

*The Kangar*

Book synopsis

The Sumerians were one of the most important peoples in world history, and they were particularly important to all of Western civilization. They were the first to develop systematic writing and a formal system of numbering. They invented the potter's wheel, the plow, and probably the sailboat, among other things. Despite their importance in world history, however, and more than a century of scholarship dedicated to learning as much about them and their civilization as possible, the origin of the Sumerians continues to elude scholars throughout the world. They are generally recognized to have migrated to Mesopotamia, but the location of their homeland remains a matter of debate. Pointing out that Sumer was the Babylonian name for southern Babylonia, *The Kangar* shows that the inhabitants of Sumer called their land 'Kangar,' and explains that in almost all cases around the world, the name of a territory is the same as, or is derived from, the name of the people that occupy it. The book makes the case that Kangar was the name that the Sumerians used of themselves. 'Kangar' is the Arabic word for dagger. The Sumerians, however, did not speak Arabic or any early form of that language, but Arabic developed in the region where they lived. They spoke an agglutinative language that corresponds to the language Kui and other Dravidian languages of India. *The Kangar* reveals an overlooked fact that establishes the line of evidence that the

Sumerians were Kangar immigrants from India, by showing that the Kui speakers of India call themselves Kangar, that their name means 'dagger-bearer,' and that their tribal name became the name for the dagger in Arabic and in many other languages.

The first third of the book examines the origin myth of the Kangar, also known as Gonds, and demonstrates that they could not have originated in central India, in Adilabad, where their myth was recorded, by explaining that references in it to an island in the ocean and to Kuruvadweep forest could have been passed down to them only by earlier generations that knew those real things, which are more than eight hundred kilometers from Adilabad. Noting that the myth states that the Kangar ultimately descend from a goddess, one Kankali-Kali-Kankali, that was banished from her island home in the ocean to the mainland, and that she walked alone to Kuruvadweep forest when pregnant and gave birth there to the progenitors of the Gonds, the first third shows that the goddess represents the Kangar themselves, and that the myth relates their migration from the island to Kuruvadweep forest. *The Kangar* then proceeds to retrace their migration to the forest in order to locate the island where the Kangar emerged as a people, where their epic migration began. The book demonstrates that the island must be sought on the same side of the subcontinent as the forest is, and to the north of it, and finds just off the southern coast of Gujarat that an island that was as big as Crete and that was submerged about 4,875 BCE by the rising sea, is the only one that the myth could be referring to. As scholars acknowledge that the Gonds, or Kangar, are the oldest inhabitants of India, such scenario as the emergence of them as a

people on that island, in accordance with their origin story, is entirely within the realm of possibility.

The first third shows that Khand is another name by which the Kangar are known, and that Kangar is a variant of Kuenju. In Kui, as *The Kangar* shows, *Ē-anju Kuenju* means *He is a Khand*. Bringing to attention that the Chinese recorded in 127 BCE that a people called Kangju were the rulers of the region corresponding to Sogdia, where the ancient city of Samarkhand is located, and that between 210 and 130 BCE the Kangju established their hegemony there, *The Kangar* demonstrates a first in history, namely, that Samarkhand, which existed long before 210, was founded by the Kangju, or Kuenju, and named *khand* in part after them, and that when they established their rule in 210 over Sogdia and Samarkhand, it was the second time that they had made themselves the rulers, there being no other possible explanation for the city and the people having the name Khand in common. *The Kangar* shows also that the name Khandahar is a compound consisting of the word *ahar* and the name Khand, and that for the Afghan city to be so named its original inhabitants were in all probability Khands, or Kangar, just as those were who founded and named Samarkhand. The book goes on to show that the original inhabitants of Bundelkhand, India, as explained by Captain C. E. Luard in the early twentieth century, were also the Kangar, thus driving home the point that all three places, Samarkhand and Bundelkhand, and most probably Khandahar, were named after their original inhabitants, the Kangar.

The ancient world prized a beautiful blue stone, lapis lazuli, and Samarkhand and Khandahar, key cities on routes of the Silk Road, were

important markets for lapis, which was the pride of Badakhshan, Afghanistan, where all the lapis that found its way to Sumer as well as Egypt originated. In antiquity Badakhshan was located in Sogdia. The Sumerians were particularly fond of lapis, and it is an interesting fact that the oldest lapis lazuli found in Sumer is of the same date as the arrival of the Sumerians there, about 3500 BCE. Economic records of the Sumerians state that lapis lazuli was imported to Sumer from a place called Dilmun. The location of Dilmun has been a matter of debate ever since the Sumerian economic records were first deciphered, with some scholars identifying it with the island of Bahrain, and others identifying it with the Indus Valley Civilization. *The Kangar* identifies Dilmun with the Indus civilization, and demonstrates that Dilmun was not Bahrain by showing that an inscription of Sargon of Akkad states that a place located next to Elam and called Bit-Jakin, which Sargon invaded at the same time that he invaded Elam, extended all the way to Dilmun, thus proving Dilmun to have been on the same side of the gulf as Elam, which is now present-day Iran. The book also points out for the first time that Badakhshan, the source of the lapis lazuli that was shipped to Sumer from Dilmun, was on the side of the gulf opposite to Bahrain, where, incidentally, no lapis in an archaeological context has ever been found. *The Kangar* proves definitively, in other words, that Dilmun was not Bahrain. The book argues that Daman, India, which lies within the territory that the Indus civilization covered, and which is at the same latitude that the head of the submerged island was, is a vestige of the much larger Dilmun of antiquity.

The second third of the book explores the connection that the Sumerian language has with Dravidian languages. The linguist A. Sathasivam, for example, states that ‘The entire Sumerian vocabulary of the inscriptions of the pre-Gudean period (3500 B.C. - 2400 B.C.) has been found identical, phonetically and semantically, with the roots of the Dravidian languages. This includes the first six numerals and demonstratives of the early Sumerian language in which Semitic influence is less traceable.’ The book shows also that Sumerian has a grammatical category known as pluractionality, or verbal number, which from the Caucasus to China only the Dravidian languages have. In explaining verbal number in *A Descriptive Grammar of Sumerian*, Abraham Hendrik Jagersma compares Sumerian with none other than the language Kui, which is the language of the Kangar. In accord with the views of the mainstream linguists quoted in *The Kangar*, the book judges the classification of Sumerian as a Dravidian language to be a valid one.

The last third of the book traces the Kangar from India to Mesopotamia by following the trail of their DNA. Living in the Malkangiri District of West Bengal are the Koya, who according to their origin story are descendants of the goddess Kankali-Kali-Kankali. The Koya are the Kangar, and here again we see that the name of the territory that they inhabit is a form of the tribal name Kangar. Y-DNA haplogroup H-M69 is by far more frequent among the Koya than it is among any other group in the world, indicating that the haplotype that defines the haplogroup originated among them. The last third of the book points out that H-M69 occurs at varying frequency among men in a swath of territory stretching from southern India to Mesopotamia, and that where H-

M69 is found in that region, such as in Iraq, Iran, Oman, Yemen, Syria, etc., men who belong to that haplogroup call a dagger *khangar*. Ultimately, *The Kangar* demonstrates what no other work has ever demonstrated, namely, that the Sumerians were Dravidian immigrants in Mesopotamia who called themselves Kangar, and that their name, meaning ‘dagger-bearer,’ became the name for the dagger in many languages spoken in many places, all the way from India to Europe.