya); **Giryama** tribe (Khryiem people); **Karamajong** tribe (Kharmujai people); **Kurya** (Batende) tribe (Kurva/ or **Kurba** people); **Marachi** tribe (Myrchiang, people); **Nakuru** place-name (Nakuru, surname); **Pare** tribe in Tanzania (Bare, ethnic group); **Pokomo** tribe (Pakem, surname); **Rabai** tribe (Rymbai, surname); **Samburu** tribe (Sanfru, surname); **Solai** place-name (Shullai, surname); **Suk** tribe (Sad Suk Snem festival among Jaintias, where suk means peace); **Li Boi**, and **Voi** Place-name (Ri Bhoi, place-name and district). In addition to these, some other names in Kenya and surrounding areas are **Baragoi** place-name, Elmolo tribe, Gabra tribe, Galla tribe, **Ghisu** tribe, Kadam tribe, **Korokoro** tribe, **Manyara** Lake (Tanzania), Marama tribe, Masai tribe, Meru (place-name and tribe), **Nandi** tribe, Samia tribe, **Shinyanga**, place-name (Tanzania), Taveta place-name and tribe, **Tororo**, place-name (Uganda), and **Zobeir** tribe (Adamson: map).

A number of similarities in the naming pattern in Kenya and in Western Atlantic Coast specifically Senegal, Guinea and Liberia area are observed. **Bari** is a tribe of Kenya, Sudan and Ethiopia. Daebe or **Bari** people of **Fulbe** clan are recorded in the Western Atlantic coast. The Fulbe had four clans Ba, Diallo, **Bari**, and Sow. The Fulbe could have come from the area around the Nile valley and they certainly bear some physical resemblance with

the 'Ethiopian' or Nilotic peoples of East Africa (Suret-Canale). This could be explained in the form of migration from Eastern Africa towards Anatolia and West Asia. Later the Anatolian population is seen moving towards south, i.e., Phoenicia-Syria and towards northern Africa. These people advanced further, towards north-west Africa and finally reached Western Atlantic Coast. This is reflected in the form of **Kindya**, which was an ancient place in Caria, Anatolia, and also in Gambia, Western Africa. **Matrilineal** system is recorded in **Lycia** and **Caria** and it was in Western Atlantic coast also. **Hatti** or **Khati** were the rulers of Anatolia, and also the **Attie** language of the Ivory Coast. **Paphlagonia** was a place in Anatolia and **Papoola** is a surname now in Nigeria. **Zway** is a language of Ethiopia and **Arzawa** was an area in Western Anatolia. In an ethnic map of Western Africa, Ajayi in his *History of West Africa* depicts **Bozo, Jallon, Susu, Koranko, Mende, Konyanke, Kpelle, Bete, Kolango, Ewe, Fon, Edo, Angas, Zerma, Yoroba, Bassa, Soninke, Bede** etc. The equivalent names of these ethnic groups in North-East India and other areas of South Asia are Bodo, Jalong, Soso, Gurung, Mande, Konyak, Kaplang, Baite, Kurkalang, Awe, Fon, Iewduh, Nagas, Zoram, Yereba, Passa, Solanki and Badekar.

Jallong and **Kyndiah** are two surnames among Jaintias that are also a town and an area in Guinea, Western Africa. **Kindya** is also the place-name in **Caria** near Halicarnassus, the birth-place of Herodotus. Two other important names among Jaintia tribe of Meghalaya are Pakem and Shullai. The **Pokomo** are a Bantu people living along the banks of Tana river in Kenya, and **Solai** town is in the north of Nairobi, and east of Lake Victoria in Kenya. Here it will be appropriate to analyze the name Pokomo or Bakomo. Ba is a prefix in all the names in the Bantu language areas and the **Comoe** river in Ivory Coast (*Lands- Africa* map p. 173) and also Kumo in Gombe district in north-east Nigeria. The place known for the heaviest rainfall in the world is Cherrapunjee, Meghalaya and **Cherepong** is a language of Ghana. The name of the border town between Meghalaya and Bangladesh is Dawki, and in Africa, the

Dawaki National Park is in Central African Republic.

The Garos

A detailed analysis of the naming pattern of ethnic groups, languages clans and place-names in the Mande-speaking areas of West Africa, shows striking similarities with the names of the dialects, sur-names, place-names and village-names in the Garo Hills and the surrounding areas. The Matrilineal ethnic groups living in the Garo Hills, North-East India, are collectively known as Garos, however, the people prefer to be known as Mande or A'chik. Tura is the headquarters of the Garo Hills. **Mande** is a language spoken in several West African countries and **Tura** is one of the dialects of **Mande** language. Races and tribes appear to have moved from Africa towards Asia and the place-names and ethnic groups from the area are traceable even up to the northernmost corner of Asia, like Soviet Far-East. If the history of a single place-name located at various places could be taken as the route of migration of the people of African origin to South Asia, it could be the name Tura. **Tura**, is a dialect of the **Mande** language, Western Africa and also **Toura** language in Ivory Coast; **Turah**, is a town in Nile Delta, northern Egypt; **Turan**, is a Persian name for a region occupied by Eurasian Nomads, north of sedentary peoples of upper Oxus-Jaxartes basin and Iranian Plateau, between Caspian Sea and Tien Shan mountains, Central Asia, called after **Tura Nomads**; **Taurica** Chersonesus, an ancient name of the Crimea (peninsula).; **Tauri** or **Taurians**- An ancient warlike and barbarous people dwelling in the Chersonesus **Taurica** (Crimea), thought by some to have been the same as the Cimmerians; **Turitae** on the north-western side of the Black Sea; **Tura** town on the bank of Lower Tunguska river, south of Khatanga town, north of Lake Baikal in Siberia; **Tura river**, USSR; **Tura**, Xingiang Uygur Zizhiku China, on the border of Tibet; and finally Tura, in Garo Hills, Meghalaya.

The Garos have among them, the people of diverse physical features, like straight hairs, woolly hairs, dark skin, fair skin, short

stature and full stature etc. **Maiduguri** is in Nigeria, and at least ten place-names in North Bengal and Assam have a suffix 'guri' like Belguri, Chamguri and Mandagiri in Garo Hills, and Siliguri and Jalpaiguri in North Bengal. Wangala is one of the main festivals among the Garos. **Wangara** is the generic name in the contemporary Arabic and Portuguese sources, for all the Mandespeaking traders of West Africa (Levtzion). They are described in the anthropological literature as having a very large mouth, thick lips, broad flat noses and heavy eyes (Prichard p. 121) a characteristic among some groups of Garos also. The main dialects of Garo language and the equivalent names in Western Africa are: 1. Akwe- similar as **Akwamu** kingdom and **matrilineal Akan** people; 2. Amdieng or Abeng- Hausa-speaking **Abagwariga** people; 3. Atigan- **Adangme** people; 4. Awe- **Ewe** is a cluster of Kwa-speaking peoples of Togo and south-eastern Ghana, tracing their ultimate origins to south-western Nigeria; 5. Chisak, also Naga name **Sisak- Sissokho**; 6. Ganching Atong- **Adangme** people- east of Accra on the Guinea coast; 7. Gara Ganching and Gara- **Kweni (Guro)**- Guro is one of the principal vernacular languages of Ivory Coast; 8. Kochu- Cacheu town and **Cocheu** river on the Guinea coast in Guinea Bissao (Ajayi map p. 435); 9. Megam- **Magumi** people and **Migama** language, Chad.

Banduku is a town and province in western Africa, and **Bonduku** a place name in Zaïre also. The name is used in Garo Hills as Bonduk-Mali. One of the main clans among the Garos of Meghalaya is **Shira**, and a small principality near Kano and Katsina in Bornu territory is known as **Shira** in West Africa. Salsong is the fore-name of a Garo in Meghalaya, while Saljong is the name of supreme God in West Africa (Ajayi p. 365). Two main clans among the Garos are Sangma and Marak. Sangma is mentioned as the **Sangome** matrilineage in Djoloff empire (on the western Atlantic coast) which was based on the patrilineal system, having the great family as a fundamental unit of society, this unit being considered a fraction of a clan, matrilineal or patrilinear (Ajayi p. 395). The name Marak is spelled as **Marka** ethnic group of Burkina Faso,

Western Africa (Udo map p. 292) and Dafing (**Marka**) is a language of Niger-Congo group and Mande, in Burkina Faso.

Some ethnic groups traditionally treated as speaking Tibeto-Burman languages are located in Bihar also, and **Santolo** district and **Zaria** are in the **Mande** speaking areas of West Africa. Secondly, generally it is believed that the Mande speakers arrived in their present location through Tibet. Some groups might have stayed back on the way, and the titles of a number of trans-Himalayan tribes are similar with the areas in West Africa and surrounding areas.

The Nagas, Manipuris and Mizos

The ethnic groups known as Nagas speak diverse languages and at least 14 languages are spoken in a small state. One of the main groups of Nagas is Angami. The area known as **Ngamiland** and Lake **Ngami** are in north-west Botswana (*WEN* map p. 48). Another Naga group is Chhakesang. **Chake Chake** is a place in Rema Island near Zanzibar, in Mozambique. The capital town of Nagaland is Kohima, and **Cuima** is one of the iron-ore producing areas near Benguela in Angola (*Mountjoy* p. 561). The headquarters of the Nagaland University is situated at Lumami. In Africa, **Lomami** is one of the tributaries to the Congo river in Zaïre. Mokokchung is one of the districts of Nagaland and **Makhotlong** is a place-name in Lesotho (*Lands- Africa* map p. 187). One of the main towns of Nagaland is Dimapur, while **Tema** is a port town east of the capital Accra in Ghana.

Some major ethnic groups and other names among the Nagas are Konyak, Chhang, Kabui, Kaphlang, Lotha, Muiva, Terhuja, Yanger, Zoliani, Khathing, Ngulie etc. **Konyaka** is a dialect of Maninka (Mandingo) language spoken in Guinea, Liberia, Mali and Sierra Leone. **Konyanke** is one of the major ethnic groups of Western Africa (*Ajayi* p. 16-17). **Dschang** is a place-name, south-east of Assam in Cameroon and **Chaga** is a language of Tanzania. **Kambui-Nimini** Hills are in Sierra Leone. Prang (**Kplang**) is a

language of the Niger-Congo, Atlantic-Congo, Volta-Congo, group in Ghana (*ELL* 4, p. 1883). Also related is the name **Kpelle**, a Mande-speaking people of Liberia and Guinea, also recorded in Ivory Coast (Udo p. 31). **Maviha** or **Mawiha** are a Bantu people in southeast Tanzania and north-east Mozambique (Knappert p. 368). Tarhazza is in Mali and Taruwisa was a place in Assuwa (north-western Anatolia) during fourteenth century B. C. **Lota** river is in Liberia and **Yungur** is a language of Nigeria. **Quthing** is a place-name in Lesotho and **Zulu** is the language of South Africa, Lesotho, Malawi, Mozambique and Swaziland. The highest peak in Nagaland-Myanmar border is called Saramati and the historical place known as **Sarmatia** was in the north-east of the Black Sea (Avery). The existence of an ethnic group as Sarmatians in the area north of Caucasus and later adoption of the name in North-East India, indicates the route of migration of the people. Wokha is the name of a district in Nagaland. **Waka**, Yakoko, Zinna, are the tribes of Nigeria. We find the name in the form of **Okha** port in Gujarat. **Okha** town in Sakhalin island in the Sea of Okhotsk, Russian Far-East, north of Japan and also Wokha in Nagaland.

Some of the names in Manipur state, Northeast India, are Vai Phei, Konjo, Manihar, Kuki, and Nipamacha. **Vai** are a Mande-speaking people of Liberia, and Vai ethnic group is found in Sierra Leone also. The **Konjo** or **Konzo** are a Bantu people in Western Uganda, on the slopes of Mount Ruwenzari. **Manyara** Lake is in the south of Mount Meru, Tanzania, **Koki** or **Kooki** are a Bantu people in southern Uganda on the shore of Lake Victoria, and **Nemencha** Mountains is in Algeria, north-western Africa. The state of Mizoram is in the southern-most part of North-East India. The country in which **Wazaramo** live is called **Uzaramo** and it is situated immediately southward of Zanzibar (Wood). The people of Mizoram prefer to be called Lushai and instead of Mizoram, they use the name Zoram and Zaramo in several contexts of naming. The **Lozi** (read as Lozai) people live on the banks of the **Zambezi** river in Zimbabwe (*CEA* p. 78-87). The name of the Chief Minister of Mizoram is Zoram Thanga. **Zaramo** or **Zaramu** are a people

of eastern part of Tanzania. The **Lozi** (Lushai?) people (also called Barotse) live in the Western Province of Zambia, are one of the country's largest groups of people. Some other names in Mizoram are Lungleh (a place-name), Chhuana, Luanga, Nampui, Sengenga etc. **Lomle** is in Cameroon, and **Chhuana** are one of the main Bantu groups of southern, central and eastern Africa and the area itself carries the tribe's name as **Bechuanaland** (the prefix 'ba' being the plural or a term to show respect in the Bantu language areas of Africa). The **Twana** language is spoken in Botswana, South Africa, Namibia, and Zimbabwe. **Luangwa** river is in Zambia, **Namuli** Mountains are in Mozambique, and the place-name in the north-east is named as **Nampula**. **Shinyanga** diamond fields, and the province of the same name is in Tanzania.

Assam

Assam is a place-name in Western Cameroon, on the border of Nigeria (Bums). **Jatenga** in Assam-Meghalaya border, is known for the strange behaviour of birds, where birds from the neighbouring areas commit suicide by dashing towards the trees during a certain time of the year and under certain foggy weather conditions. On the other hand, **Yatenga** was a kingdom, and one of the Mossi states in Western Africa (Ajayi map p. 229). **Kopili** is a river in North-east India and **Kipili** is in Tanzania. The **Bozo**, **Somono** and **Sorko** were fishermen of West African coasts, and *Encyclopedia of Language and Linguistics* mentions **Bodo** as a language spoken in Central African Republic, now extinct (*ELL* 10, p. 5197). In India, **Bodos**, deemed to be linguistically nearest to **Garos**, are one of the major ethnic groups of Assam. **Bej**, **Bez Baruah**, **Biswal** and **Biswas** are the surnames in Bengal, Orissa and Assam. **Beja** are described as the Hamitic people of Sudan in Eastern Africa, including the **Ababdeh**, **Bisharin**, **Hadendoa**, **Halenga**, and **Beni Amer**. They are essentially a nomadic and pastoral people though a few have taken to agriculture (Hammerton p. 5357). The name **Ahom** is used in Dahomey as Justin T **Ahomadegbe** (b. 1917), one of the famous Dahomeyans (*WEN* p.71).

A preliminary observation of some Assamese names shows their similarity with the names from African countries. A sample of names that appear to be similar in Assam and various countries of Africa are as follows: Cameroon 7; Niger 5; Kenya and Mali, 4 each; Benin, Senegal, and Tanzania, 3 each; Egypt, South Africa, Angola, and Burkina Faso, 2 each; Ghana, Sierra Leone, Morocco, Central African Republic, Algeria, Sudan, Libya, Zimbabwe, Ivory Coast, Botswana, and Liberia, 1 each. Some names of Assam and their equivalent names in the African continent are: **Aten**, an Egyptian divinity represented by Sun-disk (Sasson p. 1736); **Biu** town, south of Maiduguri, the next related name **Assam** is in Cameroon, south of Biu, Nigeria, Western Africa (Udo p. 233). **Boran** (Borana) language: dialect of Oromo, Kenya; and **Borgou** Plains in Benin western Africa (*Lands- Africa* map p. 127). **Kasar** Hausa is the land of the Hausa language (Ajayi p. 184). **Diamare** District is in the southern side of Lake Chad, Cameroon (*WEN* map p. 33). **Deori** name could be traced among the people of Niger in the form of Hamani **Diori** (1916-) (*African Ency.* p. 166). **Daura** is in Hausaland, west of Lake Chad (Ajayi map p. 484). **Gwato** is a place-name in the Niger Delta (Ajayi p. 270). **Gogo** or **Wagogo** (notice the use of 'ba' or 'wa' before a name) are a Bantu people in central Tanzania, around Dodom (Knappert p. 360). **Kakata** is in Liberia, Westem- Africa (*Lands- Africa* map p. 189). **Kotoko** are a tall Sudanic people south of Lake Chad (Hammerton p. 5350). **Saqia** is an ancient design of water wheel which lifts water to the level of the irrigation ditches (*IEM*, 5, p. 614). **Tai** town is in Ivory Coast (Udo p. 174) and **Dei** is a language of Liberia, Western Africa (*ELL* 4, p. 2206).

The group named as Ahom in Assam no doubt moved from Tai area of southern China, but this study indicates that they are also a migrant people from West Asia or Western Africa. **Bour** is the title of king in the Westem Atlantic coast. **Kotoko** is a language of Nigeria. Katakai and Bor Katakai is a surname in Assam and **Kotoko-Kuseri** (Mser) is one of the languages of Cameroon, Chad, and Nigeria. A number of place- names in North-East India have a

suffix 'guri' like Siliguri, Jalpaiguri. A number of towns in Western Africa end with Guri like **Maiduguri** in north-eastern Nigeria. Some other names with a suffix 'guri' in North-East India are Mainaguri (WB), Siliguri (WB), Jalpaiguri (WB), Dhupguri (WB), Kamakhyaguri (WB), Ganeshguri (Guwahati), Titaguri (Assam), Ballamguri, Bhadiaguri, Amguri, Serfungguri, Bhawaiaguri, Kathalguri, Simalaguri, Tallyguri (Bengal), Belguri and Chamguri (Garo Hills).

Eastern India: Bihar, Bengal and Orissa

One of the Negroid peoples of eastern India in Bihar, Bengal and Orissa are Mundas. The name appears to be a variation of **Mende** a Mande-speaking people of Sierra Leone (*Ency. Brit.* 7, p. 331). The Mundas and some other tribal groups of eastern Bihar, Bengal and Orissa are included as belonging to the Tibeto-Burman group and their language is placed in the same group as Garos. A group of Mundas is called Santals and **Santolo** district is in the south-east of Dala, in Kano, now in Mali (Smith). One of the main tribal concentration areas in Bihar is Jharia. The **Zaria** town is in Katsina, west of **Benga** and **Gangola** rivers in Nigeria (Ajayi p. 522). Worth to be noted that in India also, Jharia is in the west of Bengal (also known as Vanga) and one of the Bengali surnames in this area is Ganguli. Another important town and religious place in central Bihar is Gaya. **Gaya** is also the name of a place on the bank of river Niger, between Kano and present-day Hadejia in Hausaland (Udo p. 221). Bokaro is another town in tribal southern Bihar. **Bokar** used to be the title of Almamy (chief) of Futa-Toro on the Western Atlantic Coast, Africa. Marandi is a surname of a Munda political leader of Bihar. Maradi town is in Hausaland, Western Africa. Another name among the Mundas is Hombrom. The **Hombori** town and mountains are in Mali. The Ho tribe is in Bihar and Orissa and Ho Ho Naga in Nagaland. Ho is a place-name in Ghana (*Lands- Africa* map p. 157). Oraon is a tribe of Bihar and Orissa and **Oron** is also a language of south-eastern Nigeria. One of the Munda people of Bihar are called Murmu. In West Africa,

Murmur is a place between Katagum and Kano in Nigeria (Ajayi p. 88). **Orisha** is the name of deities in general, in Yorubaland, Nigeria (Burns p. 35). The Dahomeans accept that most of their gods originated from Ife, a belief shared by all the Yoruba kingdoms. In the eighteenth century, the highest Dahomean god was Lisa, the male counterpart of **Mawu** Goddess. This word Lisa (compare it with Lhasa) is the same as Orissa, which is the shortened form of **Orisha Nla**, sometimes called **Obatala**, the god of creation of Yorubaland (Ajayi p. 305).

Encyclopedia of Language and Linguistics defines Bangala as "**Bangala** is a language of the Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern Bantoid, Bantu group of languages spoken in Zaire (trade language used by 35 lac people." (*ELL* 10, p. 5194). Hammerton defines Bengali as "Mongolo-Dravidian" inhabitants of Northeast India (Hammerton p. 5334). Jan Knappert shows **Davidia** as one of the eastern Bantu languages of East Africa (Knappert p. 54). A large number of similarities exist between the names in Bengal and Africa. **Benga** group of tribes includes the Banoho, Banoko or Malimba of Spanish Guinea, etc. Some of these tribes have penetrated south into French territory. The **Benga** proper inhabit a narrow coast belt between the Benito river and Corisco Bay (Hammerton p. 5334). "Blumenbach has published engravings of three Egyptian skulls in his *decades Craniorum*. One of these differs, as he observes, widely from the skulls of Negroes of Guinea, but has something of the Ethiopian character and resembles the portrait of Abbas Gregorius. Another so nearly resembles the cranium of an Indian from Bengal that no material difference can be perceived between them." (Prichard p. 233). **Nandi** are an East African people living near Mount Elgon in Kenya and also in Tanzania. Of apparently mixed origin and related to the Masai, Turkana, etc., with Negro, Masai, and pygmy elements, possibly also Galla, they are said to be nearly related in language to the **Bari** (Hammerton p. 5357; Knappert p. 126).

Southern Ethiopic languages are Hariri, Soddo, Gogot, **Mukher**, Misqan, and three dialect clusters of Gurage (Sasson). As there is much debate about the origin of the name Calcutta, it is proposed to connect it with the place-name **Chelicut** which is one of the principal towns of Ethiopia. It could also be connected with the surname Kerketta in Eastern India. Howrah is a place in West Bengal. **Hawara** pyramid is famous for the most complicated and ingenious arrangement for entry to the tomb, for deceiving the tomb robbers, that is the tomb of Amenhotep III or IV, nineteenth to eighteenth Century B.C. Dey is a surname in Bengal and in Africa, **Dey** is enumerated as one of the Bassa people. Bassa are recorded as one of the stateless people living in Guinean hinterlands. The Kwa include the Bassa, **Dey**, Grebo, and **Kru** tribes of the coast and the Krahn (Kran), Sapo, and other tribes of the interior and southern half of the country (Liberia). The West Atlantic group comprises the Gola, Kissi and other tribes in the north.

The third state in this group, where names similar to Western and Central Africa are found is Orissa. The state name Orissa itself appears to have been based on **Orisha** deities in general in Yorubaland, Nigeria (Ajayi p. 305). Keonjhar is a place in Orissa and an equivalent name **Kayonza** is in Rwanda. The surname of a former Chief Minister of Orissa is Gomango (now changed to Gamang), belonging to a Scheduled Tribe, and **Cubango** river is in Angola (*Lands- Africa* map p. 73; Mountjoy p. 589). One of the Oraon ethnic groups of Bihar, Orissa is known as Xaxa. The **Quaqua** ethnic group is recorded between Cape Palmas and Cape Tres Puntas in the Ivory Coast (Prichard p. 86). The name is also used as an Altaic and Turkic linguistic group in Asian part of Russia, that indicates the migration route and pattern.

Central Himalayas

Among the offshoots of the Hottentots is a tribe called indifferently Kora, **Koraqua**, Korans or Korannas. The eyes of **Koraquas** are protected from the glare by slitted and often fat-laden lids which

are so Mongoloid in appearance that the Bushmen were once identified as a lost race of *Chinese* (*IEM*, 3 p. 290). The Koraquas resemble completely in physical features and appearance with the Gorkhas. Other Bushmen tribe from the same area and with the same physical features are **San**. Shan are now spread in Myanmar and other South-East Asian countries. **Thaba Bosiu** is a flat-topped mountain in Basutoland. Most of the Basuto chiefs are buried on **Thaba Bosigo**, the name of which means 'The Mountain of Night' (Rosenthal p. 576). Thapa name is used in Nepal and in Meghalaya, it is used as Thaba **Lama** is a sea-port, in Mozambique, (Prichard p. 299) and also a language of Togo and Benin. Ghimire is a surname in Nepal and other Himalayan areas. **Gimira** is an Afro-Asiatic, Omotic language of Ethiopia. Dandeldhura is in Nepal and Dandera/Tentyra goddess and her temple is in Egypt (Breasted). **Sekhem** is a place-name on the western side of the Nile delta (Toynbee map p. 104). Subba is a surname in eastern Himalayas and **Suba** is a language and ethnic group of Niger-Congo group spoken in Kenya and Tanzania (*ELL* 4, p. 1841).

North and South-East Asian Names

The migration-streams appear to have penetrated and affected the Chinese mainland also. Few examples could be **Zou** river and **Songhay** kingdom, and also **Han** and **Fan** tribes in Western Africa; and also **Mawu** goddess in Dahomey, Western Africa and Mao name in Asia. Fang is a surname in China like Li Fang. **Fang** are a Bantu community inhabiting a region of rain forest around and middle Ogowe valley and Wdjole in Gabon. The **Fang** live 'by the devastation of the forest-gathering and cultivation-and by fishing and hunting' (Mountjoy p. 596). **Han** and **Fan** are two major dynasties of China. These are the names of two towns in Senegal. The historical equivalent of Shanghai is **Songhay** in West Africa. The name is used as a surname in Bhutan also. The Goddess **Mawu** appears to be the source of the name Mao in China and South Asia. **Ngoywa** is in Tanzania and Nagoya city is in Japan also. The capital of Bhutan is Thimpu and **Timbo**

province is in the Western Atlantic coast. The palace of Dalai Lama in Tibet is known as Potala Place and **Matala** settlements are in Angola. **Gashgar** is in Nigeria, **Karashuk Hills** are in Kenya, and later we find Kashgarh and Karashuk cultures in Central Asia. Writing about Zaire, *Oxford English Dictionary* (CD version) tells “**Bangala** is a name originally given..to a people..from the settlement of **Mangala**... The dialect chosen and called Ngala is spoken by the Boloki..and Bokomoi on the South bank” (Stapleton). It is proposed that the name Mongolia originates from the **Mangala** in Zaire. **Mongalla** is also a place where the White Nile enters the Sudd. The temple of **Dala Hills** and the **Dala** dynasty is in Kano, Nigeria. It is presumed that the names like Doloi and Dalai used in the Tibeto-Burman languages originate from Dala Hills Nigeria.

The name Karakoram in Central Asia could be linked with **Kara Koro** River, a tributary of Senegal River (Mauritania) and **Korokoro** ethnic group, Kenya, East Africa (Adamson). Karasuk is an ancient culture area in Central Asia. Karasuk Hills are in the east of Kenya. **Tepeth** is a language of the Ngakarimojong cluster in eastern Uganda. History records the existence of Tokharians in Central Asia, and **Tokar** is a place-name in Sudan (*Lands- Africa* map p. 338). Akan is an area in Myanmar. In Africa, the **Akan** (also called **Twi-Fante**) is the main language of southern and central Ghana. On the western side of Lake Tchad is situated the large kingdom of **Bornu**. It appears that the name Borneo in Southeast Asia is based on the Bornu ancient kingdom in Nigeria. **Mon** is a language of Congo, Nigeria and Cameroon. It appears that the name **Mon** tribe and **Cameroon** country make the linguistic group Mon-Khmer. Shan is a linguistic group of Myanmar (*Ency. Brit.*, 22: map p. 732). The **San** people (also sometimes called ‘Bushmen’, ‘Twa,’ and ‘Sarwa’) were the main people of South Africa before the Bantu-speaking Africans and the Europeans came to the area (*African Ency.* p. 443).

Some of the Astro-Asiatic languages in South Asia are Alak,

Laos; Bru, Laos; Chru, Vietnam; Cua, Vietnam; Katang, Laos; Khmu, Laos and Thailand border; Oi, southern Laos; Sedang, Vietnam; So, Laos; Tonga, Thailand; and Wa, Myanmar. The equivalent names of these languages in western Africa are **Alkalawa**, the capital of Hausaland on the bank of Rima river (Ajayi p. 484); **Bruwal**- Tape province in Futa- Jallon, Western Atlantic Coast (Ajayi p. 427); **Kru** people of Liberia; **Katanga**, in south-eastern Zaïre; **Khouma** in Walo State in Senegal; **Oio** area in Guinea-Bissau; **Sedyanke** people in the valley of Bafing around **Timbo** in Futa-Jallon (Ajayi p. 421); **Sow** people, West Africa; **Tonga** in northern Zimbabwe; and **Wa** chieftaincy in Middle Black Volta Gold fields. **Bali** is a language of Zaïre. **Kaarta** was in Senegal, and the actual Georgians refer to themselves as '**Kartveli**' and to their country as **Sakartvelo**. We could find the origin of the name Malaysia from the fact that, in the 7th century before the Christian era, the **Milesians** of Greece, began to found settlements on the north-east shores of Black Sea. Vientiene town is in northern Laos, which appears to have originated from **Vintain**, a river which falls into the Gambia, from the south.

Naming pattern in Western India and Pakistan

Some of the well-known names in South Asia like Ambani, Ambedkar, Bhutto, Bombay, Desai, Gandhi, Karachi, Leghari, Limye, Lohia, Meerut, Yechuri, Jinna also have similar ethnic groups or place-names in the African continent. **Krache** (Krachi) language is spoken in Ghana and also **Karachay** (Balkar) language is one of the Altaic, Turkic languages of Russia (Europe). **Cheranchi** is a place-name in North-Central Nigeria. Waka, Yakoko and **Zinna**, are the tribes of the northern provinces of Nigeria south of the Benue river (Hammerton p. 5356). **Atbar** is a tributary of Nile river, **Atar** is in Mauritania; **Banziri** are a trading people of the **Ubangi** river, Central Africa; **Buto** (Tell-al-Fura-in), the serpent goddess and historic place- name in the Nile Delta; **Kaedi**, is in Mauritania; **Quojas**, an ethnic group of the Grain or Pepper Coast; **Legha** people, West Africa; **Mopti**, a place-name

in Mali, Western Africa (*Lands-Africa* map p. 219); **Obuasi**, in Ghana; **Selqet**, a goddess of the Western Delta at Kedam in Egypt; **Torora** or **Tororo**, tribe, Uganda and **Gani** tribe, in Uganda, eastern Africa (McKenzie). These names suggest the origin of Muslim names and places like Karachi, Jinna, Akbar, Benajir, Bhutto, Kaide-Ajam, Khwaja, Leghari, Mufti, Obaisi, Sialkot, Tarar and Gani Khan.

Mbabane is in Swaziland, southern Africa (*Lands-Africa* map p. 347); **Mbete** is a language of Ivory Coast (*ELL* 2, p. 691); **Dessye**, a town in north Ethiopia (*Lands-Africa* map p. 135); and **Gandiole** district north of Dakar in Cayor area, Senegal, in the Western Atlantic coast (Ajayi map p. 402). Other names of Gujarat mentioned in north-west African history are **Wajaj**, **Vaghel**, **Bisharin** etc. It is well accepted that Gujarat was settled by the people who arrived from the African continent. **Limne** town is in ancient Egypt (Bury map p. 314); The **Luhya** (sometimes written **Luyia**, or *Abaluyia*) are one of the three largest groups of people in Kenya and **Luyia** language is spoken in Kenya and Uganda (*ELL* 4, p. 1840-41); **Ozouri** is in Gabon, western-central Africa (Harrison: map). The cities of Meerut and Bombay have equivalent names as **Meret**, divine songstress and musician in Egypt, and **Bambey** a place-name in Senegal (*WEN* map p. 241). The name is also known as **Mumuye**, a language of Nigeria and Cameroon (*ELL* 4, p. 24). It is very interesting to note that the meaning of the place-names, villages and settlements in North India, could be found from the African ethnic, linguistic groups and deities. To cite an example, the impact of Mawu Goddess is visible in the form of some place-names in north India like **Mau Aima**, Allahabad; **Mau**, Balaghat, Madhya Pradesh; **Mau**, Bihar; **Mau**, Azamgarh; **Mau**, Banda; **Mau**, Bhind; **Maudaha**, Hamirpur; **Mauganj**, Rewa; and **Maunath Bhanjan**, **Mau**, Uttar Pradesh, which indicate the settlement of the people from the African continent in these areas, but later assimilated in other dominant groups.

Main Assumptions and Findings

It appears no group can claim exclusiveness or originating from a single source or area. Racial, ethnic and linguistic groups from different areas came together in the place of settlement and adopted a working language which contained the elements of all the groups or the language of the dominant (majority) group. The naming pattern adopted in the ethnological and anthropological literature is for our own convenience, which hardly reflects the actual situation. Moreover, we know all the names through classical and English language sources and a mistake committed in naming or spelling an ethnic or linguistic group or place, continues in distorted form. Take the name Nagas or Mizos or the Garos, which remained separated from other groups for thousands of years. The groups in these areas constitute diverse groups of different origin. Some are fair-skinned and straight-hair type, while others are brown or dark-skinned and with curly hair. But the anthropological literature groups all of them under one name like Nagas or Mizos.

Slavery had been existing in the African feudal/tribal systems from time immemorial. Some groups of Caucasian origin reached north Africa from Greek and Anatolian areas and occupied northern and western-most parts of Africa. These groups settled near the Negro races, employed them as labourers or as slaves for their trading activities, and this process led to assimilation of these two groups in the long run. Second instance is recorded in North Caucasus, where all the women married their slaves, when all able bodied men invaded Persia on winning and looting expedition, established their rule and returned after 26 years. When they returned, they were opposed as invaders by the new generation that constituted their former wives and new slave husbands (Herodotus p. 271). As such, when we are taking a name like Garo or Naga it constitutes various linguistic, ethnic and racial groups.

The similarity in the name of ethnic groups and place-names between two areas, one in South Asia and another in the African continent like West Africa, Zaire, Kenya or Angola, need not

necessarily indicate that the ethnic, linguistic and racial groups of these two areas should still be similar. It is also possible that an ethnic group was completely displaced from an area and the people migrated, but the place-name given by the previous group was retained by the new group, who settled in an area. The migrating groups of the African continent may not have arrived in their settlements in Asia directly but through several areas, and may have taken generations to settle finally. The oral traditions retained the memories and the new place of settlement was named after the initial place of origin thousands of kilometres away.

The naming pattern of places, ethnic and linguistic groups in South Asia and the existence of similar names in the African continent indicates the migration of the population from the African continent that is not clearly reflected in the existing historical and anthropological literature. Among the reasons for migration, one could be the use of labour for pyramids and other construction activities in Egypt from Western and Southern Africa and later north-ward movement of these groups. There are mythological and historical indications suggesting that population from Egypt spread towards Crete, Anatolia, and other parts of West Asia. Consequently, we find the root of a large number of names used in West Asia, Anatolia and Caucasus, in Eastern Africa and Egypt. The findings get support from the historical maps by eminent historians, and most of the facts related to this aspect of history are available through Egyptian, Greek, Russian and West Asian geographical and historical sources. The findings are likely to change the whole concept of history that included the Mon-Khmer people belonging to Mongolian race. Sufficient facts are also available that could lead to the renaming of the group that is currently known as Tibeto-Burman group, to the people related to Mande language group of West Africa and Bantu language group of Central and Eastern Africa.

The findings of the study corroborate the theory of human evolution in Africa and its spread in other continents. However,

the migration or spread of population indicated in this study is comparatively recent one, and may not be earlier than the river valley civilizations in West Asia and Egypt. Some of the traits like physical features, naming pattern of places, use of bow and arrow, martial arts, food habits, practice of shifting cultivation, etc in the north-eastern Asian countries like China, Mongolia, Korea, Japan and Soviet Far-East also suggest the African origin of these people at some stage. However, it is also possible that the population originating from the African continent settled in these areas, while moving from West Asia, Central Asia and then towards North-East Asia and mixed up with the people already settled in these areas. One could see the current Chinese writing system as a remnant of the hieroglyphic and pictographic writing system that originated in Egypt and was prevalent in other river valley civilizations of Mesopotamia, Indus and other nearby areas. The findings could be summarised like this:

1. The naming pattern of ethnic groups and language names and place-names in North-Eastern India, Eastern Asia and Australasia indicates a systematic similarity with the names of ethnic groups and languages in the African continent.
2. The surnames and place-names, and names of the ethnic groups in Southern Asia appear to have been adopted from the ethnic groups, place-names, and linguistic groups in the African continent.
3. The naming pattern indicates that people from various areas in the African continent moved towards Egypt and Nubia (now Sudan) and many names were first adopted in these areas. These African names were later adopted in West Asia, Caucasus and Ukraine.
4. A number of ethnic and linguistic groups in western parts of India from Gujarat, Rajasthan to Kerala also show the impact of African names.
5. From North-Caucasus and Ukraine, people appear to have

moved towards Central Asia in various separate groups, towards eastern Asia. Some groups appear to have entered through Central Himalayas to Tibet. This groups instead of facing the ordeal of going on a long journey towards Mongolia, entered the Indian sub-continent, through eastern Tibet, and was able to retain the maximum original traits like skin-colour and types of hair, characteristic of the African races. Other groups proceeded towards north-east Asia and reached upto Mongolia and Siberia, but most of these later on turned towards South-East Asia.

6. The stream which entered Indian sub-continent through Western India, Tibet and North-East India, probably occupied whole of the eastern India.
7. The migrating groups assimilated with the races and ethnic groups on their way.
8. The migrating groups proceeded ahead continuously in search of a place for peaceful settlement, but some groups settled on the way wherever they found suitable atmosphere. Preference being not the availability of better agricultural land but secluded and peaceful areas with abundant wildlife.
9. An analysis of the naming pattern in North-East India indicates that some groups originating from the same areas in the African continent settled at different places, adopted the language of the majority groups and are now known as a part of the major ethnic groups in that area, although in their place of origin, either they were neighbouring tribes or even feuding tribes.
10. Some groups reached South-East Asia. From there some groups moved towards west, i.e., Myanmar, Northeast India and other groups moved towards South-East Asian islands and still others continued their movement and reached Austronesia and Pacific islands.
11. This journey from remote areas of West Africa or South Africa

was not continuous one, but with settlements on the way at various places, which may have involved over a few centuries;

12. The arrival of the African ethnic groups appears to have been earlier than the so-called Aryans. It is also possible that the western migration stream had already reached the western parts of India but had not yet reached the eastern side of the Indian sub-continent. This is indicated by the naming pattern of ethnic groups and place-names from Arunachal Pradesh to Andhra Pradesh, on the pattern of African names.

A part of the findings of this study related to Garos, Jaintias and Khasis were published and were also released as news item by the news agencies during 1998. The findings have now been corroborated by the findings of a study conducted by the Indian Statistical Institute, Calcutta, and reported as a news item on Indian television channel with map. The Institute reached the same conclusion that some ethnic groups originating from the African continent spread in South Asia and Oceania, who arrived in these areas through West Asia and Central Asia. The findings of the ISI are based on DNA testing of 260 samples of individuals drawn from some ethnic groups from the African continent and some ethnic groups in South Asia like Naga and Munda. It is worth noting that the tsetse fly area, due to which no animals can be reared, the Bantu language area, and the matrilineal area, cover almost the same areas of western, central and eastern Africa, were hunting and gathering economies that existed till recently. Secondly, a number of ethnic groups in North-East India like Mizos have a tradition of believing that they have originated from West Asia, specifically, Phoenicia-Syria, that was on the way from Africa.

It is for the first time that African origin of the so-called Mongoloid, South Asian ethnic groups is being proposed, to replace the existing theory of the Mongoloid origin of these people. The subject has immense potential for further work, but the difficulty is that most of the literature related to the topic has not been given importance in South Asia. It appears that further research in this

area may throw light on the causes and time of the Indus civilization, origin of the caste system in India, and even the origin of the Chinese and Japanese ethnic groups. Some aspects need further research like the causes of migration. Increasing desertification of the African continent, and prospering river valley civilizations in West Asia, could have driven the people towards north. It has to be remembered that cheap labour and slaves were used in Egypt, from the whole continent for agriculture and construction of pyramids and other structures. Once they arrived in Egypt, the people may not have liked to return to uncertain life conditions, instead they moved north and reached West Asia and later towards Eastern and South-Eastern Asia. Epidemics like plague could also be assumed to be one of the major causes of migration in historical times.

NOTES & REFERENCES

Adamson, Joy (1975): *Peoples of Kenya*. London, Collins and Harwill, map (frontice piece)

African Encyclopedia (1974): London, Oxford University Press.

Ajayi, J F A; Crowder, Michael eds. (1971): *History of West Africa*. vol. I. London, Longman.

Avery, Catherine B (1962): *New century classical handbook*. London, George G Harrap, p. 687-88. Barraclough, Geoffrey ed. (1986): "Greek colonisation, 750-550 B.C." *Time's Concise Atlas of the World History*. London, Times Books, p. 19.

Berry, Radhon Singh (NA): *Ka Jingsneng Tymmen*. Shillong.

Breasted, James Henry (1941): *A History of Egypt from the Earliest Times to the Persian conquest*. London, Hoddor & Stoughton, 2nd ed., p. 119.

Bryce, Trevor R (1995): "The Lycian kingdom in Southwest Anatolia" in Jack m Sasson, et al. eds. *Civilizations of the Ancient Near-East*. 4 vols. New York, Macmillan Library Reference, map p. 1163.

Burns, Alan (1972): *History of Nigeria*. London, George Allen and Unwin, 8th ed. p. (contains a large-scale map of Nigeria, at the end of the volume, that shows Assam as a place in Cameroon.).

Bury, J B et al eds.(1965): "*Greek colonial expansion*" in *Cambridge Ancient History: Vol. 3-The Assyrian empire*. Cambridge, University Press, map.

Cambridge Encyclopedia of Africa (CEA). (1981): "Ethnic Groups."

Edited by Roland Oliver and Michael Crowder. Cambridge, Cambridge University Press.

Easton, Stewart C (1963): *Heritage of the Past: From the Earliest Times to the Close of the Middle Ages*. New York, Holt, Rinehart and Winston, p. 368.

Encyclopedia Britannica. (1989): "Caucasian languages." Vol. 22.

Encyclopedia of Language and Linguistics. (ELL) (1994): edited by R E Asher. Oxford, Pergamon Press. *Gazetteer of the world*. "Caucasus" Indian reprint, Delhi, Gian Pub., 1988: Vol. 2 p. 384-85

Grote, George (1971): "Argonautic expedition- Lemnos" in *A history of Greece- from the earliest period to the close of the generation contemporary with Alexander the Great*. New York, AMS Press, vol. 1- p. 215.

Hammerton, J A (1985): *Ency. of Human Races*. Delhi, Gian, V 01. 7.

Hammond, N G L; Schullard, H H eds. (1973): "Cimmerians" in *Oxford classical dictionary*. 2nd ed. Oxford, Clarendon Press, p. 240.

Harrison Church, R J (1973): *Africa and the Islands*. London, Longman, map p. 327.

Herodotus (1972): "Amazons" in *The Histories*. Middlesex, Penguin Books.

Illustrated Encyclopedia of Mankind (IEM) (1978): London, Marshall Cavendish.

Kharakor, Spiton (1981): *Ki khun ki ksiew u hynniew trep*. Shillong, The author, ("Ki kur u Hynniew trep" i.e. list of 3633 Khasi Jaintia sur-names, p. 8-44).

Knappert, Jan (1987): *East Africa: Kenya, Tanzania and Uganda*. Delhi, Vikas.

Lands and peoples: Africa. (1972): Vol. I. New York, Grolier.

Levtzion, Nehemia (1973): *Ancient Ghana and Mali*. London, Methuen, p. 166-7.

McKenzie, John R (1986): *(Un) Civilized Races of Men in All Countries of the World*. 2 vols. London, reprinted in India. Delhi, Daya Pub. p. 429-30.

Mountjoy, Alan B; Clifford, Embleton (1970): *Africa: A geographical study*. London, Hutchinson Educational.

Prichard, James Cowles (1996): *World civilizations: Races, tribes and cultures- A historical survey of characteristics, societies, customs, languages, mythologies, traditions, flora, fauna etc of natives of the world. Vol. II- Africa*. Reprinted in India. New Delhi, Aryan Books International.

Rosenthal, Eric ed. (1973): *Encyclopedia of Southern Africa*. London, Frederick Warne.

Sasson, Jack M et al. eds. (1995): *Civilizations of the Ancient Near-East*. 4 vols. New York, Macmillan Library Reference. p. 2121.

Schneider, Harold K (1981): *The Africans: An Ethnological Account*. Englewood Cliffs, Prentice Hall.

Smith, Abdullahi (1971): "Early states of the Central Sudan." in J F A

Ajayi *History of West Africa*. vol. I. London, Longman. p. 194.

Sommerfeld, Walter (1995): "Kassites of ancient Mesopotamia: origin, politics and culture." in Jack M Sasson, et al. eds. *Civilizations of the Ancient Near-East*. 4 vols. New York, Macmillan Library Reference.

Stapleton, W H (1903): *Comparative Handbook of Congo Languages*. 1903. (as quoted in Oxford English Dictionary- CD).

Stillwell, Richard ed. (1976): *Princeton Encyclopedia of Classical Sites*. Princeton, New Jersey, Princeton University Press. map p. 455.

Suret-Canale, J (1971): "Western Atlantic Coast-1600-1800". in J F A Ajayi *History of West Africa*. vol. I. London, Longman. p. 417.

Toynbee, Arnold J; Mayers, Edward D (1959): *A Study of History. Vol. 11-Historical Atlas and Gazetteer*. London, OUP, map, and also under Great Mother. Map showing the areas under Cybele cult- Toynbee p. 94.

Udo, Reuben K (1985): *A Comprehensive Geography of West Africa*. Ibadan, Heinemann Ednl. Books, Nigeria. Wood, J G (1989): *Manners and Customs of the Uncivilized Races of Men: Vol. I- Africa*. (first published in 1888) Delhi, Swati Publications, p. 449-51.

Worldmark Encyclopedia of Nations: Africa (WEN) (1971): edited by Louis Barron. New York, Worldmark Press, Harper and Row, maps.

APPENDIX

Some well known place-names, ethnic groups, linguistic groups etc. from South Asia which appear to be similar to the names used in the African continent a sample out of about 5000 names from a 730 page manuscript:

Khasi and Jaintia Hills:

1. ' Ba or Bah: In Gambia the names of towns have a prefix Ma- and those of chiefs Ba as Ma-boon, Ba- Simera. The term Ba is used in South Africa also.
2. Cajee: Kaje district, Nigeria; Kaje language.
3. Cherrapunjee: Cherepong language, Ghana.
4. Hima: Hima or Bahima people now speaking Bantu languages, East Africa; Hima or Bahima language.
5. Iewduh: Edo- ethnic group on the sea coast of Nigeria.
6. Jyrwa : Jarawa people, Nigeria.
7. Kharlukhi: Karloke, Liberia, Western Africa.
8. Kharmujai: Karamosa Plain and District, north of Lake Kyoga, Uganda,

- eastern Africa.
9. Khryiem: Giriama (Eastern Branch of Bantu) language.
 10. Khublei: Kybele (to be read as Kubele), the great mother-goddess of Anatolia.
 11. Kurbah: Curvas, ethnic group of Gambia and Kurya in Kenya, Tanzania.
 12. Majaw: Mujao or M'Jao- The nations, term in Captain Owen's orthography, Macwanos and Majowyie, are probably the Makua or Makuana of the Mozambique; Makua- A Bantu-speaking people of northern Mozambique and southern Tanzania.
 13. Marwein: Maravi- A cluster of Bantu-speaking matrilineal peoples of Malawi and Zambia.
 14. Marbaniang: Maravi matrilineal tribe of Malawi and Zambia.
 15. Mawlong: Mawu Goddess in Dahomey. Moloongo= Sun (God) in Mozambique, among Makuana and Monjou; Molungo in Mucarongo language (South Africa) means God.
 16. Nakro: Nakuru town east of Lake Victoria in Kenya between Nairobi and Solai, East Africa. 17. Nengnong: Nem-Nan tribe, Sudan.
 18. Nongrum: Ngruimi tribe in northern Tanzania on the border of Kenya on the eastern side of Lake Victoria.
 19. Ribhoi: Liboi and Voi town in eastern Kenya, Eastern Africa.
 20. Sawkmie: Sukuma- a Bantu people of Kenya. Suk People of eastern Africa allied to the Nandi and Turkana.
 21. Shadap: Shadaf- A mechanism of lifting water to a higher level from the lower level of a pond or river was called Shadaf in Egypt.
 22. Shillong: Exactly, on the opposite bank of the White Nile is found the Great Shillook tribe, with which the Dinka is always at feud.
 23. Soanes: Shona- A cluster of Bantu-speaking peoples of eastern Zimbabwe.
 24. 'Um': Um is a prefix for names of rivers and low level areas in Africa, from Egypt to South Africa, Like Umm Adavi, water source, Egypt; Umm Lahai, Sudan; Umzimvubu river, South Africa; Umzingwani, Zimbabwe, Umangi Zaire etc.
 25. Wahingdoh: Whydah kingdom, port town and kingdom founded by Allada provinces in Yoruba-Aja country in Dahomey.

Jaintia Hills:

26. Bamon: Bamoun district, West Cameroon, and also Bamon tribe.
27. Bareh: Bari tribe is situated on the eastern bank of the Nile.

28. Dan: Dan- people of Ivory Coast and Liberia- The carved masks produced by Dan craftsmen are mainly used in the ceremonies connected with secret societies.
29. Dawki: Dawaki National Park, Central African Republic.
30. Jala: Zala dialect of Wolaitta, language, Ethiopia.
31. Jallong: Fouta Djallon -Guinea, western Africa.
32. Jowai: Zway language: Afro-Asiatic, Semitic. Ethiopia.
33. Kyndiah: Kindia is named as a place of importance in the prehistory of Guinea, West Africa.
34. Nartiang: Ndiangue town in the western Atlantic coast of Africa.
35. Pakem: Pokomo- A Bantu people along the banks of the Tana River in Kenya.
36. Pde: Pedi people, who live in the northern Transvaal area of South Africa.
37. Phira: Pira, place-name in Benin, western Africa.
38. Pnar: Pinara (Minare Koyu) place-name near the bank of Xanthus river, and north of Xanthus place-name in Lycia, Anatolia.
39. Rymbai: Rabais of Kenya, speak a Swahilic dialect.
40. Shanpru: Samburu- A branch of the Masai cluster south of Lake Rudolf in Kenya.
41. Shullai: Solai town, north of Nairobi east of Lake Victoria in, Kenya, Eastern Africa.
42. Soso: Susu or Soso ethnic group, Sierra Leone, Western Africa.
43. Tirot: The Suk of Kenya believe in a supreme god in heaven whom they call Tororut and to whom they offer sacrifices.
44. War: Warri, Nigeria, Western Africa.
- Garo Hills:**
45. Abeng: Abagwariga people- Maguzawa and Abagwariga are the Hausa-speaking tribes.
46. Ewe: Ewe- A cluster of Kwa-speaking peoples of Togo and south-eastern Ghana, tracing their ultimate origins to south-western Nigeria.
47. Bondukmali (Garo Hills): Bonduku town/ province of Ghana, and also in Zaire. Bonduku/ Binduku, Banda and Kong settlements of Dyula of Bighu in the Akan kingdoms in the Guinea coast.
48. Cachu: Cacheu town and Cocheu river on the Guinea coast in Guinea Bissao.
49. Madagiri: Maiduguri in north-east Nigeria on the south-western side of

Lake Chad.

50. Mande: Mande (Manding)- a group of Mande-speaking people of West Africa. Mande groups founded the medieval empires of Ghana and Mali. They include the Bambara, Dyula, Malinke, Mende, and Soninke.
51. Marak: Marka ethnic group, Burkina Faso, Western Africa.
52. Salsong: Saljong, called supreme God in West Africa.
53. Sangma: Sangome, people with matrilineal system in Senegal.
54. Shira: Shira a small principality near Kano and Katsina in Bornu territory.
55. Tura: Tura, a dialect of the Mande language. Tura language: Ivory Coast. Tura people. Daura, Hausa state. Turah, town in Nile Delta, northern Egypt.
56. Wangala: Wangara people-of West Africa- The people of Wangara have a very large mouth, thick lips, broad flat noses, and heavy eyes.

Arunachal Pradesh:

57. Apang: Obong- The Efik people of the south-eastern State of Nigeria. The head of Calabar is called the Obong. Ubangi languages of Niger-Congo family. Nigeria.
58. Dafla: Daring (Marka) language: Niger-Congo, Mande. Burkina Paso. Defaka language: Niger- Congo, Atlantic-Congo, Ijoid. Nigeria.
59. Khampa: Kamba (Kikuyu, Bantu Western Branch) language; Kamba (Kikamba) language: Kenya.
60. Khampti: Kampti, south-west Upper Volta.
61. Miri: Miri(y)a a Sosebaki state in Hausaland.
62. Nyisi: Nyasi- The Luo a Nilotic people of Kenya.
63. Tado: Tado kingdom in Dahomey.
64. Thungon: Tougan, Burkina Paso, Western Africa.

Assam:

65. Assam: Assam, town on the border to Nigeria, north of Mamfe, Cameroon, Western Central Africa.
66. Bej: Beja a Hamitic tribe in, Sudan, north-eastern Africa.
67. Bodo: Bodo language: Central African Republic, nearly extinct.
68. Handique: 'Hendeka the Eleven' were Athenian officials, appointed by lot who had charge of the prison and executions.
69. Jatenga: Yatenga kingdom, one of the Mossi states, Western Africa.
70. Margherita: Margherita Mts, Central Africa.

71. Niyog: Nyong river, Cameroon, Western Central Africa.
72. Pragjyotis: Pelasgiotis was a division of central Thessaly, Greece, based on the name of Pelasgian people.
- Nagaland:**
73. Angami: Ngamiland, North-west Botswana, in southern Africa.
74. Chhakesang: Chake Chake, in Pemba Island near Zanzibar, Mozambique, south-eastern Africa.
75. Chhang: Dschang- South-east of Assam in Cameroon, Western Central Africa. Chaga language: Tanzania.
76. Dimapur: Tema port town east of the capital Accra in Ghana, Western Africa. Dama language: Cameroon, Togo, Benin, Ghana.
77. Kabui Naga: Kambui Hills, Sierra Leone.
78. Khathing Quthing: Lesotho, Southern Africa.
79. Kikon: Kikono means stump in Mwimbe tribe on Mount Kenya's eastern slopes in Kenya, East Africa.
80. Kohima: Cuima, one of the iron-ore producing areas near Benguela, Angola.
81. Konyak Naga: Konyanka dialect of Maninka (Mandingo) language: Niger-Congo, Mande. Guinea, Liberia, Mali, Sierra Leone. Konyanke, ethnic group, West Africa.
82. Kaplang: Prang (Kplang) language: Niger-Congo, Atlantic-Congo, Volta-Congo, North, Adamawa language. Ghana
83. Lotha Naga: Lota river, Liberia, Western Africa.
84. Lumami: Lomami a tributary of Congo river, Zaïre, Central Africa.
85. Mokokchung: Mokhotlong, Lesotho, Southern Africa.
86. Muivah: Maviha or Mawiha- A Bantu people in southeast Tanzania and northeast Mozambique.
87. Ngulie: Nyuli A Bantu people in eastern Uganda, south of Mbale.
88. Naga: Ngulu language: Tanzania.
89. Nyoro: Nyoro- Western, Inter-Lacustrine, Eastern Branch of Bantu language.
90. Saramati Hills: Sauromatae or Sarmatae, later called Sarmatians, ancient nomadic Indo-Iranian people, related to the Scythians, who inhabited what came to be known as the southern Russian and north Caucasian steppes.
91. Yanger: Yungur language: Niger-Congo, Atlantic-Congo, Volta-Congo, North, Adamawa- Ubangi. Nigeria.

92. Zolyani: Zulu language: South Africa, Lesotho, Malawi, Mozambique, Swaziland.

Manipur:

93. Konjo: Konjo or Konzo- A Bantu people in west Uganda on the slopes of Mount Ruwenzori. 94. Kuki : Koki or Kooki- A Bantu people in south Uganda on the shore of Lake Victoria.

95. Manihar: Manyara Lake south of Mt. Meru, Tanzania, eastern Africa.

96. Nipamacha: Nemencha and Tebessa Mountains, Algeria, north-western Africa.

97. Thadou: Tado town on the eastern bank of River Mono and river Zou in Western Africa.

98. Vai-Phei: Vai- A Mande-speaking people of Liberia, famed for their indigenous system of writing. Vai language: Niger-Congo, Mande. Liberia, Sierra Leone.

Mizoram:

99. Aizawl: Awjila town in Libya, northern Africa.

100. Chhuana: Chuana- The main Bantu groups are the Suto-Chuana and Zulu-Xhosa. Bantu-speaking peoples of southern, central and east Africa. Tswana language- Botswana, South Africa, Namibia, Zimbabwe.

101. Luanga: Luangwa River, Zambia, southern Africa.

102. Lungleh: Lomle, Cameroon, Western Central Africa.

103. Lushai: The Lozi people (also called Barotse) live in the Western Province of Zambia, and are one of the country's largest groups of people.

104. Mizoram: Zaramo or Zaramu- A Bantu people in east Tanzania. Wazaramo tribe, Africa- The country in which Wazaramo live is called Uzaramo, and is situated immediately southward of Zanzibar .

105. Nampui : Nampula, in north-eastern Mozambique, west of Mozambique city, south-eastern Africa; Namuli Mountains, Mozambique.

106. Sengenga: Shinyanga province in Tanzania, eastern Africa, and Shinyanga diamond fields, Tanzania, eastern Africa.

Pakistan:

107. Benajir : Banziri- Trading people of the Ubangi river, Central Africa.

108. Bhutto: Buto (Tell-al-Fura-in), the serpent goddess and historic city in the Nile Delta.

109. Tarar : Torora or Tororo, Uganda, eastern Africa.

110. Jinna : Fuglin is the Fula name of a tribe of the northern provinces of

Nigeria, which calls itself Fungun or Zagum. They are allied to the Waka, Yakoko, Zinna, etc.

111. Leghari: Legha people, West Africa.

North India:

112. Limye: Limne, place-name in ancient Egypt.

113. Lohia : sur-name in north India: Luyia (Luhyia) language: Kenya, Uganda. Luhyia one of the largest ethnic groups of Kenya, Eastern Africa

Gujarat, Maharashtra:

114. Ambani: Mbabane, Swaziland, southern Africa.

115. Ambedkar: Mbete language. Ivory Coast. Mbatl language: Central African Republic. Mbato language: Ivory coast. Mpotl language: Tanzania, Malawi.

116. Ankole: Ankole, Uganda, eastern Africa

117. Bombay now known as Mumbai: Bambey, Senegal. Mumuye language, Cameroon.

118. Desai: Dessye, town north Ethiopia.

119. Gandhi sur-name in Gujarat: Gandiole district north of Dakar in Cayor area, Senegal, in the Western Atlantic coast. Other names of Gujarat mentioned in north-west African history are Wajaj, Vaghela etc.

120. Khambata: Kambaata (Kambata) language: Kambatta, Afroasiatic, Cushitic. Ethiopia.

121. Visaria Bisharin -Bisharian division of the Beja who live to the south of the Ababdeh, towards the territory of Saukin, Ethiopia.

Andhra:

122. Naidu, sur-name in Andhra Pradesh: .Nyaturu- A Bantu people in central Tanzania.

123. Yechuri sur-name in India: Ozouri, Gabon, western-central Africa.

Bihar, Orissa and Bengal (including Munda Areas):

124. Bangala: Bangala language, Zaire. (trade language used by 35 lac people).

125. Bokaro: Bokar, Almamy (chief) of Futa-Toro, in Cayor, on the western Atlantic coast.

126. Dey: The Kwa of Liberia, include the Bassa, Dey, Grebo, and Kru tribes of the coast and the Krahn (Kran), Sapu, and other tribes of the interior and southern half of the country.

127. Gaya: Gaya on the bank of River Niger on the Nigeria border of Niger,

166. Tejam, Kumaon: between Kano and present-day Hadejia in Hausaland.
128. Gamang: Cubango (Okovango) River, Angola, Western Central Africa.
129. Hawrah: Hawara pyramids, in Egypt.
130. Hombrom: Hombri Mts, Hombri city, Mali, Western Africa.
131. Jharia: Zaria town in Katsina, far west of Lake Chad and also west of Banga and Gongola rivers.
132. Kanungo: Konongo, a Bantu people in central Tanzania.
133. Keonjhar: Kayonza Rwanda, Eastern Africa.
134. Marandi: Maradi, an important town on the eastern branch of the trade route from Agades leading to Katsina, in Hausaland.
135. Mukherji: Southern Ethiopic languages are Hariri, Soddo, Gogot, Mukher, Misqan, and three dialect clusters of Gurage.
136. Nandi: Nandi- East African people living near Mount Elgon. Of apparently mixed origin and related to the Masai, Turkana, etc., with Negro, Masai, and pygmy elements, possibly also Galla, they are said to be nearly related in language to the Bari.
137. Orissa: Orisha deities in general in Yorubaland, Nigeria, Western Africa.
138. Santal: Santolo district southeast of Dala in Kano, central Sudan, Mali.
139. Banga: Vanga Bay Kenya, Eastern Africa.
140. Xaxa: Quaqua- Between Cape Palmas and Cape Tres Puntas, or Three Points, in the Ivory or Tooth Coast. Khakas language: Altaic, Turkic. Russia (Asia), China.

Central Himalayas: Kumaon, Nepal

141. Akolia: Acholi language (Sudan). The Acholi are a people of northern Uganda and the southern border areas of the Sudan Republic.
142. Almora : Elmolo tribe, Kenya (Joy Adamson, front page map).
143. Askot: Askut, ancient town in Nubia, Sudan, north-eastern Africa.
144. Azandia a divinity worshipped in some parts of Kumaon: Azande-Important tribe or collection of tribes of the Nile-Welle watershed, Central Africa, formerly known as the Neam Nam from their addiction to cannibalism. Zande (Azande) language: Zaire, Central African Republic.
145. Badrinath in north India: El Badari, Egypt.
146. Bageshwar: Bageshu Cannibal Bantu-speaking tribe of the eastern slopes of Mount Algon, East Africa.
147. Bhawali in Kumaon: Boali, near Bangui (capital of Central African Republic). Bouali, Gabon, western-central Africa.
148. Dabral sur-name in UP hills, and in Punjab, similar name used as Tohra:

- Tabora, Ethiopia, north- eastern Africa.
149. Dangoli (a village in Kumaon Hills) near Baijnath in Kumaon: Dongola, a province in Egypt.
150. Dhapola, surname in Kumaon, and Thapaliyal in Garhwal: Dabola, Guinea, western Africa.
151. Dharchula, Pithoragarh: Darchalla plateau, near the Sudan border in Central African Republic.
152. Dwarahat: Daura, Hausa state- Bawo, another son, was father of the remaining founders: Gazaura in Daura, Kumaiyu in Katsina, Bagauda in Kano, Zamagari in Rano, Gunguma in Zazzau, Duma in Gobir.
153. Gairsain: Garsen, on the bank of river Tana, in Kenya. (Adamson fronticepiece map)
154. Gangolihat in Kumaon and Ganguli sur-name in Bengal: Gongola River, Nigeria, Western Africa.
155. Garhwal: Garoua people, Cameroon, Western Central Africa.
156. Kaushani: Koussan- in Senegal in Western Atlantic Coast.
157. Khasa people in Himalayan areas and Khasis in Meghalaya: Casamance river, Senegal, Western Africa. Kassa island opposite Conakry, Guinea, western Africa and personal name in the area as Silman Khassa; Xhosa people in South-Eastern Africa, who call themselves Koussie.
158. Khati: Attie language, Ivory Coast, and Hatti of anatolia.
159. Kumaon: Kumaiyu, son of Bawo, son of Bayejida. Kumaiyu ruler of Katsina in West Africa; Comoe River, Ivory Coast. The Kamaiyu dynasty appears to have established itself at Durbita- Kusheye, eighteen miles south-east of the present Birnin-Katsina, but with another centre at Bugaje ten miles to the west of it.
160. Maikhuri: Menkaura, king of Egypt 4th dynasty, about 2900-2750 B.C.
161. Mussorrie town in UP Hills: Moussoro, Chad, north-western Africa.
162. Panthari sur-name in Garhwal: Mandari, Ethnic group, Sudan, North-east Africa; Pandjari River, Dahomey.
163. Papola: Pappoola, name used in Nigeria as Popoola Awogbami.
164. Raturi in Garhwal: Rutooro language: dialect of Nyoro (Raturi ?) language of Uganda; The language of the Tooro or Toro in west Uganda.
165. Semwal: Chemwal = 'cattle raiders', a Bantu people of Kenya.

166. Tejam, Kurnaon: Tegama area in Niger.
167. Thapliyal /Tobliyal sur-name in Garhwal: Tobli, Liberia, Western Africa.
168. Dandeldhura (in Nepal): Dandera/ Tentyra goddess and her temple in Egypt.
169. Doti, Dotiyal: Dhu-ti, Egyptian moon-god, also called Thoth, derived from Akkadian Zu-ti, the god of wisdom.
170. Ghimire: Gimira language: Afro-asiatic, Omotic. Ethiopia and its Bencho dialect.
171. Thapa sur-name among the Gurkhas and Thabah in Meghalaya: Tapa, north of Lagos in western Nigeria, Western Africa; Thaba Bosiu, Lesotho, Southern Africa.

Himalayan areas, Central Asia, China

172. Fang: Fang tribe Fang are a Bantu community inhabiting a region of rain forest around and Middle Ogowe Valley and Wdjole in, Gabon, western-central Africa.
173. Ghising Ghisu or Ba Ghisu in Uganda; Gisu (Luhya, Central Eastern Branch of Bantu).
174. Gompa: Gurnba- The oldest known people who lived in the forests on the slope of Mount Kenya were called Asi or Agumba.
175. Hann: Hann and Fann cities, Senegal, Western Africa.
176. Karasuk: Karasuk ancient culture, Central Asia: Karasuk Hills, in the east of Kenya, East Africa.
177. Kashgarh: Kashghar in Central Asia: Gashagar- Nigeria, Western Africa.
178. Mongolia: Mongalla- The white Nile enters the Sudd at Mongalla.
179. Moscow: Mousko means hand in Bornu, West Africa. Compare it with Muscoh Valley in Kashmir also.
180. Potala, Tibet: Matala settlement Angola, Western Central Africa.
181. Thimpu: Timbo province in the Western Atlantic Coast.
182. Tibet: Tepeth- A language of the Ngakarimojong cluster in eastern Uganda.
183. Gorkha: Among the offshoots of the Hottentots is a tribe called indifferently Kora, Koraqua, Korans, or Korannas. They have been even described as an offshoot of Chinese races on account of their Mongoloid faces.

South-East Asia:

184. Bali: Bali in South-east Asia: Bali an Abyssinian province. Bali language: Zaïre. Nigeria.

185. Jakaarta: Kaarta: Kaarta is situated between Bambuk and Sosso in Western Sudan. The actual Georgians refer to themselves as 'Kartveli' and to their country as 'Sakartvelo'.
186. Kapuchea: Capoché River a tributary of Zambezi flowing into Indian Ocean in Mozambique, south-eastern Africa. Kapucha or Hunzib is a language of Dido-subgroup of the Daghestan languages spoken in the Caucasus areas.
187. Khmer: The name appears to be a variation of Cameroon or Kimmerians of North Caucasus.
188. Pagoda: Pagouda, Togo, western Africa.
189. Shan San people (also sometimes called 'Bushmen', 'Twa' and 'Sarwa' were the main people of South Africa before the Bantu-speaking Africans and the Europeans came to the area.
190. Vientain: Vintain, a river which falls into the Gambia, from the south.

Some References on African and West Asian Names similar to South Asia

Yao, Nyasaland

Mitchell, J C "The Yao of Southern Nyasaland." in E Colson; M Gluckman (eds.) *Seven tribes to British Central Africa*. Manchester, Manchester University Press, 1951.

Gogo, Tanzania

Rigby, Peter *Cattle and kinship among the Gogo*. London, Cornell University Press, Ithaka, 1969.

Giriyama, Kenya

Champion, A M *The Agiryama of Kenya*. Ed. by John Middleton, Royal Anthropological Institute, 1966.

Mande, Western Africa

Dwyer D J "Mande languages." in *Encyclopedia of Language and Linguistics*. edited by R E Asher.

Oxford, Pergamon Press, 1994: p. 2359-60

"Mande; Mande languages." in *Encyclopedia Britannica*. vol. 7 p. 765.

Steinthal H *Die Mande-Niger sprachen*. Berlin, 1867.

Welmers, W E *Mande languages*. Georgetown University Monograph series 11, 1958: 9-24

Zaria, Nigeria

Arnett, E J *Gazetteer of Zaria province (Nigeria)*. London, 1920.

Nandi, Kenya

Hollis, A C *The Nandi: Their language and folklore*. Oxford, 1909.

Huntingford G WB *The Nandi of Kenya*. London, 1953.

Rabai, Kenya

Klima, G J *Barabaig, East African cattle-herders*. Holt, Rinehart and Winston, New York, 1970. (Read this title as Ba+Rabai+g).

Sanga, Cameroon

Nenquin, J *Excavations at Sanga*. 1957 Tervuren, 1963.

Samburu, Kenya

Spencer, Paul *The Samburu*. London, Routledge and Kegan Paul, 1965.

Shona, Zimbabwe

Kuper, H; A H B Hughes; J van Velsen *The Shona and Ndebele of Southern Rhodesia*. London, International African Institute, 1955 .

Suk and Sukuma, Kenya

Kopytoff, I "Family and lineage among the Suku of the Congo." in R F Gray; P H Gulliver eds. *Family estate in Africa*. London, Routledge and Kegan Paul, 1964.

Malcolm, D W *Sukumaland: an African people and their country*. Oxford, OUP, 1953.

Schneider, H K *Pokot (suk) of Kenya with special reference to the role of livestock in their subsistence economy*. Evanston, University Microfilms, 1953.

Tswana, Botswana

Schapera, I *A handbook of Tswana law and customs*. Oxford, OUP, 1938.

_____ *Kinship and marriage among the Tswana, in A R Radcliffe-Brown and D Forde (eds.) African systems of kinship and marriage*. Oxford, Oxford University Press, 1950.

_____ *The Tswana*. London, International African Institute, 1953.

Yoruba, Nigeria

Bascom, W R *Yoruba of southwestern Nigeria*. New York, Holt, Rinehart and Winston, 1969.

Biobaku, S O *Origin of the Yorubas*. Lagos, 1956.

Zaramo, Tanzania

Swantz, Marja Liisa *Zaramo of Tanzania: Ritual and symbol in traditional Zaramo society*. Lund, 1970.

Swantz, Lloyd W *Ritual and symbol in traditional Zaramo society*.

Dares Salaam, Nordic Tanganyika Project, 1965.

Luyia, Kenya

Wagner, Gunter "The Abaluyia of Kavirondo (Kenya)" in Daryll Forde ed. *African worlds*. London, Intl. African Institute, (1954) 1968.

Kumukh, North Syria

Dorner, F K *Forshungen in Kommagene (Kumukh of North Syria)*. 1939:
F K Dorner et al *Arsameia am Nymphaios*. 1963. (OCD p. 124)

Kubele, Goddess of Anatolia

Bowden, Edgar *Cybele, the axe-goddess: alliterative verse, linear B relationship and ritual of the Faistos disc*. J C Gieben, 1992: xviii, 286 p. ill. maps. includes bibliographical references and index.

Graillot, H *Le culte de Cybele*. 1912

Lane, Eugene N *Cybele, Attis and related cults: essays in memory of M J Vermaseren*. Leiden, NY, E J Brill, 1996: ix, 441 p.

Manheim, Ralph tr. Neumann's *The Great Mother*. 1955

Vermaseren, M J *The legend of Attis, in Greek and Roman Art*. Leiden, 1966.

Vermaseren, Maarten Jozef *Cybele and Attis: the myth and the cult*. Thames Hudson, 1977.

Matrilineal system

Aberle, D T "Matrilineal descent in cross-cultural perspective." in David M Schneider; Kathleen Gough *Matrilineal kinship*. University of California Press, 1961.

Beidelman, T *Matrilineal people of Eastern Tanzania*. London, International African Institute, 1967.

Ben-Barak, Zafriira "Inheritance by daughters in the ancient Near-East." *J of Semitic Studies* 25, 1980: 22-33

Briffault, Robert *The mothers*. 1959

Douglas, Mary "Matriliny and pawnship in central Africa." *Africa* 34, 301-313

Levtzion, Nehemia "Was royal succession in Ghana matrilineal? ." *Inti. J of African historical studies* 5, 1972: 91-3

Radcliffe-Brown, A R "Mother's brother in South Africa." in *Structure and function in primitive society*. Glencoe, Free Press, 1952.

Schneider, David M; Gough, Kathleen eds. *Matrilineal kinship*. (1961) 1974

Kassites or Kassai, Kassites of Mesopotamia and Kassai of Central Africa

Brinkman, John Anthony *Materials and studies for Kassite history. vol. I - A catalogue of cuneiform sources pertaining to specific monarchs*

of the Kassite dynasty, 1976.

Douglas, Mary *Lele of Kasai*. Oxford, OUP, 1963.

Lambart, W G; Millard A R *Atra-hasis: the Babylonian story of the flood*. 1960. (heading Atrakhasis). *Human Sacrifice*

Day, John *Molech: a god of human sacrifice in the Old Testament*. 1989.

Some Names included above:

Ambedkar name in Maharashtra: Mbete, language of Ivory Coast

Angami Nagas: Ngami river, Botswana

Cherrapunjee, Meghalaya: Cherepong, language of Ghana

Gomango, former chief Minister of Orissa: Cubango river, Angola

Gorkha, people of Himalayas: Koraqua, Bushmen of Botswana

Jatenga, a famous place in Assam: Yatenga, ancient kingdom in in Upper Volta.

Jowai, Jaintia Hills: Zway language of Ethiopia

Kampuchea (Cambodia): Capuche river, Mozambique

Kaplang, a Naga leader: Prang (Kplang) language, Ghana

Kerma, fore-name of the Pro-Vice-Chancellor, NEHU: Kerma in Egypt

Kindiya, Member of Parliament from Meghalaya: Kindia ancient place in Guinea and Kindiya in Anatolia also.

Kohima, Nagaland; Cuima, Angola

Li Fang, former Prime Minister of China: Fang tribe of Gabon

Lohia, like Ram Manohar Lohia: Luyia tribe of Kenya

Lalthant Luanga Pro-Vice-Chancellor, Mizoram Campus, NEHU:
Luangwa river, Zambia

Majaw, a former Speaker of Meghalaya: Mujao tribe of Mozambique

Marak, a former Chief Minister of Meghalaya: Marka people of Burkina Faso

Marbaniang, a former minister in Meghalaya: Maravi matrilineal tribe of Malawi

Mawlong: Chief Minister of Meghalaya: Mawu and Muloongo Goddess, Mozambique

Miri, Vice-Chancellor, NEHU Miri(y)a, West Africa

Mizoram, State: Wazaramo tribe of Mozambique

Muiva, Naga leader: Muviah people of Tanzania and Mozambique

- Mumbai: Mumuye a language of Nigeria and Cameroon
 Orissa: Orisha deities in Nigeria
 Pakem- Former Vice-Chancellor, NEHU: Pokomo tribe, Kenya
 Ribhoi, District Meghalaya: Liboi and Voi Place-names in Kenya
 Sangma, Pro-Vice-Chancellor, NEHU: Sangome matrilineal people in
 Upper Volta
 Shillong, Capital of Meghalaya: Shilook Tribe, Sudan
 Tibet: Tepeth, language, Uganda
 Jinna, first President of Pakistan: Zinna, Tribe, Nigeria

Book Review

Sustainable Regeneration of Degraded Lands edited by Jyoti K. Parikh and B.Sudhakara Reddy, Tata Mcgraw-hill Pub. Co. Ltd., New Delhi, 1997 (IGIDR, CAP21), pp.295 + x, price not quoted on cover.

Land is the most tangible of all natural resources. It is upon land that man has left the imprints of all his cultures and civilisational remains, sufferings and happiness, achievements and failures. It is for land that many a battle has been fought, civilisations rose and perished. And yet, land remains the most contentious of all human affairs. When land as private property emerged with the development of the agrarian civilisation, some ten thousand years ago, considerable amount of land remained as a common resource for the community on which the community has *use* and occasionally, *occupancy* rights. This is often common to all the developing societies where various social groups and communities at different evolutionary phases of their social history, may co-exist. In such societies, rights on *Common Properly Land Resources* (CPLR) are generally accepted concepts of the *community* vis-a-vis the *state* and also, the individual holder of *ownership* rights. Even the developed nations do recognise the *use rights* of citizens over certain forms of environmental or infrastructural resources. This phenomenon is quite common among forest dwellers, quasi-nomads and village communities of India. However in recent times, the traditional use rights of various communities, under various circumstances, over common land resources, have come under severe stress both through the restrictions imposed by an all pervading, sovereign state and the greed of the individual encroachers over common land resources. This has resulted in severe erosion of the livelihood-system of many communities, who traditionally survived on their use rights on the common land resources.

In this light, the contributions of various scholars in a national seminar held at IGIDR, Mumbai in November, 1996 and encapsulated in the current volume is a refreshing departure from the main-stream economics— into an area much neglected but of immense significance to a large number of Scheduled Tribes, castes and village communities through-out the country. The book contains a total of thirteen papers arranged into three parts: Part I dealing with the concepts and status of CPLR, Part II dealing with specific methodologies and Part III dealing with various management practices and alternative institutional arrangements on specific case studies. Majority of contributions, of course, emanate from the CAP21 group of IGIDR.

The first paper by Vijay Laxmi and Jyoti Parikh deals with the concept of CPLR and its current status in India. The second by N.C.Gautam (of NRSA) stresses on the modern methodologies like remote sensing applications to identification of various categories of waste land and to the extent they could be utilised for land regeneration. Iyengar's paper on CPLR in Gujarat points to the modernisation forces that beset the traditional relationships like land encroachment and the possibility of state intervention in parceling the degraded *commons* to co-operatives for land regeneration, as income and employment generating activities. Nadkarni emphasises the revival of the traditional use rights system as an important component of the strategy of rural poverty alleviation in the country. Dixit narrates the travails of the Banni villagers (of Kachchh) where frequent droughts in recent years have degraded the quality of the grasslands, a common property resource and thus affecting their livelihood system.

Part II contains three papers by NTGCF and the IGIDR faculty and largely deals with the economics and methodological innovations in environmental accounting (of case studies from Gujarat and Karnataka) of National Tree Growers' Co-operative Federation Ltd. and demonstrates that many such co-operatives are not only economically viable but remunerative and thus, are

eminently viable enterprises and could be replicated in many such villages with degraded village commons for bettering their livelihood system—a major task that NTGCF has ventured upon.

Drawing extensively upon the Palamau experiments (on village co-operatives), Gopal Kadekodi emphasises the successes of such alternative institutions and management practices (primarily, land co-operatives) and their economic viability in enhancing the quality of life of the villagers. Reema Nanavathy (SEWA) takes an extreme feminist stand by forcefully arguing to hand-over the entire forestry sector to women and under women's management. Riya Sinha's paper, while commenting on various CPLR institutions (NGOs), is of the opinion that 'reward in proportion to effort and contribution' works the best. The study based on six Rajasthan villages by Kanchan Chopra and S.C.Gulati addresses the problems of linkages of CPLR system and stress migration.* The last paper by Reddy, Parikh and Parikh is based on a stakeholders' survey of Mallanhally village that analyses the strengths and weaknesses of the TGCS system adopted.

No doubt, India now is saddled with nearly one third of her land area degraded, either degraded forest land, wastelands or marginal lands, a major part of which falls under CPLR. It needs regeneration and the regeneration process can create millions of man-days of work and employment and economic regeneration of many marginalised communities. Many traditional CPLR management systems are available, many new experiments in the form of JFMCS, TGCS and the Palamau-type land co-operatives are also available. The government has no funds to regenerate all these land on its own (the ventures like the social forestry or NWDB etc.) and the successes of such efforts are limited only, and the

* Some of our own studies on Meghalaya indirectly vindicate the hypothesis that 'ecological degradation in the rural areas has led to distress migration from rural to urban areas'. It may be noted that Meghalaya, like many other North-Eastern states, has a very strong tradition of CPLR.

programmes are not quite cost-effective.

CPLR provides an alternative to such approaches, where the community is the investor and harvester of benefits. The institutional arrangements and management systems could be adopted in such a manner that the ventures truly become 'bankable', i.e., without surviving on doles from public funds. The role of government or NGOs to that extent should be that of a promoter and facilitator, allowing co-operatives to take a plunge in land regeneration as an *economic venture*.

A. C. Mohapatra

Professor of Geography, NEHU, Shillong

***Urbanization in India: Challenges and Opportunities* by R.P Misra**, Regency Publications, New Delhi, 1998 (NERC-ICSSR, Shillong, Lecture Series), pp.106 +vii, Price: Rs. 175.00 (HB).

The book under review was the outcome of a series of three lectures delivered by Professor R. P. Misra on the same theme on the auspices of the North Eastern Regional Centre of the ICSSR in the annual lectures series in November, 1996 Shillong. The book is divided into six chapters, the first two chapters highlighting the general problematic of urbanisation, the third on evolution of urban system in India, the fourth on urban growth and associated problems in India in recent times, the fifth and sixth constituting a thesis on the future scenario and agenda of India's urbanisation in coming decades and its sustainability. The book is lucidly written, not too cluttered with figures and equations and contains visions to address the ground realities (of the urban dilemma) — food for thought to planners, administrators and students as well.

The UN report on world (1993) clearly states that the future impetus for further urbanisation has to come from the developing countries, since the developed world is an urban civilisation already

and by 2025 AD, of the projected 8 billion world population 5.2 billion will be urban of which the developed will contain only 1.2 billion and the rest (4 billion) coming from the developing ones. This could be a frightening prospect given the resource constraints in developing countries and the magnitude of investment required to provide even a semblance of urban services and infrastructure in these countries.

Public policy interventions in containing urbanisation have generally failed, except under extreme regimentation as was in China where rural to urban migration for long was not permitted without official sanctions. Otherwise, though governments and administrators would wish to intervene — these are futile. Cities are not made — they evolve. They grow because of migration and migrants create accentuated wealth for the cities, build their cultures and make the urban civilisation successful.

One has the lurking fear that Prof. Misra's agenda for the future urban (desirable) situation of India suffers from a prescriptive methodology. He however, acknowledges that the *wired society* of the future on its own volition would perhaps dampen somewhat the impetus on agglomeration economies that industries and services have enjoyed for the past two centuries of industrialism. But this is just a possibility. To what extent can the developing countries transit to *information age* and to what degree and when, remains the moot question. No body would question the wisdom in having cities of more manageable sizes, better managed, disaggregated, decentralised and well integrated with the rural economy of the country —but how to achieve all that? Greater direct public intervention perhaps is no answer.

(a) Contrary to the Gandhian idealism of a prosperous village economy, what we confront is a decadent, moribund village —the city no better. What is needed is not *re-architecturing* the settlement system of the country —an utterly futile exercise, rather a well conceived public policy of larger investments in the rural economy, a sectoral shift of rural economy from primary to secondary and

service activities (— that China did so successfully in the last two decades) and maintaining a steady share of the primary sector in national GDP at about 40 per cent. (It has fallen below 30 per cent in recent times). This means in general, higher productivity in the rural sector and a balanced *terms of trade* between the rural and the urban economies of the country.

(b) A system of incentives and disincentives through fiscal means can be helpful in discouraging industries and new economic ventures coming to larger urban agglomerations and metro-cities. Infrastructural investments in small towns and their physical linkages with the larger urban centres could create counter-forces to further agglomerations in the latter.

(c) A concerted national policy for removal of regional disparities is required so that all further developmental impetuses do not polarise in developed regions alone and developmental forces are well distributed throughout the country, allowing each region to capitalise on its comparative advantages. However, *competitive federalism* may not be a useful way that has been going on after initiation of liberalisation of the economy since 1991. The least developed regions (or states) are likely to lose out in the race and there are little public resources available to develop them through setting-up of public enterprise. That this method has failed is no news. Decentralisation and *de-agglomeration* of the urban system need to be ushered in by market forces calibrated through public policies.

(d) On the front of the cities themselves, it requires more organisation and management from the precarious situation in which the Urban Local Bodies (ULB) are placed, even after five years of enactment of Nagar Palika Act (74th. Constitutional Amendment, 1993). The ULBs require to be more professionally managed, participatory and proactive to market forces, generating resources through well-designed policies of taxation, incentives and disincentives. The market growth would augment their revenues that can be re-invested into further development of the

city. The vast land resources at the disposal of the ULB must be put to productive and revenue yielding ventures. Employment will increase, income of the average city-dweller will increase, so also the wealth of the city. A vibrant and growing rural population will not run to the city for a living. There would perhaps be some answer to the urban problematic in developing countries and hope of a light at the end of the tunnel.

A. C. Mohapatra

Professor of Geography, NEHU, Shillong



DECLARATION

Form IV Rule 8

- | | | |
|--|---|---|
| 1. Place of Publication | : | Bijni Complex, Shillong-793003 |
| 2. Periodicity | : | Biannual |
| 3. Printer's Name | : | Deputy Director, NEHU Publications |
| Address | : | Bijni Complex, Shillong-793003 |
| 4. Publisher's Name | : | Deputy Director, NEHU Publications |
| Nationality | : | Indian |
| Address | : | Bijni Complex, Shillong 793003 |
| 5. Editor's name | : | T. B. Subba |
| Nationality | : | Indian |
| Address | : | NEHU Publications, Bijni Complex,
Shillong 793003 |
| 6. Name and Address of individuals
who own the journal and partners
or share-holders holding more than
one percent of the total capital | : | North-Eastern Hill University,
Permanent Campus, Umshing,
Shillong-793022 |

I, T. B. Subba, hereby declare that the particulars given above are true to the best of my knowledge and belief.

T. B. Subba

OUR CONTRIBUTORS

Dr. A. K. Thakur is Selection Grade Lecturer, Department of History, Tirap Government College, Deomali, Tirap, Arunachal Pradesh.

Dr. Lalit P. Pathak retired as Librarian, NEHU Central Library, Mayurbhanj Complex, Upper Nongthymmai, Shillong 793014.

Professor A. C. Sinha teaches at the Department of Sociology, NEHU, Shillong 793022.

Dr. (Ms) E. Jyrwa is Reader at the Centre for Supportive Learning Systems, NEHU, Shillong 793014.

Dr. R. Khongsdier is Reader at the Department of Anthropology, NEHU, Shillong 793014.

Dr. Gurudas Das is Reader at the Department of Economics, NEHU, Shillong 793014.

Professor B.S. Mipun teaches at the Department of Geography, NEHU, Shillong 793014 and

Dr. R. Ramthara is Lecturer, Aizawl North College, Aizawl, Mizoram.