CONCLUSIONS

We have noticed that mythologized Hercules (the God Extraordinary Strength) was the husband of 'Echidus' (half-woman and half Serpent) and they had a son named Scythes whom Hercules (being father) bequeathed a 'bow' (Dhanush). Thus, 'Scythes' (the ancestor of the Scythious or Sakas) was born with a bow, signifying strength. The name 'Scythian' or 'Saka or Sacal', is derived from Indo-European root 'Skued' meaning to shoot, or its European equivalent 'Scythian' is formed from the Iranian word 'Skutha' and from 'Sak' or 'Saka' meaning 'Archer'. It thus corresponds with the Sanskrit word Dhānushka.

Keeping in view of their political and religious history as recorded in the Sanskrit and Pali literature, we can fairly conclude that they were a powerful Nāga race who expertised in all types of defensive and offensive weapons used in different times in India. Though their Aryan origin is disputed, yet they proved themselves worthy of respect in the nook and corner of India. Nay, they superseded their counterparts (Aryans) in spreading Indian culture and civilization.

Evidently, they ruled over the entire country from Takshasila (the city or town founded by their leader) in the Punjab down to the Pandya country in the south. Thus, the Sakas (Scythians) descendents of Scythes being impregnated with the weapon 'bow and arrow' (Dhanush and Bana) could establish their kingdoms in India, and it is not unlikely that they were the companions of Indian archers (Dhanushkas) and contributors to
the art of archery (Dhanurveda).

It is seen that Scythes had two sons, namely, Palas and Naṣas. The former were the Scythic Pali, the Shepherd invaders of Egypt and the latter the Takshacs or Snake -race of the Tater genealogy. They subdued many nations which were called after them, i.e. the Palians and Napians. The Scythians are known to the Furānas as Toorshaks. The Naṣas or Snake-race or Seheshnagas of Seheshnagadesa (Tocharistan) befriended Indians as well and adhered to their religion, though themselves originally Savites. Surprisingly, a Tak (Skt-Takṣaṅa-Naṣa) after apostatizing became Wujehool Toolk. His son Zuffer Khan was made the Governor of Guzzarat by Feroze Tughlak during the period of Timoor's invasion of India (1398-99). Zuffer Khan availed himself of the opportunity of his master's weakness and chaotic times and mounted the throne of Guzzarat under the name of Muzuffer. His grandson, Ahmed, however, murdered him and usurped the throne. He changed the capital name from 'Anhulwara' to 'Ahmedabad', after his own name. We are told that the dynasty of fourteen kings followed each other in succession.

Obviously, the Naṣa converts found exalted Place even amongst Muslim kings. Moreover, the ancient inscriptions in the Pali or Buddhist character, discovered in various parts of Rajasthan give further proof of their existence in the guise of Rajputs. These were of the Tusta, Takṣaṅa and Tak, relating to the tribes, the Mori, Paramara, their descendents. In short,

their name is survived amongst all Indians of low or high birth.

Bow (Dhanush or Dhanvan) is known to have been used by the ancient people of Egypt, Babylonia and Assyria. The archaeologists have discovered that the people of Indus Valley knew the art of archery (Dhanurveda). The comparative philological survey report came out with the information that the Bow (Dhanush or Dhanvan) was used even by the Primitive Indo-Europeans.  

King Prithu of ancient times is said to have been born with a bow (Dhanush or Dhanvan) called 'ajagava' with arrows (Ishu or Bana) and a shining 'Kavaea' (armour).

King Janaka possessed 'Siva-Dhanush' which was worshipped by his family. The Bow (Dhanush or Dhanvan) was given to Janaka's forefather, King Devarata, the eldest son of Nimi by 'God Siva'. Thus, the family was the trustee of Siva's bow (Dhanush).

In the 'Katha-saritāgara', Sumeru is asked about the origin of the Bow (Dhanush). He shows them a great and marvellous wood of bamboo-Canes which after throwing its cutpieces into the lake Manasa (Manasarover) became wonderful bows (Dhanush or Dhanvan). These bow (Dhanush) were in the

possession of God, Assurras, Gandharvas, and Vidyadharas. Suryaprabha is said to have obtained the wonderful Bow (Dhanush) named "Amitabala" through the favour of God-Śiva, and became the Emperor.

The ancient Greeks ascribed the revelation of the Bow (Dhanus) to Appollo, who educated first, the Cretans in the use of the weapon. The Greeks learnt archery (Dhanurveda) from the Scythians, who might have borrowed the same from Sapta-Sindhu in the Punjab.

Appollo was the 'Sun-God' (Belenus or Bal), the protector of the Grecian, Saxon and Celtic-Sailors. He provided them all the charmed arrows to calm the trouble sea. Appollo was of Scythic affinity.

Aitiswara or Sun-God is applicable to Vishnu (Kristma) Scythians occupied the Nagadwipa which was one of the nine geographical divisions of Bharatavarsha comprising Iran, Afghanistan, and Punjab. They were sun-worshippers as well as serpent worshippers. They propitiated the Swastika since it was conceived to be on the Cobra's head. 'Scythes' the ancestor of Scythians was born with a bow (Dhanus). This name Scythian or Saka or Sacae is derived from Indo-European root 'Skued' meaning to shoot or its European equivalent Scythian is formed from the Iranian word 'Skutha' and from 'Sak' or 'Saka' meaning an archer (Dhanushka). Thus, they are ornamented with the Bow (Dhanus) the Sun (Śūrya) and the Serpent (Nāga or Takshae).
The story of the Bow (Dhanus or Dhanavana) as the most effective weapon of war goes back to the distant past and its influence was not lost till the introduction of firearms. However, its use was very encouraging for Bowmen (Dhanushkas) at the time of great mutiny of 1857 (as witnessed by Mr. W. Forbes Mitchell). It was mutiny for the Britishers, but Independence was for the Indians.

In fact, it was the most essential subject of military science called 'Dhanurveda' throughout the ancient times. Dhanurveda occupies an important place in the list of eighteen principal branches of knowledge taught by Bhrgu rishi.

The Agnipurana is all praise for foot-soldiers particularly, Bowmen (Dhanushkas=Dhanvins). It recommends certain useful positions and postures which help the warriors in expertising the art of archery (Dhanurveda). These are technically known as 'Sampāda', 'Vaiśhakha', 'Mandala', 'Aridha', 'Pratyālidha', 'Sthanam', 'Nishchala', 'Vikata', 'Samputa', and 'Swastika', etc.

The word Dhanak or Dhanuk is derived from the Sanskrit word 'Dhanuska' meaning 'Bowman or Archer'. The 'Dhanaks' or 'Dhanaks' are representatives of the ancient archers (Dhanushkas) belonging to different regions of the country.

5. Wilson, H.H., "The Vishnu Purana", Bk. III, ch. V.
During the Mauryan period, they are said to have been hereditary watches of the city walls of Patliputra (modern Patna). They were foot-soldiers (Payaka or Piada) archers (Dhanak) in the provincial army of Bihar (1206-1525 A.D.). They were soldiers of many nationalities viz. Tarks, Persians, Afghans, Mongols, Arabs and Indians.

In the sixteenth century, India witnessed a new weapon of destruction in gunpowder, used as food for cannans by the first Mughal emperor Babar at Panipat (1526 A.D.). Ustad Ali and Mustaffa, his expert Gunnars, caused the end of the Lodhi dynasty and establishment of the Mughal rule in India. Though hereafter, artillery became an essential feature of the military system in India. We cannot find complete abolition of the old weapon 'Bow and Arrow' (Persian-Kaman and Tir) with which the Mughal-foot-soldiers were equipped throughout the Mughal period. They were employed by the king as archers (Dhanuk=Sanskrit=Dhanuska; Persian=Tirandaz). The 'Bow and Arrow' were known by some specific names such as Mash'hadi—Bow, Bhadayan—Bow, Taksh—Kaman and Tir (the small bow and arrow), and the quiver was called Tarkash. Besides Banduq—Chis and other similar salaried persons, there were archers (Tirandaz) in Akbar's army. Their incharge or Commander was a non-commissioned officer. He, known as 'Mirdha' or Dahbashi, was.

6. Houlton, J., "Bihar the Heart of India", p.44.
given an authority to command over 10 archers (Tirandaz). The Mirdha or Dahbashi was paid 120 to 180 dinars while each archer (Tirandaz) received 100 to 120 dinars from the Mughal emperor.

Indian archers (Dhanushkas) used 'Bow and Arrow' in 1857 against the Britishers in India.

Under the Delhi Sultans, Cavalry formed the backbone of the military. Each horseman was armed with two swords, a dagger, a bow and arrow. The archers were known as Dhanuks. The foot-soldiers during the Sultenat period were known as Paiks, who were mostly Hindus and the archers were called Dhanaks. A hukm-andaz or master-archer was highly respected person.

The Bhils, who were prowess in archery from time immemorial, however, not lagged behind in helping Mahārānā Pratap and getting him back Chitor from the Mughals.

In fact, the Bhils constituted the bulk of the Rānas forces. The Dravidian words 'Bil', Bhilava, Billava (Tulava) and 'Ballal' as the title of the Śena-rulers of Bengal are

(a) Srivastava, A., "The Sultanate of Delhi", p.72, 97 and 99 'Dhanak'.
(b) Sarkar, J.N., "The Art of War in Medieval India", pp.95, 96 and 115 - 'Dhanaks'.
all corresponding with the Sanskrit word, 'Dhanushka'. A Bhil-Prince, Ekalava was rival to Arjuna in the art of archery (Dhanurveda).

Minawar (Fisherman) and Bhilawar (Dhanuskas) were ancient tribal people, ruling some of the regions of the country. The Dravidians, however, defeated them and dispossessed them of their lands and belongings. The Bhils were compelled to live in the deep jungle and fastness of the hills where they used 'Bow and Arrows' for hunting. The Muslims rulers drove some of the Rajputs clans to take refuge among the Bhils, the latter accepted them as their friends. Guha or Goha, the Eponymous ancestor of the Sisodia Rajputs took the state of Idar in Gujarat from the Bhil-ruler. The Bhil still claim the privilege of performing the Tika ceremony for them. The Rajputs first were lenient towards them and intermarriages with families of Bhils-Chiefs were not unknown. A new caste had thus arisen which is known as Bhilala composed of the descendents of mixed Rajputs and Bhils.

Ksudraminas (ancient Minawars=fisherman) were earliest inhabitants of Rajputana. Formerly, they were the rulers of Jaipur. Jaipur was dispossessed from the Minas by Kachwaha Rajputs. They are said to have fought with the descendants of the brother of Jaichand king of Kanauj, in Marwar. However,


15. Glossary of the tribes and castes of the Panjab and North-west Frontier Provinces, Civil and Military Gazetteer of India, 16, XXI-114.
they were defeated and dispossessed of their holding in Rajputana. 16

Racial Elements in Indian Archers :

According to Ethnologists India is composed of six types of races as under :

1. Negrito. Africans, found in Andamans, and could be traced in the Kadars and Palayans of Cochin and Travancore and the Nāgas of Assam and a few other tribes of India.

2. The Proto-Australoids. Immigrants from the West.

3. The Mongoloids. Sub-divided into two, i.e., (i) the Paleo-Mongoloids and (ii) the Tibeto Mongoloids. All the Mongoloids mixed together and contributed to the formation of Kol or Munda type, Mon-Khemer type in Assam, Burma and Indo-China. The Paleo-Mongoloids tribes living in Assam, Chittagong Hills and Burmese frontiers. The

16. The Imperial Gazetteer of India, New Edition, Oxford Clarendon Press, Ain-i-Akbari, ll, pp.270-71; 1908. It is, however, not unreasonable assumption that the Bhils (The word Bhil is derived from the Dravidian word 'Bil' meaning an archer) like that of the Minawars (fishermen) were prowess in archery, and Ekalavya the rival of Arjuna, was one of them. We also heard of the king Gardabhila (C.57-B.C.) who was killed by the Sakas on the request of the Jain acarya Kataka whose sister had been violated by him (Kosambi, D.D. "The Culture and Civilization of Ancient India in Historical Outline", p.192).
Tibeto-Mongoloids, Emigrants from Tibeto, living in Sikkim and Bhutan.

4. The Dravidians. Mediterrians, Emigrants from the West speaking Dravidian languages known as Tamil, Telugu, Kanarese and Malayalam.

5. The Alpine. Dinarric Armenoid, Emigrants from Central Asia having one physical type and forming main elements in the population of Bengal, Orissa, Gujarat and the other parts of India including South Indian Peninsula.

6. The Nordic. The Nordic were Aryans, speaking the Aryan language preserved in the Vedas.17

Keeping in view of the composition of Indian population, it would thus not be wrong to say that 'India is a living museum of human races'. Obviously, the admixture of these six types constituted India as one nation called 'Bharat'.

It thus tends to suggest that the Indian Archers (Dhanushkas) did not belong to any single type, but were a collection of the abovementioned races. These are, later on,

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sub-divided into numberless small groups or units adhering to major faiths and castes and sub-castes. Thus, archers (Dhānuskas) included many nationalities viz. Greeks, Parthians, Persians, Pahlavas, Yavanas (Indo-Greeks), Scythians (Sakas), Hunas, Turks, Mongols, Afgans, Arabs, Chinas, Kushanas, Minas, Bhils and host of other foreign and indigenous tribes. Some of these are survived amongst the modern caste Dhanak or Dhanuk (Sanskrit Dhanushka). Being purely Hindus, they are accustomed to have matrimonial alliances among themselves on the basis of Endogamous and Exogamous principles.  

If the like minded persons, similar in culture, congregate for the social or political purposes, they will in due course of time, become an endogamous group of community. The rules of consanguinity among them are then observed strictly. Thus among agricultural and non-agricultural tribes, the prohibited degree of consanguinity include all female of the same tribe (clan or got) as the bridegrooms and in certain tribes also females of his mother's, father's mother and mother's mother. 

A graphical sketch of the Endogamous and Exogamous groups is as under:

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18. Endogamous means a single major group to which many Exogamy clans (gots) are wedded together, e.g. the Jats, Ahirs, and Dhanaks being single unit have amongst them Rajput clans (Gots) namely, Birgujar, Katchwaha, Chauhan, Panwar, Solanki, etc.

Exogamous means marriage outside the clan (Got) of the father mother, father's mother, and often mother's mother, but still marriage within the tribe or community.
I. Sub-divisions of Northern India
(1) Chhilatiya
(2) Dojwar
(3) Jaiswar
(4) Kathariya
(5) Loungbasta
(6) Magahi or Maghiya
(7) Mathurya (H.M. Elliot).

Cawnpore Sub-divisions:
II. 1. Badhik
   2. Hazari
   3. Kathariya
   4. Lanagbarosa and
   5. Taihal
      (E.A.H. Blunt)

III. Chiraut, Khapariya,
     Kanaujia, Budhwar
     Suneri and Kathauties
     (Risley).

One of the five subdivisions of the Dhanaks of Cawnpore (E.A.H. Blunt) is 'Badhik'. The word is derived from the Sanskrit word 'Vadhaka' meaning murderer. They became an endogamous group or...
IV. Etawah Sub-divisions (A)  
Endogamous Unit of Badhik  
Unit of Badhik (Central Provinces)  
Shatti, Charan, Chauhan, Dhundhel, Gahlot, Fanvar, Kathore and Solanki.

Similarly the Kirārs became an endogamous unit in the Central Provinces, e.g.

(B) Endogamous Unit of the Kirars (Central Provinces)  
Bankhedi, Garhya, Teharia, Vidur or Saoner, Laharia, Chauria, Liloria, Solanki and Chauhan  
(R.V. Russell and Hira Lal)

V. Dhakara, Dusadh, Kaithiya, Kori and Rawat.  
Among the Indian archers (Sanskrit Dhanuskas = Dhanuks or Dhanaks) the tribes or races are thus traceable from the Rigvedic time to modern time. Some of them Aryan and other un-Aryan, Some Indigenous and some foreign.

The Hindu Society, sometimes, however appears exceedingly rigid and severe, but it has, throughout the ages, been very flexible, providing melting pot for world races, like an ocean into which all small rivers allowed to fall.

(W.C. Crooke)
There are different views on the exact time when the decadence of the bow (Dhanush or Dhanvan) as a military weapon begins. It is commonly believed that the introduction of hand-fire arms caused serious damage to the profession of archery, and altogether archers (Dhanushkas or Dhanvins). Undoubtedly, the Indian archers went to the foreign countries and fought against the strongest adversaries. Once Spanish arms clashed with Indians in South America, however, the technical superiority which included guns, steel-swords and horses, caused the defeat of Indians who had only slings, bows, obsidian-headed-spears and axes.*

It is not unreasonable to believe that once the skilled archers were always in demand for the armies of Indian kings. Starting from the dim past the bow (Dhanush or Dhanvan) had a continuous history in India till 19th century A.D. In fact, inspite of fire arms, having become extremely common by that time, the use of the ancient weapon, bow and arrow persisted throughout the 18th century. It is said that Mr. W. Forbes Mitchell¹ witnessed the use of the bow by the Indian rebels at the second relief of Lucknow in November, 1857. Nay it was used beyond this date ², it was the weapon Par Excellence of the Hindus. The bow (Dhanush or Dhanvan) gave


its name to the military Science 'Dhanurveda'. Its use has been recommended to such an extent that a separate volume of references may easily be formed. A few of these are as under:

1. The Jatakas (Cowell's tr., Nos. 68, 181, 465, 522 and 539, etc.).

2. Pali Text Society II, 267-68 (Pts. II, 267-68). The licchavis are referred to have been zealous and active in archery.

3. Asvaghosa, in the Sūtrālāṅkāra makes archery a compulsory subject for the princes.

4. References to the use of the bow in the Epics may be seen in the J.A.O.S. XIII, 269 ff.

5. The XIIIth Edict of Asoka indicates that the use of the bows and arrows has been a sure success to the kings in battles. It mentions the words "Sarasaka Vijaya" which are associated with the weapon in question.

6. There are Epigraphic references to the use of the bow in ancient warfare, see CII, III, 12, 56, 207, etc. Epigraphic Indica, 1, 87, 132, 302, 312; II, 233; III, 57; IV, 314ff; VI, 34; XVII, 304ff; Indian Antiquities, XI, 17; South Indian inscriptions 1, 21ff; 153; III, 63, etc. Kings are referred to as expert archers (Dhanaushkas or Dhanvins), cf. e.g. Epigraphy Indica, VIII, 61; Indian Antiquities, XXII, 73; ibid. V., 317; Epigraphic Indica, V, 187, etc.
With the passage of time the horse archery superseded to the foot-archers (Dhanushkas or Dhanvins). The foreigners, such as the Scythians and Parthians were superior to the Indian horse-archers. The mounted archers of these people invaded India in the second century A.D., and thus popularised the horse-archery in India.

The testimony of numismatics further indicates that the art introduced by the Scythians and Parthians invaders long outlived their political domination in India. It seems even probable that it survived to the time of the Guptas. For their archer type "Coins shows that Chandra Gupta-II, Kumargupta, and Prakāśāditya were very zealous in popularising the horse-archery. However, the mounted archery introduced by the Parthians, withered away shortly after the Gupta period. The lack of horse-archery was fatal back in the military system of ancient India. It was especially so, because the Turks who invaded India in the 11th and 12th centuries, were past-masters in that art. They had inherited it as a legacy from the old Parthians.

Thus, the Indian foot-archers, with their formal drill and slow traditional tactics, were no match for the swift moving, light Turkish horse bowmen. Later on, we notice that the Indian bowmen (Dhanushkas or Dhanvins) particularly of the Hindu community, were obliged to keep alive only the
ancient name, survived in the word. Dhanuk or Dhanak of today.

In 1620 A.D., the Mughal emperor Jahāṅghir introduced the first flintlock gun. He, unlike, his forefathers, Babur, Humāyun and Akbar, was more attached to the hand-gun rather than to the bow and arrow. He issued order that all archers (Persian-Tirandaz, Skt. Dhanushka) should, immediately effect, learn the use of fire-arms or they would loose their jobs. The bow thus began to loose ground rapidly. The practice of archery was neglected and in the later part of the Mughal period, from Shahjahan and afterwards, it became more and more difficult to get skilled archers. However, the Indian, by nature, disliking any change, held its sway for some more time that is how we find the personal inscribed bows of Shah Jahān, Shah Ālam and Bahadur Shah Jaffar, displayed in the Museums. The use of the bow was somehow continued till the revolt of 1857 A.D. as witnessed by Mr. W. Forbes Mitchell (Reminiscences of the Great Mutiny, 1857, p. 76).

3. The Dhanuks were foot soldiers (Fayaka or Piada) in the provincial army of Bihar (1205-1525 A.D.).

(i) Under the Delhi Sultans, the archers were known as Dhanuks (Fayak, G.K., "Studies in Indian Weapons and Warfare", pp. 47, 56, 60, 136 and 147).


(iii) Sarkar, J.N., "The Art of War in Medieval India", pp. 95, 96 and 115.
In fact, the bows (Dhanush or Dhanvan) were occasionally used by the Pindāries, Maṇḍhas, Raṇputs, Sikhs and other soldiers, revolting here and there against the foreign rule; but the regular archers (Dhanushkas or Dhanvins) were no longer employed in the army, and eventually the bow (Dhanush or Dhanvan) entirely disappeared except its name in countless books and inscriptions and as far as its life companions are concerned, they are left alone with the name 'Dhanak or Dhanuk derived from the Sanskrit word 'Dhanushka' (Ashtadhyayi, IV.4.57) who perhaps do not even know that they once made their living by the profession of arms, especially attached to the use of the bows and arrows.

The disappearance of the bow (Dhanush or Dhanvan) as military weapon may be synchronized with the absence of skilled archers (Dhanushkas or Dhanvins) in India and the revival of the Science of Indian Archery, now lost into oblivion is practically impossible in this atomic age except displaying it at Olympic games.

TRIBAL ARCHERY

In this atomic age when we heard of the journey to the moon, flying to the unseen of unexploited air space and blue sky, and other many unheard destructives machenries produced by modern scientists, it is impossible to bring together a section of us which is still living in the primitive tribal stage. Tribal population in India are at different
economic and cultural levels. Some of them are agriculturists while other are in the primitive stage, using bows and arrows for hunting. The hunters who live mainly on the flesh of the animals are naturally well-acquainted with the terrain, the birds and the animals there and methods of killing them. They very well know the technical devices to catch and kill the wild animals and also for their self-defence.

In fact, the Tribal people live in the thick forest. They sometimes face the attack of ferocious animals such as lion, tiger and other man-eaters. Thus, with the knowledge of technical devices they usually overcome all the adverse circumstances. We may, thus, come across with a variety of snares, traps, nooses and pits together with bows and arrows and other weapons which are in common use among these aboriginal tribes.

These aboriginal tribes are by nature militant and to them war is a sport. The Abor (Adis of NEFA) use the bows and arrows for all purposes - war, sport, defence and use in day to day life. Their bows arrows have perhaps not undergone any great material changes during these hundreds of years.

The Adi-Bows are simple and made of a single piece of bamboo. These are self-bows. The central portion of the stave (i.e. the grip) is broad and almost flat. The string is mounted on the stave only during use, so that the strength and elasticity of the stave are maintained. The total length of
the bow is about four feet ten inches, and the length of the bow is only three-fourth of an inch.

ANIMAL FOOD

It is very difficult for man to kill animals for his food without the aid of tools. In almost all hunting societies he depends on some inventive device to assist him in killing animals. There is saying that necessity is the mother of invention. Thus, his necessity caused him to invent tools namely, clubs, spears, darts, bows, arrows, dead falls, pitfalls, snares, nets, wires, looks, axes, knives and poison to accomplish his ends. It is said that the bow was not invented until late Paleolithic or early Neolithic time.

An arrow as light artillery of the primitive man. However, the most efficient weapon of primitive man serving as his light artillery was the arrow sped from an elastic bow. It was invented in the neolithic time which was tipped with chipped-stone points in a variety of shapes.

Later on, bronze and iron were replaced. It is said that among the Melanesians of the South Pacific elaborately carved arrow-points of wood, are still made for war purposes. Many primitives of South America and the Pacific are still use the poisoned arrows.

The bow and arrow is a development originating in the more primitive dart, throwers found in common use among Central
Americans and Eskimos. A bone or wooden lever is used for throwing arrows. It is said that carved dart throwers were made by Gro-Magnon man 20,000 years ago.  

The distribution of bow types among modern primitives and what we know of its early history, suggest that there are two main families i.e. simple bows of wood, perhaps of African origin, and composite bows in which horn and sinew are used to build up a shorter, stiffer bow, which is known to the steppes and Siberia, in Turkey, Persian and India, and among the North American Eskimos. There is a Danish example dating from the Messolithic period. The evidence from Crete suggests the adoption of the composite horn-bow by the Minoans at the same time as they acquired the use of the war-chariot and composite bows in ancient Egypt are confined to one in the nineteenth Dynasty (the time of the wars with Syria and the adoption of the chariot) and other as late as the sixth or seventh century B.C. and presumably of Scythic origin. 

Representations in Assyria of the first millennium date show that bowman in chariot used a composite bow. Its shorter form would be an advantage over the longer simple bow. It is probable that composite bows of horn and sinew were invented in the Asiatic steppe and may have formed part of the early Indo-European armoury. Such bows may, in fact, have been used by the Aryans in India.

Chariot warfare in Aryan-India was mainly dependent on the most efficient weapon bow and arrow, whereas in Homeric Greece the spear and in iron age Europe adopted sword as the weapon of the warrior.

The bow was kept relaxed until needed and then strung by the Rigvedic Bowman. The bow string was made of cowhide thong which was pulled back to the ear and not as in Homeric Greece, to the breast. The existence of arrow-straighteners implies the existence of the arrow.

The discovery of arrow-straighteners shows that there exists arrow itself, and it would be reasonable assumption that Aurignacian man had already invented the powerful weapon the bow. Being armed with this weapon, he had full advantage of favourable circumstances by which he was surrounded.

The Aboy tribe of the eastern-India is said to have possessed arms, the bow and arrow, and long sword. They, being in the areas of forest usually make shafts from a bamboo which is said to be poisoned without any addition to render it so.

It is further said that the man of Jaung tribe, living in the eastern hills use the weapon bow and arrow, but their favourite weapon is the primitive sting made of cord. They are accustomed to have pebbles from the brooks or stones for hunting purposes. The females of this group are shown half-naked.

HUMAN SACRIFICE AMONG THE TRIBAL PEOPLE

There is an interesting story about the tutelary deity of the Zamindar of Dhalbhum (Bhumij) who previously being a washerman offered refuge to the Goddess Kali, when, as Rankini, she fled from a demon in pachet. The Goddess Kali (in the guise of Rankini) gave the washerman a young Brahmani in gratitute, a ward of her own, to wife, and the Rajas of Dhalbhum became the descendants of this union.

Dalton opines that the origin of the story appears to be that a Bhumij chief of Dhalbhum, at the instigation of a Brahman stole from its shrine in packet an image of Rankini and set it up as his own tutelary deity. The shrine from which the image was abstracted is shown at the village of Para near Parulia in Manbhum, and it became the popular object of worship in Dhalbhum by all classes of the people, there, he added. According to him Rankini especially rejoiced in human sacrifice.

8. Dalton, E.T., op.cit., p.154, Section I, Group VII.
It is well known that in the former years children were frequently kidnapped and sacrificed at the shrine and it continued so, perhaps, until 1865, when the male buffaloes began to sacrifice at the altar of Goddess.

BINDA PARAB AND ITS ASSOCIATION WITH THE ANIMAL SACRIFICE.

It is said that a very cruel scene was shown at the shrine of this Goddess. In 1865, a festival, called 'Binda Parb' was observed by the people. At this Parab(festival), two male buffaloes are said to have driven into a small enclosure, and there was a raised-stage or plateform wherefrom the public could look at the scene. After the completion of all the ceremonies, the Raja and his priest (Purohita) are shown to discharge the arrows at the buffaloes and other follow their example. In this way, the tormented and enraged beasts fall to and gore each other whilest arrow after arrow is discharged. When the animals are past doing very much mischief, the people rush in and hack at them with battle axes till they are dead. This whole terrible scene is named as the 'Binda Parb'.

Another tribes named the 'Korwas' are known for their prowess in archery. However, Dalton seems to have underestimated their strength, for he was not struck with the accuracy of their aim, and according to him, an average corps of fair archers were better to earn gold medals. However, he

still admits the fact that they pull an enormously stiff bow and drive their arrows with a force that he had never seen equalled by amateurs.

The measurement of their barbed arrow-heads are given as nine inches long and one and a half in breadth. These barbed arrow-heads are made by them out of the iron which they smelt in their own hills and they are accustomed to use the battle-axe very adroitely.10

The Dhanurveda literally meant the knowledge of archery only. However, the old manuals or Dhanurveda dealt with the preparation and use of other weapons also. The Auśanasa-Dhanurveda Saṅkalaṇām by Pandit Rajaram, besides the bow, describes swords of various kinds, spears and Javelins, clubs, battle-axes, discs and classes of forts and their distinguishing characteristics.11 It is thus not unreasonable to believe that the Indian archers (Dhanushkas or Dhanvins) besides the bows and arrows, had the knowledge of other weapons also.

It is historically accepted view that the original fightingman was the foot-soldier. In the Vedic times, the Infantry(Patti) fought along with the car-warriors. One of the epithets of Rudra in the Śatarudriya hymn of the Vājaseneyi Samhitā (XVI,19) is lord of footmen"(Pattinam Pati).

10. Dalton, E.T., op.cit., p.228, Section-8, Group VII.
However, we notice that the foot-soldiers are looked upon as a helpless mass when pitted against car-warriors.\textsuperscript{12}

The same view is depicted in the Epics. They are described as a conglomerate mass, with hardly any individuality or initiative. They were mostly recruited from the lower classes, even from barbarians and foreigners. They followed the charioted-knight as Padanugah, anugah or anucarah, but at the knight's death, they usually fled, and when they did not flee, were, as in the Iliad, slaughtered as a herd of sheep who had lost their shepherd.\textsuperscript{13}

Surprisingly, we further happen to read the third grade remarks on the Indian infantry. It is said that in the time of emperor Akbar, Porters, dāk-runners or foot-men, gladiators, wrestlers, Palki-bearers and water-carriers were all classed as infantry.\textsuperscript{14} Bernier says that the strength of the Mughal Imperial Infantry under Aurangzeb, servants, cutters, tradesmen and all these individuals belonging to the bazars or markets, who accompanied the troops, were usually included.\textsuperscript{15} But these remarks are entirely shadowed by other statements: The evidence of the classical authors such as Kautilya's Arthasastra on politics and Military Science and

\begin{itemize}
\item \textsuperscript{12} AV., VII.62.
\item \textsuperscript{13} J.A.O.S., XIII, 260-61.
\item \textsuperscript{14} Perner "Travels in the Mughal Empire (1666-68 A.D.) edited by Constable and revised by V.A.Smith, 1914, p.220.
\item \textsuperscript{15} Ibid., p. 219.
\end{itemize}
early Muhammedan chronicles, all point to the conclusion that the infantry in ancient India had the supreme position in the military organisation. The Epic says that an army in which the infantry is numerically strong, is always victorious.

It is on the card that the Greek writers described the Indian archers (Infantry) as redoubtable fighters. In fact, the defence of forts and strongholds was specially relied upon the foot-soldiers, for the elephants, chariots and horses could not be used when the enemy was hammering at the gates of a fort. The foot-soldiers (archers) standing on the walls, in the towers, or behind the parapets resisted the attack from outside by means of hurling their weapons (arrows) and missiles on the besiegers.

Most ancient authorities on warfare emphasise the kind of ground on which the infantry could be employed to greatest advantage. Bhisma recommends a ground which may have a region of inaccessible spots overgrown with large trees and cane-bushes. Kautilya recommends a ground for the infantry which may contain big stones and thickly planted with trees, green or dry. Agni Puranam declares that an uneven grounds are the most suitable for the employment of foot-soldiers.

16. At present the Indian Army is recognised as first and senior wing of the Armed Forces, 2nd No. Indian Navy and 3rd No. Air Force. Previously Royal Indian Navy was at the top.
17. Mbh., XII, 100, 24; Agni Purana, 288. 7
19. Ibid., p. 18.
20. Mbh., XII, 100, 23.
22. 236. 49.