

Stone Structures in the Moordenaars Karoo: *Boere* or “*Khoisan*” *Schanzes* or Quena Temples?

By

Dr. Cyril A. Hromník

Historian/Researcher, INDO-AFRICA, Rondebosch, South Africa.

Just after midnight on the 15th of September 2006, this historian, ETV crew, a journalist, a number of interested academics from the University of Stellenbosch, a government minister and several interested laymen together with the farm owner Mr. David Luscombe and his and my sons gathered on the summit of a small *rantjie* (little ridge) in the Moordenaars Karoo (South Africa, 300 km NE from Cape Town), where one of the two 530 m long stone walls running the full length of two parallel *rantjies* reaches its summit. The mixed gathering came to witness the Moon Major Standstill at its rising that would be observable on a fixed line marked in the veldt by three stone built shrines. I predicted this event with reference to my research of 27 years in hundreds of stone structures of this kind all over South Africa and Zimbabwe. Should it work, as I was sure it would, though not all of the present observers shared the unequivocal sentiment with me, the question to answer would be: who, when and for what purpose built this kind of structures in southern Africa. My answer was simple: The Quena or Otentottu (commonly known as Hottentots), who inherited this astronomical knowledge and the religion that called for it from their Dravida ancestors, who, searching for gold in Africa miscegenated with the Kung or Bushman women and produced the Mixed (Otentottu) Quena (Red People worshipping the Red God of India) owners of pre-European southern Africa. None of the archaeology departments at South African Universities was interested. The Moon at its rare and extreme distance from the sun rose precisely as predicted on the line of the three stone shrines, which were marked by burning fires, plus one fire marking the monolith of the true East shrine. The event was filmed and photographed, and was shown the following day on ETV as well as in the local newspapers the following weekend (16Se2011). A feat that has never been witnessed and recorded on the continent of Africa (ancient Ethiopia)!

The following *Weekend Argus* of 23 September 2006, p. 39, brought a comment from Prof. Andy Smith, the Head of Archaeology Department at the University of Cape Town, under the title: “No evidence for India star-gazing heritage: Archaeologist Andrew Smith challenges interpretation of origins of Karoo stone walls.” Smith opened his article with: “THE ENTIRE story of the Indian origins of alignments in the Karoo to ‘read’ lunar events is a complete fabrication by Dr. Cyril Hromník.”, *Weekend Argus*, September 16. His only explanation of these stone walls in the Karoo and elsewhere was that they “may have been constructed by Khoisan [a fictitious archaeological name for the genuine Quena] people defending themselves against Boer expansionism in the 18th century.”

This paper will present and explain some of the stone temple structures in the Moordenaars Karoo in their Indo-African historical context. Cheap Marxist archaeology is no longer sustainable.

The Historical pointers in African History.

Let me begin with two simple questions:

1. Who brought a rhinoceros to China from Africa at the beginning of the Christian era, and who brought to China this African giraffe from Malindi in 1414?¹



2. Who needed this structure in Africa in the Middle Ages or earlier?

¹ Tibbetts, G.R. 1956. Pre-Islamic Arabia and South East Asia. *Journal of the Malayan Branch of the Royal Asiatic Society* 29(3), p. 200-1; Hadland, A. Frene's ancient map challenges myths of Africa, *Sunday Argus*, July 10/11 1999, p. 19.



Answer to the first question: Of course, the Chinese – tends to be the popular answer these days, which in approximation to the historical truth is not more wrong than the unison of the Afro-centric archaeologists, who claim that everything in Africa was built by indigenous people, who also traded as far overseas as the Moluccas and China, skipping, of course India.

Thus, with regard to the African giraffe in China, Martin Hall, professor of archaeology at the University of Cape Town, writes as follows:

“Arab captains also carried merchants from other countries on their vessels, and the east African ports were occasionally visited by traders from further afield. Indian vessels, particularly from Cambay, made their way along the coast (Chittick 1975), while in 1414 the African coastal city of Malindi sent ambassadors to the court of the Chinese Emperor, bearing with them as a gift a giraffe. Within ten years, the courtesy had been returned by the Chinese Muslim admiral Cheng Ho, who sailed with a large fleet of ships to trade in the Indian Ocean (Davidson 1959).”²

Question remains, how far into the waters of the western Indian Ocean did Cheng Ho get to? As far as evidence goes, shipping between India and China was throughout the Middle Ages done on Indian ships, later also on Arab vessels. Indians from Kanchi in South India delivered a live rhinoceros to China already in the time of the emperor Ping (AD 1-6), though it is not known whether the rhino was one-horned, originating from India, or two-horned, which would have to come from Lower Ethiopia (Africa).³ One horned rhino was and still is unknown in old Lower Ethiopia and is so in modern Africa. But a gold plated rhino was made by Indian goldsmiths at Mapungubwe on the Limpopo

² Hall, M. 1987. *The Changing Past: Farmers, Kings, and Traders in Southern Africa, 200-1860 A.D.* Cape Town: David Philip, p. 101.

³ Tibbetts, G.R. 1956. Pre-Islamic Arabia and South East Asia. *Journal of the Malayan Branch of the Royal Asiatic Society* 29(3), p. 200-1.

River in South Africa in early centuries AD, as is indicated by the clearly Indian gold-working craftsmanship.⁴

From the above it is quite clear that if an exchange of courtesy gifts between the coastal city of Malindi and China occurred, and if they were delivered to China by ambassadors from Malindi, it is seriously misleading to call Malindi an “African coastal city,” which implies that the said ambassadors represented the black, Bantu-speaking population of an African city. Malindi, in fact was at that time predominantly Indian with some Arab and Swahili Muslim population, and the Swahili of those times, also known as *Maongozi*, ‘The Leaders’ were by no means the ordinary Limi-speakers. For centuries, Malindi was the capital city of the Indian Zanj, as we are informed by Abu al-Fida between the years 1273 and 1331⁵ and by Ibn Said between 1274 and 1286.⁶ The exchange of courtesies occurred between the Indian rulers and the Asiatic people of Malindi and China. An analogous situation would have occurred had an embassy or a gift sent to China by van Riebeeck from Cape Town would be reported as having been sent by an African city. No authentic source calls the ambassadors from Malindi “African” and none implies that they were black and Bantu-speaking. Above all nobody knows what Africa or African means and for this reason people covered by this title can bear any amount of credit which they never earned. But this kind of misrepresentation of the historical reality is not only common but standard and deliberate on the pages of the Marxist archaeology of the last 100 or so years. Even Hall’s source, Basil Davidson, the great Soviet Africanizer of the continent’s history, did not dare to call this ambassador “African”.⁷ But younger, ideologically motivated Afro-centric Marxist, Martin Hall, felt no compunction to call the whole Indian and Muslim city of Malindi “African.”⁸ Is, perhaps, New York a Red Indian city and Sydney an Aborigine’s city?

Knowing well that late medieval Arabic sources would not sanction calling Malindi an ‘African city’, Davidson invoked a much earlier (from AD 1083) “Zanj” messenger to China as an “early African envoy,” though he doubted his being such.” And he proceeded to talk about “the African trade” without ever mentioning that this trade was in fact Indian, which spanned the great distance between China in the far East and Ethiopia – as modern Africa was then called in the West. And Malindi was an industrious Indian city mining iron ore and trading with iron products throughout the land.⁹ The younger Marxist Hall easily swallowed this subterfuge. For him, all that concerns the

⁴ Hromník, Cyril.Andrew. 2008. Mapungubwe: a misunderstood, mistreated and, potentially, destroyed religious relic of ancient times. Unpublished MS. 15May 2008; Hromník, Cyril.Andrew. 2010. Mapungubwe: The Mystery that Tempts Everybody except Archaeologists and Historians. MS 16Jl2010.

⁵ Abu al-Fida. Malindi, Mombasa, and Sofala. In Freeman-Grenville, G.S.P. 1962. *The East African Coast: Select Documents from the first to the earlier nineteenth century*. London: Rex Collings, p. 23.

⁶ Sa’id, Ibn. before 1274 or 1286. ... *al-Mughrib fī hulá (mahásin ahl) al-maghrib .. (or Diagrafya)*. Extracts in Guillain, C. 1856. *Documents sur l'histoire, la géographie et le commerce de l'Afrique Orientale*. Paris: Arthus Bertrand, vol. I, p. 246.

⁷ Davidson, B. 1987. *The Lost Cities of Africa* with maps and illustrations (revised edition). Boston, New York, Toronto, London: Littel, Brown and Company, p. 186.

⁸ Hall 1987, *The Changing Past*, p. 101.

⁹ *al-Idrisi, 1150. Géographie d'Edrisi traduite de l'Arabe en Français...* In Theal, G.M. 1910. *The Yellow and Dark-Skinned People of Africa South of the Zambesi*. London: Swan Sonnenschein, p. 139-40.

continent is African, with the implication that all is black.¹⁰ But he was not the first to commit this blatant error. Already before 1912 it was popular to read Zanzibar as consisting of *zang* or *zanj* and *bar* as meaning the “land of the Blacks.” But nothing could have been further from the truth. There were those like Cosmas Indicopleustes who already in 547-549 knew very well that “Zingion” was a part of the Indian domain in the “Barbarie” (Azania) of Lower Ethiopia and “Zandj is not an Arabic word although used by them.”¹¹ Arab travellers understood the Indian Zanj area to be the area south of modern Ethiopia and between the Nile and the coast.¹² In the early 10th century the inhabitants of Zanzibar were actually described as “white people” with obvious reference to the Indians from North India and possibly some Kena’anites from Palestine and even some Greeks.¹³ Among the modern scholars Schoff recognized in 1912 that *Zang* or *Zanj* belonged within the realm of “Hind, Sind and Zinj”, that is the world of ancient Indians.¹⁴ Zanj were the commercial people who supplied black eunuchs from the interior to the Arab harems, as reports al-Biruni between 970 and 1030.¹⁵

Commenting on the Black people between 902-968 Ibn Haukal writes: “As for the land of blacks, in the west [of lower Ethiopia now West Africa], and [as contrasting them with] the Zingians, Æthiopians, and such tribes, I make but a slight mention of them in this book; because, naturally loving wisdom, ingenuity, religion, justice, and regular government, how could I notice such people as those, or exalt them by inserting and account of their countries?” To this he adds that “between the deserts of the Blacks and the other limits of the ocean [Atlantic], all is desolate and waste, without any buildings.”¹⁶ Some historians, like G. W. B. Huntingford, ventured to say that terraces and other stone structures in Azania (misnamed Africa) were built by “Azanians”, but he did so “in order to distinguish it [the “Azanian culture that produced them] from the Stone Age cultures [of Africa] and from the Islamic ruins found in certain parts of East

¹⁰ Davidson 1987, *The Lost Cities*, p. 186-7.

¹¹ Cosmas Indicopleustes. AD 547. *The Christian Topography*. In Devic, L.M. 1883/1975. *Le Pays des Zendjs: ou, La côte orientale d'Afrique au Moyen-Age*. Amsterdam: Oriental Press, s. 19.

¹² Sa'id, Ibn. before 1274 or 1286. ... *al-Mughrib fī ḥulá*, in Guillaín 1856. *Documents sur l'histoire*, vol. I, p. 240.

¹³ Ibn Haukal, Abi l'Cassem Abdallah Ebn. (wrote between 902-968) Original in Arabic translated into Persian & from it into English as: *The Oriental Geography of Ebn Haukal, an Arabian Traveller of the Tenth century. Translated from a Manuscript in his own Possession, collated with one preserved in the Libarray of Eton College*, by Sir William Ousley, Knt., LL.D. Extracts In Theal, G.M. 1910. *The Yellow and Dark-skinned People of Africa South of the Zambesi: A Description of the Bushmen, the Hottentots, and Particularly the Bantu, with Fifteen Plates and Numerous Folklore Tales of These Different People*. London: Swan Sonnenschein, p. 138.

¹⁴ *The Periplus of the Erythraean Sea*, c. A.D. 64/1912. Ed. by W.H. Schoff. New York: Longman Green, 92.

¹⁵ al-Bīrūnī. Extrait de l'ouvrage d'Albyrouny sur l'Inde. In: Reinaud, J.T. 1845. *Fragments arabes et persans inédits relatifs à l'Inde, antérieurement au XI^e siècle de l'ère chrétienne, recueillis par m. Reinaud*. Paris: Imprimerie royale, p. 96s.

¹⁶ Ibn Haukal 902-968, *The Oriental Geography of Ebn Haukal*, in Theal 1910. *The Yellow and Dark-skinned People*, p. 137.

Africa.” The Negroid Limi were not at all in question.¹⁷ These stone structures occur primarily on the Highlands of Kenya which, not surprisingly, attracted the early European colonists. The stone structures resemble those found in thousands in MaShonabar (MaShonaland, modern Zimbabwe) and Quenaland (modern South Africa) and were built by the Indian Azanians or Zanj and their mixed, Indo-Kung (Bushman) progeny called Quena or Otentottu (*Hottentoten* in Dutch). The latter people were sometimes referred to as “Cafres” or “Kafers” and the the gold-bearing Barue (“Merouat”) in present-day Mozambique and Zimbabwe was considered the southern end of their land.¹⁸ The Portuguese came to know them under this name as well and their land in the far south (present day South Africa) appeared on the first Dutch maps as *Kaffraria*.

Indeed, overseas trade on the eastern coast of Ethiopia (later and now called East Africa) was ancient and its local practitioners were neither Bantu nor Africans but Indian Zanj and Ethiopians together with the growing population of the mixed Indo-Kung (Indo-Bushman) progeny known as Otentottu or Quena, also called by some Kafers. Much has been written about the name Azania and Zanj, which is first mentioned in the anonymous *Periplus Maris Erythraei*, par. 41, dated AD 64. The name Azania and Zanj referred to the Indians settled for centuries before Islam and the late arrival of the Muslim Arabs in the eastern part of Lower Ethiopia, as reported by Ibn Said, who knew the eastern coast at least as far as Sofala.¹⁹ But, nobody being able to explain its meaning, it has been conveniently attached in recent times to the black population speaking Limi languages of the distant hinterland, now called Bantu.

The Limi-speaking *negroid* black population drifted to the eastern and later also southern parts of ancient Ethiopia as hired porters (*bantu*) with the foreign long distance trade from the tropical forests of the western parts of Lower Ethiopia (modern West Africa). A fitting monument to this geography and language maps-changing human drift is the town of Bagamoyo (where the hearts of many *bantu* porters were rent) in today's Tanzania.²⁰ The word *bantu* or the name *Bantu*, popular in Buddhist times India,²¹ but of ancient coinage, derived from the Sanskrit *bandhu* and Malaya *bantu* for a helper, associate, companion or even a friend, relative and kinsman.²² One of Lord Ganesha's names is *Loka-Bandhu*, ‘People's Friend’.²³ But the friendship conveyed by the word *bantu* tends to reflect a slight or even very significant difference in the standing of the

¹⁷ Huntingford, G.W.B. 1933. The Azanian Civilization of Kenya. *Antiquity* 7, June, p. 153-6.

¹⁸ al-Idrisi, A.A.M. 1150/1856. *Géographie d'Edrisi traduite de l'Arabe en Français d'après deux manuscrits de la Bibliothèque du Roi*, et accompagnè de Notes, par P. Amédée Jaubert. Paris: Gouvernement, vol. I. Extracts in Guillaïn, C. 1856. *Documents sur l'histoire, la géographie et le commerce de l'Afrique Orientale*. Paris: Arthus Bertrand, vol. I: 209-10.

¹⁹ Sa'id, Ibn. before 1274 or 1286. ... *al-Mughrib fī ḥulā*, in Guillaïn 1856. *Documents sur l'histoire*, vol. I, p. 268-72.

²⁰ Hromník, C.A. 1981. Indo-Africa: Towards a New Understanding of the History of Sub-Saharan Africa. Cape Town: Juta, p. 129.

²¹ Stutley, M. & Stutley, J. 1977. *A Dictionary of Hinduism: Its Mythology, Folklore and Development 1500 B.C.-A.D. 1500*. London: Routledge & Kegan Paul, p. 3.

²² Winstedt, R.O. 1934. *An English-Malay Dictionary. (Roman characters)*. Singapore: Kelly and Walsh, 2 vols. in 1 book, vol. I, p. 29; Hromník 1981, *Indo-Africa*, p. 139.

²³ Walker, B. 1968. *Hindu World*. London: George Allen & Unwin, vol. I, p. 378.

two people involved.²⁴ This opens a possibility that originally this word was Dravida, as we see it in the Kannada word *baṇṭu* for a ‘hunter’, a ‘warrior’, or even a ‘man of a barbarous tribe’.²⁵ Most of the *bantu* hired into the Indian Zanj caravans as porters in western part of Lower Ethiopia (tropical forest of W. Africa) were no doubt hunters, who changed their profession from hunters to porters. This word is absent from the core Dravida language Tamil, indicating that it entered Kannada in later times. And the professional name *bantu* was never applied to the Quena or Otentottu people of eastern and southern parts of Lower Ethiopia (E. and S^{em}. Africa). (On these people see below.)

In ancient Ethiopia (Africa) the word *bantu* was applied mainly to the long distance porters and in time became a word (not a name!) for black people of the continent east and south of the Cross River on the borders of Nigeria and as far as the Kei River in the Quena “*Kaffraria*” of modern South Africa. For this reason the word *bantu* occurs in the majority of the immigrant languages of central, eastern and southern Ethiopia (Africa) and modern linguists found useful to apply it as a name with the capital B to all closely related languages of the so-called Bantu family of languages. This historical truth cannot be subverted by the claim of Joseph Greenberg that Bantu was a tribal name of a people in the Nigerian – Camerounian borderland before the so-called Bantu migrations, or by M Guthrie’s claim that such a tribe or nuclear population once existed in the territory of today’s Zambia.²⁶ In Plateau Tonga of Zambia ‘caravan’ is called *i-tanga lya bantu wa li mu musinzo*.²⁷ And the name Bantu definitely never derived from *-ntu* in “the word ‘aBa-ntu’, which according to one of the most respected linguists of South Africa Wilhelm Bleek, “means ‘par excellence’ individuals of the Kafir race, particularly in opposition to the noun aBel-lungu (white man).” Bantu is the Indo/Malayan word *bandhu/bantu* broken into a would-be personal prefix followed by the noun *ntu*. It follows the pattern of the Arabic word *kitabun* for ‘a book’, which, suffering the same manipulative treatment becomes *ki-tabu* in the singular and *vi-tabu* in the plural form in kiSwahili. It was Bleek who in fact first proposed that Bantu “be the best general term for that family of languages.”²⁸ But the word *bantu* rather than the name *Bantu* was known in the ports of England long before it onomastically colonized one half of modern Africa.²⁹

The earliest *bantu* in eastern, central and southern Ethiopia (Africa) were in fact the so-called Bugi *bantu*, whom ancient Indians brought from various islands of the

²⁴ Hromník 1981, *Indo-Africa*, p. 140.

²⁵ Kittel, F. 1894/1982. *A Kannada-English Dictionary*. Mangalore: Basel Mission Book & Tract Depository, p. 1071, 1163.

²⁶ Guthrie, M. 1967-71. *Comparative Bantu: An Introduction to the Comparative Linguistics and Prehistory of the Bantu Languages*. vol. I. Farnborough: Gregg Press, p. 102; Greenberg, J.H. 1972. Linguistic evidence regarding Bantu origins. *Journal of African History*, 13, p. 196; Hromník 1981, *Indo-Africa*, p. 121-5, 131.

²⁷ Torrend, J. 1931. *An English-Vernacular Dictionary of the Bantu-Botatwe Dialects of Northern Rhodesia*. Marianhill, Natal & London: Kegan Paul, Trench, Trubner, p. 88.

²⁸ Bleek, W.H.I. 1952. *Zulu Legends*. Ed. by J.A. Engelbrecht. (Mss finished in 1857) Pretoria: Van Schaik, p. 63; Hromník 1981, *Indo-Africa*, p. 126.

²⁹ Gleig, G. R. 1830. *The Life of Major-General Sir T. Munro, Bart... late Governor of Madras. With extracts from his correspondence and private papers*. London: Henry Colburn & Richard Bentley.

Indian Archipelago now known as Indonesia.³⁰ These were eventually absorbed by the Indian masters and became a part of the Zanj. The much more recent, new, negroid *bantu* from the hinterland were never called Zanj, but they were brought in from west or “lower Ethiopia” (Africa) by the hinterland Zanj, for whom they worked and with whom they lived in the coastal and not so coastal Zanj settlements. These Zanj had been the ancient masters of the east-Ethiopian (east African) seaboard, with effective influence far inland. These masters of the Ethiopian (African) trade were known as Zanj or Zanghi on the east coast and as Azanaghi in the far western hinterland. As late as 1432–1477, when Luís de Cadamosto travelled “in the land of the Blacks of lower Ethiopia” (i.e. sub-Saharan West Africa),³¹ “the brown men” called “Azanaghi” –by which name he did not mean “the Arabs” -- were trading Indian Ocean cowries for gold dust with the Negroes of Guinea.³² In 1446-1447 a Portugues João Fernandes lived in and explored the region of the “Azenegues” on the river ”Sanágá (Senegal), which separated the “land of the Azanagui moors from the first Negroes of the Guinea” (“o rio q[ue] se óra chamá Sanágá, o qual divide a terra dos mouros Azanégues dos primeiros Négros de Guiné...”).³³ They were neither Arabs nor Berbers, as confirmed by a 13th century Arabic source, which sees their origin in Himyar, also known as India, and Yemen in particular, which was a stopover station of the ancient Indian traders who navigated between India and Ajan-Bār (lower east Ethiopia, modern East Africa).³⁴

The Himyarites, were in fact Sabaeen Indians with close relationship with the Ethiopian Axumites. This is confirmed securely by the application of the Dravida name *Abbu-šī* to the people of Ethiopia. This name was first picked by Marco Polo in 1295, who learned from the Ethiopians that the so-called “Second or Middle India ... is called Abascia” even though Ethiopians applied the name more to the people than to the country. And to confirm the historical and ethnic identity of India and Ethiopia he repeats that “Abascia is an extensive country termed Middle or Second India.” He further adds that the first Ethiopians converted by St. Thomas were those of “Abascia.” He visited “Abascia” which he found “extremely rich in gold” even though its streams did not abound in gold. Gold, obviously came to Abascia from elsewhere, from the distant south of Azania. And gold was not so much in the hills and rivers, but in possession of the Abushi people. These people wanted to know who is and who is not an Abeshí and for this reason scalded their faces on three places, the forehead, and the cheeks, “with a hot iron - and these be considered as the second baptism with fire, after the baptism with

³⁰ Hromník 1981, *Indo-Africa*, p. 139-40.

³¹ Cá da Mosto, Aluise da. 1937. *The Voyage of Cadamosto and other documents on Western Africa in the second half of the fifteenth century*. [1432-1477] Translated & ed. by G.R. Crone. London: Hakluyt Society, Series II, vol. LXXX, s. 1.

³² Cá da Mosto 1937, *The Voyage of Cadamosto*, p. 25-6.

³³ De Barros, J. 1932. *Asia de Joam de Barros: Dos feitos que os Portugueses fizeram no descobrimento e conquista dos mares e terras do Oriente. Primeira Decada*. 4^a ed. Coimbra: Imprensa da Universidade, I, p. 50.

³⁴ Houlel el-mouwachia fi dīkr el-akhbār el-marrakochia (13th c.), Biliotheque national, Paris, Mss 1873, in Delafosse, M. 1912. *Haut Soudan-Niger (Soudan Français)*, Paris, I, p. 197; Cosmas Indicopleustes. 547AD/1897. *The Christian Topography of Cosmas, an Egyptian Monk*. Transl., notes & introd by J.W. McCrindle. New York: Franklin, 1897, p. 39 & n.2;

water.”³⁵ The most important on this custom is the fact that the name Abshi, Abeshi and all its variants (such as Habeš, Habex, Abascia, etc.) is a straightforward Dravida word *abbu-śī* for “scalding [the face]with fire”,³⁶ leaving no doubt that these two people were at one time one nation on both sides of the Erythrean or Red Sea. Scalding of various parts of the body for symbolic reasons was in the old time and even medieval India quite common.³⁷ On account of this painful act, Ethiopia was known to the Greeks and others as the country of “burnt faces.” Marco Polo knew about the custom of the Abshi/Ethiopians to scald their face with “hot fire”, but he appears not to have known that this significant and unique act was ensconced in their second name Abshi (Habesh, etc.). But it was known to the Portuguese king Dom Manuel, who in a letter dated 1505 wrote that “Abechi in their language ...means scalded with iron (“*ferrado*”); because ...they sign the cross with the scalding iron; and thus they are baptized without water.”³⁸ The Tigre people of Ethiopia were considered the “true Abissins” (*Aabbu-śī*).³⁹

The Moors of the surrounding countries continued calling Ethiopians *Habesh*, *Abax*, *Abex* etc. but by 1603-1622 Pero Pais could not find anybody in Ethiopia, who could explain the origin and the meaning of this name.⁴⁰ Thus, both Ethiopia and India were losing their oldest history. And without it, it is difficult to understand the oldest history of *Ethiopia Media* or Lower Ethiopia (Africa), or *India Tertia* (Africa), allowing the Afrocentric phantasies to creep in.

Ethiopia, just as Sabaea, was an emporium of the Indian trade.⁴¹ The name *El Djesair* for the long chain of small islands along the coast betrays the identity of its name givers. *El Djesair* is an Arabized form of the half North and half South Indian name *Zamin-sīru*, meaning ‘Small Islands’.⁴² This is corroborated by the report of a Byzantine diplomat of Syrian origin named Nonnus, who visited Ethiopia in or after AD 531 and reported that deep in the interior beyond Axum there was a “Kingdom of Indians, for there were seven Kingdoms of Indians and Ethiopians.” On account of these facts the eastern parts of Lower Ethiopia and the regions deep into the interior (of Africa),

³⁵ Polo, M. (c 1254-c 1324) 1908/1987. *The Travels of Marco Polo*. Ed. W. Marsden, annot. John Masefield. New York: Dorset Press, p. 398-401.

³⁶ *The Lifco Tamil-Tamil-English Dictionary*. 1978. Tirucci: Ti Viddil Plavar Kambeni, p. 27, 297, 151.

³⁷ Soleyman [c. 880] et Abou-Zeyd-Hassan (AH 596, November 1199). (Les deux Mahométans). Neuvième siècle de l’ère chrétienne. (...l’Inde et la Chine...) in Charton, E.T. 1855. *Voyageurs Anciens et Modernes, ou Choix des relations de voyages... depuis le cinquième siècle avant Jésus Christ jusqu’au dix-neuvième siècle...* 2 tome. Paris: Bureau des Magasin Pittoresque, p. 117.

³⁸ Carta d’El Rei D. Manuel para o Rei de Castela. printed in Roma 23 Oct. 1505, in *Arquivo Portugues Oriental* n.e. I-I-I, p. 385.

³⁹ Lobo, J. 1728. *Relação Historica da Abyssinia*. Paris: ??, p. 66.

⁴⁰ Pais, P. 1945. *História da Etiópia. Reprodução do Códice coevo inédito da Biblioteca Pública de Braga*; com uma introdução por Elaine Sanceau, nota bio-bibliográfica por Alberto Feio, leitura paleográfica de Lopes Teixeira. Porto: Livraria Civilização. (B.H. Série Ultramarina - N.º V). Livro I, p. 21.

⁴¹ Bruce, J. 1790. *Travels to Discover the Source of the Nile, in the Years 1768, 1769, 1770, 1771, 1772, & 1773*. Edinburgh: J. Ruthven, G.G.J. and J. Robins, III, 129.

⁴² *The Periplus of the Erythraean Sea*, c. A.D. 64/1912, Schoff, par. 15, p. 27, 92; Chaturvedi, M. & Tiwari, B.N. eds. 1970. *A Practical Hindi-English Dictionary*. Delhi: National Publishing House, p. 202; *The Lifco Tamil-Tamil-English Dictionary*. 1978. Tirucci: Ti Viddil Plavar Kambeni, p. 292-3.

inhabited and traded in by the Indian Zanj, were known to the Byzantine historians as “Further India” or as “India Tertia.”⁴³ Contrary to the Afro-centric interpretation of the name, these Zanghi or Zanj of the eastern coast of Lower Ethiopia (E. Africa) “could communicate without interpreters with the merchants of South India and Indonesia.”⁴⁴ This is not at all surprising, considering that in medieval times traders in metals, pigs and other merchandise in Bengal were also called “Azanaghi.”⁴⁵ The Indian Zanj were the builders of the earliest settlements (later towns and cities) on the Lower Ethiopian coast and in the land long before their long-distance trade brought to this area the Limi ancestors of the so-called black Bantu-speakers. That is why the *Periplus Maris Erythraei* speaks not only about the coast of Azania, but also about the “continent of Azania.”⁴⁶ And that continent of Azania, in those times, long before the Arabs and long before Christ, was traded by the Dravida Indians and inhabited by the Kung or Bushmen, who in the course of centuries mixed with Indian traders and prospectors, and produced the ‘Mixed’ population called Otentottu (mispronounced *Hottentoten* by the early Dutch). The mixed Otentottu adopted elements of the religion of India, including the concept of the Red God *Śiva*, on account of which they became known as Quena or Red People, thus named by the ancient Dravida traders.⁴⁷

⁴³ Malalas, John. *Chronicle of John Malalas. Books VIII-XVIII*. Translated by Matthew Spinka & Glanville Downey. Chicago: University of Chicago Press, 1977. Cit. in: Cosmas Indicopleustes. 547AD/1897. *The Christian Topography of Cosmas, an Egyptian Monk*. Transl., notes & introd by J.W. McCrindle. New York: Franklin, 1897, p. 39, n.2; Kobischchanov, I.M. 1978. Axum. Chpt. 7 in Classen, H.J.M. & Skaln9k, P. eds. *The Early State*. The Hague: Mouton, p. 265.

⁴⁴ al-Idrisi, A.A.M. 1150/1836-1840. *Géographie d'Edrisi traduite de l'Arabe en Français d'après deux manuscrits de la Bibliothèque du Ro....* par P. Amédée Jaubert, extracts in Theal, G.M. 1910. *The Yellow and Dark-Skinned People of Africa South of the Zambesi*. London: Swan Sonnenschein, p. 141; Hromník 1981, *Indo-Africa*, p. 43, 73.

⁴⁵ Lopez, D. 1578-87/1881. *A Report of the Kingdom of Congo and the Surrounding Countries. Drawn out of the writings and discourses of the Portuguese Duarte Lopez, by Filippo Pigafetta, in Rome, 1591. Newly translated from the Italian by Margarite Hutchinson*. London: John Murray, p. 20.

⁴⁶ *The Periplus of the Erythraean Sea*, c. A.D. 64/1912, Schoff, par. 16, p. 28.

⁴⁷ Hromník, C.A. 1987. Dura Gova or BoDula Qhoeng (Nelspruit): Dravidian megalithic temples in Komatiland. A report ... based on field work carried on March 30, April 5, and June 22-25, 1987. Report for the Municipality of Nelspruit, sent 24 July. Hromník, C.A. 1988. It's not Hottentot or Khoikhoi... The name's Quena. *Weekend Argus* (Cape Town), 18 June, p. 18; Hromník, C.A. 1991. Dravidian gold mining and trade in ancient Kōmatiland. *Journal of Asian and African Studies* 26(3-4), p. 283-290; Hromník, C.A. 1990. Camissa, alias Aguada De Saldanha: Where was it? (Part 1). *Quarterly Bulletin of the South African Library* 44(4) (June), p. 155-65; Hromník, C.A. 1990. Exploring the possibilities of a Moon/Sun shrine on the slopes of Lion's Head or Soma/Suriyan Kōyil on !Guru !Goa. *Cabo* 5(1), p. 26-34; Hromník, C.A. 1990. Aguada de Saldanha: The real story? (Part 2). *Quarterly Bulletin of the South African Library* 45 (September): 29-40; Hromník, C.A. 1992. Quena rock paintings in Kai!na!ku: The Vulture Cave in Nuwaris, Western Cape, South Africa. *Rock Art Quarterly* 3: 1-12; Hromník, C.A. 1992-93. The Ari Ridgeback of the Quena. Part I. *The Rhodesian Ridgeback Quarterly*, Winter: 26-31; Hromník, C.A. 1993. The Ari Ridgeback of the Quena. Part II. *The Rhodesian Ridgeback Quarterly*, Fall: 6-12. Hromník, C.A. 1993. The bow of Siva alias Heitsi Eibib in the rock art of the Cape Quena. *Journal of Asian and African Studies* 28(3-4): 243-52; Hromník, C.A. 1992. Quena rock paintings in Kai!na!ku: The Vulture Cave in Nuwaris, Western Cape, South Africa. *Rock Art Quarterly* 3: 1-12; Hromník, C.A. 1997. The Coloured People: Who are they? *The Graaff-Reinet Advertiser* 28 Aug. 1997, p. 6; Hromník, C.A. 1998. Xauka, the Confluence on which Montagu arose: Its early history. *Quarterly Bulletin of the South African Library*, 53(1/2), 1998, p. 9-13; Hromník, C.A. 1998. Who Are the Coloured People of South Africa? Kto sú farební

Drawing on the Dravida Indian cosmology, the stone structures of the Quena tended to take elliptical or oblong shape. Just such oblong structures, built of dressed stone around a round citadel, were discovered in 1950 by Gervase Mathew on the islet of Sanje ya Kati, near the somewhat larger islet of Kilwa. These structures are considered to be the remnants of the earliest known trading settlements off the shore of Tanganyika.⁴⁸ More likely, these structures represent a Quena religious complex, because they persisted in building oblong structures, such as we find at Geelbek in the Moordenaars Karoo and elsewhere in South Africa. The oldest authentic visual example of the Quena people is Eti, the abnormally fleshy wife of the Puntite king or chief Perehu, who were visited by the expedition of the female Pharaoh Hatshepsut of the 18th dynasty of Egypt, late in the early 16th century BC.⁴⁹

Ludia Južnej Afriky? *Etnologické rozpravy* 2: 117-120; Hromník, C.A. 1999. Gitlane: Where the Moon Sickle Strikes-On the Edge of Time at Elandsdoorn. *Nordic Journal of African Studies* (Helsinki), 8(2): 1-17; Film Behind an African Mask. Imageworks & SABC TV3 co-production, 1 hour. Shown on 14 April 2000, on Africa TV (satellite). Hromník, C.A. 2000. The Karoo of the Quena. *The Graaff Reinet Advertiser*, 25 August 2000, p. 11; Hromník, C.A. 1999. The Ethnonym Quena: the True Name of the Hottentots. In: *Actas del XX Congreso Internacional de Ciencias Onomásticas*, edited by Ana Isabel Boullón. A Coruña, Galicia: Biblioteca Filológica Galega, 2002, p. 1463-1480; Hromník, C.A. 2001. !Ke e: /xarra //ke: The Quena motto in the South African coat of arms. *Quarterly Bulletin of the National Library of South Africa*, 56(2) December 2001, p. 65-72; Hromník, C.A. 2002. /Xairu -- the Paradise: The Charming village of the Attaqua Quena that became Suurbraak (Zuurbraak). In: Möller, L.A. & Jacobs, J.U. eds. 2002. *A World of Names. Essays in honour of Dr Peter Raper, Chairman of the United Nations Group of Experts on Geographical Names and President of the Names Society of Southern Africa*. Special issue of *Nomina Africana* vol. 16, nos. 1&2, p. 37-41; Hromník, C.A. 2002. Creation myths of ancient Egypt. Lecture delivered to the Egyptian Society of South Africa at St. George's Grammar School, Richmond Road, Mowbray, Cape Town, on 26 March 2002 at 19:30 - 22:30. A brief review of the lecture by Eucalyptus is in *Shemu*, 6(4) October 2002, p. 7; Smith, T. 2003. Celebrating an ancient African ritual: The Quena temple near Laingsburg took on a special significance yesterday. *Sunday Argus* 22 June 2003, p. 20; Hromník, C.A. 2003. *Hromník's explorations in Indo-African and other history: An anthology of writings (Published, censored, suppressed, editorially distorted and unpublished)*. Ves Mir: Самиздат С de Skyth, p. 29-32; Hromník, C.A. 2004. Ancient history of indigenous people." *George Herald*, ca. 6 June 2004, p. 1; Hromník, C.A. 2010. Vidangam Lingam on Dura Gova (Soneheuwel 1), Nelspruit, Komatiland. In: *Saiva Sithantha Sungum. Lenasia Branch. 40th Anniversary Brochure 1970-2010*. Lenasia: n. p., p. 20-21.

⁴⁸ Davidson 1987, *The Lost Cities*, p. 177.

⁴⁹ Breasted, J.H. 1962. *Ancient records of Egypt: Historical documents, from the earliest times to the Persian conquest, collected, edited and translated with commentary*. New York: Russell & Russell, vol. II, p. 106-7. Picture from Budge, E.A.W. 1902/1968. *A History of Egypt From the End of the Neolithic Period to the Death of Cleopatra VII. B.C. 30*. London: Routledge & Kegan Paul, reprinted in The Netherlands: Oosterhout N.B., Anthropological Publications, vol. IV, p. 7.



This, however, is completely lost on the Marxist Afrocentric writers, who entitle their study of the maritime nature of the Indian trade and towns in Lower Ethiopia (Africa) as “On the Problems of Sea Voyages of Ancient Africans in the Indian Ocean.”⁵⁰ For there were no ancient Afrocentric Africans who navigated the Ocean. All the so-called indigenous boats on the eastern African coast are either Indian, or Phoenician, or Indonesian, or Arabic. In fact, in pre-Portuguese times there was no Africa (apart from the later Muslim Maghreb) – only Ethiopia, and ancient writers and historians had difficulty recognizing Ethiopians from Indians.⁵¹ Even the early Portuguese knew that Indians were mixed with many trading people of Ethiopia and the Sahel (E. NE. and even W. Africa).⁵²

“Mediaeval Muslim writers leave no doubt that Indians and perhaps some Indo-Ethiopian [and Indo-Indonesian] Zanj were the metallurgists who manufactured iron tools in lower Ethiopia [E. Africa]. “The Indians excell in the art of manufacturing it, “ writes Al-Idrisi in 1100-1154, and iron “is commonly called iron of India.”⁵³ At the same time

⁵⁰ Kobischchanow, I.M. 1965. On the Problems of Sea Voyages of Ancient Africans in the Indian Ocean. *Journal of African History*, VI, p. 137-41.

⁵¹ Megasthenes. c. 305 BC. Quoted by Arrian in Majumdar, R.C. 1960. *The Classical Accounts of India*. Calcutta: Firma KLM. Reprint 1981, p. 220.

⁵² Azurara, Gomez Eannes de, (1410-1474) 1453/1966. *Kronika objevení a dobytí Guineje*. In: *Objevné cesty do Afriky a Asie. Výbor z dvou portugalských kronik: Gomez Eannes de Azurara, Kronika objevení a dobytí Guineje; Fernão Mendes Pinto, Putování*. Přeložil Luděk Kult. Praha: Státní nakladatelství krásné literatury a umění.

⁵³ *al-Idrisi, 1150. Géographie d'Edrisi* In Theal 1910, *The Yellow and Dark-Skinned*, p. 142.

these sources inform us that some, often cannibalistic Negroids known as Limi, lived among them by the tenth century AD.”⁵⁴ It is important to remember that “the entire complex of mining and metal-working, trade, and cattle, sheep and possibly also goat herding,” was established in Lower Ethiopia (Africa) long before the arrival of the first Negroid Limi at the end of the first millenium AD. That’s why the so-called Early Iron Age of the Afrocentric archaeologists (that never really existed) is so different from the so-called Late Iron Age. But of course they do not admit that there was no local, pre-Indian iron working in Lower Ethiopia (Africa). This has partly been recognized on purely linguistic grounds by C. Ehret, but this historian and linguist ascribes the introduction of the livestock complex to the present Bantu-speaking Africa to the unidentified speakers of the so-called Central Sudanic languages, not to the Limi” and not to the Indians.⁵⁵ This, however, is contradicted by the earliest bovine skeletal remains that attest to the presence in eastern and southern Ethiopia (Africa) of the Indian humped cattle even as far as Kasteelsberg on the south-western coast of South Africa.⁵⁶ These cattle were the only kind that the much older population of the said area, the Quena or the Otentottu (corrupted into Hottentots by the early Dutch and totally misnamed Khoi or Khoisan by recent Afrocentric academia), ever possessed. It has been argued that the Quena cattle resembled the Nilotic cattle, but the Nilotic cattle is known by the Dravida Kannada word *ettu*, which points at its Indian origin in both cases.⁵⁷ The Indian provenance of the earliest cattle in lower Ethiopia (eastern and southern Africa) is proved beyond any point of doubt by the presence of the Indian word for beef (dead cow), *gomās*, in the Nama and generally Quena (Otentottu) word *gomas* for a cow of the humped breed (*bos indicus*).⁵⁸ The humpless cattle appeared on the scene much later. And with the earliest Indian cattle came to the Otentottu Quena the law of good conduct and high regard for cattle. That high respect for cattle remained with the Quena until the arrival of the Dutch. When some Dutch Burgers alleged that the Quena at the Cape go all the way to Monomotapa in MaShonaland to steal cattle and bring them for sale to the Dutch, Peter Kolbe, the most knowledgeable man in the Colony about the ways and the language of the Quena retorted: “Monomotapa is at least 100 leagues from the Cape and the Hottentots are too honest to steal” cattle.⁵⁹

⁵⁴ Hromník 1981, *Indo-Africa*, p. 57.

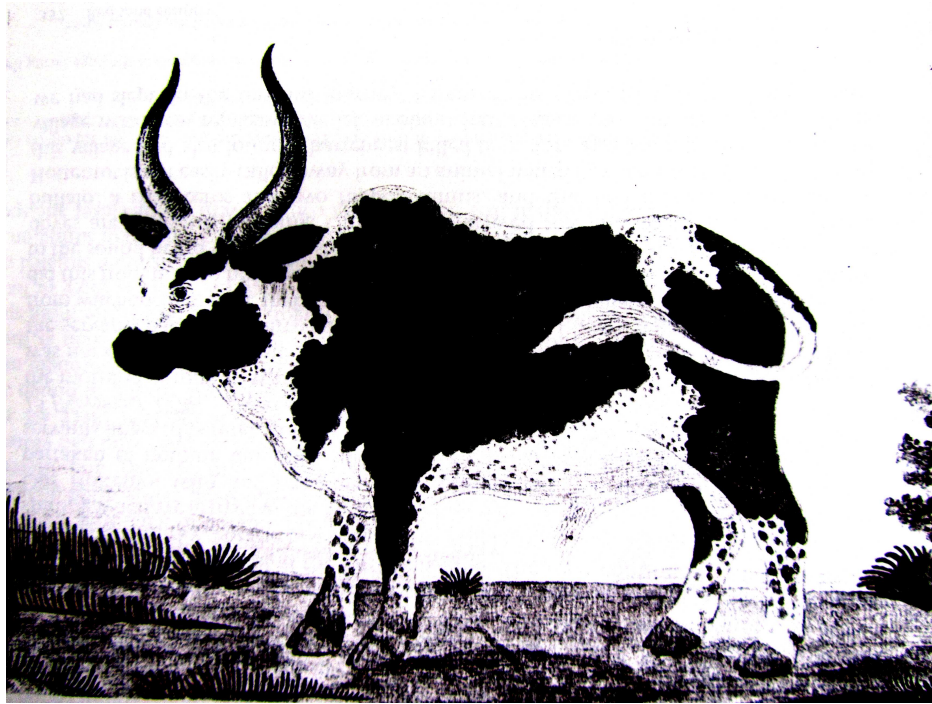
⁵⁵ Ehret, C. 1967. Cattle-keeping and milking in Eastern and Southern African history: the linguistic evidence. *Journal of African History*, VIII, 1-17. Hromník 1981, *Indo-Africa*, p. 105-6.

⁵⁶ Smith, A.B. 1983. Prehistoric pastoralism in the southwstern Cape, South Africa. *World Archaeology* 15(1), p. 79-89.

⁵⁷ Mason, I.L. & Maule, J.P. 1960. The indigenous Livestock of Eastern and Southern Africa. Farnham Royal, Bucks, England: Commnwleath Agricultural Buraux, p. 44.

⁵⁸ Krönlein, J.G. 1969. *Nama Wörterbuch*. Reworked and completed by F. Rust. Pietermaritzburg: University of Natal Press, p 110; Hromník 1981, *Indo-Africa*, p. 72; Westphal, E.O.J. 1971. The click languages of southern and eastern Africa. *Current Trends in Linguistics* 7, p. 400.

⁵⁹ Kolben, P. 1731. *The Present State of the Cape of Good Hope: or, A Particular Account of the several Nations Of the Hottentots*. Done into English, from the Original, by Mr. Medley. London: W. Innys, vol. I, p. 270.



Namaqua bull, drawn by Robert J. Gordon in 1799.

The clue to the identity of the Ethiopian (African) Zanj is in their name, when it appears in the form of *Ajan*. In the medieval, primarily Muslim (be they Indian, Arab or Jewish) records this name appears in various forms: as the Sea of *Zanj-bār*, Sea of *Zang*, island of Zanzibar or Zanguebar, the coast of “*Barr Ajjan*” and *Ajan-bār* etc. But the name existed long before in the Hellenized and Romanized form of “Azania,” and “Açania”, as recorded by Ptolemaeus in ca. AD 150.⁶⁰ This was generally understood to mean, the country of ignoramuses or Barbaria, a qualifying name then shared with most of the northern Europe, which reflected the low level of theological and scientific knowledge of its Zanjian or Azanian, not the Ndimi or Negro, inhabitants.⁶¹ In these various forms of the same name we easily recognize the Sanskritic *Ajānasthān*, for a ‘Place of Ignorant People’ or *Ajānabar* for the ‘Region of Uncivilized People’,⁶² the precise Latin rendering of which was *Azania*. The replacement of the *-j-* in this name is the result of its later use by the Urdu-speaking Muslim traders and navigators, whose equivalent word for ‘ignorance’, ‘innocence’ and ‘without knowledge’ is *azaan*.⁶³ Its appearance in the Greek form Azania implies that Indian *Ajānabar* existed in Lower Ethiopia (E. Africa) long before Ptolemaios, before the *Periplus*... and no doubt long before Christ.

⁶⁰ Ptolemaeus, C. 150/1966. *Geographia*. Strassburg 1513. Introduced by R.A. Skelton. Facs. reprint Amsterdam: Theatrum Orbis Terrarum, lib. I, 7, 8.

⁶¹ Hromník 1981, *Indo-Africa*, p. 31,

⁶² Chaturvedi & Tiwari eds. 1970. *A Practical Hindi-English Dictionary*, p. 208, 707, 112.

⁶³ Prof. Robert O. Swan, pers. com.

Significantly, Azania (Αζανία) applied by Ptolemaios to Lower Ethiopia (E. Africa), was also known as Konkan (“Concan”), although only the early Portuguese made mention of it.⁶⁴ This name was borrowed from the coastal land of South India below the Western Ghats (western escarpment of the Dekkan Plateau) north and south of the River Mandovi, on which developed the prominent ancient trading state of Goa; from 1510 Portuguese Goa. Originally, in ancient times, the name Konkan covered also the Malabar Coast in the far south.⁶⁵ Not at all surprisingly, the earliest name for the coast of Azania was Konkan, translated into Indian languages as *Sāhil*,⁶⁶ then into Arabic as *Sawahil* and today known as Swahili Coast.⁶⁷ The question remains, why is this coast called Coast (allegedly in Arabic) and why by the plural form Swahili?⁶⁸ There is a possibility that unlike Konkan, Swahili has nothing to do with the coast. As late as 1978 the WaSwahili people were not perceived as Coastal people, but as *Kizungu*, that is Foreigners.⁶⁹ This implies that the Konkani-speaking Goans must have been prominent among the earliest Dravida traders, prospectors and priests in Azania. The connection of the Konkan and of the Dravida South India with *Ajānabar/Azania* in Lower Ethiopia (E. Africa) was so strong that the first century (AD 64) writer of *The Periplus Maris Erythraei* got the impression that the southern part of Taprobane (Sri Lanka) “trends gradually toward the west, and almost touches the opposite shore of Azania.”⁷⁰

To understand the application of this name to the eastern parts of Lower Ethiopia (E. Africa) one has to bear in mind the ancient Indian terminology, in which India south of Barygaza or the land from the Jamuna River to Cape Comorin, was known as *Aṛi-Akam* or *Aṛi-kam*, the ‘Place of Knowledge’ or the place of ‘Love of Knowledge’,⁷¹ rendered in Byzantine records as *Ariakā*⁷² or *Ariakē*,⁷³ long before any Dravida Indians

⁶⁴ D'Almada, F. V. Tratado do sucesso que teve a Nao S. João Baptista, e a jornada que fez a gente que della escapou, desde trinta e tres graos no Cabo de Boa Esperança, onde fez naufragio [1622], até Sofala, vindo sempre marchando por terra. In Theal, G.M. (ed.) 1964. *Records of South-Eastern Africa*. Cape Town: C. Struik, vol. 8, p. 32; Bocarro, A. 1635/1937-38. *Livro das plantas, de todas as fortalezas, cidades e povoações do Estado da India Oriental ... Goa 1636*, (MS in Biblioteca Pública de Évora). Ed. by A.B. de Bragança Pereira in: *Arquivo Português Oriental*. Nova edição. Tomo IV, vol. 2, parte I, p. 3. Bastora: Tipografia Rangel, 1937-38.

⁶⁵ Smith, V.A. 18???. *Early history of India*. p. 340-1, in *The Periplus of the Erythraean Sea*, c. A.D. 64/1912. Ed. by W.H. Schoff. New York: Longman Green, p. 205.

⁶⁶ Chaturvedi & Tiwari eds. 1970. *A Practical Hindi-English Dictionary*, p. 680.

⁶⁷ Hromník, C.A. 1979. Upatanisho -- Concord: The backbone of the Swahili Grammar. *Journal of Asian and African Studies* 14, p. 290-1.

⁶⁸ Tolmacheva, M. 1976. The origin of the name ‘Swahili’. *Tanzania Notes & Records*, n. 77-78, p. 27.

⁶⁹ Avelot, R.A. (1871-1914) 1912. Les Grands Mouvements des peuples en Afrique. *Bulletin de géographie historique*. Paris, 1912, p. 4.

⁷⁰ *The Periplus of the Erythraean Sea*, c. A.D. 64/1912, Schoff, par. 61, p. 47.

⁷¹ *The Lifco Tamil-Tamil-English Dictionary*. 1978, p. 57, 1.

⁷² *The Periplus of the Erythraean Sea*, c. A.D. 64/1912, Schoff, par. 6, 14, p. 24, 27.

⁷³ *The Periplus of the Erythraean Sea*, by an unknown author. With some extracts from Agatharkhidēs ‘On the Erythraean Sea’. “between A.D. 95 and 130”/1980. Transl. & ed. by G.W.B. Huntingford. London: The Hakluyt Society, 1980, par. 6, 14, p. 119.

ventured to sail west with the monsoon winds to Ethiopia (Africa). Much ink has been spent on attempts to find an Aryan or Sanskritic equivalent of the Dravida *Aṛi-Akam*, though it clearly was *Jānasthāna* the ‘Place of Knowledgeable or Civilized People’, but results are meager⁷⁴ and tend to lead into mythological realms of the supernatural *Raakshasas*.⁷⁵ This, securely points at the great antiquity of the Dravida concept of *Aṛi-Akam*. The late-coming Aryans conceded that the Tamils and other Dravida people of the ancient *Aṛi-Akam* were “a civilized nation.”⁷⁶ Ptolemaios, working with the more realistic geography, subsumed most of South India from Surat to Tamilnadu under “Ariakē”.⁷⁷

The southern end of the civilised Ariake (*Aṛi-Akam*) was in fact far south on the island of Taprobane (Sri Lanka), but, and significantly, the southern part of Taprobane that he belived tended towards Azania was not “civilized.”⁷⁸ Its western extension, across the imaginary short gap between the two by ancient maritime trade connected lands, was Azania, the Land of Ignoramuses. Thus Azania, the Land of Ignoramuses, was juxtaposed to the civilized Ariake and Taprobane. The latter was also known as “Palaisimoundou (Παλαισιμούνδου),”⁷⁹ in which we recognize the Sanskritic *Pālisīmanta*, “Abode of the Law of Piety”, that is the Indian *Dharma*,⁸⁰ the Law of Righteousness,⁸¹ the Law of good conduct. This comparative juxtaposition of the civilized Indian *Pālisīmanta* and the degraded Indo/Ethiopian *Azania* bears no reflection upon the black Ndimi/Limi (now Bantu) population of the continent of Ethiopia, because these people were not present in central and eastern part of Lower Ethiopia (E. & C. Africa) when this comparison was made. It reflected only the perception of the Dravida and other Indians in Lower Ethiopia as being less cultured and more ignorant than their relatives in Dravidadesa (South India, formerly all of India) and Sri Lanka. The above comparison no doubt dates to the 1st millennium BC, when Indians and Ethiopians dealt only with the Kung/Bushmen and with their own progeny from the Kung women, the Otentottu Quena. Centuries later the situation did not improve, because now the religious teachers had to deal not only with the Kung and the Quena/Otentottu, but also with the Limi newcomers from western Ethiopia. This is reflected in the report of Al-Mas’udi dated c. 945 AD.

⁷⁴ Aiyar, R.S. 1975/1987. *Dravidian Theories*. Madras, Delhi: Motilal Banarsidass, p. 95.

⁷⁵ *Ramayana*. c. 850-200 BC/1951/1990. Retold by C. Rajagopalachari. Bombay: Bharatiya Vidya Bhavan, p. 221, 137, 146, 149-54; Yutang, L, ed. 1949/1954. *The Wisdom of India: An Anthology*. London: Michael Joseph, p. 195-6; Knappert, J. 1991. *Indian Mythology: An Encyclopedia of Myth and Legend*. London: The Aquarian Press, p. 76.

⁷⁶ [Pillai], V. K. 1904/1979. *The Tamils Eighteen Hundred Years Ago*. New Delhi: J. Jetley for Asian Educational Services, 537.

⁷⁷ Majumdar, R.C. 1960. *The Classical Accounts of India..* Calcutta: Firma KLM. Reprint 1981, p. 365, 376.

⁷⁸ *The Periplus of the Erythraean Sea*, ed. Huntingford 1980, par. 61, p. 54.

⁷⁹ G.W.B. Huntingford in *The Periplus of the Erythraean Sea*, 1980, par 61, p. 119.

⁸⁰ W.H. Schoff in *The Periplus of the Erythraean Sea*, c. A.D. 64/1912, p. 47, 249.

⁸¹ Thapar, R. 1975. Aśoka India and the Gupta Age. In Basham, A.L. ed. 1975. *A Cultural History of India*. Oxford: Clarendon Press, p. 42.

“The Zanj have an elegant language,” he writes, “and men who preach in it. One of their holy men [called *suri* in Dravida India, CAH] will often gather a crowd and exhort his hearers to please God in their lives and to be obedient to him. He explains the punishments that follow the disobedience, and reminds them of their [Indian] ancestors and kings of old.”

Obviously, in old times they had unmixed Indian teachers (*suri*-s) and kings, who kept higher standards of lifestyle and moral behaviour. Now, several hundred years since the uncultured Limi were immigrating as porters in trade caravans from the West, and c. 300 years since the emergence of the Quran and one century since the Arab Muhammadans began appearing on the scene, Al-Mas’udi concludes: “These people have no religious law [no more *Pālisīmanta* or *Dharma*]: their kings rule by custom and by political expediency.” The ancient “Law of Piety” has evaporated, but “the Zanj” of his time still “eat bananas, which are so common among them as they are in India.” However, their food is enriched from the Indian entrepot in Himyar and Yemen. But their religion has deteriorated and

“every man worships what he pleases, be it a plant, an animal or a mineral. They have many islands where coconut grows: its nuts are used as fruit by all the Zanj peoples.” However, unlike in old times, “one of these islands, ... has a Muslim population and a royal family. This is the island of Kanbalu.”

But the people are still Zanj, not yet hybridized with the Limi.⁸²

Two hundred years later, writes al-Idrisi (1145), commenting on the the Zanj of “Sayuna” (Sena) on the lower Zambezi: “the Zanj have no ships in which they can travel [the open sea].... but ships come to them from Uman and other places that belong to the Islands of Hind [Indonesia]. They exchange there their goods for those of Zanj...The people of Zabaj Islands [also]travel to the Zanj”: and trade with ease, “because they understand each other’s language.”⁸³

William Vincent Smith, famous British historian of India, was one of the first academics who spread the false notion about the Azanians being the black “Caffres”,⁸⁴ as he calls the ancestors of the present-day Bantu-speaking people of eastern Central and southern Africa. But even in the 17th century the people of Quiteve, “the king of the Konkan” in Mozambique, though being “a race of degenerate Moors” were still “very different from other cafres.”⁸⁵ Significantly, the name Azanians or Zanj was applicable

⁸² al-Masudi, Abou’l Hacan Ali. [8??-c.945, travelled to India etc. c.915] 1861-77. *Muruj al-Dhahab wa Ma’adin al-Jawhar*, translated from *Les prairies d’Or*, by C.Barbier de Meynard and Pavet de Courteille. Paris: Soci  t   Asiatic, 9 vols. 1861 seq. Extracts from vol. I, III, p. 29, in: Freeman-Grenville, G.S.P. 1962. *The East African Coast: Select Documents from the first to the earlier nineteenth century*. London: Rex Collings, p. 16-17.

⁸³ Dick-Read, R. 2005. *The Phantom Voyagers: Evidence of Indonesian settlement in Africa in ancient times*. Winchester: Thurlton Publishing, p. 73-4.

⁸⁴ Vincent, W. 1807. *The Commerce and Navigation of the Ancients in the Indian Ocean*. Vol. II: *The Periplus of the Erythrean Sea*. Part the First. Containing an account of the Navigation of the Ancients, from the Sea of Suez to the Coast of Zanguebar. With Dissertations. London: Cadell & Davies, p. 147.

⁸⁵ Bocarro, A. 1635/1937-38. *Livro das plantas*, IV, vol. 2, parte I, p. 3; Botelho, S.X. 1835. *Mem  ria estat  stica sobre os Dom  nios Portuguezes na Africa Oriental*. Lisboa: Typ. Jos   Baptista Morando, p. 150.

not only to the Indians and their mixed Indo-Kung progeny in Ethiopia (Africa), but also to the people of Indonesia and other islands of the eastern Indian Ocean, who were considered less advanced in knowledge, mainly religious knowledge, than the Indians in their home country.⁸⁶ Also, black slaves brought to Iraq,⁸⁷ Indonesia⁸⁸ or even to China⁸⁹ on the Indian Zanj or Azanian ships were referred to as Zanj slaves; just as the slaves bought by the Portuguese and the Dutch in Indonesia from the Bugi shippers were known in Cape Town as 'Bugi slaves'. One thing is sure, that the Land of Zanj or Azania was not an Arabic name for the "land of black folks" south of the Sahel, as claimed by Prof. Pitika Ntuli and other shallowly educated Marxist Afro-centrists.⁹⁰ Ibn Haukal in 902-68 clearly distinguished the "Blacks" from the "Zingians" i.e. Indians and "Ethiopians".⁹¹ and Solyman in 880 makes it obvious that "Zendjs" are the Asiatic leaders of the negroid warriors.⁹² Similarly, in 1145 al-Idrisi states explicitly that "the black Kaffirscarry on fishing in the sea without boats, and....although they, live in such a condition of distress and of profound misery, still these people...are satisfied with their lot, and are content with that which they have. They are under the government of the Zenj."⁹³ These "African" people, as Davidson and Hall call them, were certainly not in a condition to exchange "courtesies" with the distant China. And there was no other than Indian Zanj navigation that emanated from Lower Ethiopia (Africa). Al-Jahiz, who knew not only "the literature... of the Greeks and Persians, but also of the Indians and the Zendj,"⁹⁴ observed already in 869 that "Zanj who are the real kind" were not "our servants and slaves".⁹⁵ It is to be noticed that there was a "Zanj" or "Azanian" literature produced by Indians and Ethiopians in their Azania.

Consequently, as G.H. Talhami concludes, the "equation of Zanj with 'Black ...[is] completely unjustified."⁹⁶ The same applies to the misuse of the name "African", when it is used in colonial and pre-kolonial times with its current meaning of 'Black people of the continent'. And writing about "African" overseas trade, navigation,

⁸⁶ Davidson 1987, *The Lost Cities*, p. 185-6.

⁸⁷ Guillain, M. 1856-1857. Documents sur l'histoire, la géographie et le commerce de l'Afrique Orientale. Paris: Arthus Bertrand, vol. I, p. 272.

⁸⁸ Schnitger, F.M. 1964. *Forgotten Kingdoms in Sumatra*. Leiden: E.J. Brill. With contributions from C. Von Führer-Haimendorf and G.L. Tichelman, p. 172-3.

⁸⁹ Dart, R. 1954. *The Oriental horizons of Africa*. Johannesburg: Edition of the Author, p. 19.

⁹⁰ Hromník, C.A. 1999. Another one bites the dust. *The Leader* (Durban), 30 July 1999, p. 4.

⁹¹ Theal 1910. *The Yellow and Dark-Skinned People of Africa South of the Zambesi*. London: Swan Sonnenschein, p. 137.

⁹² Theal 1910, *The Yellow and Dark-Skinned People of Africa*, p. 125-6

⁹³ Theal 1910, *The Yellow and Dark-Skinned People of Africa*, p. 139.

⁹⁴ Kratchkovskiy, I. 1962. Deux chapitres inédits ..., trad. M. Canard. Alger: Annales de 'Institut des études orientales, t. 20, 1962, p. 51. Quot. in: La révolte des esclaves en Irak au III^e/IX^e siècle. Bibliographie chronologique commentée. p. 59.

⁹⁵ Al-Jahiz. See: Van Vloten, G. 1903. *Tria opuscula auctore Abu Othman Amr ibn Bahr al-Jahiz Basrensi*. Lugduni Batavorum: ?, p. 67, cit. in: Tolmacheva, M. 1975. The Zanj language. *Kiswahili*, 45(1): 22.

⁹⁶ Talhami, G.H. 1977. The Zanj Rebellion Reconsidered. *The International Journal of African Historical Studies*, 10/3, p. 461.

diplomacy, etc. in the pre-20th century period is simply a deliberate distortion of the World history.

The Indian Zanj or Azanians and Ethiopians in upper Azania lived under the kings called “*Mfalme*”, which title appears to be based on the Swahili prefix *M-* for a person, Indonesian *fa'al* for ‘prophecy’, and ‘*ilmu*’ for ‘supernatural knowledge’.⁹⁷ Therefore king called *Mfalme* was a ‘Man with supernatural knowledge of prophecy’.⁹⁸ Besides explaining the nature of the Zanj kings, the title *Fa'al-ilmu*, swahilized into *Mfalme*, indicates that in the early pre-Christian times many of the Indian Zanj followers were brought to Lower Ethiopia from Indonesia. Attempts by Zawawi to Arabize this important title is not helpful at all.⁹⁹

Gold

The driving force behind the Indians and their Zanj progeny in Lower Ethiopia was trade, especially in gold, ivory, tin, crystal, rhino horn and possibly diamonds. Panning and prospecting in the rivers flowing into the Indian Ocean the Indian Zanj moved south at an early time, certainly long before the time of Christ, and all the way to Sofala. We have no contemporary records of this move, but it is implied by the records of trade, such as the 1st century A.D. *Periplus Maris Erythraei*. Later on it appears as a distant echo in the writing of al-Mas'udi and other late coming Muslim Arabs, Persians and Spaniards.¹⁰⁰ Having come to Lower Ethiopia without their females they consorted with the Kung women creating a new type of people, who on account of being mixed received the name *Otentottu*, with the meaning of those ‘Mixed with the southerners’ or people ‘Mixed with the southerners’.¹⁰¹ The southerners were the aboriginal Bushman or Kung hunters of eastern, central and southern parts of Lower Ethiopia (Africa). The Otentottu were a new mixed progeny that was growing in numbers mainly due to the better provision of food and more sheltered lifestyle. Mobility acquired with the adoption of the Indian riding oxen enable them to spread gradually from the hinterland of the Konkan in modern Kenya all the way to central and southern parts of Lower Ethiopia.

Those Otentottu, who chose to stay with the communities of their Indian and mixed Zanj fathers, engaged in panning, prospecting and gold mining activity in the area south of the Rovuma River, especially in the Zambezi River basin and on the gold-producing highlands that became known as Sonabar, the ‘Land of Gold’ in practically all

⁹⁷ Johnson, F. ed. et al. 1939/1967. *A Standard Swahili-English Dictionary*. Oxford: Oxford University Press, p. 275.

⁹⁸ Wojowasito, S. 1912. *Kamus Umum Indonesia Inggris*. Bandung: Penerbit C.V. Pengarang, p. 130, 184.

⁹⁹ Zawawi, S.M. 1979. *Loan Words and Their Effect on the Classification of Swahili Nominals*. Leiden: E.J. Brill, 121.

¹⁰⁰ al-Masudi, Abou'l Hacan Ali. (c. 890- 947, travelled to India etc. c.915] *Muruju`dh-Dhahab*. Extracts from *Les prairies d'Or*, translated by C.Barbier de Meynard and Pavet de Courteille. Paris: Societé Asiatic, 9 vols., in: Theal, G.M. 1910. *The Yellow and Dark-skinned People of Africa South of the Zambesi: A Description of the Bushmen, the Hottentots, and Particularly the Bantu, with Fifteen Plates and Numerous Folklore Tales of These Different People*. London: Swan Sonnenschein, p. 131.

¹⁰¹ The Lifco Tamil-Tamil-English Dictionary. 1978, p. 145, 150, 386.

languages of India and among the Azanian Zanj. The much later brought in groups of *bantu* Limi changed this name into MaShonabar, the ‘Land of the Foreign Goldseekers’. The Portuguese came to call it *Bar do Ouro*, the ‘Land of Gold’, and the British renamed it MaShonaland, without really understanding what they were saying. The same lack of understanding of this name prevails in today’s Zimbabwe, where everybody graduated from local schools is supposed to speak chiShona, the ‘Golden language’, but there are no *MaShona* or ‘Foreign Goldseekers’ (as implied by the prefix *Ma-*) any more. The foreign MaShona – mainly Indian Zanj -- became the founders of various kingdoms including the pre-Muslim Monomotapa kingdom, which later turned Muslim and eventually Christian. However and in time, the ongoing mixing of the Muslims with the newcomer *bantu* Limi in the 12th to 15th century, the Muslim EmoZais and other Muslims were absorbed, though never completely, in the new Limi languages-speaking black population that we know from the Portuguese records.

Other Otentottu(-s), who did not embrace the life connected with the Dravida gold mining, opted to continue leading a nomadic lifestyle that was natural to their mothers’ folk, who had regularly followed the migrating wild animals—formerly the main source of their food. Now they began following their newly acquired Indian cattle called *gomaz*, which turned out to be a more reliable, more nutritious and healthier source of sustenance. The Indian word *gomaz* for the flesh of a cow or beef entered their language and various dialects as *gomaz* for a cow.¹⁰² Despite these and many other facts of evidence and history attesting to the Indian origin of the Quena/Afrikander cattle, the Marxist Afriocentrics felt it necessary to declare them “of African rather than Asiatic origin.”¹⁰³

Using their cattle not only for milking and eating but also for riding and transporting goods over long distances, the Quena/Otentottu increased their mobility and their ox-riding traders, later known by the Dravida name Attaqua as the ‘Market People’, ‘Trade People’ or even ‘Wealthy People’ and ‘Gold People’,¹⁰⁴ lived in many parts of the country and like much later the Jewish *smouses*, were ‘seldom at War with their neighbours.’¹⁰⁵ Originating in ancient times from the northern parts of Azania, the Attaqua linked the ports of east and eastern Lower Ethiopia (Quelimane, Sofala, Delagoa Bay) with the deep hinterland as well as with the distant south. This explains why the word *gomaz* survives also in the Kikuyu language of modern Kenya, where the humped Indian cattle (*bos indicus*) was very likely first introduced by the Indian Azanians or Zanj.¹⁰⁶ The trade-practicing and nomadic Quena/Otentottu and their Indian Zanj relatives settled more permanently on the Highlands of Kenya west of Mt. Kenya, where their signature can be seen in numerous stone structures, which Huntington had no problem attributing to the “Azanians”, just that he was unable to tell “who were the

¹⁰² Chaturvedi & Tiwari eds. 1970. *A Practical Hindi-English Dictionary*, p. 159; Westphal, E.O.J. 1971. The click languages of southern and eastern Africa. *Current Trends in Linguistics* 7, p. 400.

¹⁰³ Deacon, J. C. G. 1982. *The Later Stone Age in the southern Cape, South Africa*. Ph.D. thesis. University of Cape Town, p. 449.

¹⁰⁴ Kittel 1894/1982, *A Kannada-English Dictionary*, p. 28, 448; *The Lifco Tamil-Tamil-English Dictionary*. 1978, p. 20

¹⁰⁵ Kolben 1731, *The Present State of the Cape of Good Hope*, vol. I, p. 71.

¹⁰⁶ Benson, T.G. ed. 1964. *Kikuyu-English Dictionary*. Oxford: The Clarendon Press, p. 117.

Azanians.” He also quite correctly understood that the “Azanian” (Indian) “civilization which flourished in the Horn of Africa [and downwards south] was destroyed by Islam”. But he was wrong in saying that it happened “some time during the first seven hundred years A.D.,” with its corollary enslavement of the black Zimi, and that “its makers retreated southwards through Kenya (where Islam never penetrated).” In the first seven centuries AD there was no Islam and no Arabs in Azania. These structures are not unlike those found in much greater size and abundance in the gold-mining regions of MaShonaland (modern Zimbabwe) and in the gold-bearing MaKomatiland of modern South Africa and Swaziland. But, under the pressure of the then growing Afrocentrism, Huntington reluctantly accepted the biased dictate and calls them a “Bantu work,” even though all evidence was pointing at their “Azanian”, i.e. Indian and Asian in broader sense, origin.¹⁰⁷

Wakwak and the Waklimi

The new gold-producing southern territories of Lower Ethiopia (south-eastern and southern Africa) attracted relatively large numbers of the Indo-Indonesian Azanian Zanj already in the late centuries before Christ. This is corroborated by the enormous number of stone structures particularly in MaShonabar (modern Zimbabwe) and in MaKomatiland (present-day Mpumalanga of South Africa, Swaziland and northern part of Zululand), which current Afrocentrist archaeologists, such as Andy Smith and his colleagues, stubbornly refuse to investigate. They moved over large distances on their riding oxen, which they used instead of horses that would have not survived in the climate and the sickness of the country. Thus we are told by medieval Muslim sources with reference to distant past that the Supreme King of all Zanj kings was riding “at the head of 300 thousand cavaliers; their mounts being the cows.” And there were neither horses nor mules,¹⁰⁸ which, if present, could have indicated the presence of some Arabs. But none were there. Those early centuries before and after Christ clearly belonged to the Indians and Indonesians and to their Azanian and Zanj brethren settled in Azania and as far as Sofala in present-day Mozambique. There they lived among and intermarried with the Kung (Bushmen), surrounded by the growing number of the mixed Otentottu Quena.

In the course of history many Indian Zanj kingdoms were formed. They lived under many small kings and often waged wars against each other, as informs Solejman in 880. In these wars the Indo-Indonesian Zanj were the external leaders of the local warriors, who in early times had to be the Otentottu Quena or even Kung Bushmen. Significantly, their history was a part of the overall history of India and Solejman

¹⁰⁷ Huntingford, G.W.B. 1933. The Azanian Civilization of Kenya. *Antiquity* 7, June, p. 153-65; Hromník, C.A. 2003. Ancient Indian religious astronomy in the stone ruins of Komatiland, South Africa. In: Hromník, C.A. 2003. *Hromník's explorations in Indo-African and other history: An anthology of writings (Published, censored, suppressed, editorially distorted and unpublished)*. Ves Mir: Самиздат C de Skyth, p. 12-24, map..

¹⁰⁸ al-Mas'udi, Abou'l Hacan Ali. [c.890-c.945, travelled to India etc. c.915] *Muruju`dh-Dhahab*. Extracts in: Guillain, M. 1856. *Documents sur l'histoire, la géographie et le commerce de l'Afrique Orientale*. Paris: Arthus Bertrand, I, p. 172.

included it in the narrative of his travel to India.¹⁰⁹ The supreme ruler of these numerous kingdoms was a powerful emperor with the title *Waklimi*, and his capital city stood at Sofala on the border of the goldbearing country called *WakWak*. His title *Waklimi* was of unspecified antiquity, but it “has always been that of their sovereigns,” writes al-Masudi, an Iraqi Muslim in 943.¹¹⁰

Attempts to interpret the title *Waklimi* vary greatly and produced explanations like “the Son of the great Master, the God of Heaven and of Earth” by al-Masudi.¹¹¹ These can only be described as sublime and unreal. However, one thing in this title is worth noticing: the repetition of the word *Wak*, which comes from the name of the gold producing country called *WakWak*. Describing the kingdom of the Indian Zanj, al-Masudi (c. 890-947) states:

“we have spoken already about the Zendj and about different Abyssinian populations who are settled on the right side of the Nile and who spread as far as the lower parts of the Abyssinian Sea. The Zendj, differing from the Abyssinians [the ones with scalded crosses on their faces; note by CAH], crossed the channel which separates from the upper part of the Nile and proceeds to throw itself into the Sea of the Zendj. They inhabit that country, and their settlements extend all the way to Sofala, which is the most distant part of the land of the Zendj. It is there, where the navigators from Oman and Syraf travel to; Sofala is the end of their voyage.”¹¹²

The following translation by G.M.Theal is significantly distorted:

“the Zendjes and other tribes of Abyssinia spread themselves out along the right bank of the Nile to the extremity of the sea of Abyssinia. Alone among the tribes of Abyssinians, the Zendjes proceeded along the channel which flows from the larger stream of the Nile and empties itself in the sea of Zendj. They established themselves in this country, and spread out to Sofala, which is the most distant frontier of the territory and the terminus of the navigation of the vessels of Oman and Siraf in the sea of Zenj.”¹¹³

The Land of the Zanj thus defined was an enormous territory of Lower Ethiopia, which since the unknown but no doubt pre-Christ period was under the control and exploitation of Indians, if not a part of India itself. The Portuguese at first, from 1506 to 1572, also administered the whole of the territory in “*Ethiopia Oriental*” under their sway from Lamu to Sofala and as far as Delagoa Bay, from Goa – the source of the ancient Konkani Zanj – , as part of their *Estado Portugues da India*. The Indians in their

¹⁰⁹ Soleyman (a merchant). His accounts written down by Abou-Zeyd-Hasan, ca. AD 880. Extracts in: Guillaïn, M. 1856-1857. *Documents sur l'histoire, la géographie et le commerce de l'Afrique Orientale*. Paris: Arthus Bertrand, I, p. 189.

¹¹⁰ al-Masudi, Abou'l Hacan Ali. (c. 890- 947, in Theal 1910, *The Yellow and Dark-skinned People*, p. 126, 131.

¹¹¹ Quoted in Wilmot, A. 1969. *Monomotapa (Rhodesia); its monuments, and its history, from the most ancient times to the present century*. New York: Negro University Press. (1st ed. London 1896), p. 107.

¹¹² al-Mas'udi, c. 915] *Muruju'dh-Dhahab*. in: Guillaïn 1856, *Documents sur l'histoire*, I, p. 172.

¹¹³ al-Masudi, Abou'l Hacan Ali. (c. 890- 947, in Theal 1910, *The Yellow and Dark-skinned People*, p. 131.

time called it for already explained religious reasons Ajan-Bar or Azania, the Land of Religious Ignoramuses. But only the end of that enormous empire was named WakWak. The distinguishing or defining feature of this southern territory was the rich occurrence of gold in rivers and rifs, the latter being exploited by means of numerous gold mines.

WakWak was the real Eldorado of the Indian Azanians or Zanj, but no researcher has so far looked in that direction for an explanation of the repeatedly attested name WakWak. Attempts to find an Afrocentric solution are entertaining. Thus R.W. Murray wrote already in 1891 that “Wakwak...is simply an Arabic corruption of Kwa-Kwa, late Khoi-khoi, that is ‘Men of Men’”.¹¹⁴ This farce was endorsed by John Hewitt in 1921, but without any supporting evidence.¹¹⁵ More seriously, G. A. Wainwright in 1949 argued that *Wak* in the name of the WakWak’s king Waklimi was a Gala word *Waq* for the ‘Sky’, which combined with the Gala *ilma* for ‘son’ gave the meaning of the king’s name as ‘Son of the Great Lord’. But this would call for this name to be turned around and pronounced *Ilma-Wak*,¹¹⁶ which, of course, is never recorded. Moreover with this reading of Waklimi his land WakWak would have turned into ‘SkySky’, which is scarcely thinkable. And modern Marxist Afrocentrists have seemingly abandoned the subject.

Two artificial readings do not explain the historical term WakWak. Yet it is easily detectable in the obviously Malay plural form of the name WakWak. WakWak reflects a plurality of something that should be characteristic of the given land, and gold was no doubt the most distinguishing feature of this land in the hinterland and south of Sofala. But gold in no language is called wak and gold knows not the plural form. There is yellow gold, white gold, red gold, etc., but there are no golds. Gold is simply gold, whether much or little of it. Besides this, gold was panned in many parts of Lower Ethiopia (Africa) and beyond, yet none of those gold dust producing countries was called WakWak. At the same time the name WakWak was applied to the gold-producing islands of (modern) Indonesia, which Indians had long since exploited and knew under the name *Suvarna-dwīpa*, the Gold Islands. It was reported to have occurred also in China and even in Japan.¹¹⁷ If it is true, it implies that in all of these lands gold was from great antiquity exploited by the same people, in whose language the word *wak* made good sense in the context of gold exploitation. That meaningful source word *wak* has so far been missing, but each country where it appeared must have possessed the feature reflected in this word.

What distinguished WakWak, whether in Lower Ethiopia, in Indonesia or elsewhere, from other gold panning regions, was the presence in its territory of innumerable gold producing holes or mines. And such holes or mines are called *vañku*

¹¹⁴ Murray, R.W. 1891. *South Africa*. London: ?? Cit. in: Jeffreys, M.D.W. 1968. *Some Semitic influences in Hottentot culture. Fourth Raymond Dart Lecture delivered 2 October 1967*. Johannesburg: Witwatersrand University Press for the Institute for the Study of Man in Africa, p. 14.

¹¹⁵ Hewitt, J. 1921. Notes relating to aboriginal tribes of the Eastern Province. *South african Journal of science*, 17(2), p. 305.

¹¹⁶ Wainwright, G.A. 1949. Founders of Zimbabwe Civilization. *Man* 49, June 1949, p. 62.

¹¹⁷ al- Bīrūnī. [973-1030] 1030/1910. *Alberuni’s India. An Account of the religion, philosophy, literature, geography, chronology, astronomy, customs, laws and astrology of India about A.D. 1030*. Transl. by E.C. Sachan. London: K. Paul, Trench, Trübner, 1910. Quot. in Ferrand, G. 1910. Les voyages des Javanais à Madagascar. *Journal Asiatique*, 15, p. 325, 121.

only in the Dravida languages of India. This leaves no doubt that in all places and countries where deep gold mining took place, the Dravida prospectors and miners aided by Indonesian labourers were involved. The Indonesian presence is reflected in the reduplicated geographical name WakWak. The principal and the most productive of the WakWak lands was no doubt the MaShonaland -- the 'Land of Foreign Goldseekers' in present-day Zimbabwe, where *shona* is an all-Indian Pali word for gold. The second in terms of gold production was MaKomatiland ("Terra dos Macomates" in original Portuguese) -- the 'Land of Foreign Gold traders' in present day south-eastern Africa,¹¹⁸ where *komati* is a Dravida word *kōmaṭṭi* in Tamil and *kōmaṭi* in Telugu, Kannada and Tulu for a *Vaiśya* merchant caste including gold-sellers.¹¹⁹

An interesting corroboration of this evidence came from the Nguni languages of South Africa where the Tamil verb *bo* 'to make a hole' appears in the Zulu *mbobo* for 'a hole', *isimbo* for a 'pointed stave used for digging' or a 'crowbar', and *mba* means 'to dig up' in siNdebele, 'to excavate' in Zulu, 'to sink or dig a mine' in Xhosa, while *imbo* is 'a highly valued, precious thing, a prized possession' in Xhosa, and *abaMbo* are the 'hole people and diggers', or '*maShona*', whom the Tsonga call Aba-Mbo (sg. *Mu-Mbo*).¹²⁰ The oldest historian of the AbaMbo called the country 'there beyond the inKomati' River *iMbo*', the land of holes or mines, whose *eMbo* people the local Tsonga called "*maKomati* or Komati People," with obvious reference to the gold miners of the Komati and Lydenburg gold fields. The leading families of the AbaMbo and their relatives EmaLangeni of Swaziland in fact descended from the ancient MaKomati gold miners and traders.¹²¹ A detail study of the origins of the names of the leading Zulu, Swati, Ndebele, Xhosa and Tsonga families, such as Ntuli, Lutuli, Dlamini, Lobengula, Mandela etc. may prove their descent from the original Indian MaKomati. This is a challenge to be taken.

The MaShona and MaKomati¹²² lands known as WakWak with a history reaching well into the 1st millennium BC and lasting well into the Portuguese times, were huge and had many masters that ruled over them all of very old and always. Their Supreme

¹¹⁸ Hromník 1991, Dravidian gold mining, p. 287-8.

¹¹⁹ Burrow, T. & Emeneau, M.B. 1961. *A Dravidian Etymological Dictionary*. Oxford: The Clarendon Press, p. 147; Kittel 1894/1982, *A Kannada-English Dictionary*, p. 498.

¹²⁰ The Lifco Tamil-Tamil-English Dictionary. 1978, p. 507; Dent, G.R. & Nyembezi, C.L.S. 1969/1977. Scholar's Zulu Dictionary: English-Zulu, Zulu-English. Pietermaritzburg: Shuter & Shooter; McLaren, J. 1915/1963. A New Concise Xhosa-English Dictionary. Revised by W.G. Bennie and put into standard orthography by J.J. Jolobe. Cape Town: Longman; Pelling, J.N. 1971. A Practical Ndebele Dictionary. Salisbury: Longman Rhodesia.

¹²¹ Bryant, A.T. 1929. *Olden Times in Zululand and Natal, Containing Earlier Political History of the Eastern Nguni Clans*. London: Longmans, Green, p. 289, 314-15.

¹²² Hromník 1991, Dravidian gold mining, p. 283-290; Hromník, C.A. 1996. Ancient Indian religious astronomy in the stone ruins of Komatiland, South Africa. *MNASSA (Monthly Notes of the Astronomical Society of Southern Africa)* 55(5&6), June 1996: 69-77; Hromník, C.A. 1995. The Dying Sun Chariot, in: Hromník, Film Behind an African Mask. Imageworks & SABC TV3 co-production, 1 hour. Shown on 14 April 2000, on Africa TV (satellite); C.A. 2003. Ancient Indian religious astronomy in the stone ruins of Komatiland, South Africa. In: Hromník, C.A. 2003. *Hromník's explorations in Indo-African and other history: An anthology of writings (Published, censored, suppressed, editorially distorted and unpublished)*. Ves Mir: Самиздат C de Skyth, pp. 12-24, map; Hromník, C.A. 1995. South African forests -- home of ancient shrines and temples. published as 'Valuable history', *SA Forestry*, Sept./Oct. 1995, p. 19; Hromník, C.A. 1996. Temples in the plantations. *SA Forestry* Nov/Dec., 23-24.

King bore the title Waklimi. Waklimi, provided with huge armies, moved around his large empire on the backs of the Indian humped zebu type cattle. Their “oxen are harnessed like horses, and run with the same speed,” informs Al-Masudi in 943. He was chosen to his high office by his people, many of whom in the 12th century spoke a language that included clicks (“*sifflement*”).¹²³ This most probably referred to his Quena or Otentottu subjects and their language abounding in whistling clicks. He was the king of the Zanj and his name *Waklimi* allegedly translated as “Son of the Great Lord, that is to say, the God of Heaven and of Earth.”¹²⁴ *Waklimi*’s main duty was

“to rule over them and to establish justice among them. And when the king oppresses them in his government and deviates from justice, they kill him and deprive his children of the kingship. For they claim that if he acts in that way then it is impossible that he can be the Son of the Lord who is the King of Heavens and the Earth.”¹²⁵

This indicates that the religion of the Zanj under *Waklimi* was of a sophisticated and theologically advanced nature, although in the local conditions it did not meet the standards of India and was understood only by a small number of holy men named *suri*-s. It was a Zanj version of the Dravido/Aryan Śivaism. From the description of him we know that he was both a political ruler with armies of ox-mounted soldiers at his command, but he also was a learned spiritual leader, at least in the centuries BC, before the knowledge of the early *Waklimis* in Azania decayed. Interpretations of the title *Waklimi* vary, mainly on the side of gross exaggeration such as al-Masudi’s (if translation is correct!) “Son of the Great Master.”¹²⁶ The problem with this and other translations is that instead of translating the whole name *Waklimi*, they translate only its second half – *limi*, and this they read in terms of the kiSwahili word *ulimwengu* for ‘the world in general, the whole creation, universe,...the present world as opposite to the next world’ i.e. the realm of men and God,¹²⁷ thus skipping entirely the first half of the name, namely *Wak*, which remains unexplained. However, when the source of *Wak*, the original Tamil *vañku* for holes and (gold) mines in the ground, is joined with Tamil *el* for ‘light’ and *mu* for ‘old age’,¹²⁸ the resulting *vañku-el-mu*, swahilised into *Wak-elimu* and arabized into *Waklimi*, describes the one who sheds light on or who has the knowledge of (gold) mining. Such a man would be worthy of the title *Waklimi*, being the most knowledgeable about the main industry and business of the land. Of course God would be on his side and

¹²³ al-Idrisi, A.A.M. 1150/1856. *Géographie d'Edrisi traduite de l'Arabe en Français d'après deux manuscrits de la Bibliothèque du Roi, et accompagnée de Notes*, par P. Amédée Jaubert. Paris: Gouvernement, vol. I. Extracts in Guillain, C. 1856. *Documents sur l'histoire, la géographie et le commerce de l'Afrique Orientale*. Paris: Arthus Bertrand, vol. I, p. 229.

¹²⁴ al-Mas’udi, c. 915] *Muruju`dh-Dhahab*. in: Guillain 1856, *Documents sur l'histoire*, I, p. 173.

¹²⁵ Wainwright 1949, *Founders of Zimbabwe*, p. 62.

¹²⁶ al-Mas’udi in Wilmot, A. 1969. *Monomotapa (Rhodesia); its monuments, and its history, from the most ancient times to the present century*. New York: Negro University Press, p. 107.

¹²⁷ Johnson 1939/1967, *A Standard Swahili-English Dictionary*, p. 496.

¹²⁸ The Lifco Tamil-Tamil-English Dictionary. 1978, p. 135, 574.

he would rule his ignorant Azanian subjects with powers close to godly. But if he betrayed his mission, he could be deposed or even killed as reported by al-Masudi.¹²⁹ It is also possible that *Waklimi* is an abbreviated form of *Vańku-el-munivan*, which would describe him as a ‘Mining country’ Sage of Light’ or, even a ‘God of Light in WakWak’. Quena’s main image of God was that of the Red God *Tsuni//goam*, who resided in the “Red-Heaven.”¹³⁰ On account of His red colour, his Dravido-Kung worshippers were called Quena or */Ava-khoin*, that is ‘Red Men’.¹³¹

With the Dravida Indian prospectors, miners and traders came along their learned religious men called *suri*, with the result that until today the learned men of Quenaku or Quenaland are called *suri*. Their name, *suri*, derived from the Tamil *suř*, ‘to know’, ‘to deliberate’ and ‘wisdom’,¹³² and Kannada word *sūri*, for ‘wise or learned man’,¹³³ indicates clearly that at one time there was a respectable theology and worship among the Quena inhabitants of the WakWak gold land.¹³⁴ Their God was Red Śiva, described as Kena in Kannada, the language of the main Indian goldfields in Karnataka. And this is the reason why his worshippers in WakWak alias Quenaku came to be called Quena, thus spelt by the Portuguese, but with the same pronunciation. It was the ancestors of these *suri*-s, who before and in the the Middle Ages preached among the Zanj in Azania. The religion they preached took permanent roots among the Quena of the WakWak and the same *suri*-s, but many generations later, cultivated the same religious and moral principles among the 17th century Quena in Kenaku (South Africa). And it was these Indian and Quena *suris* or astronomer-priests who created the necessity to build stone shrines, temples, observatories and other structures built of stone on the Lower Ethiopian feldt in Kenya, Tanganyika and, especially, in the gold-bearing regions of Quenaku. The temples here presented fall within that category of stone structures that are seen in thousands in MaShonaland and MaKomatiland, even though there is no gold in the Moordenaars Karoo. But the road that forms the communication axis of this temple complex links the Western Cape both with Delagoa Bay and with Kimberley. Its main virtue is that passing through the dry Moordenaars Karoo, here at Geelbek, it crossess two streams with permanent drinkable water, called Geelbek and Kaffersleegte respectively. On the banks of the main Geelbek River stood at one time a *tangal* – a caravan rest station like the ones we know from the trade routes of India, which were patronized even by the greatest Emperor of India, Raja Raj Aśoka in the third century BC.

¹²⁹ Wainwright 1949, *Founders of Zimbabwe*, p. 62.

¹³⁰ Hahn, J.T. 1881. *Tsuni-//Goam, the Supreme Being of the Khoi-Khoi*. London: Trübner, p. 124.

¹³¹ Hahn 1881, *Tsuni-//Goam*, p. 152.

¹³² Burrow & Emeneau 1961, *A Dravidian Etymological Dictionary*, p. 171; The Lifco Tamil-Tamil-English Dictionary. 1978, p. 307.

¹³³ Kittel 1894/1982, *A Kannada-English Dictionary*, p. 1584.

¹³⁴ Kolben 1731, *The Present State of the Cape of Good Hope*, vol. I, p. 88.