Early Indus-Aryan society was, like that of the Homeric age in Greece, a patriarchal system in which the father instead of the mother was the head of the joint family, and the warrior instead of the hunter or bandit, was the leader of the tribe. But war was not the only or chief occupation of the Aryan tribesmen. Cattle rearing and agriculture were the principal means of sustenance; predatory warfare was incidental to inevitable tribal quarrels, but not the sole end of existence.

The Aryan were a far more cultured race, but their organisation resembled in some respects that of Dravidian robber tribes. The Aryan patriarchal joint family was grouped round the chiefman's hill-fort, which was the centre for mutual defence, for the common tribal sacrifices, and the meeting place of the sabha - the assembly of the householders. There appears to have been no recognition of communal rights in agricultural land or in livestock, but only in the common pastures to which the chief herdsman (herdsman?) daily drove their cattle.

The first Aryan settlers were constantly being pushed further south and east by the steady influx of others of the same race, some of whom in the course of centuries brought the sorrow of city life and of agriculture in the plains of Mesopotamia.

(continued from the same book, "The History of Aryan rule in India" by E.B. Havell. George G. Harrap & Co., Ltd., London, Calcutta, Sydney, page 15) Aryan culture was thus gradually differentiated from non-Aryan not only by greater proficiency in the arts of peace and war, but also by the richness and variety of its agricultural resources, for the Aryans brought the millets, barley, wheat, and oilseeds of Mesopotamia and Asia Minor to supplement the indigenous rice crops of the non-Aryan agriculturists in the plains of India.

(1) Has the anything to do with the "Kallar" mentioned in the word Kannada?
As to when this Aryan immigration into India first began and when it ceased authorities differ very widely. But whether it commenced 5000 or 3000 years before Christ this much is certain, that in the course of centuries a process of assimilation went on by which eventually the Indo-Aryan village system was evolved, having for its foundation the communal principle of the primitive Dravidian foreign-settlement and for its superstructure the higher culture and organization created by Aryan genius and dominated by Aryan spiritual ideals. The matriarchal system and the rudimentary culture of the Dravidian village both retained place in the scheme of Indo-Aryan civilization. Dravidian kings were proud to claim descent, on their mothers' side, from ancient Aryan dynasties Aryan forest hermits taught useful arts and higher spiritual truths in Dravidian village schools, so that the cruel earth-mother came to be the bride of the Aryan Sun-God and the bringer of prosperity; while the dread Durga—the religious cult of the brigand and outlaw—was transformed into the beauteous wife of the Great Ascetic, Siva the teacher of spiritual wisdom and the destroyer of ignorance. Popular legends of Krishna, the dark-skinned Indo-Aryan hero, guru of the Pandavas, were interwoven with the folk-lore of Dravidian village life, and he became the Protector of the people from tyranny and wrong, the divine cowherd who danced with the village maidens at the spring festival and taught the love of God for man. By such teaching the higher spiritual intelligence of the Aryans with its great constructive genius gradually girded to gather Dravidian civilization with its own, so that each contributed its best to the common stock and both went hand in hand along the path of progress.

Same continued from p. 16 -- "The great problems for Aryan thinkers, after their fighting men had secured their position in India by the sword, was to prevent their race, and with it the divine revelation of which they believed themselves to be the heirs, from being
utterly submerged in the process of adaptation to their environment, which was the inevitable consequence of a permanent occupation of the country. This instinct of race preservation, together with a profound conviction of devine guidance formed the basic principles of the code of laws and social customs which became a part of the sacred literature of Hinduism. The term Aryans, originally a purely racial distinction confined to the 'five peoples', or five principal Aryan tribes, came to mean all the people who were within the Aryan pale and conformed to Aryan laws and institutions. The five social classes, partly based upon race and partly upon occupation, or the four varnas, known as the 'pure classes' are Brahmanas, Kshatriyas, Vaishyas, and Sudras, and a fifth which included the offspring of intermarriage which were not recognized by Aryan law.

The Brahmanas formed the priestly class; the Kshatriyas were the fighting men; the Vaishyas the common people engaged in occupations connected with the necessary of life; and the Sudras the menial labourers, including the lower ranks of handicraftsmen, and tillers of the soil. Outsiders to the Aryans, pure and never admitted therein, were the wide aboriginal tribes inhabiting the dense forests, who then, as now, held themselves aloof from civilized life.

The idea of purity which made this social distinction amongst the Aryans themselves and between Aryans and non-Aryans was probably in its origin identical with the blood-line of the Teutonic races (unlining line) But with the general development of the Vedic theory of sacrifice, it came to be interpreted in a spiritual rather than physical sense, and thus denoted the barrier which separated those who could participate in the benefits of Vedic ritual, either directly or by proxy, from the 'impure', and whose mere presence would entirely vitiate the efficacy of the sacrifice.'
conditions and did not exist either in the time of the Buddha or for many centuries afterwards. Neither is it right to suppose that the regour of cast was imposed upon India by the craft and subtlety of an unscrupulous priesthood only bent upon self-aggrandisement. It was rather an inevitable consequence of the peculiar conditions and circumstances which produced Aryan civilization in India. If it be assumed that a certain race, few in number and surrounded by a vast population of aliens, had by profound insight all by divine revelation obtained a knowledge of the laws of life far above that of their fellowmen, it would obviously be far the advantage of the community at large that the purity of the race and should be maintained by strict marriage laws and that the utmost care should be taken to hand down to posterity a tradition so pregnant with human happiness. (underlining mine) The Aryans believed themselves to be in possession of this precious knowledge, and lest it should be perverted or made a weapon in the hands of unscrupulous adversary, by common consent it was guarded as a national palladium entrusted to the custody of a class specially selected and trained for the purpose. Cast laws were laws of spiritual eugenics, designed to promote the evolution of a higher race. (underlining mine) It was also by a process of natural selection, or survival of the fittest, that the Brahmanas, originally on only attendance at the tribal sacrifices who encanted the accompanying hymns and had charge of the sacred vessels, gradually obtained precedence the kshatriyas, who in Vedic times combined pristly functions with their military profession and were the representatives of the purest Aryan stock. For in the state of constant warfare which existed so long as the Aryans and their non-Aryan allies were fighting for supremacy in India, social and racial prejudices would often be subordinated to considerations of national security, and the bhåd of the kshatriya aristocracy would tend to become mixed by the admission into their ranks of non-Aryans and men of mixed race who distinguished themselves as leaders in war but were not competent to officiate in sacrificial rites.
The increasing complication of these rites and the supposed dangers to the Aryan Community which might arise from errors in their performance also made it imperative that non-but highly trained experts should be allowed to take part in them, and not only was the Brahman class by reason of its occupation less liable to mixture with non-aryan blood, but the intellectual training which alone entitled the Brahman to their especial privileges was intended to qualify them as teachers and spiritual leaders of the people. The Brahman at birth stood an the level of common humanity even as a Sudra. It was only at the ceremony of investiture with the sacred thread and initiation into the state of Brahmacarya or studentship, in his ear the mystic formula (the Gāya-m) when his spiritual father, the Brahman guru, whispered, which contained the essence of all the Vedas, that he was born to Brahmanhood and was entitled to the exceptional privileges of his class. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahman, these three have nothing but names”. Yathā Kaśṭhānāya hastē Yathā cārrameṣyo mṛgaḥ yaśca vijupro’voḥdiyānastra-yāste nāna vibhūtāt.

— Mānū 11.157.

(Same continued from page 18) However, extravagant the claims of the Brahman may have become in later times, it must be admitted that the moral standard prescribed in the rules of their order was a very high one. A Brahman should constantly shun worldly honour as he would shun poison, and constantly seek disrespect as he would seek nectar.

Saṁvedād brahmaṇo māyam udvijeta viśeṣāpary akṣatiyeva Čeṇaṁśvedavānānaya Sarvādā.

— Mānū 11.162.

He was required to live abstemiously, to shun sensual excesses of every kind, and to observe very strict rules of personal hygiene.
As a student or Brahmacarin, in the first quarter of his life he must learn to control his passions, to wait sedulously on his preceptor, or guru, and beg for his daily food. As a householder he must avoid all kinds of wealth that might impede his constant study of the Vedas, speak the truth without needless altercation, keep himself pure in mind and body, and live with the least possible injury to all animate beings. (Manu iv). In old age, provided that he had no relations dependent upon him, he should renounce the worldly life stably and retire to a forest hermitage for meditation or become a wandering mendicant (sanyasin). The Brahman who neglected the rules of his order or those who committed sin under the pretext of austerity were, among their own class, to be despised both in this life and the next (Manu iv, 109). Those who took to occupations other than those permitted by the rules of their order lost their status as Brahmans and in the civil courts were to be treated as Sudras (Manu, viii, 102) but lest such discrimination should lower the prestige of the whole order, justice was not permitted to go further than this, and Brahmans were to be honoured as such by the other classes even though they descended to mean occupations, and whether they were learned or ignorant.

_Avadhvashastra Avadhvashastra Brahma daiva mahat prajitasca prajita casayathagor darsanam mahata._

_Amasanayapi tojam puvkaro naiva dusyah._

_Evam yadyapya samaste suvarntate sarvakarmas._

_sarvathaa brahmanah yaah parama daivataummat._

_Hayamanasha yaakagu Shaya evabhuvahata._

The marriage laws, one strict rule of seclusion and the severe penalties for injuries caused to Brahmans by any one of the lower orders were the social conditions which existed in India, a necessary protection for those who were the especial custodians of the honour and tradition of the Aryan race, and who by the nature of their calling did not usually bear arms for self-defence. It must be observed, however, that the position given to Brahmans in the laws
of Mamu must not be taken to represent the which they held in primitive Indo-Aryan Society, but rather than which they had earned for themselves in the early centuries of the Christian era, when this code was probably drawn up. Neither should it be supposed that the laws were always strictly observed. They represent rather a counsel of perfection given by Brahman for the government of a model Indo-Aryan State.

Saw contd...p. 19--The Purana records the fact that some of the higher ranks of craftsmen had a social status equal to that of Brahmans. Included among them were those who were versed in the canons of craft ritual, the Sihala-Sastras, such as the Craftsmen who brought the sacrificial posts at tribal religious ceremonies and the master-builders who laid out the plans of the village communities and designed public buildings and irrigation works. But only when a craftsman was regarded as officiating in sacred rites that he took the status of a Brahman and was entitled to the privileges of the highest class. The hand of an artist employed in his art is always pure.

"Nityam Suddhah Karuhasah"

Manusmriti V. 129.

but who build houses for gain were to be avoided as offenders against Aryan law, contact, with whom was pollution.

(Same continued from p.20). It has been assumed by Ferguson and other Archaeological writers, on very insufficient grounds that the Aryans when they entered India had not emerged from a primitive state of culture, that they were little skilled in handcraft, and that Indian architecture was largely a creation of the non-Aryan races with whom they came in contact. If, as is more than probable, some of the Aryan immigrants were an overflow from the great cities of Mesopotamia and Persia, there is no reason to suppose that they were unskilled in the arts of city life. The building crafts have
always been closely associated with the Science of Warfare and the Aryan fighting class would hardly have prevailed in the long struggle against the war-like non-Aryan races in the India had they not been at least as well equipped in the means of offence and defence as their adversaries. Indeed every conquest of India has been a story of the Superior technical equipment of the invading armies. The Kshatriyas as well as the Vaisyas, were entitled to the sacred thread and were initiated at the proper age as members of the twice-born classes. Their special duties were the protection of the whole community and the administration of justice, but they never renounced their claim to be considered, equally with the Brahmans, the spiritual leaders of the people. As philosophers and poets they contributed a great deal to Aryan sacred literature, especially to the earliest. The Buddha was one of the great spiritual teachers who belonged to the Kshatriya class and represented its religious ideals. In war they were bound by rules of chivalry which always distinguish civilization from savagery. It was held unworthy of a Kshatriya to use arrows, mischievously barbed or poisoned darts blazing with fire, or concealed weapons. They were forbidden to kill non-combatants, or an enemy when sleeping, grievously wounded, or disarmed, or one who was naked, had broken the weapons, or had lost his armour. As a king or Chief of his tribe, either by election or hereditary right, the duty of a Kshatriya was to consult his council of Ministers in all matters of importance and to rule in strict accordance with Aryan common law. The rights of the people were to be respected to such an extent that even a conquered nation was to be ruled according to the laws declared in their books, and not after the caprices of the conqueror (manu, vii, 203). Punishment for offences was to be awarded in an ascending scale according to the special rank of the criminal. Thus according to the laws of manu (vii, 336-338), the fine of a Sudra for theft was to be eightfold, that of a Vaisya sixteen fold, that of a Kshatriya thirty-two fold, and that of a Brahman sixty-four fold. And where a man of lower rank
would be fined one pana a king was to be fined a thousand.

The Vaisya class, which included agriculturists, traders, and handicraftsmen, was not bound by such strict rules of morality as the two upper classes, since trafficking and usury were satyāṅṛt, or a mixture of truth and falsehood (Mānu, IV, 6)—"Satyāṅṛtam tu vanijyam." Yet this ancient code of aryan ethics declares that "of all pure things, purity in acquiring wealth is pronounced the most excellent, since he who gains wealth with clean hands is truly pure, not he who is purified merely with earth and water"---

Servesā meva śaucāṁmarthaśaucam param smiṭam. Yo'ṛtha śucirhi sa śucirna mrdvāṁśucih śucih --

----Mānu.V,106.

If this principle were accepted as the foundation of modern economic science we might find in it the key to the solution of many vital industrial problems. The position accorded to vaiśyas as one of the 'twice-born' classes seems to show that even in vedic times the trading community was an influential one among the aryans in India. There is evidence that commercial intercourse both by land and sea existed between the aryan colonies in Northern India and the rich Dravidian kingdoms of the south from very early times. Aryan merchants doubtless also took part in the ancient trade between India and Egypt, Arabia, Mesopotamia, and the great cities of Western Asia. And no doubt it was owing to this constant intercourse with foreign peoples that Aryan blood in the Vaisya class, in spite of marriage laws, tended to become very mixed. The Sudras, the lowest of the four classes recognized as 'pure', or aryan, occupied the position of serfs. They were not permitted to wear the sacred thread, the symbol of a second or spiritual birth, and their highest duty, says Mānu, was the service of Brahmanas, with the expectation that if faithfully performed it might win for them Brahmanhood in the next birth. They were never permitted to study the sacred
scriptures or to perform the rites of the twice-born classes on
the ground that they could not by reason of their calling attain
to that degree of purity of mind and living which were essential
for the right use of the power gained by divine knowledge.
Yet, it was said, wisdom might be learnt even from a sudra,
just as gold might be extracted from in pure substances or
nectar from poison:

sraddadhānahā śubhām viḍyāmaṇḍadītāavarādapi
antyādapi param dharmam strīratnam dusklādapi.
viṣādaipayamṛtam grāhyam bālādapi subhāśitam
amitrādapi sadvṛttamomahhyādapi kānčanam.

——Manu.II, 238, 239.

Outside the four varnas, but yet admitted within the
aryan pale, was a fifth class called sāmānya, or common,
otherwise sūtas, which was formed by irregular intermarriages
between the other classes or between Aryans and non-aryans.
This, the original basis of the casto system, was constantly
being widened by the admission of non-aryan people within the
pale, who though adopting the principles of Aryans law and
religion, yet did not wholly abandon their own social customs
and popular deities.

"The political organisation of the Aryan tribes was a
democracy based upon the organisation of the village community,
a number of villages being generally federated for purposes of
mutual protection under the rule of a raja, or king, sometimes
elected and sometimes hereditary, who though vested with supreme
authority was subject to Aryan common law and tradition.
(same continued from page 23)—"Just as the aim of Vedic
philosophy was to discover the secret laws of the universe and
to found thereon a religion of everyday life, so the Hindu-Aryan
community was conceived as a microcosm, the 'five peoples'
of the Aryan community representing the five elements of the
universe and each quarter of the village symbolising a correspon-
village boundaries was communal property cultivated by the villagers and the common pasture ground of their cattle, which were strictly guarded from wild beasts and hostile outsiders by the herdsmen and the sentinels posted on the high steps or pillars over the village gateways. Hence the latter were known as gatehouses, or 'cattle-forts', a name appropriate applied to the entrance gateways of little temple enclosures which repeated the symbolism of the village plan, a yearly assembly of the freemen not every year to glove the village council, consisting of five members, who were created to represent the five social elements of the community, and to administer the affairs of the village according to the code and custom. The elective principle, however, was actually applied even to the most part of kings, which was extended by the recognition of a hereditary right of office, vested in certain families, and only forfeited by false or deficiency of duty. In this case the general assembly of freemen tended to become a consultative rather than an elective body, though its influence was generally strong enough to maintain popular rights, even in later times under the highly centralized government of the Mauryan and other early dynasties.

It is usual to consider early Vedic religion as founded upon the compilation of sacred hymn, ritualistic practices, and philosophical ideas contained in the Vedas, and there are ordinances to relate these 'primitive records' of the only and religion to their natural context in everyday life it is difficult, if not impossible, to view them in such perspective. It can hardly be doubted that the three aspects of early Vedic worship—first of the Ishwara-devata, or the divinity of the sky, the jivabhava-devata, or the divinity of the household, and the gula-devata, the divinity of the village community—
correspond to the ancient tradition of Vedic sacrificers, in which the head of the Aryan household had a threefold sacrificial duty to perform—towards his god, his family and his tribe. The Saturday, or daily ritual of the Brahman, performed at sunrise, noon, and sunset, also belongs to the immemorial traditions of Aryan religion in which the sun was worshiped as the symbol of the destructive fire in the universe, governing all, father natural forces.

"The Koutilya Arthashastra, one of the oldest codes of Hindu polity and sociology, gives the name of the four principal gates of the Aryan town or village. The Eastern gate, the starting point of the circumambulatory rite (prayagraj), was dedicated to Sva, the Creator, represented by the rising sun. The Southern gate, this symbolized the sun at noon, was dedicated to Indra, the Vedic god who ruled the firmament of the day. The Western gate was dedicated to the setting sun, or to Yama, the Lord of Death, and the Northern gate to Varanasi, or Kartikaya, the war-god. The unison of the sun shaped this primitive nature symbolizes into definite religious concepts, and Vinska-Saryas, "the all-pervading," then took the place of Yama at the zenith, Siva apropriated the attributes of Yama and his position in the Western gate, while the concept of the cosmic slumber, under the name of Visnu-Rama, took the place of the Var-Cod at the Yama.

(26) It was upon this ancient symbolic rite of the Indo-Aryan village (the rite of praise) the rite of the sacred groves of the wheel of life—that the Brahmans based their dharma—
the Aryan eightfold path—the new way of life which would release mankind from suffering; for as we have seen, there were usually eight gates in the village walls, one in the center of each side, and one smaller one at each corner.
(p 28) The early Vedic symbols of natural powers—Sūrya, the sun, Agni, the fire spirit, Indra, the wielder of the Thunderbolt, the rain producer and the power which ruled the heavenly dome by day, and Varuna the concealer, the ruler of the night sky—mostly belonged to the remote period of Aryan religion, before the race appeared on Indian soil and before the philosophic concepts of the Upanishads had been formulated. Vishnu and Siva, in their early materialistic conception, were both mountain deities and seem to have come into Indo-Aryan cosmology when the Aryans had their home in the Himalayan regions and when all the phenomena of tropic nature had begun to shape their ideas. Vishnu, the fertile mountain, gave with flowers and trees, upon which an Aryan tribe would often build their chhftans fort, was always identified with the interests of the Kshatriyas and regarded as their patron deity. Later he became the all pervading spirit of Life, moving spirally, like a serpent, around the vertical arm of the Cosmic cross, or the line joining the zenith and Nadir. Then his mountain was considered as the pivot or axis of the cosmic forces, and his mystic tree which grew there had the blue sky for its foliage and the sun and moon and stars for fruits. In the night Vishnu (Nārāyaṇa) slept upon the Cosmic waters guarded by the serpent of Eternity, Sesa or Ananta (the milky way) and awoke at dawn to meet his bride, Lakshmi, the bright goddess of the day, who brought prosperity to mankind.

"Siva, the spirit of death, the guardian of the western gate of the village, or the gate of the setting-sun, took concrete form in the snow-clad mountain upon whose summits nature seems to revere within herself, as if rapt in meditation. But just as the Himalaya mountain glacier is the fountain from which pour the life-giving waters of the five rivers of the Aryan holy land, so Siva as well as Vishnu had a dual aspect. He was lord both of life and of death.
Parvati, or Uma, the fair daughter of Himalaya and symbol of spring once a year lured Siva from his profound meditation, caused his snow-white mantle to melt partially away, and decked the mountain slopes with bridal garlands.

The symbol of the cosmic cross, the wheal of the four-petalled lotus-flower shown overleaf, which is embodied in the plan of the Indo Aryan village and temple and, contains the four fundamental concepts upon which all Hindu religious cults have been built from the remotest Vedic period down to the present day, whether they represented the earliest Aryan nature-worship or the esoteric philosophy which grew out of it. And just as Birth and Death, Life and Eternity, symbolised by sunrise and sunset, noon and midnight, are always immutable factors in the history of human thought, so the historian may disregard the time when a particular Sanskrit name was attached to them in successive periods if he gives to each its proper place in the symbolic plan upon which all Indian philosophical concepts were based.

(North)

Eternity
Nārāyana
Varuṇa soma etc

(West)

Death
Siva
Rudra
Yama etc

(South)

Life
Vishnu
Surya Indra
etc

(East)

Birth
Brahma
Ushas Laxmi
Pārvatī etc

m Havell's History of Aryan rule in India)
It will then become clear that there must always have been Shaiva and Vaishnava distinctions in religious thoughts whatever names may have been given to them, just there are optimists and pessimists in all ages and always a conflict in human nature between the will to live and the higher spiritual instinct.

It was not without reason that the Vedas were held to contain the whole essence of Aryan religion, even after the names of the older and Vedic deities fell into disuse, for though the concepts of Vedic Philosophy were expanded by the later schools, and though new names were given to the old symbols as they came to mean a deeper and wider significance, the root ideas are to be found in the Upanishads and the Vedic religion was the moving spirit of the organisation of the Aryan village communities, which, in the words of Sir Charles F. Kesavery, "contributed more than any other cause to the preservation of the people of India through all the revelation and changes they have suffered; and as in a high degree conducive to their happiness and to the enjoyment of a great portion of freedom and independence" (Report of select Committee of the House of Commons, 1932). See Elphinstone's History of India, Book II, chapter 2.

The Kshatriya thinkers were men of action who generally adhered to the Vaishnava school of thought, while the Brahmans philosophers mostly belonged to the Shaiva school. It is hardly always necessary to say that there was always a wide gulf between popular notions of religion and the profound speculations of the Aryan philosophers.

Great -

As the achievements of the Aryan philosopher undoubtedly were in the field of abstract thought, they were not more remarkable than the success of a small colony of people, the vastly outnumbered by a cognizance of different races which India has probably alsways contained, in welding together these heterogeneous elements intellectually, socially and politically in the organisation so that though each clausal, social,
and racial unit retained its own individuality, India became a synthesis of people with common traditions of polity and religion living together within the Aryan pale. The result was not less remarkable because several of the non-aryan elements, especially the Dravidian, made great intellectual contributions to the common fund, and because the Aryan racial type never became very widely distributed over the whole of India.

(continued from page 396)

or the turning of the wheel of life and death

1 Karthkeya was the war-Lord, as the offspring of Siva the destroyer.