

EDITORIAL BOARD

Editor in Chief and Publisher

Dr Neerja A Gupta

Principal, Bharatiya Vidya Bhavan's Sheth R. A. College of Arts and Commerce,
Director, Diasora Studies Center/ Study Abroad Program, Gujarat University, Ahmedabad, Gujarat, India.
International Academic Council Chair, GOPIO, New York, USA drneerjaarun@yahoo.com

Executive Editor

Dr. Sanjeev Kumar Sharma,

Vice Chancellor & Mahatma Gandhi Central University, Bihar
General Secretary & Treasurer,
Indian Political Science Association. vc@mgcub.ac.in

Advisory Board:

Justice Kamleshwar Nath Gupta, Chairman, TII, India. Up-Lokayukta (Karnataka), Vice Chairman – C.A.T (Allahabad), Judge – High Court (Lucknow & Allahabad). justicekn@gmail.com

Dr Kavita Sharma, Director, Indian International Center, New Delhi. kavitaateducation@yahoo.com

Dr. Jagat Motwani, Former International Academic Council Chief, GOPIO, New York, USA jagatmotwani@gmail.com

CALL FOR PAPERS

We invite proposals for papers (including photo features) that explore a wide range of national cultures and historical periods related to Indians from any part of the world including Indian Diaspora. Also issues faced in contemporary Indian society. The themes might include aesthetics and the emergences of the modern state. We're currently seeking submissions not less than 3500 words. Article submissions should be preceded by a short personal and professional brief with following editing requirements:

- Paper size: A4, Font size: Times New Roman 12: Spacing: single line, 12 pages maximum, 6 pages minimum
- Page setup: margins 2.5cm all over.
- Title of the article: Caps, bold, centered.
- First name, last name, institutional affiliation (full address and e-mail).
- Abstract of about 300-word, Key words: maximum 10
- Text of the article: justified.
- References: the authors should be ordered alphabetically.
- Titles of books: italics.
- Titles of articles: quoted.
- The submissions should follow MLA Style Sheet guidelines
- Articles will be submitted as MS Word documents and sent as .rtf attachment via email to any of the editors by Email.

Submissions are accepted year round.

BHARTIYA

Thank you for taking the time to visit this journal of Indian issues. We run a thought provoking journal and we aim to be up-to-date, cutting-edge, cross-cultural and challenging. So, our first issue contains articles on historical facts, societal issues, thoughts on terrorism, as well as an article addressing to cosmology in the dance form of Kutiyattam Performer. If you're concerned about the terrorism you might like our exclusive article by Mr. K. P. S. Gill. Then, for a historic perspective try Mr. Jagat Motwani's view on migration of Indians to various parts of the world. Read Dr. Kavita Sharma's article on the woes of wives left behind by NRIs after marriages, and together we try to find what are the ethics of high jacking in Dr. Neerja Arun's article. Welcoming articles from all invited perspectives and none, we attempt to balance the highest standards of research of rigour with the tradition of seeing literary and thoughtful reflection as an occupation for

everyone, accessible to all. So careful attention has been paid to making sure that all features are accessible and stylish: of the highest literary quality, as well as easy to read. Whilst many online journals are only visited briefly, we hope that you will find the time to spend a moment or two longer with us, not merely searching for articles in your area of studies but taking time to enjoy the other work and features on offer. Our aim is that encountering this

Journal should be less like a hasty literature search and more like the experience of enjoying an evening together. So, in the best traditions of contemplative mood, we would be glad if you would slow down, switch off and enjoy spending time in the company of glorious things.

This journal is web-linked to the Bhartiya Vidya Bhavan's Ahmedabad Kendra.

Contributors	Article	Page
Prof. Jagat K. Motwani	Indian Migrations: Global and Ancient	
Dr. Kavita Sharma	Limping Marriages and Holiday Wives	
Devika Wasson	The Sacred Centre: Hindu Cosmology as	Embodied in the microcosm of the
Kutiyattam Performer		
Dr. Neerja Arun	The Hijacking of Ethics: the Ethics of Hijacking	
Inder Singh	Indian Americans Role in India's Independence Movement	

Indians in East Africa: Literature, Homelessness, and the Imaginary

Chandani Patel

Book Review

New Readings in the Literature of British India, c.1780—1947

Ed. Shafquat Towheed

Stuttgart: ibidem- Verlag, 2007 Pages 330. Price—not stated.

By Dr. Indira Nityanandam, Smt. S.R.Mehta Arts College, Ahmedabad.

Indian Migrations: Global and Ancient

by

Prof. Jagat K. Motwani, Ph.D., New York.

Contrary to the common understanding that Indians started emigrating to overseas, first to European colonies (Africa, Mauritius, the Caribbean region, Fiji, Malaysia, etc.) as indentured labor in 30's of the 19th century and later to the developed world – U.S.A., Canada, Europe, Australia, Hong Kong, etc. – in 20 the century for white collar professional jobs in medicine, engineering, education, technology, science, research, information technology, electronics space, business, trade, etc., this paper attempts to trace the global and ancient 10,000 year long history of the migratory adventures of ancient *Vedic Aryans*, now known as Hindus or Asian Indians. This is based on a library-based Indian emigration-related research, covering a long period of over 10,000 years from today back to over 8,000 years B.C. when peoples of Asia of different ethnic and linguistic affinities crossed over a land bridge over the Bering Strait from Siberia to Alaska, then drifting southward to Canada, USA, and some South American countries, particularly Mexico.

The history of migration from India can be divided into seven waves:

1. Over 8000 B.C. From Asia, including India, to Americas
2. Around 2000 B.C. From India to Asia Minor and neighboring regions
3. 300-400 B.C. Hindu and Buddhist monks all-around. the world
4. 1300 A.D. Emigration of Gypsies to Europe
5. 1832-1875 Indentured labor to European colonies

- | | |
|-----------------|---|
| 6. 1900 – 1965 | Students and traders to developed world |
| 7. 1965 – today | Brain drain from India to America and the western world |

There is little or no documented historical data to support my thesis about the earliest two waves of migration to Americas (8000 B.C.) and to the Asia Minor region (around 2000 B.C.). The first was too remote in pre-history ancient times for historians. For the second wave to Asia Minor, historians, in my opinion, were too obsessed with their ill-founded theory of “Aryan invasion of India” to accept the idea that the people of India could or did emigrate to other countries, particularly the region they thought Aryans came from to invade India in about 1500 B.C. It would, as a matter of fact, contradict their theory of Aryan invasion of India. But circumstantial evidences, as documented by history, would establish beyond any doubt two hypotheses:

1. Some of the immigrants, who came to America about 8000year B,C, were from India
2. There were Vedic Aryans in Asia Minor and in its vicinity before 1500 B.C. when invading Aryans allegedly had invaded India.

ANCIENT INDIA WAS MUCH LARGER than today’s India. It included Bangladesh, Pakistan, Baluchistan and Afghanistan; and perhaps Iran. The recent history, the ink of which has not yet dried up, tells that Pakistan was created in 1947 by partitioning British India into two major countries – India and Pakistan. In 1971, the latter was stripped of its eastern wing which became independent Bangladesh.

Henry Stierlin, in his “*Hindu India* (2002: 8), writing about geographic condition of ancient India, remarks

India is often referred to as ‘subcontinent’. There are two reasons for this: first, its immense size; and second, its almost total isolation from its neighbours. In the historical sense of the word, ‘India’ referred to the territory bounded by the Hindu Kush and the Himalayas, and extended from modern Afghanistan and Pakistan in the west, to Bangladesh in the east.

Stierlin, on the same page # 8, mentions: “The Greek influence (in 3rd.century B.C.) was particularly noticeable, for example, in the treatment of the human figure by the Buddhist sculptors of Gandhara.” Gandhara is Kandahar city of the present times in Afghanistan. The Muslim conquest of Afghanistan began in 7th century. The Buddhist statues could not

be in Afghanistan in 2nd or 3rd century B.C., if it was not in control of Hindus/Buddhists. Hindu Kush mountains in north of Afghanistan and 'Hari Rud' river are other examples of Hindu presence there in ancient times. Hari is the name of Hindu god. The Columbia Encyclopedia (Fifth edition, p. 27) mentions, "rich valley of HEART on the Hari Rud (Arius) River in the northwest corner of the country (the heart of ancient ARIANA). The words Arius and Ariana reflect Aryan/Hindu presence there in Afghanistan. The ancient names of most of the rivers and towns have been changed due to change of the rulers, particularly from outside with different religio-cultural backgrounds. Max Muller, in his book "*India: What Can It Teach Us?*", has remarked:

In the *Vedas* we have a number of names of the rivers of India as they were known to one single poet, say about 1000 B.C. We then hear nothing of India till we come to the days of Alexander, and when we look at the names of the Indian rivers represented by Alexander's companions in India, we recognize without much difficulty nearly all the old Vedic names. In this respect the names of rivers have a great advantage over the names of towns in India.

Historians, in many cases, have not given, in parentheses, ancient names of rivers and towns corresponding to their respective modern names. Thus history, particularly of ancient India, has been obscured and confused. This has been more adversely affected because of attitudes – indifference and secrecy – toward history on the part of ancient Hindu historians. Lieut. Col. F. Wilford, in the Asiatic Society of Bengal's research series, led by William Jones (1746-94), section: "*On the Ancient Geography of India*" (Vol. XIV, pp.374-376), describes his observations and experiences:

In some of the *Puranas*, there is a section called the *Bhawana-cosa*, or collection of mansions; ... there are other geographical tracts, to several of which is given the title of *Cshetra-samasa*, or collection of countries; ... There is also the *Trai-locya-darpana*, or mirror of three worlds; ... There are also list of countries, rivers and mountains, in several *Puranas*, and other books; but they are of little use or no use, being mere lists of names, without any explanations whatsoever. ... These in general are called *Desamala*, or garlands of countries; and are of great antiquity; they appear to have been known to MEGASTHENES and afterwards to PLINY.

Wilford describes his difficulties and frustrations in collecting relevant data:

Real geographical treaties do exist; but they are very scarce, and the owners unwilling, either to part with them, or to allow any copy to be made, particularly for strangers. For they say, that it is highly improper, to impart any knowledge of the state of their country, to foreigners, and they consider these geographical works as copies of the archives of the government of their country. Seven of them have come to my knowledge, three of which are in my possession. The two oldest are *Munja-prati-desa-vyavastha*, or an account of various countries, written by *Raja Munja*, in the latter end of the ninth century. ... I then applied to the late Mr. Duncan, Governor of Bombay, to procure these two geographical tracts, but in vain; his enquiries however confirmed their existence.

I believe if Wilford had received full cooperation as he was trying to, and if historians would have continued to give ancient names of the rivers and towns corresponding to their respective modern names, we would have been able to get much clearer picture of the geographical history of the ancient India. Wilford in the footnote on page 374 remarks: "It is my opinion in the times of Pliny and Ptolemy, they had a more full and copious geographical account of India, than we had forty years ago. Unluckily through the want of regular itineraries and astronomical observations, their longitudes and latitudes were only inferred; and this alone was sufficient to throw the whole of their geographical information, into a shapeless and inextricable mass of confusion." The history of ancient India, therefore, has been erroneous and infected with several gaps of significant information. Despite my diligent efforts, I have been unable to know the pre-Afghan name of Afghanistan. John W. McCrindle, in his *Ancient India as described by Ptolemy* (p.82), seems to suggest that Afghanistan was the country of *Paktys* (Pushtus): "Skylax sailed from the country of Paktys, i.e. the Pushtus, as the Afghans still call themselves.

Dr. John W. McCrindle, in his *Ancient India as described by Ptolemy* (2000: xxvii-xxviii), suggests that more can be known about the ancient geography of India from:

- H. Yule's notes on Marco Polo and his map of Ancient India.
- Gerini's *Researches on Ptolemy's Geography*, published by the Royal Asiatic Society, London, deals with Ptolemy's account of Further India and the Indian Archipelago. Ptolemy's phrase "**Further India**" corresponding to the title of this chapter, "**Vishaal India**" (Greater India).

- Prof. F. Pulle's cartography of India in the *Studi Italiani di Filologia Indo-Iranica* (vol. IV and V).
- Cunningham's *Ancient Geography of India*.
- V. Smith's *Early History of India*.
- Contributions to this subject from the pen of several other scholars, such as Sir A. Stein, Raverty, Foucher, Sylvain Levi, Dr. Caldwell, etc.

Afghanistan: A Part of Vishaal Aryavarta (Greater India)

Klaudios Ptolemaios¹ (in Latin "Claudius Ptolemaeus, affectionately known as "Ptolemy) was a celebrated astronomer, mathematician and geographer. He was a native of Egypt. He was the first systematic writer on Greek astronomy, based on the works of Hipparchus. His astronomical work is entitled *Megale syntaxis tes Astronomais*, which is commonly known by its Arabic title *Almagest*, which means "great work." McCrindle² quotes Max Muller, from 'India: What Can It Teach Us?', clearly tells that Afghanistan was known as the land of the Paktys: "In the *Vedas* we have a number of names of the rivers of India as they were known to one single poet, say about 1000 B.C. ... The Indus was known to early traders whether by sea or land. Skylax sailed from the country of the Paktys, i.e. the Pushtus, as the Afghans still call themselves, down to the mouth of the Indus."

Dr. R. C. Majumdar (5th edition, 1988:246-248) talks about the extent of the ancient India and where the bulk of the *Rig Veda* was composed. The *Rigveda* (VII, 24.27) describes India as "*Saptasindhuava*" meaning the country of seven rivers. Different scholars differ on which two rivers, in addition to the five rivers of the Punjab, the *Rigveda* was referring to. Max Muller was of the opinion, they were *Sindhu* (Indus) and *Sarasvati*, in addition to the five rivers of the Punjab. The word Punjab literally means Punj (five) + ab (water). Ludwig, Lassen, and Whitney substitute *Kubha* (Kabul) for the *Sarasvati* and think the Oxus (present, *Amu Darya*) also must have been one of the seven. Majumdar (pp.247-248) further states: "Considering that the *Rigveda* mentions the *Kubha* (Kabul), *Gomati* (Gumal), *Kruma* (Kurram), *Suvastu* (Swat), etc., which lie to the west of the Indus, it is possible that the *Rigveda* people knew of the existence of the Oxus." On the basis of all this, Majumdar asserts: "We may thus conclude that the extent of the country as reflected in the hymns is, Afghanistan, the Punjab, parts of Sind and Rajputana, the North-west Frontier province, Kashmir, and

¹ Dr. John W. McCrindle, in "*Ancient India as described by Ptolemy*," p. xiii.

² Ibid, pp.81-82.

Eastern India up to Sarayu.” The Columbia Encyclopedia (p. 27) mentions “the Amudarya plain, and the rich valley of HEART on the Hari Rud (Arius) River in the north-west corner of the country (the heart of ancient ARIANA).

The scholars differ as to the part of India where most of the *Rigveda* was composed. Max Muller, Weber, Muir, and some others held that it was the Punjab; Hopkins and Keith feel that it was composed some where near Sarasvati river south of Ambala city.³

Hertel Brunnhofer, Hertel Husing, and others, however, argue that the scene of the *Rigveda* is laid, not in the Punjab, but in Afghanistan and Iran.⁴ V. Gordon Childe, in *The Aryans*, (p. 32) writes: “Brunnhofer and others have argued that the scene of the Rigveda is laid, not in the Punjab, but in Afghanistan and Iran. In that case the occupation of India would be much later than is usually assumed. Now Brunnhofer relies mainly on the identification of peoples mentioned in the Veda, with tribes located in Afghanistan, in the inscriptions of Darius, or in later Greek authors.”

Such conflicting versions on the *Rigveda* by various scholars give rise to the questions about the authenticity of the place, age and authors of the *Rigveda*, as given by historians. The age of Vedas, thus changed, would challenge the authenticity of the two inter-twined theories of Indo-European and Aryan invasion of India.

According to Vedic traditions and other historical, geological and archaeological evidences, it is true that Afghanistan was a part of ancient India before it became Afghanistan after its Muslim Afghans conquest in around 7th century. Kandhar was originally Gandhar after Gandhari of *Mahabharat*, (earlier than 1500 BC, R.C. Majmudar, Vol. 1, 1988). According to David Frawley (1991:83), a region in Afghanistan was known as Gandhara, whose name is mentioned in the *Rig Veda*.

David Frawley (1991:82,83), wondering why the names of some rivers – Sindhu, Kubha (Kabul), Gomati, Krumu, and Mehatmu – in a Vedic hymn, rightly seems to have identified their relationship with the Vedic India, in other words historic relationship between India and Afghanistan. He remarks:

Some scholars have used their designations to connect the Vedic people with some home in Afghanistan and Central Asia. Actually there is a more simple and obvious reason for their inclusion. They are the rivers of a region known as Gandhara, the western uplands of India. The name of this region can be found in the Rig Veda itself as associated with sheep (1.126.7). ... At the time of the

³ Majmudar, p. 248.

⁴ Brunnhofer, *Arische Urzeit*, 1910; Hertel, *Indo-Germ*; Husing, *MAGW*, xivi; Winternitz, *HIL*, I, pp. 63-4; and Childe, *Aryans*, p.32 (Taken from Majmudar, R.C. et al, p.248).

Greek visits to India, which followed Alexander (Alexander the Great, 356-323 B.C.), Gandhara was inhabited by traditional Aryan peoples. They were not displaced until the Muslim invasion. Afghanistan itself was called 'the land of the Aryans' from ancient times.

Encyclopedia Britannica (1968, pp.21/479-480):

Swat is a state forming part of the Malakand Agency in the Peshawar Division of West Pakistan, in the valley of the Swat river. Swat was acceded to Pakistan soon after the partition of India. "Swat has great historical interest as a region bordering on Europe and Asia. It was one of the conquests of Alexander the Great and was also a remarkable stronghold of Buddhist faith. Recent archaeological excavations have revealed an old civilization possibly dating back to the 5th century B.C.

Hindu Kush, a range of mountains in Central Asia, nearly 600 miles long from its junction in the east with the Karakoram to a district some 80 miles northwest of Kabul, where it merges with the ranges of Koh-i-Baba. ... The western Hindu Kush traverses Afghanistan for nearly 250 miles (E.B.11/513)

an today's India. Vishaal Bharat included Bangladesh, Pakistan, Baluchistan and Afghanistan; and perhaps Iran. The recent history, the ink of which has not yet dried up, tells that Pakistan was created in 1947 by partitioning British India into two major countries – India and Pakistan. In 1971, the latter was stripped of its eastern wing which became independent Bangladesh.

Henry Stierlin, in his "*Hindu India* (2002: 8), writing about geographic condition of ancient India, remarks

India is often referred to as 'subcontinent'. There are two reasons for this: first, its immense size; and second, its almost total isolation from its neighbours. In the historical sense of the word, 'India' referred to the territory bounded by the Hindu Kush and the Himalayas, and extended from modern Afghanistan and Pakistan in the west, to Bangladesh in the east.

Stierlin, on the same page # 8, mentions: "The Greek influence (in 3rd.century B.C.) was particularly noticeable, for example, in the treatment of the human figure by the Buddhist sculptors of Gandhara." Gandhara is Kandahar city of the

present times in Afghanistan. The Muslim conquest of Afghanistan began in 7th century. The Buddhist statues could not be in Afghanistan in 2nd or 3rd century B.C., if it was not in control of Hindus/Buddhists. Hindu Kush mountains in north of Afghanistan and 'Hari Rud' river are other examples of Hindu presence there in ancient times. Hari is the name of Hindu god. The Columbia Encyclopedia (Fifth edition, p. 27) mentions, "rich valley of HEART on the Hari Rud (Arius) River in the northwest corner of the country (the heart of ancient ARIANA). The words Arius and Ariana reflect Aryan/Hindu presence there in Afghanistan. The ancient names of most of the rivers and towns have been changed due to change of the rulers, particularly from outside with different religio-cultural backgrounds. Max Muller, in his book "*India: What Can It Teach Us?*", has remarked:

In the *Vedas* we have a number of names of the rivers of India as they were known to one single poet, say about 1000 B.C. We then hear nothing of India till we come to the days of Alexander, and when we look at the names of the Indian rivers represented by Alexander's companions in India, we recognize without much difficulty nearly all the old Vedic names. In this respect the names of rivers have a great advantage over the names of towns in India.

Historians, in many cases, have not given, in parentheses, ancient names of rivers and towns corresponding to their respective modern names. Thus history, particularly of ancient India, has been obscured and confused. This has been more adversely affected because of attitudes – indifference and secrecy – toward history on the part of ancient Hindu historians. Lieut. Col. F. Wilford, in the Asiatic Society of Bengal's research series, led by William Jones (1746-94), section: "*On the Ancient Geography of India*" (Vol. XIV, pp.374-376), describes his observations and experiences:

In some of the *Puranas*, there is a section called the *Bhawana-cosa*, or collection of mansions; ... there are other geographical tracts, to several of which is given the title of *Cshetra-samasa*, or collection of countries; ... There is also the *Trai-locya-darpana*, or mirror of three worlds; ... There are also list of countries, rivers and mountains, in several *Puranas*, and other books; but they are of little use or no use, being mere lists of names, without any explanations whatsoever. ... These in general are called *Desa-mala*, or garlands of countries; and are of great antiquity; they appear to have been known to MEGASTHENES and afterwards to PLINY.

Wilford describes his difficulties and frustrations in collecting relevant data:

Real geographical treaties do exist; but they are very scarce, and the owners unwilling, either to part with them, or to allow any copy to be made, particularly for strangers. For they say, that it is highly improper, to impart any knowledge of the state of their country, to foreigners, and they consider these geographical works as copies of the archives of the government of their country. Seven of them have come to my knowledge, three of which are in my possession. The two oldest are *Munja-prati-desa-vyavastha*, or an account of various countries, written by *Raja Munja*, in the latter end of the ninth century. ... I then applied to the late Mr. Duncan, Governor of Bombay, to procure these two geographical tracts, but in vain; his enquiries however confirmed their existence.

I believe if Wilford had received full cooperation as he was trying to, and if historians would have continued to give ancient names of the rivers and towns corresponding to their respective modern names, we would have been able to get much clearer picture of the geographical history of the ancient India. Wilford in the footnote on page 374 remarks: "It is my opinion in the times of Pliny and Ptolemy, they had a more full and copious geographical account of India, than we had forty years ago. Unluckily through the want of regular itineraries and astronomical observations, their longitudes and latitudes were only inferred; and this alone was sufficient to throw the whole of their geographical information, into a shapeless and inextricable mass of confusion." The history of ancient India, therefore, has been erroneous and infected with several gaps of significant information. Despite my diligent efforts, I have been unable to know the pre-Afghan name of Afghanistan. John W. McCrindle, in his *Ancient India as described by Ptolemy* (p.82), seems to suggest that Afghanistan was the country of *Paktys* (Pushtus): "Skylax sailed from the country of Paktys, i.e. the Pushtus, as the Afghans still call themselves.

Dr. John W. McCrindle, in his "*Ancient India as described by Ptolemy*" (2000: xxvii-xxviii), suggests that more can be known about the ancient geography of India from:

- H. Yule's notes on Marco Polo and his map of Ancient India.
- Gerini's *Researches on Ptolemy's Geography*, published by the Royal Asiatic Society, London, deals with Ptolemy's account of Further India and the Indian Archipelago. Ptolemy's phrase "**Further India**" corresponding

to the title of this chapter, “**Vishaal India**” (Greater India).

- Prof. F. Pulle’s cartography of India in the *Studi Italiani di Filologia Indo-Iranica* (vol. IV and V).
- Cunningham’s *Ancient Geography of India*.
- V. Smith’s *Early History of India*.
- Contributions to this subject from the pen of several other scholars, such as Sir A. Stein, Raverty, Foucher, Sylvain Levi, Dr. Caldwell, etc.

Afghanistan: A Part of Vishaal Aryavarta (Greater India)

Klaudios Ptolemaios⁵ (in Latin “Claudius Ptolemaeus, affectionately known as “Ptolemy) was a celebrated astronomer, mathematician and geographer. He was a native of Egypt. He was the first systematic writer on Greek astronomy, based on the works of Hipparchus. His astronomical work is entitled *Megale syntaxis tes Astronomais*, which is commonly known by its Arabic title *Almagest*, which means “great work.” McCrindle⁶ quotes Max Muller, from ‘India: What Can It Teach Us?’, clearly tells that Afghanistan was known as the land of the Paktys: “In the *Vedas* we have a number of names of the rivers of India as they were known to one single poet, say about 1000 B.C. ... The Indus was known to early traders whether by sea or land. Skylax sailed from the country of the Paktys, i.e. the Pushtus, as the Afghans still call themselves, down to the mouth of the Indus.”

Dr. R. C. Majumdar (5th edition, 1988:246-248) talks about the extent of the ancient India and where the bulk of the *Rig Veda* was composed. The *Rigveda* (VII, 24.27) describes India as “*Saptasindhuava*” meaning the country of seven rivers. Different scholars differ on which two rivers, in addition to the five rivers of the Punjab, the *Rigveda* was referring to. Max Muller was of the opinion, they were *Sindhu* (Indus) and *Sarasvati*, in addition to the five rivers of the Punjab. The word Punjab literally means Punj (five) + ab (water). Ludwig, Lassen, and Whitney substitute *Kubha* (Kabul) for the *Sarasvati* and think the Oxus (present, *Amu Darya*) also must have been one of the seven. Majumdar (pp.247-248) further states: “Considering that the *Rigveda* mentions the *Kubha* (Kabul), *Gomati* (Gumal), *Kruma* (Kurram), *Suvastu* (Swat), etc., which lie to the west of the Indus, it is possible that the *Rigveda* people knew of the existence of the Oxus.” On the basis of all this, Majumdar asserts: “We may thus conclude that the extent of the country as reflected in the

⁵ Dr. John W. McCrindle, in “*Ancient India as described by Ptolemy*,” p. xiii.

⁶ Ibid, pp.81-82.

hymns is, Afghanistan, the Punjab, parts of Sind and Rajputana, the North-west Frontier province, Kashmir, and Eastern India up to Sarayu.” The Columbia Encyclopedia (p. 27) mentions “the Amudarya plain, and the rich valley of HEART on the Hari Rud (Arius) River in the north-west corner of the country (the heart of ancient ARIANA).

The scholars differ as to the part of India where most of the *Rigveda* was composed. Max Muller, Weber, Muir, and some others held that it was the Punjab; Hopkins and Keith feel that it was composed some where near Sarasvati river south of Ambala city.⁷

Hertel Brunnhofer, Hertel Husing, and others, however, argue that the scene of the *Rigveda* is laid, not in the Punjab, but in Afghanistan and Iran.⁸ V. Gordon Childe, in *The Aryans*, (p. 32) writes: “Brunnhofeand others have argued that the scene of the Rigveda is laid, not in the Punjab, but in Afghanistan and Iran. In that case the occupation of India would be much later than is usually assumed. Now Brunnhofer relies mainly on the identification of peoples mentioned in the Veda, with tribes located in Afghanistan, in the inscriptions of Darius, or in later Greek authors.”

Such conflicting versions on the *Rigveda* by various scholars give rise to the questions about the authenticity of the place, age and authors of the *Rigveda*, as given by historians. The age of Vedas, thus changed, would challenge the authenticity of the two inter-twined theories of Indo-European and Aryan invasion of India.

According to Vedic traditions and other historical, geological and archaeological evidences, it is true that Afghanistan was a part of ancient India before it became Afghanistan after its Muslim Afghans conquest in around 7th century. Kandhar was originally Gandhar after Gandhari of *Mahabharat*, (earlier than 1500 BC, R.C. Majmudar, Vol. 1, 1988). According to David Frawley (1991:83), a region in Afghanistan was known as Gandhara, whose name is mentioned in the *Rig Veda*.

David Frawley (1991:82,83), wondering why the names of some rivers – Sindhu, Kubha (Kabul), Gomati, Krumu, and Mehatmu – in a Vedic hymn, rightly seems to have identified their relationship with the Vedic India, in other words historic relationship between India and Afghanistan. He remarks:

Some scholars have used their designations to connect the Vedic people with some home in Afghanistan and Central Asia. Actually there is a more simple and obvious reason for their inclusion. They are the rivers of a region known as Gandhara, the western uplands of India. The name of this

⁷ Majmudar, p. 248.

⁸ Brunnhofer, *Arische Urzeit*, 1910; Hertel, *Indo-Germ*; Husing, *MAGW*, xivi; Winternitz, *HIL*, I, pp. 63-4; and Childe, *Aryans*, p.32 (Taken from Majmudar, R.C. et al, p.248).

region can be found in the Rig Veda itself as associated with sheep (1.126.7). ... At the time of the Greek visits to India, which followed Alexander (Alexander the Great, 356-323 B.C.), Gandhara was inhabited by traditional Aryan peoples. They were not displaced until the Muslim invasion. Afghanistan itself was called 'the land of the Aryans' from ancient times.

Encyclopaedia Britannica (1968, pp.21/479-480): Swat is a state forming part of the Malakand Agency in the Peshawar Division of West Pakistan, in the valley of the Swat river. Swat was acceded to Pakistan soon after the partition of India. "Swat has great historical interest as a region bordering on Europe and Asia. It was one of the conquests of Alexander the Great and was also a remarkable stronghold of Buddhist faith. Recent archaeological excavations have revealed an old civilization possibly dating back to the 5th century B.C.

Hindu Kush, a range of mountains in Central Asia, nearly 600 miles long from its junction in the east with the Karakoram to a district some 80 miles northwest of Kabul, where it merges with the ranges of Koh-i-Baba. ... The western Hindu Kush traverses Afghanistan for nearly 250 miles (E.B.11/513)

Global Migrations of Vedic Aryans

Did Some of the Vedic Aryans Migrate to Americas?

Several characteristics of American Indians [Brandon (1969), Driver (1869), Parkes (1988)] similar to India's, such as Swastika, cremation, a priestly caste, brownish complexion, incarnated gods, sacrifice rituals, worship of nature gods (fire, rain, earth, trees, sun, etc), worship of serpent god (Nagdevta), pottery, textiles, half man-half animal god, carving of wood, blowing of conch (Shankh) in temples, carvings of pillars and elephant on one Maya temple, oral transmission of religious poetry from generation to generation, all support my hypothesis that at least some of the migrants from Asia to Americas were Vedic Aryans from India and/or from Asia Minor, Europe etc. where they might have migrated and settled in very old ancient times. It is surprising to find, not only use of "datura" (Jimson weed) among Indians of Mexico, but also it is known as "datura."

William Brandon, in his "Indians" (1961:9), talks about native Indians crossing Bering Sea from Siberia to Alaska via a land bridge, even long before 8000 B.C.:

With this sort of antiquity, it is clear the first Indians must have arrived long before there were boats anywhere capable of ocean crossings. The only place of entry more or less accessible by land from the Old World was Alaska at Bering Strait. Two stepping-stone islands, the Diomedes, break the water distance into still shorter stages, the longer only twenty five miles. At times, furthermore, the Strait is frozen over and can be crossed on the ice; and times in the geologic past it has been dry land – more often than has the Isthmus of Panama.

Brandon talks about several other things which show more similarities of American Indians with Vedic Aryans, such as:

- Use of lunar calendar (p.31)
- Use of zero (p.31)
- Idolatry among Mayas (p.42)
- Social classes and priests conducting a complex religious rituals (p.27)
- Belief in “the death that brought new life” clearly shows their belief in rebirth/reincarnation (p.37)
- The word “Maya” is a Sanskrit word.

Harold E. Driver (1969:4) talks about two land bridges in the late Pleistocene between Siberia and Alaska. He, on p. 4, writes: “Physically, Indians resemble Asians more clearly than they do any other major physical type in the Old World. ... The American Indians sprang from the ancestors of this marginal Mongoloid population, which at one time covered most of Asia north and east of India.” Driver (p.404) talks about gods of Wind, Feathered Serpent (Nagdevta) and learning (Sarasvati). And also about Priesthood (Brahmanism). Driver, like Brandon, talks about use of “datura” (p.557), “zero” (p.51), incense (p.51), and lunar calendar (p.565). Driver (pp. 50-51) talks about zero from India:

The Mayan numerical system is remarkable in its use of a number of symbols for zero, which made a place-numeral system possible. This was never achieved by the Greeks or Romans; our modern Arabic system was derived, in the Middle Ages, from the Arabic people who, in turn, got it from India.

Driver (p.135) talks about the Mayan massiveness and elaborate sculpturing as of Hindu origin:

On the whole, the architecture of aboriginal Meso-America is impressive because of its massiveness and elaborate sculpturing. Some compare it with the massive and ornate architecture of Hindu origin in Southeast Asia at such famous sites as Angkor Wat and Borobudur, but few believe there is any historical connection between the two.

Henry B. Parkes, in "*A History of Mexico*" (1960: 7), talks about worship of different gods, such as those representing welfare of the tribe, powers of the nature and also of fertility, similar to gods Hindus worship. Some of them were treated as incarnate gods. On p.13, Parkes states :

Similarities between the culture of Mexican Indians and that of certain Asiatic peoples – the use of swastika, for example – can be found. There is moreover, a carving on one of the Maya temples which appears – at least in reproduction – to bear some resemblance to an elephant.

Swastika has been found among some Indian tribes in America.

Vedic Aryans in Asia Minor and in its Vicinity

It is being said that the invading Aryans, allegedly came from Asia Minor and its vicinity. My hypothesis is that, contrary, Some warrior Aryans invaded Asia Minor long before 1500 B.C. and established their kingdoms there. In order to substantiate, refute or understand the 'Theory of Aryan Invasion of India', it would be required to ascertain if the ancient natives of Asia Minor knew Sanskrit and had Vedic religious/philosophical orientations before 1500 B.C. Quite a few encyclopedias and books of World History have been looked into to find out who the ancient natives of the Asia Minor region were and to know their linguistic, socio-cultural and religious affinities. It is also important to know the demographics of migratory movements – outward as well as inward – especially if there were any infiltrations of foreign elements.

My hypotheses in this research pursuit have been:

1. The invading Aryans were not the ancient natives of Asia Minor.

2. Most of the alleged invading Aryans were Indo-Aryans whose ancestors had invaded Asia Minor region before 1500 B.C.
3. Their linguistic, socio-culture and religious affinities were different from those of the natives of Asia Minor.

History tells that there have been migrations of both oriental and occidental peoples in and out of Asia Minor in ancient times:

In ancient times most Oriental and Occidental civilizations intersected in Asia Minor, for it was connected with Mesopotamia by the Tigris and Euphrates rivers and with Greece by the Aegean and Meditarranean seas. The Hittite established the first major civilization in Asia Minor about 1800 B.C. (Columbia Encyclopedia, 1993:163).

Some of the immigrants could be from India. There is mention of immigration of some people who spoke some Indo-European languages. Anatolian history has talked about a couple of royal families who ruled over some parts of that region. Some cities bear Sanskrit names. Those royal families, unlike the commons, cremated their dead dear ones.

V. Gordon Childe, in *"The Aryans"* (1926: 30), talks about Aryan presence in Palestine and Asia Minor region, the region of Mitanni kingdom:

In Palestine the Aryan names have totally disappeared by 1000 B.C., and even Mitanni region they leave scarcely a vestige behind them. Here at least Aryan speech succumbed to Semitic and Asianic dialects, and the small Aryan aristocracies were absorbed by the native population. Further east on the tablelands of Iran and India the Aryan languages survived and survive to-day. ...

The Indians' language approximates most closely to that of the Mitanni documents and has been preserved from a remote date in the hymns of the Rigveda.

The above Childe's statement talks about various inter-related historical events, such as (i) small Aryan aristocracies, (ii) Aryan names, (iii) antiquity of Rigveda, (iv) presence of Aryans, and (v) death of their language (I believe he is referring to Sanskrit) in the Asia Minor region which throw light on the legitimacy of the theory of "Aryan invasion of India." Any language would not die in the land of its origin and survive somewhere else. The same way, the names of any people would not disappear in the country of their native land and survive somewhere where a handful of them have migrated. If Asia Minor region was the native land of the Aryans who allegedly invaded India in 1500 B.C., their Aryan names and their native language would not have disappeared from there and survived in India some of them invaded. Childe clearly writes that the Aryan aristocracies were absorbed by the native population and so their speech. It is understandable that a tiny Aryan minority of warriors – who, in my opinion, had invaded the Asia Minor region and established their kingdoms – would not survive long, especially they were militarily overpowered by others.

Langer, (1975:34) talks about the presence of Hurrian people in Asia Minor during 1700-1500 B.C. who seemed to be symbiotically related to Indo-Aryans:

The Hurrians, biblical Horites, began to drift south from the Caucasus and penetrated into whole of Mesopotamia, Syria and eastern Anatolia. ... Strange to say, that the ruling class of the Hurrians bore not Hurrian but Indo-Aryan names. Evidently the Aryans drove both the Hurrians and Kassites before them in the 17th century, overrunning the former and establishing themselves as an aristocracy. Probably they won their position as chariot warriors, since it seems likely that the horse-drawn chariot,

introduced in the 18th century and widely used in the 17th century, originated among Aryan peoples. The symbiosis of Hurrian and Indo-Aryan elements at all vents is characteristic of Hurrian society wherever we come upon it.

Note, they were Indo-Aryans, not Indo-Europeans. An inference, speculative if not definite, can safely be drawn that at least some immigrants/invaders of Asia Minor with oriental orientations were originally from India who were rulers and chariot warriors. They were different from the masses of the region. It explains why their Vedic philosophy and literature couldn't survive. Their roots were in Vedic Bharat. It also explains that their chariot warfare expertise didn't originate in Asia Minor.

Langer (1975:34), talking about the kingdom of Mitanni, writes:

Small Hurrian principalities were united toward 1500 B.C. into the Kingdom of Mitanni with its capital at Washukkani on the Khabur. At its widest extent it controlled Alalakh and Qatna in Syria on the west, and Nuzu and Arapkha, as well as Assyria, on the east. The earliest of the great kings of Mitanni was Sudarna I (c.1500). His grandson Saushsatar (c. 1475) is probably credited with the consolidation of the kingdom.

Chester G. Starr, in his *"A History of the Ancient World,"* (1991:86), writes:

Far up along the great westward bend of the Euphrates other civilized states appeared in the third millennium. By the period considered in this chapter the area was already largely under the control of Hurrians. ... Thereafter Hurrian influence was consolidated in the large kingdom of Mitanni. The culture of this state was a fascinating medley from many sources. The Hurrian

speech, like several other tongues of the mountain belt in the Near East, does not fit into any major linguistic group; but the rulers of Mitanni had names akin to those of the Indo-European invaders of India, as did such of their major gods as *Indra* and *Varuna*.

According to T. Burrow (1973:27, 28), talking about Aryans in the Near East, writes:

The presence of Aryans in this area is recorded principally in documents of the Mitanni kingdom of North Mesopotamia during the period 1500-1300 B.C. The list of royal names preserved in a variety of cuneiform documents has a distinctly Aryan appearance, even though their interpretation is not absolutely certain in all cases. The names of these kings are as follows: *Sutarna*, *Parasasatar*, *Saussatar*, *Artadama*, *Artasumara*, *Tusratha*, *Matiwaza*, i.e. Indo-Aryan form *Sutarana*- (cf. Ved. *Sutarman*-), *Parsastar*- 'director, ruler', **Sauksatra*- 'son of *Suksatra*- (?)', *Rtadhaman*- (nom. *Rtadhama*) V.S., *Rtasmara*- 'mindful of right', **Tvisratha*-, cf. V. *tvesartha*- 'having rushing chariots', **Mztivaja*- 'victorious through prayer'. In addition there are found in private documents from this area written in Assyrian a number of proper names of local notables which can be interpreted as Aryan, e.g. *Artamna*, *Bardasva*,

This was a period of the expansion of Mitanni influences in the surrounding territories. Consequently we come across rulers of neighbouring principalities having similar Aryan names, and this extends as far as Syria and Palestine. The clearest examples of Aryan names among these are *Suwardata*: **swardata*- 'given by

heaven', *Satvāra*: **Satvāra*-, a stem bearing the same relation to Skt. *Satvan*- 'powerful, victorious: a warrior',

Burrow (p.28) further writes about varied Aryan influence in the region:

Aryans in Mitanni Country

"The contemporary Hittite kingdom had close relations both of peace and war with Mitanni kingdom, and some of the documents from the Hittite capital provide important evidence for the presence of Aryans in the Mitanni country."

Treaty between Hittite and Mitanni

"The interesting of these documents is a treaty concluded between the Hittite king Suppiluliuma and the Mitanni king Mati-waza (c. 1350 B.c.). Among the divinities sworn by in this document there occur four well known Vedic divine names. They are *Indara*, *Mitras(il)*, *Natsatia(nna)*, *Uruvanass(il)*, which stripped of their non-Aryan terminations are unmistakably Ved. *Indra*-, *Mitra*-, *Nasatya* and *Varuna*-."

Vedic Aryan Religion in the Region

"It is clear that not only Aryan language, but also Aryan religion in a form of closely resembling that known from the Rgveda, was current in this region of the Near East during this period."

Introduction of Horse and Chariot Technology in the Region

“The introduction of the horse to the countries of the Near East which took place during the early part of the second millennium B.C. seems to have been due to mainly to these Aryans. The usefulness of this animal in war soon made it popular in the neighbouring kingdoms, among them the Hittites. Among the archives of the Hittite capital there exists a treatise on the care and training of horses. This is written in in the Hittite language, but the author, who had charge of the royal horses was a Mitannian called Kikkuli. Furthermore some of the technical terms used in the work are Aryan words.”

Burrow is referring to the numbers used in the chariot training manual were Sanskrit, such as *aika* (one), *trea* (three), *panza* (five), *satta* (seven), and *nava* (nine). Burrow remarks: “The existence of these loanwords in the Hittite text shows clearly the priority of the Aryans in this field.” Burrow, referring to a few Aryan traces among the documents of the Kassite dynasty of Babylon (c. 1750-1170 B.C.), states: “The Kassites themselves were invaders from the East, from the Iranian plateau.” This clearly suggests that Aryans from the East invaded the Asia Minor region, not the opposite. Even the names of the colors of the horses, mentioned in the chariot training manual, are Sanskrit, such as *Bhooro*, etc.

If the Rig Veda was written not before 1000 B.C., why then the invading Aryans themselves would ignore mention of the arrival of their ancestors in the Rig Veda they created? It is also said that the Vedas were created after their arrival. Wolpert says that the Rig Veda records Aryan victories over the dark-skinned ‘dasas’. Why not even one Anatolian Aryan name is mentioned in those stories of their victories in the Rig Veda? If Sanskrit was brought to India by the invading Aryans from Asia Minor, why there is no mention of

Sanskrit in the ancient history of Asia Minor? The presence of a few loanwords from Sanskrit should not be interpreted as the evidence of Sanskrit as an Anatolian language. Sanskrit is not mentioned even among its several extinct languages, its ancient history of 1800 B.C. and before has made mention of. It is also documented that the Aryan Kassites of the ancient Middle East worshiped Vedic gods, like Surya, etc.

The ancient archaeology (BE 1968, 11: 551) has failed to provide unequivocal ethnic data on ancient Hittite. It points to “an infusion of foreign elements plausibly connected with the arrival of the Indo European Hittite.” On page 554, it has talked about “Increasing seepage of pronouncedly oriental influence into Hittite.” The history has not been able to determine the route of the migration, more inclined to an eastern route. The word ‘Indo-European Hittite’ suggests that immigrants/inaders were not the native Hittite and they had Indo-European affinities, and some of them could be Indo-Aryans. History (BE 1968, 11:551) has talked about an eminent city state **“Burushatum” (Hittite Purushanda), very close to Hindu name “Purushottam”**. Hittite (BE 1968,11:555) was essentially a feudal society and the ruling “gentry constituted a kind of higher warrior caste and provided the armed chariotry which formed the backbone of offensive military might.” On page 557, the encyclopedia talks about the burial practices of the Hittite: “Royal burial entailed cremation of the body on a pyre on the day or night of the death.” It should be noted that Royal families cremated, because they were Vedic Aryans, the Commons buried, because they were not Indo-Aryans.

All these things mentioned above, such as migration of Indo-Europeans, their eastern route, infusion of the foreign elements, oriental influence, Sanskrit names of city states, high caste chariot warriors, worship of Hindu gods by Royalty and their custom of cremation, all suggest that the warriors (Kshyatries) had migrated into Asia Minor long back and their descendants returned to Bharat around 1500 B.C. They had Vedic orientation and knowledge of horse-driven chariots. It is also quite clear that only the rulers, not commoners, had their names and gods akin to the Indo-European

invaders of India who were none but Vedic Aryans, returning to the home of their ancestors. The Mitanni and Hittite kingdoms, as described earlier, vouch for Vedic influence in Mesopotamia including Asia Minor, at least over 3,500 years back from today.

Language and Religion of the Natives and Invading Aryans

The above mentioned encyclopedias, dictionaries and the world history books, included in the attached bibliography, have mentioned quite a few Indo-European Anatolian languages, such as Hittite, Hieroglyphic Hittite, Akhadian, Arzawa, Canaanite, Lydian, Lycian, Luwian, Palaic etc., almost all of them are dead. There were some non-Indo-European languages were spoken in ancient Asia Minor, such as Ligurian, Messapian, Illyrian, Thracian, Phrygian, all of which are dead. Garraty and Gay (1981:86) have said, "The grammatical structure of the Hittite language relates it to the Indo-European group, but the vocabulary is mainly that of the non-Indo-European indigenous peoples of Anatolia." They had adopted the cuneiform script, the use of which ceased after the fall of the Hittite Empire around 1200 B.C., no Indo-Aryan script. At present, it seems Turkish is the main language, prevalent in the region. Nowhere even a slight reference has been made to Sanskrit or any other Indic language as the language of Asia Minor at present or any time in the past.

Vedic Influence in Ancient Europe

Sacred Hindu Isles in England: The following statement by Captain F. Wilford (Sir William Jones' Researches, 8th Vol., 1787:246) would shed relevant light on the long-forgotten 'Sacred Isles of Hindus' in Europe.

"The sacred Isles in the West, of which *Swetadweepa*, or the White Island, is the principal, and the most famous, in fact, the holy land of the Hindus. The learned have little more to do with than to ascertain whether the White Island be England, and the Sacred Isles of the Hindus, the British Isles."

John Bently (Asiatic Researches, pp.377-497) talks about the influence of Vedas in Europe and Persia. Max Muller (1891:298) writes that the old name of Ireland is Eriu and the ancient name of Irish Celts is Er or Eri, as preserved in the Anglo Saxon name of their country Ireland. It is maintained by O'Reily that this "er" is used in Irish in the sense of noble, like the Sanskrit Arya.

Swastika: A Sacred Symbol of the Celts

The following quotation from the book, *"The Celts: Sacred Symbols"* (1995), would explain the influence of Hinduism among the Celts which spread in Europe, including British Isles and Germany:

"One of the great enduring symbols of the whole of the Ancient World, the swastika had wide currency as a sign of good luck and of solar beneficence. The motif occurs throughout the lands occupied by the Celts, sometimes on stonework in the company of images of the spoked wheel, another powerful sun symbol."

Mandala: A Potent Sacred Symbol of Humankind

The book "Mandala" (Thames and Hudson Inc., New York, 1995) describes the Mandala as a sacred symbol of humankind:

"Although most immediately associated with the religions and cults of India and Tibet, the mandala, literally 'circle', is one of the most potent symbols of humankind. Its circular form and concentric structure reflect the shape of the universe outside and the sense of perfection within. Concentration on its form and content is an aid to prayer and meditation, leading eventually to a complete at-oneness with the world."

Cabba at Mecca, Originally belonged to Hindus

On page 257, Wilford tells the story of two doves “found by Mohammed in the Cabba at Mecca; which they claim, with some reason, as a place of worship belonging originally to the Hindus.”

Classical Wave

History has already forgotten “*Vishal Bhatat*” (Greater India) which extended itself without defined borders in all directions, especially in the far South-East touching Bali and in the North-West *Gandhar Desh* and *Avesthan* (Iran).

Rawson: “The Art of Southeast Asia” (1990:7-8):

“The culture of India has been one of the world’s most powerful civilizing forces. Countries of the Far East, including China, Korea, Japan, Tibet and Mongolia owe much of what is best in their own cultures to the inspiration of ideas imported from India. The West, too, has its own debts. But the members of that circle of civilizations beyond Burma scattered around the Gulf of Siam and the Java sea, virtually owe their very existence to the creative influence of Indian ideas. Among the tribal peoples of Southeast Asia these formative ideas took root, and blossomed. No conquest or invasion, no forced conversion imposed on them. ... Of course, there were regions where Indian colonies seem to have met little or no response, and their settlements petered out – in the Malay Peninsula, for example, in Sumatra, and perhaps in Sarawak and North Borneo. But archaeology may yet reveal more about the

history of Indian colonization in the more remote parts of the Southern Seas.”

Classical wave starting in 5th century B.C. includes cultural colonialization of most of the region of South-East Asia by Indians (Hindus and Bhuddhists) and early traders.

Gypsies (Banjaras) of Europe: Forgotten Children of India

Many people don't know that scores of Banjaras fled from India (Sindh & Rajasthan) at the end of the first millennium AD to escape their threatening forced conversion into Islam. They made their way into Europe, via Persia and the Byzantine Empire. They drifted into several countries in Europe and former Soviet Union.

The New York Times (May 5,1993) says: "for the majority of Europe's estimated eight million Gypsies, who live at a bare subsistence level, the highest priorities are enough food for the day and shelter from the elements. ... Although their language, called Romany, originated in India a thousand years ago, it is spoken in widely varying dialects."

Migration of Indentured Labor

Indentured labor migrated to various European colonies – Africa, Caribbean countries (Guyana, Trinidad & Tobago, Suriname, Jamaica, etc.), Fiji, Mauritius, Madagascar, Malaysia, etc., starting 1832 when slavery was abolished.

Brain Drain to the Western world

During 20th century, particularly from 1960's, there has been heavy brain drain – migration of traders and white collar workers, such as, professionals of all disciplines – physical sciences, medicine, engineering, information technology, space, social sciences, etc. – to the western world, Australia, Japan, Hong Kong, Singapore, and gulf countries. Such migration, unlike that of indentured labor, has been voluntary.

