CHAPTER XI
MISCELLANEOUS

1. LIPI IN THE VEDIC AGE
2. GEOGRAPHY
3. THEORY OF ARYAN RACE
LIPI IN THE VEDIC AGE

It is generally alleged that the people of the Vedic age did not know how to write. But the evidences mainly of the RV tell that the people of the Vedic India were acquainted with scripts. We are going to give the evidences on the existence of scripts or *lipi* in those days in India as follows.

1. The word *brahmanacchamsi* denotes that the Brāhmaṇas had to read the written texts in the different types of rituals.\(^1\)

2. We get *pañcāksara, sadaksara* and *upto saptadasāksara* in some of the passages of the SYV. Here *aksara* meant alphabets which could form the metres.

3. A passage of the SYV goes as, "He who reads and recites......" says the existence of scripts or *lipi*.\(^3\)

4. We all know that the written document only can be seen. Otherwise a narrated speech can be heard but not seen. But the line *uta tvā pasyan na dadarsā* \(^4\) or one is unable to see yet he looked denotes the existence of *lipi*.

5. A Rigvedic passage clearly mentions about the existence of scripts in the Vedic India. Griffith has translated the passage as follows: "The triplet with the two or four foot measure and with the syllable they form seven metres."\(^6\)

6. In the same way, another passage informs that the people knew to count syllables and compose poems in several metres \(^7\)

7. A symbolical passage,\(^8\) which according to Sāyana, Mahīdhara and Patañjali expresses the grammatical knowledge of the Aryans where four *padas*, three tenses, two suffixes (*tihanta* and *suvanta*), seven cases and three types of speeches are mentioned.\(^9\)

8. The word *astakarṇya* is met in the RV which describes about such cows whose ears are stamped with the digit eight. Hence the existence of writing alphabets and digits are found in the ancient literatures.\(^10\)

9. We met with two particular words *svādhīya* and *pravachan* in the TU.\(^11\) *Svādhīya* is impossible without the existence of letters and books.

10. The ChJu says that Agni is the vowel 'I'. The knowledge of vowel proves the existence of *lipi* in those days.\(^12\)
We get a passage, mentioning two, four and six footed metres and the composition of metreless sentences (bicchandā) in the Vedic literatures distinctly.

The names of the metres as the Vedas reveal are, gāyatrī, triṣṭup, jagatī, ānuṣṭup, pankti, brahatī and usnik. Nobody can tell that the metre can be used without the knowledge of scripts.

We find that the rsis were able to write and count upto ayuta and even upto 10,000,000,000,000,000. It is beyond imagination that such people did not have the scripts to write down.

R. Roth is correct to say that none could compose prātiśākhyas without the existence of the written documents of the Vedas.

Prof. Hansraj Agrawal says that Indians had the knowledge of lipi from the very dawn of human civilisation and then they had discovered the huge numbers and gramer in the course of time. The existence of oral teaching does not mean that there was no use of letters.

It is said that oral teaching or śrutī itself denotes that there was the absence of lipi, but "The term śrutī", says Kagendra Dasgupta, "is named, for those sentences or songs were sung by Gods and those songs were listened by the rsis."

After all, to say that the people who were expert in chariot and housebuildings, trade and commerce, establishing forts and villages, who possessed the knowledge of art and literatures, physics, astronomy, mathematics, medical science and chemistry etc. were ignorants in writings and they had no knowledge in scripts or letters, is meaningless and unbelievable. But yet it is not known what types of letters were used in those days.
The Aryans had the knowledge of geography and we get sufficient evidences regarding that. So far the natural geography is concerned we get some evidences as such:

1. This universe was created like a building - a miraculous feat of engineering or the result of the mechanical production.21

2. We find the mentionings of the premordial substance or unit of which the universe was developed 22

3. We have already discussed about astronomy in the vedic ages which gives an idea of astronomical and mathematical geography.

4. A Rgvedic passage23 presents an interrogator asking some questions as such.
   (a) What is the uttermost end of the world ?
   (b) Where is the centre of the world ?
   (c) What is the fecundating power of the rain-shedding steed ?
   (d) What is the fountain source of speeches ?

5. We get some evidences replying such questions as :
   (a) The earth is a fiery ball24 and Agni or fire is the centre of the earth.25
   (b) Sometimes we are informed of 'making the earth firm', tranquillising mountains and consolidating the heaven.26

6. Information of earthquake is also got in the same27 and the AV28.

7. The sages came to know that this earth was solidified and became a fixed after it's genesis.29

8. We find a passage mentioning about volcano also.30

9. We get lakes and waterfalls,31 mountainous lands,32 snowy mountains,33 and deserts.34 Moreover the descriptions of riverbanks35 and the erosion by the Saraswati river36 also are met

10. The TS informs us about cleft of Irina, stony place or śilā, habitable place or kṣayāṇa, difficultly communicating forests or kāta, lake or hrada, rugged or lopa etc.37

   Regarding the geographical knowledge, Maya Prasad Tripathi mentions, "It is but a truism to remark that Indians from the horiest past had come to have a concept of Geography and had realised the importance of geographical knowledge and actually endeavoured to put it on record, of course, in their own primal fashion, creating a separate section, which is found in their extant tomes.
What did they tell and what type of picture do they present regarding the geographical description of Vedic India is an important matter to discuss.

**India : As we find in the Vedas**

*(Natural Geography)*

**Oceans and Seas :**

We have discussed in the first chapter that the people of the Vedic age had the knowledge of oceans and seas. While discussing the geographical situation of the Vedic India, a Rgvedic passage says that two rivers Sutudri and Vipāśa flow towards ocean and mingle. Perhaps two eastern and western rivers surrounded modern Punjab and the Ganges valley. It is supposed that the Vedic eastern sea is concealed or extended up to the Bay of Bengal. Moreover the Vedic people lived in the land surrounded by four oceans in four main directions. Khagendra Dasgupta says in this regard that a large proportion of the Thar desert was sea and it enjoined with the present Ran of Kaccha. The Aravali was in the east. So the sea was a part of the present Sindhu sāgara or the Arabian sea. H.D. Sankalia also is found supporting the fact as: "Rajputana was a sea during the time of Indus civilisation and perhaps much earlier. This also supports the theory of some geologists that during a still earlier geological period, an area of the Arabian sea went along where the Vindhyas Hills are now."

On the other hand, the Encyclopedia Britanica informs regarding the northern ocean that there was vast ocean in Asia in the north of Balkh and Persia which has been named as Asian Mediterranean. It was so vast that it was connected with the Arctic ocean. The European Mediterranean was closed by. The land of the Mediterranean was high in the ancient times and the European ocean was downed. Some natural changes caused the water of the Asian sea to be mixed with the European ocean. Thus the ocean dried and it was changed into four seas such as Black sea, Caspian sea, Aral sea and Lake Balkash. These seas were the parts of the northern ocean.

Thus we get a vast land named as Āryāvarta. The MS clearly mentions about the land of Āryāvarta to be in between the two eastern and western oceans. Sometimes natural calamities occurred and the ocean turned into lands and mountains. In the same way, the places where the
mountains stayed turned into seas or lands. So the rsis prayed Indra to fix and to make the mountain stable. Perhaps the lands of modern south India which is absent in the Vedic literature was hidden under the water and that land came out in the later ages.

Mountains and Deserts:

We get a term himavanta in the RV. Perhaps it was another name of the Himalayas. On the other hand, the same informs about Mujavat or Kailasa mountain. The TS informs that the Mujavān was in Gāndhāra. Again the MB indicates it to be in the Himalayas. The TA mentions three mountains Sudarśan, Krauṇca and Maināga. We get the mountain Mahāmeru in another place.

On the other hand, we get the informations about the three deserts. But the tenth book of the RV informs that there was a desert in the south of the Indus belt. It is not known that whether it was one of those three deserts or the fourth one.

Rivers:

The Indian people respected rivers very much. We find the names of some rivers in the present age as we get in the Vedic literature. But some rivers are known by some other names now. We are going to present the list of the names of the rivers as we get in the Vedic literature.

<table>
<thead>
<tr>
<th>No</th>
<th>Name of the rivers</th>
<th>Reference</th>
<th>Modern names</th>
<th>Other if any</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Aṅśumati</td>
<td>RV 8/95/14.</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Aṇjasi</td>
<td>RV 1/104/4.</td>
<td>--</td>
<td>Perhaps it was a river of north-west.</td>
</tr>
<tr>
<td>3</td>
<td>Anitabha</td>
<td>RV 5/3/9.</td>
<td>--</td>
<td>It seems to be the sub river of the Indus.</td>
</tr>
<tr>
<td>4</td>
<td>Asikmi</td>
<td>RV 10/75/5.</td>
<td>Cināv or Candrabhāga</td>
<td>Medicinal herbs were found there in large quantity.</td>
</tr>
<tr>
<td>5</td>
<td>Āpayā</td>
<td>RV 3/23/4.</td>
<td></td>
<td>The MB informs that it was flowing in Kurukṣetra. MB3/63/68.</td>
</tr>
<tr>
<td>6</td>
<td>Ārjikiyā</td>
<td>RV 10/75/5.</td>
<td></td>
<td>Yāśka says that it was another name of Vipāśa. Nir. 9/26.</td>
</tr>
<tr>
<td>No</td>
<td>Name of the rivers</td>
<td>Reference</td>
<td>Modern names</td>
<td>Other if any</td>
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<tr>
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</tr>
<tr>
<td>7</td>
<td>Kubhā</td>
<td>RV 5/53/9 &amp; 10/75/6.</td>
<td>The river Kabul</td>
<td>The greeks called it Cofen.</td>
</tr>
<tr>
<td>8</td>
<td>Kuliši</td>
<td>RV 1/104/3.</td>
<td></td>
<td>Perhaps it was a river of bāhālik province.</td>
</tr>
<tr>
<td>9</td>
<td>Krumu</td>
<td>RV 5/53 &amp; 10/75/6.</td>
<td></td>
<td>Kurram</td>
</tr>
<tr>
<td>10</td>
<td>Gaṅgā</td>
<td>RV 10/75/5 Sīb 13/5/4/11 TA2/20 etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Gomati</td>
<td>RV 10/75/6 &amp; 5/61/19.</td>
<td>Gomala of Afganistan</td>
<td>&quot;It is not the present Gomatī.&quot; VSR p- 289</td>
</tr>
<tr>
<td>12</td>
<td>Jahnāvi</td>
<td>RV 3/58/6.</td>
<td></td>
<td>&quot;There is a province Jahnāvi in the west of the Indus.&quot;Ibid.P-289</td>
</tr>
<tr>
<td>14</td>
<td>Drṣadvatī</td>
<td>RV 3/23/4 TB 25/10/14</td>
<td>The concealed river Ghaghar</td>
<td>It is said that the Asmanvatī of the RV10/53/8 in the another name of the Drṣadvatī.</td>
</tr>
<tr>
<td>15</td>
<td>Paruṣnī</td>
<td>RV 5/52/9; 7/18/8 &amp; 9 10/75/5</td>
<td>Irāvati of the Punjab or Rāvi</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Marudvadhāha</td>
<td>RV 10/75/5.</td>
<td>Maruvardavan. It is in the east of Cināv.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Mehatnū</td>
<td>RV 10/75/6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Yamunā</td>
<td>RV 5/52/17 7/8/19;10/75/5 AV 4/9/10; Sīb13/5/4/11 etc.</td>
<td>Yamunā</td>
<td>Some say it to be Cināv and some as Rāvi.</td>
</tr>
<tr>
<td>19</td>
<td>Yavyāvati</td>
<td>RV 6/27/6 &amp; TB 25/7/2</td>
<td></td>
<td>Sāyaṇa says that Yavyāvati is the Hariyūpiyā.</td>
</tr>
<tr>
<td>20</td>
<td>Rathasyā</td>
<td>J.B. 3/235</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Rasā</td>
<td>RV 1/112/12; 5/53/9; 10/75/6 JB 2/440</td>
<td></td>
<td>It is the river that flows in the north of Afganistan and Baluchistan.</td>
</tr>
<tr>
<td>No</td>
<td>Name of the rivers</td>
<td>Reference</td>
<td>Modern names</td>
<td>Other if any</td>
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</tr>
<tr>
<td>22.</td>
<td>Varanāvatī</td>
<td>RV 4/7/1</td>
<td>Varunā of kāśī</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>Vitastā</td>
<td>RV 10/75/5</td>
<td>Jhelam.</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>Vipāsa</td>
<td>RV 4/30/11; 3/33/1 &amp; 2; GB 1/1/27.</td>
<td>Vyāś-</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>Vibāli</td>
<td>RV 4/30/12.</td>
<td>Not known</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>Virāpatni</td>
<td>RV1/104/3</td>
<td></td>
<td>Perhsps it is the river of Bāhliṅk province.</td>
</tr>
<tr>
<td>27.</td>
<td>Śīphā</td>
<td>Rv 1/104/3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td>Sūturī</td>
<td>RV 3/33/1 &amp; 10/75/5</td>
<td>Sutlaj</td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>Śvetyā</td>
<td>RV 10/75/6</td>
<td>Arjunī of Ismail khan district.</td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>Sadānīrā</td>
<td>SB 1/4/1/14.</td>
<td></td>
<td>Some say it to be Karatoyā and some say it Gaṇḍakī</td>
</tr>
<tr>
<td>31.</td>
<td>Sarayū</td>
<td>RV 4/30/18 5/53/9 10/64/9</td>
<td>Sarayū</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>Sarasvati</td>
<td>RV 2/41/16 AV 6/30/1 TS 7/2/1/4 AB 2/19 etc.</td>
<td>Now this river is concealed</td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td>Sindhu</td>
<td>AV 6/24/1 7/45/1; 12/1/3 SYV8/59 etc.</td>
<td>Indus</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td>Sudāmā</td>
<td>Tan.B.22/18/7</td>
<td>Not known</td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td>Suvāstū</td>
<td>Nir.4/7/2.</td>
<td>Swat of Afgānistan</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>Suṣartu</td>
<td>RV 10/75/6.</td>
<td>Swat (?)</td>
<td></td>
</tr>
<tr>
<td>38.</td>
<td>Hariyūpiṇī</td>
<td>RV 6/27/5.</td>
<td>Contradictory</td>
<td></td>
</tr>
</tbody>
</table>
Political Geography

States or Provinces:

We have discussed the Natural geography of India as what the Vedic literature reveal. Now we are going to give some description of the states or provinces of the Vedic nation. We are placing the description as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of the states</th>
<th>References</th>
<th>Details about</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Aṅga</td>
<td>AV 5/22/14 &amp; GB 1/2/9.</td>
<td>It is not clear which land was known as Aṅga, but yet, some guess it to be the districts of Bhagalpur and Munger.</td>
</tr>
<tr>
<td>2.</td>
<td>Andhra</td>
<td>AB 7/18.</td>
<td>The son of Viśvāmitra got the curse of their father and became Andhra, Pūndra, Pulinda etc. Later on the Andhras became south. VSR, p- 291.</td>
</tr>
<tr>
<td>3.</td>
<td>Kamboja</td>
<td>VSR, p- 291</td>
<td>Perhaps the Kambojas were the North-western residents.</td>
</tr>
<tr>
<td>4.</td>
<td>Kāśi or Kāśyapa</td>
<td>AV 5/22/14, S'B 13/5/4/19 GB1/2/9</td>
<td>It is not known whether the present Kāśi was the Vedic or not.</td>
</tr>
<tr>
<td>5.</td>
<td>Kīkata</td>
<td>RV 3/53/14.</td>
<td>People say that Magadha itself was Kīkata. Some say that Kīkatās were the Anarya people but H.C. Chakladhar also says that they were not Aryans.</td>
</tr>
<tr>
<td>6.</td>
<td>Kuru</td>
<td>RV 10/33/4.</td>
<td>It was near Delhi of today.</td>
</tr>
<tr>
<td>8.</td>
<td>Kosala</td>
<td>SB 1/4/1/17</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Gandhāra or Gandhāri</td>
<td>RV 1/126/7, AV 5/22/14, Ch.U. 6/14/1</td>
<td>The RV passage informs that the sheeps had their hair in their bodies.</td>
</tr>
<tr>
<td>10.</td>
<td>Cedi</td>
<td>RV 8/5/37 &amp; 8/5/39.</td>
<td>Perhaps this land was in a thick and dense forest.</td>
</tr>
<tr>
<td>11.</td>
<td>Naiṣādha</td>
<td>SB 2/3/2/1 ; 2.</td>
<td>It was situated in the south, but not known distinctly where it was.</td>
</tr>
<tr>
<td>12.</td>
<td>Pūndra</td>
<td>AB 7/18.</td>
<td>Perhaps Vedic Andhra and Pūndra were neighbours as Andhra and Pūndra are mentioned together in the AB.</td>
</tr>
</tbody>
</table>
No | Name of the states | References | Details about
--- | --- | --- | ---
13. | Bahlik | AV 5/22/5; 7 & 9 SB 1/2/9/3 | The AV indicates that this was in the northern part of India.
14. | Bharata | RV 7/18/5; 3/33/11;12; 3/23/4 JB 3/237 | The Bharatas are seemed to have been the strongest group of people who were spread over the banks of the Paruṣṇī, Vipāś, Sūtudṛi, Sarasvatī and Drśadvatī. The JB informs that they resided in the Indus Valley. VSR, p- 301
15. | Magadha | SYV 30/32 AV 5/22/14; TB 3/4/1/1 | It is not clear which land indicated Magadha. Vedic Magadha seems different to the present Magadha.
16. | Matsya | SB 13/5/4/9 & GB 1/2/9 | The present Rajputana was the Vedic Matsya province. VSR, p- 303
17. | Madra | BU 3/3/1; 3/7/1 | It seems to be the land of the Himalayan Range.
18. | Mahāvṛṣa | AV 5/22/4; 5 & 8 JB 1/234 Ch.U. 4/2/5 | It was the northern part of India.
19. | Vaṅga | AA 2/1/1 | The present Bengal including all other eastern part was perhaps known as Vaṅga.
20. | Videha | SB 1/4/1/10, TB 25/10/17 | It was perhaps with Kosala in the western part of the country.
21. | Vidarbha | JB 2/442 | It is obscure whether the present Vidarbha was the Vedic one.

**Towns**

The people of the Vedic India were able to live the city and town life as we get ample evidences of cities and towns in the Vedic literature. How they were able to form cities and towns can be seen through the facts that the Aryans were expert in trade and commerce, crafts and industries, housing and clothings using medicines and planes etc. Though we get a term *pura* several times in the Vedic texts but perhaps the word nagara is found for the first time in the TA in the sense of town. The AB and the JU introduces with the adjectival term nagarim. We want to give a list of some of the important towns alongwith their introductory descriptions.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name of the towns</th>
<th>References</th>
<th>Details about</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kampila</td>
<td>TS 7/4/19/1, SYV 23/18, TB 3/9/6, SB 13/2/8/3</td>
<td>Perhaps it was the capital of Pañcāla.</td>
</tr>
<tr>
<td>2.</td>
<td>Kārapaśāva</td>
<td>TMB 25/10/23</td>
<td>It was situated on the bank of Yamunā.</td>
</tr>
<tr>
<td>3.</td>
<td>Kāroti</td>
<td>SB 9/5/2/15</td>
<td>This place is not known.</td>
</tr>
<tr>
<td>4.</td>
<td>Kosamabhi</td>
<td>SB 12/2/2/1</td>
<td>This is obscure.</td>
</tr>
<tr>
<td>5.</td>
<td>Tūrghna</td>
<td>TA 5/1/1</td>
<td>The name of the northern land of Kurukṣetra was known as Tūrghna.</td>
</tr>
<tr>
<td>6.</td>
<td>Triplākṣa</td>
<td>TMB 25/13/4</td>
<td>It was on the bank of Yamunā where the river Drṣadvatī seems to have vanished.</td>
</tr>
<tr>
<td>7.</td>
<td>Nādapit</td>
<td>SB 13/5/4/13</td>
<td>Bharata was born in this place from Sakuntalā.</td>
</tr>
<tr>
<td>8.</td>
<td>Naimiśa or Naimiśā</td>
<td>TMB 25/6/4, JB 1/36/3 Ch.U. 1/2/13</td>
<td>Eightyeight thousandṣūraṇas listened eighteenṣūraṇas from Sūta in this place.</td>
</tr>
<tr>
<td>9.</td>
<td>Parīnāha</td>
<td>TMB 25/13/1, JB 2/300</td>
<td>It is supposed to have been situated in the west of Kurukṣetra.</td>
</tr>
<tr>
<td>10.</td>
<td>Raikvaparna</td>
<td>Ch.U. 4/2/5</td>
<td>Perhaps it was in the state of Mahāvṛṣa.</td>
</tr>
<tr>
<td>11.</td>
<td>Saryanvat</td>
<td>RV 8/6/39</td>
<td>The passage informs the place to be near Kurukṣetra.</td>
</tr>
<tr>
<td>12.</td>
<td>Saciguna</td>
<td>AB 8/23</td>
<td>It is the place of west India.</td>
</tr>
</tbody>
</table>
THEORY OF ARYAN RACE

The theory of Aryan invasion and migration has left a landmark in the history of India. Without the conception of the term ārya and their nativeland one cannot enter into the theory of migration and nationalism in the Vedic literature. This theory has kept the Indians in puzzle in the fact whether they were nation from the beginning of the human civilisation. And if we suppose that the Aryans were migrants and have entered into India invading on the Indian people we cannot go back more than three or four thousand years. Moreover that conception misleads us to find the truth. Therefore, it is necessary now to examine the fact with keen eyes. Our research regarding the fact goes as follows:

Concept of Aryan race

The word Aryan in the sense of a race was first used by Lassen in the year 1847 in his book History of Ancient India. Maxmueller also had been supporting the theory upto 1781, but this year he realised that he had committed a mistake. Sri Ram Sathe informs, "In fact he became antagonistic to his own views and changed his theory. He started repeatedly thereafter, till the end of his life — and this also with full vigour — that by the term Aryan he did not mean a race in the sense of a group of people with distinct blood and physical and mental characteristics." He further informs, "The term Aryan in the sense of a race was also used by Edward Thomus in 1866." This theory was put in to discussion for the time in a meeting of Royal Asiatic Society in London on 9.8.1866 by Thomus and it's report was published in 1871.

Evidences of Aryan's migration and invasions collected by western scholars

So far the term Aryan is concerned, it has wrongly and intentionally been explained by several scholars such as Lassen, Maxmueller and Edward Thomus etc. by presenting the Aryans as caste. The word ārya is met thirtythree and sixteen times in the RV and the AV, respectively. All the terms reveal it's meaning as adjective. The western scholars put the following evidences to show the Aryans migration and invasion:

1. The word dāsa varṇa occuring in the RV was considerd to allude to the black skin of the aborigins.
2. The term kṛṣṇagarbha of the same was expressed to denote anārya.
3. Dāsas were thought to be anāsa which has been translated as noseless or snub-
4. The European scholars have supposed the terms *dāsas* and *dasyus* as communities. That helped them to show that the Aryans were migrants and invaders and the Indian origins were called *dāsas* and *dasyus* by them.

5. The western scholars accused that the Aryans hated phallus worship. With the help of a *ṛk* they argue the non-Aryans were phallus worshippers.

6. The fact that Indra snatched away the wealth hidden in hundred doored castle of the enemies and killed *śishadevas,* is presented to prove the Aryans' invasion.

7. The Aryans were white-skinned people whom Indra gave horses, the sun and cows because those were thought to be the sources of money, other enjoyments and land.

8. The Aryans killed 30,000, 1,00,000 and 50,000 Anaryas in different wars.

**Examining the foreigners' above assessments**

So far the word *dāsā varṇa* is concerned, the word *varṇa* has been translated by the western scholars in the sense of race. Thus, they meant the *ṛk* as the description of the conflict between the Aryans and the non-Aryans. Ram Sathe says, "This meaning is rendered absurd by the clear statement that the release of the sun was one of the result of the conflict. Is the sun a tennis ball which the non-Aryans could steal and keep in their pocket?" 

Mentioning the meaning of the term *varṇa* Sathe further remarks, "The word (*varṇa*) usually means colour, the western scholars shouted eureka. They took the word to refer to the colour of the skin and saw the white-black conflicts in the Rgveda. Amara's lexicon mentions many words meaning race makes it clear that the word *varṇa* is not one of them by mentioning it separately. Meanings of the word *varṇa* are colour, praise, letter ect. The lexicon Medini mentions *varṇa* to mean Brāhmaṇa, Kṣatriya etc."

The term *kṛṣṇagarbha* has been translated by Griffith as 'dusky brood'. On the other hand in the footnote he meant the term as "the dark aborigines who opposed the Aryans". Again, Śāyāna has translated the term as, 'the masses of the clouds that are black inside'. We get another *ṛk* where the word *kṛṣṇa* means 'the cloud of dark colour'.

The term *anōsa* does not mean snub-nosed. According to Śāyāna, "One who makes..."
sound would be \textit{nāsa} and the silent one \textit{anāsa}.\textsuperscript{35}

\textit{Dāsa}, on the other hand, are not mentioned as community but \textit{varṇa}.\textsuperscript{36} Another passage clearly means the term in the sense of a slave.\textsuperscript{37}

Had the sense of blackness expressed the meaning of an \textit{anārya} we would not get the relationship of blackness with gods and Aryans. But we meet Indra described as a black god in a passage of the RV.\textsuperscript{38} The seer Kaṅva also has been described to be black.\textsuperscript{39} A seer prays Tvaśṛ to bestow him the \textit{pīṣāṅgarūpa} or tawny offsprings.\textsuperscript{40}

The term \textit{sīśnadeva} was supposed to be phallus - worshiper. This meaning given by the western scholars is baseless. Because Yāska meant it to be licentious one.\textsuperscript{91} Saṅya has explained it as, "One who sports with the generative organ."\textsuperscript{92} Vidhusekhar Bhattacharya explains the word \textit{deva} as, "The term \textit{deva} when it is added with another term it bears the meaning of 'devotion' and 'connected with'. For instance \textit{mātrdeva} and \textit{pitrdeva} etc. A term \textit{sītrdeva} is met in the Purānic literature which means devoted and connected with women. In the same way the term \textit{sīśnadeva} means 'to be devoted and connected with phallus.'\textsuperscript{93} On the otherhand, there is no any relationship of the term \textit{sīśnadeva} with the first three feet of the passage\textsuperscript{94} and the meaning of the last foot is, "Let not the licentious approach our sacrifices." The theory of phallus worship on the basis of this passage has become baseless.

Had the enemies of the so called Aryans called as \textit{anāryas} or non-Aryans we get some passages in the RV where the Aryans also are mentioned as the enemies of the seer.\textsuperscript{95}

Thus, the theory of Aryans' invasion which was propounded by the western scholars on the basis of the misinterpretation of some Vedic passages seems to become meaningless.

The names and meanings of \textit{Dasyus} in the RV

We find some terms and names of \textit{dasyus} in the RV as follows:

1. \textit{Aja} (RV 3/45/2) and \textit{Ajāśaḥ} (RV 7/18/19)
2. \textit{Arnasani} (RV 8/32/2)
3. \textit{Ahiśuva} (RV 8/32/2)
4. \textit{Arbuda} (RV 2/11/20)
5. \textit{Ilibiśa} (RV 1/33/12 & Nir. 6/19)
6. \textit{Urama} (RV 2/14/4.)
7. *Aurnavābha* (RV 2/11/18)
8. *Kimīdina* (RV 7/104/2.)
9. *Krṣṇa* (RV 1/73/7; 58/4, 115/5, 140/5; 146/3; 4/7/9; 7/8/2; 8/73/18 and AV 6/22/1; 9/10/22; 10/20/9)
10. *Kuyava* (RV 7/19/2)
11. *Cunnuri* (RV 2/13/9; 6/18/8; 20/13; 26/6; 7/19/4)
12. *Tugra* (RV 6/26/6)
15. *Daśoṇi* (RV 6/20/8)
16. *Drbhīka.* (RV 2/14/3)
17. *Druha.* (RV 6/20/5)
18. *Dhuni* (RV 1/174/9)
19. *Namuci* (RV 5/30/8)
20. *Navavāstva.* (RV 1/36/18; 6/20/11; 19/49/6)
21. *Balbūṭha.* (RV 8/46/32)
22. *Pipru* (RV 5/21/11)
23. *Vṛṣaya* (RV 1/93/4)
24. *Brhadṛatha* (RV 1/36/18)
25. *Mṛgaya* (RV 4/16/13; 8/3/19; 10/49/5)
26. *Rudhikrā* (RV 2/14/5)
27. *Varcin* (RV 4/30/15)
28. *Vala* (RV 1/32/5)
29. *Viśiṣṭiṇḍra* (RV 5/45/6)
30. *Viśvarīpa* (RV 2/11/19)
31. *Viśāṣṭiṇḍra* (RV 7/19/4)
32. *Vesa* (RV 7/99/4)
33. *Vyāpṣa* (RV 2/14/5)
34. *Śambara* (RV 4/26/3)
35. Śuṣmā (RV 1/11/7; 4/30/13)  
36. Smadibha (RV 10/49/4)  
37. Svasna (RV 2/14/5)  
38. Srbinda (RV 8/32/2)

An RV passage gives the following characteristics of the dasyus: (a) He is riteless, (b) Void of sense, (c) Inhumane and (d) Keeping alien laws. Another passage indicates that the term is an adjective clarifying the meaning of varṇa but not jāti. Again we find the dasyus being converted to Aryan by reforming their lives. It was difficult to separate the Aryas from the non-Aryans. Because the term Aryans neither denotes community nor a man of specially body construction.

The term ārya: as the texts reveal

1. The term ārya was used to address a respected one. Sāśvatī calls her husband as ārya.

2. Had ārya been used as a community of people Yadus and Turvasas were not found as ārya in one hand and ānarya or non-Aryan on the other.

3. Ārya denotes varṇa but not jāti or commune.

4. An RV passage advises to change the people of the world by making them ārya4 obviously this term has been used as an adjective but not as noun.

5. The passage, "We have deprived the dasyus of the holy name of ārya" indicates the term to be an adjective.

6. We get a passage where an āryaṣṭi wishes to make ārya to a dasyu. It also has been used as an adjective.

7. An RV passage where the term has been translated by Griffith in the sense of "non-Aryan inhabitants of the land." and expresses the term ārya denoting a jāti but Śāyana meant it to be a scholar who performs yāgni.  

8. Again Śāyana has meant the term ārya as the praying scholars, the best varṇa, the person having humane behaviour and active.

Some other definitions from the classical literature

We have presented the evidences from the Rgvedic texts that the term ārya was not used in the sense of a caste or creed but it was an adjective term. Other sankrit literatures also reveal the
same. Some of the important examples are as follows:

1. The term anārya used in the MB also indicates the sense of adjective.114
2. The term ārya meant great, noble, good-looking and the personality which is capable of moving everywhere.115
3. The SBG also expresses the term anārya in the sense of an adjective.116
4. A clear definition of ārya has been presented in the MB as follows: He who does not restart the enmity which is once calmed down, one who is not egoistic or hopeless, who is not much joyous due to his pleasures and who is not pleased seeing others suffer and who does not repent after giving gifts is ārya.117
5. The AK means the term as (i) a man of family, (ii) a gentleman fit to come to meetings, (iii) good natured and (iv) righteous.118
6. Śrī Rām was an ārya, because he cared for all with equality and who was dear to others like the moon.119

India: Āryāvarta or the land of the civilised people

We come to know from the above analysis that the term Aryan does not denote the meaning of a mere community but an adjective used in the sense of great, noble, ideal and humane. That culture was flourished in India and it was named as Āryāvarta. The fact that those Aryans or civilised people came from outside India invading it’s aborigins is baseless. The āryas or the civilised people were the Indian origins according to the following vedic evidences:

1. The God built land, washed and purified with the water of the Sindhu and the Sarasvatī was the land of the civilised people.120
2. The āryas are found praying Sarasvatī as the best goddess, best river etc.121 Had the Aryans been the foreigners they would not pray the Indian rivers as such.
3. On the other hand, the Vedic people prayed the seven Sindhus also in a ṛk.122
4. We do not get a single evidence of the motherly love to the foreign land in the Vedas which inspires us to think the Indian origin of the Aryans.

The Indian people went out to spread their humane feelings and nobility in order to make the people of the world cultured123 which we have already discussed in the chapter I of the thesis under the subtopic Vedic Nationals: outside India
Swamy Vivekananda exclaimed sorrowfully, "And what your European pundits say about the Aryans swooping down from some foreign land, snatching away the lands of the aborigines and settling in India by exterminating them, is all pure nonsense, foolish talk. Strange that our Indian Scholars too, say amen to them; and all these monstrous lies are being taught to our boys. This is very bad indeed .......... In what Veda in what Sūkla do you find that the Aryans came into India from a foreign country ? where do you get the idea that they slaughtered the wild aborigines ? what do you gain by talking such nonsense?" 124

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NOTES AND REFERENCES TO CHAPTER XI

1. TS 1/8/18
2. SYV 9/32; 33 & 34
3. Read, "Yah samsate stavate ....." SYV 33/50
4. RV 10/71/4
5. Ibid. 1/164/24
6. RVg, p 111
7. RV 10/164/41
8. Ibid. 4/58/3
9. Mahābhāṣya of Patanjali on RV 4/58/3
10. RV 10/63/7
11. TU Śikṣāvalli/11
12. Read, "Agniśīkārah ....." Ch.U. 1/13/1
13. SYV 23/34
14. Ibid. 23/33
15. RV 8/34/15
16. Ibid. 6/60/2
17. SYV 32/2
18. Qtd: from VSRH, p 71
19. Ibid. 6/60/2
20. ASSK, p 75
21. RV 10/129/6; 7, 10/72/3 & 4; 10/81/24
22. RV 1/164/6; 10/82/6
23. Ibid. 1/164/34
24. Ibid. 10/81/1
25. Ibid. 1/59/2 & 7/4/5
26. Ibid. 2/12/2
27. Ibid. 1/37/7
28. AV 19/9/8  
29. Ibid. 20/34/2  
30. Ibid. 2/3/7  
31. Ibid. 8/7/10  
32. Ibid. 8/85/2  
33. Ibid. 10/121/4 & 5  
34. Ibid. 6/62/2  
35. Ibid. 6/61  
36. Ibid. 6/61/2  
37. TS 4/5/9/1  
38. DGKAIM p 319  
39. RV 3/33  
40. Ibid. 10/136/5  
41. VSR p 281  
42. RV 9/33/6  
43. ASSK, p 88  
44. Ibid p 88  
45. Qtd. from VSR, p 281  
46. MS 1/141  
47. RV 1/62/3 & 2/12/2  
48. Ibid. 10/121/4  
49. Ibid. 10/34/1  
50. TS 1/8/6/2 & AV 5/22  
51. Read, "Girerhimavataḥ prṣthe mūnjaśāṃ nāma parvataḥ" MBh 14/8/1  
52. TA 1/31  
53. Ibid. 1/7  
54. RV 1/35/8  
55. Ibid. 10/63/15  
56. RV 1/53/7; 58/8; 131/4; 166/8; 3/15/4; 4/27/1 etc.
57. Chapter VIII of this thesis
58. RV 1/58/8, 166/8, 3/15/4, 4/27/1 etc.
59. TA 1/11/18; 1/31/4
60. AB 5/30
61. JU 3/40/2
62. AWTR, p 1
63. Ibid. p 1
64. Ibid. p 1
65. *Bharatiya ItihasMalby* by Shri Ram Sathe. p 99
66. Ibid. p 99
67. RV 2/12/4
68. Ibid. 1/101/1
69. Ibid. 5/29/10
70. RVg, p 249
71. Footnote of Griffith on RV 5/29/10
72. RV 7/21/5
73. Ibid. 10/9/9
74. Ibid. 3/34/9
75. Ibid. 4/36/21
76. Ibid. 4/30/15 & 7/99/5
77. Ibid. 4/16/13
78. AWTR, p 52
79. Ibid. p 52
80. RV 1/101/1
81. RVg p 64
82. Ibid. footnote on 1/101/1
83. See Śāyāna on RV 1/101/1
84. See Śāyāna's commentary on RV 7/17/14
85. Ibid. 5/29/10
86. RV 2/12/4 & 10/22/8
87. Ibid. 8/56/3
88. Ibid. 4/17/4
89. Ibid. 10/31/11
90. Ibid. 2/3/9
91. Read, "Abrahamacaryaḥ sīshena snathate." Nir. 4/19
92. See Sāyaṇa's commentary on the RV 2/3/9
93. Qtd. from VRDB, p 67
94. RV 7/21/5
95. RV 6/60/6, 10/38/3 & 10/83/1
96. Ibid. 10/22/8
97. Ibid. 2/12/4 & 10/22/8
98. Ibid. 8/51/9
99. Ibid. 1/51/8 & 9
100. Ibid. 8/1/34
101. Ibid. 10/62/10
102. Ibid. 8/6/48
103. Ibid. 3/34/4
104. Ibid. 9/63/5
105. Ibid. 10/49/3
106. Ibid. 8/51/9
107. Ibid. 1/103/3
108. RVg p 66
110. Read "Vidvānṣah stotāraḥ." RV say 1/130/3
111. Read, "Uttamavarna in RV say 3/34/9
112. Read, "Mānave" in RV say. 4/26/2
113. Read, "Karmayuktani," RV say 6/22/10
114. MBh, Puddha 16/11 & 14

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115. Read, "Sarvadadhigataḥ sadbhīḥ samudra iva sindhubhiḥ- 
ḥṛyaḥ sarvaγścaiḥ sadbhīva priyadarsanah" Rām. 1/1/16

Anāryajuṣṭamavargyamakūrtikamarjunaḥ." SBG 2/2

117. Read, "Na vairamuddipayati prashāntam
na darpanārohati nāstameti
na durgatohsmīti karotyakāryam

tanāryāśīlam paramahūrayah."

&

"Na sve sukhe vat kurute praharṣam
nānyasya duḥkhe bhavati prahṛṣṭah
datvā na pasceṭ kurutehnutāpam

sa kathyaśe satpuruṣārthasālaḥ." MB Ṛṣyog. 33/117 & 118

118. Read, "Mahakulakulīnāryaḥ sabhyasajjana sadhavah." AK.2/7/3

119. Read, "Āryaḥ sarvagamaścaiḥ." Rām. Bāl 1/16

120. RV 3/33/4

121. Ibid. 2/41/16 & 17

122. Ibid. 10/60/5

123. Ibid. 9/63/5

124. The East and the west. Lectures of Svami Vivekanada. p-104

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