Appendix 2

Notes on the original habitat of the Aryans

Southern Russia is not unlikely to have been the region from which the Eastern and the Western branches of the Aryan race originally separated about ten thousand B.C., H.G. Wells tells us, the geography of the world was 'pretty much what it is now. Sanskrit is not an isolated language unconnected with the other cultivated languages of the world but happens to be a member of the big Indo-European or Indo-Hittite family. Hence the Sanskrit speaking people cannot be imagined to have been living in India from eternity. The Caspian and the Black seas were united once (we learn from history) and the land round about it was fertile unlike the deserts and steppes of later times. The Torkanian, an I.E. language discovered in eastern Turkestan is confirmatory evidence that the original habitat of the proto-aryan was somewhere about Iran and South Russia. If we postulate that all the Indo-European races lived in India originally and from thence they moved away into various other lands, we shall be unable to explain many phonological inter-dialectic changes among the I.E. languages such as the change of 'a' to 'e' and 'o' to '।' and of 'k' to 's'.

The Aryans of the I.E. stock first moved into Iran (some of them must have moved into Tokharistan). They conquered the native tribes (the Dasas and others), established Aryan colonies and spread their culture. In course of time they mixed with some of the indigenous tribes by intermarriage and thus fusion of Aryan and non-Aryan blood began, as early as in Iran. They then moved into India from the north-west in two big waves (as scholars have established) separated by a few centuries. They first settled in Panjab. They then moved into the Doab (the madhyadasa) and finally settled in the whole of Aryavarta from the Himalayas to the Vindhyas mountains. After some sections of them advanced in a south-easterly direction, along the eastern coast
and further south. They ultimately not by conquest but by peaceful penetration and on a sort of religious mission organised the whole of South India. They found in India various tribes like the Dasyus, the Nishādas, the Kīrātas, the Nāgas, the Mūndas and the Dravidians.

As a result of racial mixture and cultural contact, the indigenous tribes were most of them organised, a few fled to the hills and jungles and lived an isolated life among the aboriginal tribes. The Dravidians were the most conspicuous by their numbers and their well-advanced civilization. It is believed by some scholars that the Dravidians belonged to a race called the Mediterranean race which is supposed to have emigrated from the Shores of the Aegean Sea. There is evidence to show that the Aryans first met them in Iran. The Brahui language now found in Baluchistan is distinctly of Dravidian affinity. The Behistun tablets of Persepolis also testify to the Dravidian settlements. The Dravidians then moved into Sindha and then in an Easterly and Southerly direction into peninsular India. Hence the Dravidians were the neighbours of the Aryans people even in North India. When the Dravidians were Aryanized that is taken into the fold of the social organization of the Aryans there were believed to be only three varnas not characterized by a rigid demarcation of duties. They could easily pass from one varna to another. There was at first evidently no Sudra class. The rathakārs, the car-manufacturers (the chariot makers) had almost as good as a status as the priestly class. The Sudra classes must have come from racial mixture with the Darker races. At first they were not even regarded as outside the fold as Pāṇini sūtra "sudra-nām aniraṣatānām" (2.4.10) shows.

In any case the Deiva-worshipping Aryans began to push into India and while on their way to India, they had probably to fight their way through the Daśa-dāsya people of Eastern Iran, right up to the Panjāb. 

1. See p.9 of M. Narasimhachar's Hist. Kan.Lang "Nagar theory is that the original home of the Dravidians was Asia Minor where they lived with the ancient Akkadians and migrated to India from the North-West entering Sindh probably by the Bolan pass."
Gradually in this way the organization branched into the cultured and the illiterate classes, who were not initiated into the arts and the learned of the other classes. We may call these the common people.

With regard to the origin and habitat of the Aryans, Swami Dayanand Saraswati held the opinion that eastern Turkestan and Tibet formed the original habitatation. In certain clay tablets found in Asia Minor at Boghez-Keunha pertaining to B.C. 1400, the names of the Aryan deities Indra, Varuna, Nasatya, and others occur. Possibly the people of Asia Minor worshipped the Aryan gods. There is reference to certain treaties between the Mittani and the Hittite kings. This indicated that the Hittites, the Iranians, and the Aryans belonged to the same stock.

From astronomical and other evidence, B.G. Tilak has concluded that the Aryans were originally settled in the Arctic regions. The mention of equinoctial, the eclipses in the Vedas as well as such statements as “Nivasanto Varunasya dhāma” have been used as evidence.

R.V. Jagiradar suggested more by honest sentiment than by convincing logic of persons that make the earliest Indo-Europeans the inhabitants of their own country.

On this vexed question of the original home of the Aryans, Dr. Gune writes (page 102) (first edition of Wilson lectures): "There have been several attempts to answer this question, and there will be many more without perhaps settling the question once for all. For the means to arrive at a solution are wanting. Still the question of the original home (p 103) can be negatively answered. It could not have been France, it could not have been India. (underlining mine) nor Iran, nor central Asia --- .

P.26 S.K.C I A & Hindi: "the Indo-Iranian stage was arrived at by about 2000 B.C., and we find the Indo-European language in this second stage of its history in Mesopotamia, among the Mittani and other..."
So far at the rate is clear, that the original home must have been somewhere to the North West of Hungary and to the North of the Black and Caspian seas.

Shri S M. Hupaśāl, M A., B T., writes in his "History of Bharata Samskratī" (In kannada) ancient period, 1951 Edn, "Generally speaking, the original home of the aryans may have been the Danube plains of Hungary. This view is securing the consent of scholars." (P 77)

"We may speak of five types of Aryan speech in Europe, Greek, Italic, Celtic, Germanic and Slavonic. The very different kinds of sound changes that went on in each speech— that it was not enough to assume that each group entered Europe in succession and occupied their respective places. Hence the theory was broached that the various groops developed in Europe, influencing one another and producing peculiar relationships and contrasts. It is not necessary to discuss it here but it may be said that although the theory that Europe was the cradle of the Aryans was welcomed by the Germans, it was an Englishman (Latham) in 1851 who introduced it, and it was a German (Feist in 1913) who went back to the theory of an Asiatic origin. It is enough to say that the latest archaeological discoveries support Feist's view, though it must have been in Europe that the most striking sound changes, like the Germanic sound system, took place." (Page 2, article by E. G. Thomas, Siddha Bharati Part I)

With regard to the races who commingled to bring about the origin of the Hindu people of history by the beginning of the first millennium B.C Dr. Suniti K. Chatterji states (p 5, Vol I Siddha Bharati) "Thus in succession came from the Negrit-ös, the Proto-peoples, by 1400 B.C. "(1) Cambridge History of India, Vol I p 72.

The words 'weder', 'wednez' corresponding to the Sanskrit 'udar' 'udnaz' (meaning 'water' of water) occur, "kvīs" "kvīdz" corresponding to Sanskrit 'kaś' 'kadh' occur in the tablets (these latter words meaning 'who', 'which')."

For a fuller discussion of the question see Keith's article on the Indo-Europeans in the Bhandarkar Memorial Volume.
Australoids (who in all probability brought with them a speech which developed in India into the premitive Austric speech as the ultimate source of the present day Austric languages, of which the Kol or Munda dialects which now current in certain parts of central and Eastern India and the Khasi speech of Assam are living representatives within India), the various types of Mediterranean and Near-Eastern peoples (who would appear to have been speakers of premitive Dravidian dialects), and the Brachycephals of the Near East and the dolichocephal Nordic Aryans (both of whom would appear to have been equally peoples of the Indo-European Aryan tongue). All these came in pre-historic times, and these commingled to bring about the origin of the Hindu people of History by the beginning of the first millennium B.C. ... Article by S.K. Chatterji in Part I Sidha Bharati Pub. in honour of 60th Birthday of Dr. Sidhesvar Varma

"The theory of the indigenous origin of the Aryans has been advocated by a number of scholars — various arguments in favour of this view may be summed up as follows:- (from 'The Vedic age', George Allen and Unwin, Ltd., London, 1915. Page 201)

1. Sufficient literary materials are available to indicate with some degree of certainty that the Vedic Aryans themselves regarded Saptasindhu as their original home (devakrta yoni or devanirnita desa) ... The Vedic Aryans, if at all they came from outside, therefore, must have lived in the sapta sindhu so many centuries before the Vedic period that they had lost all memories of an original home (p 216).

2. The Vedic Sanskrit has the largest number of vocables found in the Aryan languages. These are preserved in the languages of the Sanskritic family in different parts of India even when there has been inter racial contact for centuries. On the other hand, if the pre-vedic Aryan language was spoken in different parts of Europe and Asia where the Aryans had settled before comming into India,
while the largest number of them is found in the distant plains of ultimate settlement and racial admixture in India?

3. The Vedic literature is the earliest extant record of the Aryan world. How is it that in the course of their journey to the Septa Sl the Aryans left no such record elsewhere?

4. The home of Soma, the mujavant or mujavant hills in the north of the Punjub, indicates the locality from which the sacrificial rituals developed.

5. It is often argued that Lithuanian being the most archaic in the Aryan family of languages, Lithuanian is likely of the the original home of the Aryans. But a language remains archaic even when the persons using it are unprogressive; when or if they remain in a locality wherein no fusion is possible with races speaking other languages; or if they develop a highly refined technique for preserving and using archaic from the first two conditions are probably responsible for the archaic character of Lithuanian.

6. If in about 3000 B.C. the elephant and tiger were so well known in the Punjab, it is absurd to suppose that they disappeared so completely as not to be mentioned in the Rgveda in C. 1500 B.C. The word mahahastha is a merely a poetic term and does not imply novelty. In the same way the word parvadagiri, used for a mountain in the same Rgveda clearly does not mean that mountain were strange to the Vedic people. Again it is said that rice is not mentioned in the Rgveda. Even so, salt is never mentioned in the Rgveda. Can we conclude that the consumption of salt was unknown in the Rgvedic times? Rice seems to have been unknown in the Harappa civilization also. This proves that 'yava' (barley) and wheat were the staple cereals of North-West India.

7. The geographical data of the Rgveda clearly show that the Punjab and the neighboring regions constituted the home of the people who composed these hymns.

While no definite conclusion about this much-debated problem can be reached, it may be reasonably urged that Aryan India
been the original home of the Aryans they would have certainly tried
fully to organize the whole of this subcontinent before crossing the
frontier barriers. Larger quest of adventure that the whole of South
India and some parts of North India too are at this day non-Aryan in
speech is the strongest single argument against the Indo-Aryan
hypotheses, especially as the existence of a Dravidian speech dialect
(Brāhui) in Baluchistan clearly suggests that the whole or at least
a considerable part of India was originally non-Aryan in speech. The
cerebral sounds of Skt. which sharply distinguish it from all the
Other Indo-European speech-families, including Iranian, are best
explained as the result of ancient and Dravidian influence on the
language of the lecing Aryans. The Rigvedic language, of which
with its date of about 1000 B.C. furnishes the terminus
ad quem and the Hittite-daco culture of about 2000 B.C., terminus
a quo of the first Aryan invasion of India."

"However t'vey has indeed not been generally accepted by the
scholarly world (pointing out many striking points of similarity be
early I.E. and early Semitic) but is no longer possible to deny
that there must have been at least historical contact of some sort
between early Indo-European and early Semitic. This is manifest, for
if the prehistoric Indo-Europeans had on the one hand contact with the
Finno-Ugrians of Central Russia, and on the other with the Semites, then
the region that naturally detaches itself as the probable Indo-European
cultural kernel, i.e., no doubt South Persia, specially as Indo-Semitic
relations were decidedly more intimate.

"The evidence of linguistic paleo-ontology need not be
considered in detail, since Dr. Schrader did that with
schlechte
throughness in his well known works: (Spraconvorgleichung und
Spraconvorgeschichte, second edition, 2nd edn. Jena 1890; Real lekton der Indisch-altertum-
Kunde, sec. edn. by Nehring in two volumes; Berlin and
Leipzig, 1917-1929) But it is very important to remember that the region
to which he assigned the Indo-European origin here after his epoch
Indus valley culture: "It has been possible to gather a certain amount of information about the life and habits of the citizens. They cultivated wheat and barley and beef cattle, sheep, pigs and poultry. They also used the fish in the river. Early Aryans do not seem to have cared for other animals of which remains have been discovered were the buffaloes, camel, elephant and various kinds of deer. The tiger, the monkey, and the hare were known to them (Vānar-vanam, vanar-gu, "forest-going": vācāna) for they are depicted on their seals. Traces of the dog and horse (sāda, sāin, "rider") have been found, but the date of these remains is uncertain. They may be much later. (From Cambridge short hist. Ind. 1984, page 3.) The discovery of the Indus valley civilization has pushed back the history of India to the period 3000—2500 B.C., if not earlier still.

The most remarkable discovery was that of numerous seals inscriptions in a pictographic character recalling other early systems of writing - Sumerian and proto-Elamite and probably having a common origin with them." (Camb. short, Hist.) "In connection with the resemblance of the Indus signs with other scripts, Rao Bahadur Dikshit observes that the resemblance with Sumerian and proto-Elamite signs presages a close connection, at least in the formative stages; similarities with the Chinese and Egyptian pictographs are superficial, and the Indus script developed independently on Indian soil. Underlining mine). With regard to interpreting the script in terms of the Dravidian equivalents, it may be stated that we have nothing to rely on as to the

* 1. The Sumerians were a non-Semitic people acc to S.K. Chatterji. p 241 Ia and Hindi.
the language could not have been static during these 6000 years. Much more extensive research in Southern India, moreover, will be necessary, before definite links can be forged between the later stages of the Indus valley civilization and the semi of civilization in southern.

"The large number of signs precludes the possibility of the script being alphabetic. It was mainly phonetic, most of the signs apparently standing for open or closed syllables, and the remainder functioning as determinatives or ideograms. Nearly 400 distinct signs have been listed from the script so far. ........ there are resemblances between some characters in the Indus script and those in the Sumerian, proto-elamite, Hittite, Egyptian, Cretan, Cypriote and Cretan-Chinese scripts, and the Etruscan pictographic alphabets. All these scripts are possibly interrelated, but only up to a certain point. Some scholars even claim the Brahmi to have been derived from the Indus script."

"This system of writing - specimens of which have also come from Harappa - disappeared completely in India; indeed it is difficult to assert that, writing, as we know it, was practised in India much before the third century B.C." (carm. short, Hist. Ind page 4)."

"Conjecture as to the language of these people are almost hopeless (continued from the Gan. Hist); one may confidently assert that it was not Skt., and it is doubtful if it was a Dravidian language.

"Something has been gleaned about the religion of this period. The principal deity seems to have been the mother-Godess who is headed prominent in all early scripts (underlining mine) a three headed deity seems to be a prototype of Siva; if this is so, and there is no reason to doubt it, then he must have forced his way into the Aryan pantheon. There is ample evidence of the cult of barly stones and of phallic worship. Trees and animals also seem to have played their part in the religion of this people. The dead were either buried or cremated."
"The culture of the Indus valley bears a general resemblance to that of Elam and Mesopotamia. It was essentially a city culture. The name Chalcolithic has been given to it, because it was a period when which use of stone for implements has not quite died out, although it was being supplanted by metal. Features common to these early cultures are the pictographic script and the high development of the minor arts. Seals of the Indus valley type have been found in Elam and there are other evidences of intercourse; from knowledge of Mesopotamian Chronology it has been possible to establish that the Mohenho-Daro culture flourished about 3000 B.C.

"Whether this civilization extended into the Ganges valley is not known; it may be that the Indus in later times, under the achæenids, marked a boundary between east and west and that this culture should be linked with Mesopotamia and Iran rather than with India proper." (Cam. Short Hist. India)