

The Head Men

Raymond F. Jones

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Indigenous Identity in South Asia Tamina M. Chowdhury, 2016-11-10 In the immediate aftermath of the creation of Bangladesh in 1971 an armed struggle ensued in its remote south eastern corner The hill people in the Chittagong Hill Tracts more commonly referred to as paharis demanded official recognition and autonomy as the indigenous people of the Tracts This demand for autonomy was primarily based on the claim that they were ethnically distinct from the majority Bengali population of Bangladesh and thereby needed to protect their unique identity This book challenges the general perception within existing scholarship that indigenous claims coming from the Tracts are a recent and contemporary phenomenon which emerged with the founding of the Bangladesh state By analysing the processes of colonisation in the Chittagong Hill Tracts the author argues that identities of distinct ethnicity and tradition predate the creation of Bangladesh and first began to evolve under British patronage It is asserted that claims to indigeneity must be understood as an outcome of prolonged and complex processes of interaction between hill peoples largely the Hill Tracts elites and the Raj Using hitherto unexplored archival sources Indigenous Identity in South Asia sheds new light on how the concepts of territory and of a people indigenous to it came to be forged and politicised By showing a far deeper historical lineage of claims making in the Tracts it adds a new dimension to existing studies on Bangladesh's borders and its history. The book will also be a key resource for scholars of South Asian history and politics colonial history and those studying indigenous identity The Story of the Origins of the Bura/Pabir People of Northeast Nigeria Ayuba Y. Mshelia, 2014 A Synopsis of the Bura Project The three major rationale for writing this book are primarily to through the study of African language family groups trace the origin of the tribe to a more specific location rather than the diffused response of from the East secondly to investigate why and how the word Pabir Babur came on the scene referring to a separate ethnic group different or the same as the Bura and thirdly to document some of the vanishing Bura cultural practices and deeds For example what their beliefs are their marriage practices local industries and what they do to pass time It is my strong belief that the first objective is accomplished through our analysis and presentation of the Proto Afro asiatic linguistic family classification group and its subgroup the Proto Chadic

of which the Biu Mandara forms a sub branch Through a systemic and vigorous study of the classification of the different languages comprising this Proto Family of languages and its sub branches we are able to assert that the Bura people were among many other ethnic groups part of a group whose origin can be traced to the Levant region of south west Asia and the Middle East They belong to the group that forms back to Africa migration This is because modern genetic studies of languages indicate that they re the only group that have traces of Y chromosome belonging to haplogroup R1b R V88 in Africa but found mainly in Asia and Europe After tracing the influences of the powerful Kanem ca 700 1376 and later Bornu Kanem 1380 1893 empires around the Lake Chad region as well as the kingdom of Mandara founded in about 1459 i e end of the 15th century in what is today modern Cameroon on the inhabitants of the region we conclude a chaotic period of migrations and wars including trade in slaves It is through this prism that we notice the emergence of the founder of the Woviri dynasty of Biu Through his failure to win the Maiship of Bornu he moved to Mandara and then the Plateau of Biu with some of his followers or relatives Being a student of History Abdulahi or who later became Yamta ra wala attempted to replicate what the Kanembu were able to do among the local people they conquered some centuries earlier they created an ethnicity and language called Kanuri Yamta ra wala succeeded somewhat but wasn t able to completely conquer the Bura people and turn them in his new ethnic vision Instead the Buras went to the hills to fight him the next day The new breed he created he called Pabir or Babur as the Hausa would call them The myth of who Yamta ra wala is has for the present eclipsed historians and would probably continue for some time to come As for the Bura Most have down the hill tops and mountains and the Pabir they have never been closer than today Today for all practical purposes they are one and the same ethnic group they ve intermingled more than any two previously separated groups Their vocabulary phonology and cultural practices have fused into one in most instances Benjamin Walker Alex Barr, 2013 Have you ever thought about the story behind a one hundred dollar bill The things it has probably witnessed that no one will ever know Benjamin Walker a US one hundred dollar note will take you where no other has deep into the money chain of the cocaine trade From the vaults of a bank to the streets of New York Benjamin passes from hand to hand until he reaches the jungles of Colombia From street dealers to money launderers from guerrilla and paramilitary groups to drug cartel barons Benjamin sees all the levels of this illegal trade He narrates a story that describes enormous wealth abject poverty and witnesses the horror when innocent people are caught in the crossfire of the cocaine producers He sees how the amounts of wealth generated by drugs permeate all levels of society in Colombia as well as in North America and elsewhere The long exile, and other stories (What men live by; Yermak, the conqueror of Siberia; Desire stronger than necessity; Stories of my dogs; Early days; Scenes from common life; Stories from physics; Tales from zoology; Stories from botany; Fables; From the new speller; Yasnaya Polyana school; Who should learn writing of whom ...; A dialogue among clever people; Walk in the light while there is light graf Leo Tolstov, 1913 The Alien Raymond F. Jones, 2023-10-26 The Alien by Raymond F Jones is a classic science fiction

novel that explores themes of identity humanity and extraterrestrial contact Jones narrative introduces readers to a thought provoking story in which an alien entity seeks to understand and interact with the people of Earth The novel delves into the complexities of communication and the impact of a close encounter with an otherworldly intelligence The Alien is a compelling read for science fiction enthusiasts who appreciate explorations of first contact and the mysteries of the cosmos

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complex relationships developed in the process Examining key issues such as the politics of belonging African agency and the creation of national identities Bangura offers an account of Sierra Leone that sheds new perspectives on the social history of the colony

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