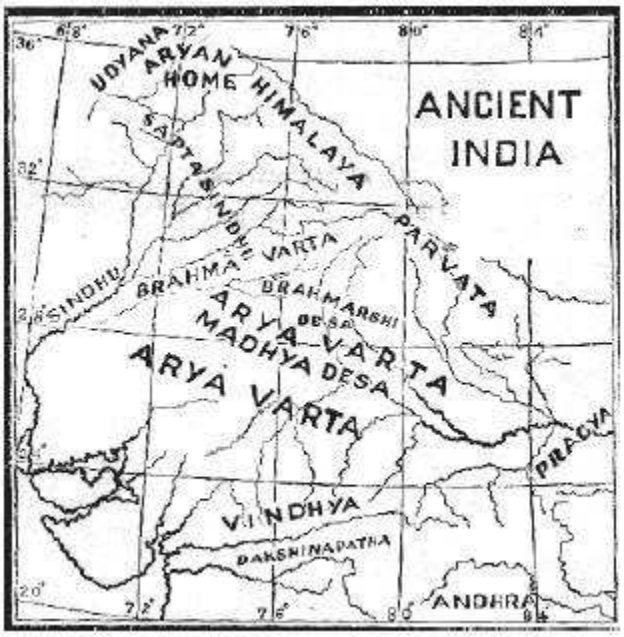
श्रीकल्याणानुभावपुष्पम् १.

The Aryan Home

By

Vedanta – pareena Viakarana – bhushana
Vidya – ratna Vidvan

KOPALLE SIVAKAMESWARA RAO



KAKINADA
ANDHRA PRADESH

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&
Smt. Seetamma

By

Kopalle Shanker Rao
Publisher

The Aryan Home

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चोदयित्री सूनृतानां
चेतन्ती सुमतीनां
यज्ञं दधे सरस्वती ॥
ऋ : १.३.११

The inciter of the truthful,

Animator of the well-disposed

Sarasvathi accept our offering.

I assure you, my reader that in this work no argument is trumpery, nothing is said maundering, and no right conclusion is damaged by criticism.

I have all respect to the foremost philologists of the West that have laid the fundamental principles to the science of language. But I hold that in the application of those principles to arrive at a conclusion regarding the parent language and the primitive home of the Aryans, national prejudice has led them astray. To add to this physical slavery imposed by armies, and mental slavery imposed by schools have taught us, Indians, so pervasively and hypnotically that none among us has emboldened himself to question the validity of their conclusions. It is moreover not unnatural for a man who has spent most of his life in chains, though set free, not to prefer free air and light to his closed and dark way of life. I, therefore, very earnestly request the intellectuals of my land who are still of European persuasion merely to lend me their ears for a while.

I intend this book to my young friends who are in the age of discretion or of coming of age, for the nation freedom given us is theirs to enjoy, and it is they who can derive the full benefit of independent thinking, if put on right lines.

I further believe that the linguists of Europe and other foreign countries are always more amenable reason and that there is not much room now left for them to look down upon us with pride and prejudice as we also have become a free people, and that they would with a fair mind look back and rub out many things for which there is no evidence whatever and which they have believed with passion.

I think pandit Lachmi Dhar Kalla of the Delhi University whose work in his lines has stimulated me to write this book. I i must here tell my reader that this book serves as an introduction to higher study.

I could have ventured my hand at such a definitely difficult problem as this after a lapse of twenty eight long years of service in First Grade Collage where there is absolutely no concern with this subject but for the benedictions showered on me by Vyakaranacharya Nori Subrahmanya Sastry and his Holiness Sri Jagadguru Sri Kalyananda Bharathi Swamy of blessed memory at whose feet i have had the privilege of learning.

स्वस्ति पन्थामनुचरेम
सूर्यचन्द्रमसाविव
पुनर्ददता ऽ ध्नता
जानता संगमेमहि ॥
ऋ : ५.५१.१५

We follow the path of righteousness like the

Sun and the Moon;

We associate again with the liberal, the

Unimpeding, and the knowing.

Kakinada

4-5- 1957 **Kopalle Siva Kameswara Rao**

श्रीकल्याणानुभावपुष्पम् १.

श्रीं नमः

THE ARYAN HOME

(A philological Approach)

1. Prelude

The vigor and power of the Mogul Empire was gradually declining. Among the rulers and the ruled there was a moral decay. Strife was rife leading to insecurity of life. Those were the days when Europeans infiltrated in to our country and gradually established themselves firmly. Their winning manners, as traders, were apparently soothing and helpful to men beset with insecurity all round. They had the gift of attaching people to themselves. In a fearful mess our famished brains gulped down greedily all that was thrown out without any discrimination. Thus foreign domination created in us strained and tortured ardors for that did not conform to a genuine and to our tradition.

It was purely an accident that the Europeans stumbled upon the Vedic language and its structure. But within a short time it attracted the attention of many a scholar. By then our ancient culture and our past glory had become a sealed book to the so called elite among us. The Vedas and the names of Yaska and a hoard of other linguists, Panini, Patanjali and other grammarians of great fame were not even remembered; and, if at all remembered, mention was made of them with a complacent smile.

But from the beginning of this century we were engaged in a war of independence and everybody was political - minded. The trials and dangers of the century rebellion and faction seemed to make the educated society dormant. We habituated ourselves to clamoring for things of little value. We enjoyed all the clerical privileges along with the abuses of them.

Now, it was in 1947 that the British by force of circumstances had to quit our country; and we were left to ourselves. It is nearly a decade since we became independent. It is now given to us to expand our vision in full, shaking off the shackles of slave convention.

2. Precognition

Every historian perfectly accords with the idea that it is only India, among all countries of the world that has a prehistoric literature which is extant. The language in which this literature is current is generally called the Vedic. The linguists prefer to call it Aryan. The chief languages of the Aryan family in different periods of their development are mainly classed as Asiatic and European which are otherwise known as East-Aryan and West-Aryan respectively. The East-Aryans is subdivided again into three groups of languages – Indian, Iranian and Armenian. Of these three, the Armenians is said to stand intermediate between East- and West-Aryan. The West Aryan is subdivided into seven groups of languages – Greek, Albanian, Italic, Celtic, Slavonic, Baltic and Germanic.

Regarding the original home of these Aryan languages, the general assumption of the Western linguists is that it must be sought somewhere in Central or North Europe. This assumption led them to call the parent language of the East- and West-Aryan languages as Indo-European, Indo-German etc., in preference to the term Aryan. If we view, without any prejudice or preconceived notion, the reason why the Europeans call the parent language thus, we have to say that they have done so merely on patriotic grounds. If we examine those terms as citizens of the world, every one of us with a little common sense finds them to be not flawless. To indicate an ancient people and their language by a modern geographical term, when we have one which does not admit of such a flaw, is rather clumsy. Further, if we call them or their language Indo-German, it does not take into its fold the Greeks and Latin's and

their languages as the term indicates only Germanic and Indic groups. If, on the other hand, we accept the term Indo-European to indicate those people or their languages, it excludes the Armenian and the Iranian groups. It is therefore our opinion that neither of the terms can be applied correctly to indicate those ancient people or their language with any appropriateness.

Among those who objected to the use of the term Aryan, Sir George Greirson was one. But it was Max Muller who in his Lectures on the Science of Language accepted the use of it to denote the root people. Zend *Airya*, *Armenia* (country), Aire, (Old-Irish) and *Arion, Aristos Arete* of the Greeks, *Arii* (a German tribe), *Aria* (old name of Thrace) Latin *Aryan,* Salvonic *Orati* – all these show the presence of the term Aryan in different corrupt forms. Philologists of the past such as Sir George Greirson took their stand in support of their conclusion on *Centum-Salem* divisions of languages. But Stein found in Sinking a *Centum* language in the Orient called Tocharian. This has upset the theory that the *Centum* languages have a western distribution, and include the Celtic, Italic, Germanic and Greek dialects; and the *Salem* group includes Baltic, Slavic, Armenain, Iranian and Sanskrit and its later Indian derivatives. Contemporary philologists do not attach any importance to this *centum-satem* division of languages. Instead of calling the parent language Indo-European or Indo-German etc., we call it Aryan. Let it be remembered that our present topic is not intended to cover a fresh discussion whether the Aryan group of languages is a senor or a junior member of the Old-World linguistic family.

A comparative study of the Aryan languages shows that they are today scattered all over the world. This fact can only be explained by the later dispersal of the main Aryan stock from its common home. But it is no easy task to locate a possible Aryan Homeland. A quest can yet be made with the help of the identification of the culture implied by the linguistic evidence to know the Aryan homeland, But if nationalistic feeling creeps into this quest, it vitiates the quest, as when the German scholars headed by Kossina placed the original home of the Aryans in the North European plain, peopled with blond Nordies.

quest, as when the German scholars headed by Kossina placed the original home of the Aryans in the North European plain, peopled with blond Nordies. The conclusion arrived at hitherto by responsible linguists regarding the original Aryan homeland are hopelessly varied and on a thorough examination, one cannot but think them to be whimsical and capricious.

3. Other Aids

(a) Geological

Of the several other sources which aid us determining the original home of Aryans, geology is one. It tells us of the climatic conditions of the world. It let us in to an idea of how, during the course of many millenniums, the transfiguration of land and sea took place. It may even, with an amount of certainty, give us the topographical and climatic conditions as are revealed to us in their literature. But the aim of linguists is to reconstruct the parent language and literature of the undivided Aryans from the existing languages and literatures spread all over the world ages ago. Unless and until the so-called parent language and literature are constructed, geological findings, however reliable they are, cannot give us sure and unfailing guidance as to the original home of the Aryans. Moreover, the problem of geology is one and the problem of the home of the Aryans is another. At best geological findings, as we have said above, aid us in our search for the original home of the Aryans.

(b) ANTHROPOLOGICAL

Anthropological studies not only hint at the history of man and his culture from the beginning of his appearance on earth but also effect a division o the human beings into various types of races such as Aryan, Semitic, Nordic etc., and of human culture into palaeolithic, neolithic, pastoral, nomadic and agricultural stages. Though it aids us to come to some important conclusion in regard to the language of the Aryans, We must remember that its problem is not the problem of the original home of the Aryans because race and language, as they migrate, do not always go together. We, of course, start with the assumption, when we begin to study the origins, that a particular type of race is begin to study the origins, that a particular type of race is associated with a particular type of

language. But no ancient type of race has survived in all its purity because of an intermixture of blood. And thus we have no test that surely indicates the primitive Aryan type connected with the primitive Aryan language.

(c) CRANIOLOGICAL

Craniology, a branch of Anthropology, also is no sure guide to us in determining the original Aryan home of the Aryans because the index-test of races such as dolicho-cephalic etc., furnished by this branch of science cannot be said to be pure without intermixture all through the ages. To make sure of this index-test we have again to approach the extant literature of those ancient people wherein are to be sought decryptions of those men. We now know that craniological studies are to be supported by the literature of the race, the original home of which we are seeking. Thus craniology also may aid us in our search for the original home of the Aryans who spoke the Aryan language but it can never by itself a determinant factor in our problem as thinkers like Penka and Posche have thought.

(d) BOTANICAL

Giles, in the Cambridge History of India, says that since the Indo-European languages do not possess vocables representing the Indian flora and fauna, India could not have been the original home of the Aryans. Now, as it is evident that trees and animals also are of migratory character, and as it is possible for the migrating Aryans not only to forget, in course of time, the names of those trees and animals not found in their new home-vicinities but also to give old names to new types of trees and animals, the step Giles has taken the original home of the Aryans is at once flippant and slippery. But botany helps us in finding out the original home of Aryans, if it furnishes us with a complete list of the names of the trees and animals commonly remembered by peoples speaking language of the Aryna origin.

(e) ARCHAEOLOGICAL

Archaeological finds are no doubt a sure guide to philological studies. But the excavations, made under that department's auspices both in India and the

Near East, are still in their infant stages and as such they at present cannot throw so much light as is required to be helpful for a comparative study of the Aryan languages spread all over the world.

Thus we see that sources other than language, such as geology, anthropology with its branch craniology, botany, archaeology etc, are, when pursued in the right sprit, at best guides and not determinates in a study regarding the original home of such an ancient race as the Aryans. It is therefore incumbent on us to take to a comparative study of the Aryan languages scattered all over the world to arrive, at least, at a probable conclusion which may not be far from truth regarding the original home of the Aryans.

4. ARYAN HOME- EUROPE ?

(a) TILAK AND THE ARCTIC HOME

Many theories regarding the European home of the Aryans have gained ground during the latter half of the previous century; we may examine a few current theories and dispose them of after establishing their invalidity before we proceed further and approach the subject purely on linguistic grounds.



Bala Gangadhar Tilak, one of the greatest intellects that India produced during the latter half of the previous and the first quarter of this century, has propounded a theory that the original home of the Vedic Aryans was the Arctic region and that they migrated from that place to India. We pay homage to his intellect and to his patriotic spirit. We may be pardoned if we differ from his theory and say, as is said by Stuart Piggott, that 'a love of the miraculous has led to such fantasies as a derivation of the Aryans from the North Pole.....'; and we are here attempting to seek the truth regarding the original home of the Aryans.

(b) FINLAND THEORY

On the basis of morphological similarities between the Aryan and the Fennec languages, those European scholars, who had started their linguistic researches on a general assumption that the original home of the Aryans must be sought somewhere in northern Europe, tried to establish Finland to be the original home of the Aryans. They have forgotten that the other way of it may also hold good, and that it can as well be said that the Fennec languages, after the migration of the Aryans into Finland, may, in all probability, have borrowed the words from the Aryan tongue. And it is a pity that they have not taken into account the simple principle that morphological similarity between two languages may occur even in cases of distant ones a result of the psychic unity of man. Moreover, even the European philologists of today do not count this theory as one deserving the attention of linguists. So, it can safely be dispensed with.

(c) SWEDEN THEORY

It is said, "The archaeological researches of late years have shown that the undivided Aryan must have had a fairly definite type of their own, and that physically they were very different from the brachycephalic (round-headed), yellow-skinned Mongols, and that the primitive Aryan type is still faithfully preserved in the rural districts of Sweden. Taking their stand on the revealing prejudice that the origin o0f race may contradict that of language, that philologists have come to the conclusion that they after the descendants of the savages of the Stone Period, whom we may take to be the first inhabitants of

Europe; and that Aryan cannot have been their original language, and that it must have been a borrowed language – a language of Asiatic origin."

Four statements are here made by the linguists. The people inhabiting the rural districts of Sweden are of the Aryan type; Aryan cannot have been their original language; it must have been borrowed language; and this borrowed language is of *Asiatic origin*. The general term given to the origin of the language is 'Asiatic'; and Asia includes India. So, the language of Asiatic origin may also be taken as that of the Indian origin. It is pointed out that this language of the Indian origin which is called Aryan is borrowed by the original inhabitants of the rural districts of Sweden who are of the Aryan type. The word 'Aryan' here gives two different meanings – one denotes a particular race of people called Aryans inhabiting a country thousands of miles away from a race of people, who speak the Aryan language; and the other denotes the language of those people, who have come as migrators to that land, crossing over thousands of miles, to lend their language, Aryan, to the original inhabitants of that place; and the original inhabitants of Sweden luckily have already been known in accordance with their physical structure by the name of the language which they have to borrow from migrators. Before we smilingly pass by it, let us make sure that the Aryan language is borrowed by the Swedish, and that is not their original language, and that the borrowing is done from others who are no other than the migrators to that land from Asia, and that the language borrowed is accepted to be called Aryan. This evidences that the Swedish is not the parent language of the Aryans.

(d) LITHUANIA THEORY

In preference to other theories, some European scholars, taking their stand on the archaic character their stand on the archaic character of Salvonic, have chosen Lithuania to be the original home of the Aryans. But they are ignorant of the fact that Lithuanian is not so archaic in character as the Avestan and that the Avestan is less archaic than the Vedic language, which is in close proximity to the original home of the Aryans. It may be pointed out here to strengthen our view that Max Muller has set this theory aside thus :- We may speak in very high terms of Lithuanian as having preserved to the present day

faint traces of a reduplicated present and a dual; yet by the side of Sanskrit its vaunted primitiveness assumes a very different character from what is commonly supposed. I do not mean to say that it is not quite delightful to find in Lithuanian a locative plural such as 'Vilkusu' in Gothic, or an accusative plural such as 'Vulfans'. But these are a few gems, while Sanskrit offers a complete diadem. That Lithuanian has a dual in declension places it above Gothic but here again it is no match for Sanskrit.

(e) OLD GERMANIC THEORY

The languages called the Old Germanic and Greek, it seems, have preserved the accent of the postulated parent Aryan language. As accentuation is one of the main characteristics which determine the conservativeness of a language, it is said that land, where the Old Germanic language are obtained, is the original habitation of the Aryans. But we find the Old Germanic languages modifying the Aryan principles of concord by putting an adjective which refers to a man and woman together in the neuter plural instead of the masculine dual. We have to regard this as a proof that the old Germans, starting from their central home, India, in the course of their migration to that land which is now called Germany, have, due to phonetic change natural to migrators confused the old dual ending with that of the neuter plural and brought this new principle into being. Regarding the preservation of accent of the parent Aryan, we cannot say with certainly whether the Rigvedic or the Old Germanic is nearer to the proverbial accent of the parent Aryan language. It is therefore certain that the Old Germanic languages are not older than the Rigvedic Sanskrit and that the Germans have migrated from the land of the Rigveda to Germany.

A section of the European linguists assume that the Aryans originally are neighbors to the Ugrians whose original home, in accordance with the evidence collected, is found to be the northern half of Russia. Making this assumption the basis, they have come to the conclusion that the character of the loan-words, which show a striking predominance of ideas relating to military and political organization, seems to prove that when they were first introduced, the Ugrians must have been in a state of political subordination to the more warlike Germanic race. But Anderson, one of the linguists of good repute, has shown,

contrary to what is said above, that the Aryans (Old Germanic race) occasionally borrowed words from the Ugrians, especially names of weapons, such as the *Slavonic taporu* "axe", which is a regular derivative from *tappa* "strike, kill".

Let pause a little while and, in regard to this particular word *tappa*, apply the most elementary but very primary principle of the formal articulation of a language in its remotest beginnings. The primitive man expresses his ideas either by sounds which do not necessarily constitute language in the strict sense of the word, or by gesticulation. These sounds lack in what is called logical articulation, though they express ideas. And many such sounds are common to all human beings. *Tap*, the sound produced by the stroke of an axe, may be the origin of *tappa* which has given birth to the Slavonic *taporu*. And to evidence this, we may give as examples the words such as *hush, Cuckoo* etc., which are words from *sh*, an interjection – like sound, and *koo-koo,* the chirrup of a bird, respectively. Such sounds may be fairly articulate; but they are not logically articulate. This sound which lack logical articulation may, as in the present case, develop, in course of time, into words conveying definite meanings. And therefore to come to a definite conclusion, on the basis of either mere sound or gesture language, in regard to the ancient character or the original home of a people, is rather ridiculous and flippant.

Moreover, let alone the Vedic, even the classical Sanskrit has among its *roots *dapa* and *dipa* in the tenth conjugation and further in the fourth and sixth conjugations we have two more roots of the type of *dipa*. All these roots have a similarity in meaning. They mean either to throw or strike. Further, we have three word *kutara*, one of the synonyms for an axe. This word is found frequently used in the Vedic as well as in the *classical Sanskrit*. We have every reason to believe that either the sounds *ta* in the full work *kutara or* the *dap* or the *dip* sound of the roots shown above may have developed into *tappa* and into the Slavonic word *toporu* a "axe". Holding such hazardous conclusions arrived at by them with a smile as they cannot be a stay upon our genuine search for the original home of the Aryans.

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* डप, डिप संघाते; डिप क्षेपे (चुरादिः); डिप क्षेपे (तुदादिः); डिप क्षेपे (दिवादिः); संघातशब्दः सत्यपि समूहार्द्धे व्युत्पत्या हन्तेरर्थं

(f) GREEK THEORY

Greece has found practically no linguist to hold her up as the original home of the Aryans. Yet there are close resemblances between Sanskrit and Greek. The linguists make much of these resemblances to draw the conclusion that the Aryna migrators, leaving their original home, may have travelled through Greece before they have entered India as foreigners, or that a branch of the Aryans from their original home, Iran, has migrated to Greece and another to India. The latter of the above two conclusions favours their Indo-Iranian theory.

Neither of the theories is correct. The language of migrators, as time passes on, develops naturally a kind of individuality. In the comparative study of a particular group of languages, if an essential individuality is recognized in any of the languages of that group, we at once say that language is spoken by those who have left their parent-stock as migrators long ago. If the Greeks have migrated from Iran, their language should, in the course of its development, show, among may affinities, some kind of essential individuality which is foreign to their parent language. As no such thing is pointed out as yet, it makes certain that their original home is not Iran. If, on the other hand, they have come to Greece form some other European country on their way to India, that essentially individual characteristic of Greek should necessarily be found in th Rigvedic Sanskrit of the Aryans as they are no other than the Greeks. But it is neither so. Moreover, Sanskrit, Latin and Greek are all inflectional languages belonging to the same family, and yet they make a very different use of their common inflectional material. "There can be no greater contrast than that", says Sweet, :between the varied building up of the Latin sentence with its constant alteration of direct and indirect narration, accusative with infinitive, and ablative absolute, and its finely graded sequence of tenses, and the heavy.... .... classical Sanskrit sentence ... ... and its long compounds which usurp the functions of inflection. Greek, again, uses its inflections in a very different way from Latin and Sanskrit, and more like the modern analytical languages of Europe". "From this point of view", her further says. "the morphological classification of languages acts as a welcome corrective to purely genealogical and historical classification"; and ends this discussion with a note of warning

which runs thus :- But even an elaborate morphological classification does but scant justice to the infinite variety of linguistic structure, as we see from what has

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व्यनक्ति । तद्यथा - सम् - हन् - इति स्थिते - अकर्तरि च कारके संज्ञायाम् (३-३-१९) इति सं हन्- घञ् इति भवति । अथ हो हन्तेर्ञ्णिन्नेषु (७-३-५४) इत्येनेन हकारस्य घकारादेशे प्राप्ते, हनस्तोऽचिण्णलो: (७-३-३२) इति हनस्तकारादेशप्राप्त्या संघात इति भवति। तथा च नैघं - टिका: - "संघात: पुंसि घाते:च संहतौ नरकान्तरे " इति ।

just been said about the divergent structure of Sanskrit, Latin and Greek. That the ways of Sanskrit and Greek inflections differing so widely from one another cannot be accounted for on grounds morphological is clear. If these two languages belong to the same family and is Sanskrit, one of the two, does not show any change in the use of the inflectional material common to both, then the only way left us to infer is that those people who are now called the Greeks have left their original sanskrit home; and, as migrators, have developed individuality in the use of the inflectional material.

(g) EUROPE (IN GENERAL)

It is believed that from the earliest times a primitive race of people is known to have inhabited Europe, and that their original home is Europe and not outside it, and that there is ethnic continuity of the race among those people. A conclusion is arrived at form this belief that Europe is the original home of the Aryans. It may be possible to believe that a race of men has, from the earliest times, inhabited Europe but there is no proof to maintain that those earliest inhabitants were Aryans who spoke the Aryan language. Further, we do not know what exactly the racial type of the primitive Aryan is*.

Yet for the sake of argument we may presume that the ethnic characteristics of the primitive inhabitants of Europe and those of the Aryans are the same. But, on that ground alone, we cannot conclude that the Aryans

have migrated from Europe. For there is every reason to believe that, under physical conditions similar to those of Europe, in any place in the world - for instance, in the Himalayas - an Aryan type may originate WITH SIMILAR ETHNIC CHARACTERISITCS. And it may also be said that the Aryans, on the other hand, have migrated from India to Europe with as much coherence as the theory which tells us that the Aryans migrated from Europe to India. We may justify this view taking our stand on the knowledge we have regarding depigmentation of colour and other ethnic characteristics of the gypsies who went from India to Europe.

We have seen above so many linguists of good fame advocating a good

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* Ibid. 4 c.

number of theories to find somehow the original home of the Aryans somewhere in Europe; and we have also seen how miserably they have failed in their attempt. That no two linguists agree with one another in offering one and the same country to the primitive Aryans to live in is in itself a sufficient proof that Europe is not the original home of the Aryans.

5. ARYAN HOME- WESTERN ASIA ?

We have till now tried to meet the arguments put forth by the philologists to maintain that Europe was the original home of the Aryans and that they migrated to India and that their parent language is Indo-European or Indo-German. While meeting their arguments, we have accepted as common ground the fundamental principles which are laid down by them and which demand strict and unbiased observance in coming to a correct decision in matters philological. It has become clear to some extent that the original home of the Aryans is not Europe and that their parent language is neither Indo-European nor Indo-German. Let us now understand what the indo-Iranian theory says regarding the original home and the parent language of the Aryans.

(a) Avestan Theory

The archaic character of the Avestan language of Iran has led some linguists to think that Iran is the cradle of the ancient Aryan. The Avestan is not more archaic than the Vedic, though it has in it some corrupt forms of archaic and isolated words which apparently make it more closely connected to the parent language than the Rigvedic. But the archaic character of a language depends not on the survival of full forms of isolated words but on the purity of its consonantal system and the fullness of its syntactical or grammatical and synthetical structure. This principle is brought home by a comparison of Prakrits and the Vedic language. Skipping over Sanskrit, some of the archaic forms of the Vedic language are, in their corrupt forms, adopted by prakrits. It may therefore be said that archaic forms of isolated words may also be found in comparatively later languages, and the Avestan language is on this basis not as old as the Vedic language. Moreover, for lack of the purity of consonantal system and the fullness of syntactical or grammatical and synthetical sturcture, it cannot claim an earlier origin than the language of the Rigveda. It is now clear that Iran is not the cradle nor is Iranian the parent language of the Aryans.

(b) Plateau of Iraq Theory

Taking their stand on the Egyptian sculptures in Syria depicting the Indo-Europeans at about 1500 B.C., some scholars have concluded that the original home of those people must have been somewhere between Syria and India, preferably, in the plateau of Iraq. This theory is based on the premise that the Indian civilisation does not go back to 1500 B.B. Though our purpose in this essay is not to discuss the chronology of the Rigvedic or Indian civilisation, yet to get out of this mesh, we are, at this stage, obliged to give a clue which opens a wide and fresh field of research. A peep into Sir John Marshall's articles on the excavations made in the *Larkhna* district in *Sindh* is more than enough to set aside the 1500 B.C., theory, taking us as far back as at least 300 B.C., as the beginning of the Indian civilisation. It is therefore unnecessary to think any more of the plateau of Iraq as the cradle of the Aryans.

(c) Babylonain Theory

The legend of the Deluge common to the Semitic and the Aryan people does not prove the Semitic land, Babylonia, to be the original home of the Aryans, for there is every reason to believe that the Semitics have borrowed the legend from the Aryans as this legend is found in the Stapada-Brahmana, which is older than the Semitic civilisation and in the smriti of Manu whose name, according to Sir William Jones, in an Apahramsa (corrupt) form, has become Noah. Some Aryan words and roots resemble those of the Semitic language. But this is no ground, as some linguists thought, to prove the original Aryan home in babylonia. For, after all, the resemblance may be accidental or it may be that those words and roots which have semblance are loan-words due to trade-connections. Moreover, in grammatical or syntactical structure, those two languages fundamentally differ. The blending of the decimal system of the Babylonians regarding numerals may also be due to trade-connections between the Aryans and Babylonians. And it therefore may safely be concluded that Babylonia can never be the primitive home of the Aryans.

(d) Pamir Theory

Monier Williams, one of the oriental scholars of good repute, selects Pamir to locate the ancient Aryan. How could this barren region suit the conditions of life of the ancient and prolific Aryan race ? Later on this essay it will be shown that Pamir, at best, can be taken as the land through which a section of the Aryans have migrated from their original home in India to Iran and other countries.

6. ARYAN HOME- CENTRAL ASIA ?

We have seen how some of the oriental scholars of Europe more devoted to national pride, evincing strong enthusiasm, have made profound inquiries to hold up this or that part of Europe as the cradle of the primitive Aryan. We have also seen how their inferences are not governed by logic. We have further seen how, with less national pride, with more zeal and with no lack of enthusiasm, some other oriental scholars of Europe, while following the fundamental principles of the science of philology common to all the linguists, have come, in

accordance with their profound inquires, to the conclusion, that some Asiatic land stretched to the West of India and not the European lands would be the cradle of the ancient Aryans. Of these linguists, Monier Williams has come as far as Pamir and has given this barren soil for the primitive Aryan to live in. Now we have to see whether there are others who have directed us in some other way where we are to find the cradle of the ancient Aryan.

(a) East Caspian – Coast Theory

By a comparative study of common vocables in the Aryan languages, Professor Jarl Carpenter has given the forefathers of Indo-Europeans the regions east of the Caspian Sea, which are generally called Central Asia, to live in; and has made them nomadic neighbors to the Mongolians and the Huns. But as against his own theory he says, queerly enough, that these nomads know 'to crush the corn'. Moreover, if they were neighbors to the Mongolians, through communication at least some traits of the Mongolians language might have found their way into the Aryan language. But the Aryan language totally differs from that of the Mongolian. And therefore this theory does not stand the test.

(b) Russian Steppes Theory

"The most reasonable hypothesis", says Stuart Piggott in his Prehistoric India, "and one which seems best to satisfy the demands of philology and archaeology, is that originally put forward by Professor J.L Myres and the late Harold Peak, and developed by Professor Childe, which seems the Indo-European languages evolving among the earliest agriculturalists of the South Russian Steppes and the lands eastwards to the Caspian Sea. On linguistic evidence this area had been favoured by such scholars as Schrader in the last century....". As far as we know, the South Russian steppes did not afford land for agriculture which was pursued as the main occupation by the Aryans. A study of the common vocables in the various Aryan languages clearly shows that South Russia does not suit the total conditions of life in the original habitation of the Aryans.

(c) Siberian Theory

On geological grounds, De Morgan and his followers have maintained that the original home of the Aryans is Siberia. The same argument based on geology may also be applied to any other ancient cold region in the world such as Himalayas and thus the argument lacks cogency.

1. RECONNAISSANCE

We have seen above the conclusions arrived at by a good number of linguists in favour of European, Iranian, or Central Asian *origin* of the Aryans are presumptive in character and as such do not stand the test of philology. As no two theories agree in giving a common country to the original Aryan to live in, there is no possibility of doubt regarding the validity of the statement: "how have so many linguists arrived at a wrong conclusion!" In search of the original home of the Aryans they have travelled from the North Pole down to Greece and thence towards India as far as Pamir; there from they wended their steps back towards north through pathless tracts and searched in vain here and there to spot out the cradle of the primitive Aryans and to make their pilgrimage end in joy. But peculiarity is that they have unfortunately left out India for reasons best know to themselves.

Yet the affinities of a group of cognate languages help us in determining the parent language and the home of those people who spoke that language. Despite the conclusions arrived at by so many linguists, we have yet to depend upon philology as the only science which, if pursued without any bias, can take us safely to the original home of the Aryans. Geological, botanical, anthropological and archeological researches may by themselves not be able to give us conclusive proofs abut at best ancillary helps in determining the original home of the Aryans. By comparing words of similar from and also to great extent of similar meaning in different Aryan languages, we can at once tell, often before hand, of what original Aryan word they are all descendants. In this way the science of comparative philology will be able to reconstruct the parent language of the Aryan family of languages, by comparing together Sanskrit and the other members of the family.

Philologists who have already tried to fix the original home of the Aryans in India are not wanting. We can instance out Ephinstone and Pergitor who have in their own way put forth arguments to locate the primitive Aryan in India. Mr. Pavji and Dr. A.C. Das also have attempted to prove India to be the cradle of the primitive Aryan. But the instances are not many. Yet Pandit Lachmi Dhar Kalla of Delhi has tried his hand at this problem and tried, to a great extent, with success.

2. RIGVEDA

Now let us make a fresh enquiry about the primitive home of the Aryans taking comparative philology only as our basis. "The general results", says Henry Sweet, "of comparative philology seem to justify us in regarding the *oldest Sanskrit* as a fairly true representative of the general structure of the *Parent Aryan* in that stage of development which immediately precedes its breaking up into distinct languages". All linguists with no exception are agreed on this principle. That the extant 'Oldest Sanskrit' is nothing but the language which the Rigveda represents is also acceptable to all the linguists. The Rigveda is, as all historians say, composed in India by the Aryans. Even in their deference of opinion regarding the original home of the Aryans, many linguists, we have seen above, have agreed in determining that the Aryans are foreigners who have migrated to India.

Let alone philology; even common sense tells us that if the Aryans have migrated to India from their original home across many countries, It could not be done in a generation or two. On the other hand, it may have taken many generations, if not many centuries. They must have come into contact with many races of people speaking different languages during their sojourns in so many countries. Now there is every reason to believe that, despite the conservative character of the Aryan language, the influence of time, the climatic conditions of the countries travelled through, and the innovations of the alien languages must have brought a change i the parent language of the Aryans. How could the extant 'oldest sanskrit' Rigveda, a composition of a section of the Aryans who have left their home long, ago as emigrants and whose language has considerably changed through innovations be 'a fairly true representative' of the parent language? If, on the contrary, it is said that the Aryan language is so conservative as not to allow any perceptible change in it, why should we be

not so charitable as to extend the credit of preserving the parent language in tact to the people inhabiting the original home of the Aryans which may be other that India? So long as we think, on philological grounds, that the 'oldest Sanskrit is a fairly true representative of the parent Aryan language', so long are we obliged to take India to be the original home of the Aryans whose composition Rigveda is the only work extant in the 'oldest Sanskrit'.

But on a consideration of the philological fact that before a language reaches the stage of implying the differentiation of word and sentence, it cannot claim to be an efficient expression or instrument of thought, we have to say that even the oldest Sanskrit, as we find it now in the Rigveda, cannot be the parent Aryan language; for, a reasonable time must be allowed for the Sanskrit dialect to pass through all the stages to shape itself into the literary form which the Rigveda presents.

It may now be argued that the primitive Aryan language has developed into a literary language only after the Aryans have migrated to and settled in, India and not before. And on the basis a conclusion may be arrived at that the primitive home of the Aryans may be anywhere without India. But it must be remembered that it is impossible to suppose that a language, as that of the migrating Aryans, should have gone through a course of development without a certain amount of dialectical variation. This variant factor must necessarily be due to contact with foreign languages. Thus a language such as the Vedic imbued with so many foreign variations in its original structure not only differs naturally form its parent language but stands also in the way of reconstructing it. But it is not the case with the Vedic Sanskrit. For the Vedic Sanskrit has at present become indispensable to every student of comparative philology to get a good start in his further researches. This is enough proof to maintain that the pre-Rigvedic Sanskrit is free from the innovations due to a contact with alien languages. This conclusion helps us to place the primitive home of the Aryans somewhere in India.

But it may further be urged that the speech of a people, even while they occupied one territory and maintained closer intercourse with one another, cannot be looked upon as bearing, in any strict sense, as uniform character. Here we have to take cognizance of the fact that a living language has always a

tendency to affect, through imperceptibly, its own uniform character; and that a speech language in the course of its becoming a literary one, imbibes the desirable local differences. Thus the pre-Rigvedic speech of the Aryans while taking the literary form of the Rigveda may be supposed to have imbibed the desirable local differences. And therefore this argument not only does not stand in the way of, but also proves helpful in. Supposing India to be the primitive home of the Aryans. For there is nothing to demur at the supposition that some Aryans have migrated from India into other lands of Asia and Europe before the Rigveda is composed, and we see so many variations in the Aryans group of languages there than the Rigvedic which are due to influences of a close contact with peoples speaking alien languages.

3. RIGVEDIC AND CLASSICAL SANSKRIT.

We have seen above that the extant 'oldest Sanskrit' Cannot but be other than the language in which the Rigveda is found composed, and that is in accordance with the general results of comparative philology a fairly true representative of the parent Aryan; and that it may support the view that the original home of the Aryans is neither Europe nor any Asiatic land other than India.

Next to this oldest and most archaic dialect of the Vedas, the oldest portions of which are called the hymns of the Rigveda, comes Sanskrit, also called classical Sanskrit, which existed side by side with the Vedic and differed but slightly from it in the formation of its sounds and inflexions. Despite slight differences, the Vedic and classical Sanskrit may be taken as one language to a very great extent, as we proceed further in our search for the original home to the Aryans taking our stand on comparative philology.

4. SPEECH-SOUNDS

We do not know the structure of the parent language of the Aryans; we have to reconstruct it. It is really an arduous task. Yet many attempts are made by selecting a good number of probable chief members of that supposed parent language on the basis of the closer relationship in which they stand to each

other. But as Karl Brugmann has observed, all the attempts, however, to establish such a closer relationship have hitherto proved futile.

Yet let us also try in our own humble way to know the parent language or at least the likeness of it. " The older the language, the greater the number of speech-sounds' is general theory regarding phonetics in comparative philology: and this is fundamentally considered in constructing the parent language of a group of languages. As regards the Vedic Sanskrit, it is said in the Paniniya-Siksha, the number of sounds, without taking into account the system of accentuation, is *sixty-three or sixty-four. Among the vowels, this work does not recognised ऌ long. But the *Pluta* ऌ is taken into the fold of vowels. Thus the vowels are twenty-two in number. The remaining forty-one speech-sounds include in them four *yamas,* one *anusvara*, one *visarga*, one *jihvamuliya* and one *upadhmaniya*. These eight are known as *ayagavahas*. But the total number of these speech-sounds thus comes to only sixty-three. What is the sixty-fourth sound ? Audavraji, a precursor among the phoneticians, has said that the sixty-fourth sound is **long *anusvara.*

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* त्रिषष्टिश्चतुष्षष्टिर्वा वर्णा :

** अनुस्वारातं आं इत्यनुस्वरौ ह्रस्वदीर्घौ दीर्घ-ह्रस्वौ वर्णौ ।

As against Paniniya-Siksha, the Vajasaneyi-Pratisakhya recoginses ऌ long among the vowels and *one more nasal sound peculiar to the Ric-sakha, but does not recognise the long anusvara. Thus it gives sixty-five speech-sounds. But Uvata in his commentary on this Pratisakhya further says that **twenty sounds which are called *yamas* are already shown in the fourth chapter of the work. Thus according to Uvata the speech-sounds are at the least eighty-one, if not eight-five; and no other language of the group has so many speech-sounds.

(a) Voiceless Speech-sounds

The phoneticians of the West have of late recognised that there are moments of perfect absence of sound only among the so-called explosives and that they not only express the smallest elements of language in general, but also form an element of a syllable just as much as the moments of sound; and

that they cannot be left out of consideration in the analysis of a syllable as they also have as important part as other elements. That there are many voiceless sounds including explosives is well recognized in the Vedic Sanskrit, and it is fully evidenced by the ✦Vajasaneyi – Pratiskhya of katyayana.

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* हुँ इति नासिक्य : ॥ अ ८; २३.

** इति यमसंज्ञका वर्णा विंशतिसंख्याका भवन्तीत्येतच्चतुर्थाध्याये व्याख्यातम् ॥ यमे ॥ अ ४.

✦ (a) अमात्रस्वरो ह्रस्वः ॥ अ १; ५५.

(b) व्यञ्जनमर्थमात्रा ॥ अ १; ५९.

(c) तदर्धमणु ॥ अ १;६०.

(d) परमाण्वर्धाणुमात्रा ॥ अ १; ६१.

(b) r and ḷ sounds

✣**That the vowel sounds, ṛ, ṝ . and ḷ have in their pronunciation the consonantal voice of *r* and *l* is well determined in both the *Vajasaneyi-Pratisakhya* and the *Paniniya* Tantra.** ✡ **The Ric-Pratisakhya further tells us that the vowel ṝ short or long contains in its first half the consonantal sound *'r';* and the time it takes in the process of articulation is less that that taken by a short vowel. While pronouncing ṝ , this consonantal *'r'* is pronounced neither in the beginning nor in the end but in the middle only. It is further pointed out there in that this consonantal *'r'* may change to the sound of the consonantal *'l'* ; and this *'l'* becomes the vowel *'ḷ'* in the root *krpu.***

Thus we have seen, though not in detail, the phonetically tendencies of ṝ and ḷ and of *r* and *l* as expounded by our scholars. Thus takes us a long way in determining the Vedic as the language of the primitive Aryans. But at this stage of our inquiry, I would rather crave the indulgence of my reader to ponder

over one or two remarks of the European phoneticians as regards these speech-sounds and understand for himself *how prejudice misguided them in denying to Vedic Sanskrit* the parenthood of the Aryan group of languages or its closeness or its nearness to it.

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* ऋलृवर्णौ रेफलकारौ सँश्लिष्टावश्रुतिधरावेकवर्णौ । अ ४; १४८. अत्र भाष्यम् - ऋकारे लृकारे च यथासंख्यं रेफलकारौ कण्ठचाणुमात्रयोर्मध्येऽर्धमात्रिकौ संश्लिष्टावेकीभूतौ अविद्यमानपृथक् श्रुतिधारावेकश्रुतिभूतौ भवत:। तथा हि वैयाकरणा: - " उरण्रपर "ति रेफमधिकं विदधति । यथा - कृत्तिवासा: ऋद्धि: । क्लप्ति: ।

✡ रेफोऽस्त्यृकारे च परस्य चार्धे
पूर्वो ह्रसीयांस्तु न वेतरस्मात् ।
मध्ये तस्यैव लकारभावे
धातौ स्वर: कल्पयतावृल्लकार : ॥ प १३.
तथा च - 'तेन चाक्लप्प ऋषयो मनुष्या:'

(ऋ १; १३०-५)

These are the remarks of no less a philologist than Karl Brugmann whose work is of immense help in our comparative study of phonetic laws and stands by us in arriving at many a right conclusion. In one page, as if in one breath, he gives three statements thus:-

i. **That there were at least two liquids, is seen by the circumstance that the European languages and Armenian (*not Sanskrit!*) agree in presenting $\dot{r}$ in many cases and $\dot{l}$ in others.**

ii. **A fixed law of representation has not yet been gained for the sanskrit liquids.**

iii. **The laws for these differences still remain to be investigated. It does not seem to be a mere accident that Sanskrit $\dot{l}$ = Armenian – European /**

occurs much more frequently than Sanskrit ṛ = Armenian – European *r*. See, how prejudice waves aside a fair and decisive fact !

(c) Y & V speech-sounds

Now, again to our subject. The dropping of the consonantal sound of *y* and *v* is well marked in the Pratisakhya above mentioned.

(d) a closed and open

Recognition among the speech-sounds of a closed *a* and an open *a* which are dissimilar to each other in their functions is peculiar to both the Vedic and the classical Sanskrit. Unless we take these two speech-sounds as belonging primarily to the parent language of the Aryans, it is impossible to get at the *various stages which have affected* the pronunciation of *a* in the Vedic Sanskrit points clearly to its primitive character. It may on this basis be taken as the parent of the Aryan group of languages.

(e) e and o short, and diphthongs etc.

It is found by eminent philologists that even the Rigvedic language lacks e and o short among vowels along with some diphthongs such as *ei, oi, eu* etc; and that the European languages have preserve the parent Aryan vowels much more faithfully. They instance out in support of their theory the vowel system of the oldest Greek and some other European dialects. This is, to start with, one of the points which gives support to the European origin of the Aryans.

But a considerably small section of those linguists do not run to the above conclusion but make a pause for a while to look around. These scholars, taking into consideration the earliest specimens of writing in India, the inscriptions of Ashoka which date only from the middle of the third century. B.C., say that from the Alphabet of these inscriptions is indirectly derived the much later Devanagari alphabet in which Sanskrit literature has been mainly preserved. On this basis, they maintain the leveling of short *e* and *o* under *a* and of the diphthongs *ei, oi, eu, ou* etc., under *ai* and *au.* Their final conclusion regarding

the apparent absence of these vowels from the present text of the Rigveda may be merely an inevitable result of forcing the language into the mould of the Devanagari alphabet, which certainly distorts it in many ways, as shown by the fact that we cannot make the metre of the text without considerable modifications. But the hypothetical character of this argument lacks, in a way, a firm basis.

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* (i) प्रउगमिति यकारलोपः ॥ अ ४;१३.
अत्र भाष्यम् - प्रयुगमित्येतस्मिन्पदे यकार लोपः प्रत्येतव्यः कर्तव्यो वा । प्रयुज्यत इति प्रयुगम् । तत्र युजेर्यकारो लुप्यते । यथा - प्रउगमुक्त्थ्यमव्यथायै ।
(ii) वाहौ च स्वर भूते ॥ अ ४; ५९.
अत्र भाष्यम् - वाहौ च प्रत्यये स्वरभूते पूर्वः कण्ठघ उत्तरश्च वाहेः स्वरसंबंधी उवर्ण एकमौकारमापद्यते । यथा तुर्य ऊही तुर्यौही ।
* अ अ ८,४,६८, एकोऽत्र विवृतोऽपरस्संवृतः

Let us now see if any of the Indian phonologists have raised this question for discussion. Panini begins his grammar taking the fourteen aphorisms of Maheswara as the basis. Of these the *third gives *e* and *o* long of the alphabet. Patanjali, discussing the validity of the form in which this aphorism appears, recognizes a section of the Chadogas pronouncing *e* and *o* short, while learning and reproducing some of the Vedic hymns, and gives *four illustrations in support of this. After having recognised thus the presence of *e* and *o* short, he accounts for their + non existence both in the Vedic and in mundane language, saying that these two vowels in their short forms exist in the pronunciation of the Parishads only and as such they do not deserve consideration.

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* ए ओ ङ्
* ननु च भोः छंदोगानां सात्यमुग्रिराणायनीय अर्थमेकारमर्थमोकारं चाधीयते।
(i) सुजाते ए अश्व सूनृते । (ii) आध्वर्यो ओ अद्रिभिःसुतम् । (iii) शुक्रं ते ए अन्यत् । (iv) यजतं ते ए अन्यत् ।

This is enough evidence for establishing that the pre-Vedic Sanskrit had n its speech-sounds *e* and *o* short and in the process of its phonetic development these two Sandhi vowels dropped off. It is therefore now clear that the Rigvedic Sanskrit is not later than those Western languages which have in their alphabet *e* and *o* short and that there is not the least possibility even to assume that the present home of the European nations is the primitive home of the Aryans because of the presence of these two short vowels. It seems, on the other hand, reasonable to assert that a section of the Aryans must have migrated to European countries before the speech-sound of the primitive Aryans have developed phonetically.

Now regarding the diphthongs shown above, Karl Brugmann, in his "Elements of a Comparative Grammar of the Indo-Germanic Languages", while discussing about diphthongs in many languages, has given his observations, which in this regard, give a right account to a great extent. "Diphthongs", he says while considering Avestic pronunciation, "*ae, ao,* may be pronounced like ai and au in the Middle German pronunciation of *Kaiser, hous* etc." He observed, at another place on finding in some languages, such as old Irish, a variety of Latin, not only diphthongs but also tripthongs, 'that they were in reality only monophthongs and diphthongs, In another place he says, "It must be observed that *ei* in Gothic always signifies the monophthong *i* long; Gothic *ai* is a short open *e* and *au* is a short open *o*. Indo-Germanic tautosyllabic *oi* appears as *ai.*

+ पार्षदकृतिरेषा तत्र भवताम् । नैव हि लोके नाप्यस्मिन्वेदे अर्थ एकारा र्थ ओकारो वास्ति ।

In the light of these observations of Karl-Brugmann, we may come to the conclusion that the diphthongs and triphthongs current in some of the Aryan group of languages are corrupt forms of *ai* and *au.* To substantiate this statement, we may be reminded of a general principle of comparative philology that a traditional speech-language requires uninterrupted intercourse between the whole body of its speakers to keep it uniform and that is impossible beyond a certain area to keep its uniformity, as all languages tend to split up first into a group of dialects and then into a group of cognate languages. It is therefore certain that as the Aryans have moved farther and farther away from their

home, changes in their speech-sounds may have gradually crept in, even without the knowledge of the speakers, as a result of many alien elements which play their part on a migrating people.

The Mahabhashya of Patanjali in another context recognizes this fact and says thus ★"Every word has verily many corrupt forms. Corrupt forms for the word *gau* (cow) are for example *gavi, goni gola, gopotalika* etc. In some other context it is said therein that *where Surashtras use *hammati*, and Prachyamadhyas, *ramhati* the Aryas use *gami* only.

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* एकैकस्य हि शब्दस्य बहवो ऽपभ्रंशा : । तद्यथा - गौरित्यस्य शब्दस्य गावि, गोणी, गोता, गोपोतलिकेत्यादयो बहवो ऽपभ्रंशा : ।

* हम्मति: सुराष्ट्रेषु, रंहति: प्राच्यमध्येषु, गमिमेव त्वार्या: प्रयुञ्जते ।

It is not mere surmise if it is now said that some of the Aryans have migrated to Europe leaving their primitive home and that they have lost thereby uninterrupted intercourse with the primitive Aryans and have unconsciously developed new speech-sounds, such as diphthongs and triphthongs etc., which are in their very nature corrupt forms of *ai* and *au.*

Despite high scholastic attainments, a zealous national pride has made peerlessly powerful pioneers of comparative philology, look narrowly into a science and work out a scheme hypothesizing their own continent as the primitive home of the Aryans. Alive to the principle of division of labour by which alone progress could be made, as well as to the limitations of human strength, all the philologist who have come next to the pioneers, have started their researches on a common understanding that the conclusions already arrived at by their forerunners are valid. This faith of many a good scholar in the genuineness of their precursors has blinded them to the glaring truth that India is the primitive home of the Aryans. All the same, let it be remembered that, for rapid progress in such a subject as this, division of labour is necessary and it implies no real opposition between the different parts of the science, so long as the researches are carried on with an unbiased and genuine spirit, not yielding to vague conclusions.

We have now seen, though not in detail, that the required fundamentals, in regard to phonetic fullness to determine a parent language of a group of either dialects or cognate languages, are present in no other language except in the Vedic Sanskrit. In addition to this the development of logical articulation of speech-sounds of the Vedic language is also touched upon, without, of course, entering into an intensive discussion. Thus the number of speech-sounds which the Vedic Sanskrit contains and the logical articulation of those sounds lead us to the conclusion that the Vedic Sanskrit may be the parent language of the Aryans and that the primitive Aryna home is the land of the Vedas, now called India.

As regards the fullness of speech-sounds Rigvedic Sanskrit does not lag behind any other Aryan language. And so, it cannot be said hereafter, in consequence of this as of old, that the people, whose tongue is Rigveda, are migrators from the stock of those people of Europe whose language has more speech-sounds than that of the Rigvedic Aryans.

11. SYNTACTIC PRINCIPLES

(a) Personal Pronouns

So long is a society or a nation contented in its self-sufficiency; so long is its way of peaceful life unaffected. When a spirit of migration, in search of more plentiful pleasures of like overtakes a people, not only are their peace contentment and continence consciously or unconsciously distributed but also physical and mental perturbation, and feelings of jealousy and strife overcome them. That the migrators, as they go ahead, have to assume the aggressive, more often than not, notwithstanding their civil or uncivil manners and urban or rural characteristics, is fully evidenced by the history of European migration to America. It is beyond controversy that an aggressor is no other than en egoist and egotism begins with the first person singular contra-distinguishing him from those who live in plenty and peace without the enterprise of an arrogant aggressor.

In almost all the European languages of the Aryan group, a verb is not only mentioned in the first person as *phero* in Greek and *fero* in Latin which or

corrupt forms of *bharami* (I bear), but also in conjugated following the first, second and third persons in order. In contradistinction to this, in Sanskrit a verb is always mentioned in the third person singular as in *bhavaterah* (Panini 7-4-73) and the scheme of verbal inflexion follows the third, second and first persons in order. Moreover, it is agreed even by those who prefer the first person to other persons in order, that in using personal pronouns good manners require that, when two or more of them are joined, the third and the second should be used in the beginning in preference to the first as in 'You and I'. 'You and he', and 'he and I'. This shows egotism is aggressive and assertive and that it should be condemned.

Now, if we pause and consider for a while, we cannot but come to the conclusion, in the light of the above facts, that it is the Europeans who have left their primitive Aryan home, and, as migrators have become so egoistic that even in the scheme of inflexion, in their group of languages, they prefer the first to the second and third personal pronouns, though good manners set this preference at naught. *The Rigvedic, Vedic and classical Sanskrit has in its scheme of verbal inflexion third, second and first personal pronouns given in order of preference with meticulous care.

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* तिङस्त्रीणि त्रीणि प्रथममध्यमोत्तमा : ॥ १.४.१०१.
अत्र शेपे प्रथम इति सूत्रभाष्यमपि विशेष जिज्ञासव: पश्यन्तु ।

\+ सर्वादीनि सर्वनामानि ॥ १.१.२७
सर्व... त्यद्; तद् ; यद् ; एतद् ; इदम् ; अदस् ; एक ; द्वि; युष्मद्; अस्मद्...

This may be taken as an evidence to maintain that section of the Aryans, before their language has fully developed into a literary one, has migrated to the European, West-Indian, or Central-Asian countries and has, in accordance with its changed way of life, developed the scheme of verbal inflexion which does not confirm to that of the peace-loving, contented, unaggressive and good-mannered section of the Aryans which has not left its primitive home. Is is not a mere surmise, if we not say that the primitive Aryans instead of migrating to India had migrated to other lands from their original home, India.

In support of the above conclusion may be shown the Greek term antonumia and the Latin word *pronomen* which denote a part of speech called pronoun in English. Both terms mean 'for a noun' or 'instead of a noun'. The Aryans call it *sarvanama* which means *a name for all. This term is more comprehensive than those two shown above. That the definition of the word pronoun falls short of completeness is shown by *Jespersen* in his work, The Philosophy of Grammar, thus:- "This does not suit all cases, and the definition breaks down in the very first pronoun; it is very unnatural to the unsophisticated mind to say that "I see you" stands instead of "Otto Jespersen sees Mary Brown"; on the contrary most people will say that in *Bellum gallicum* the writer uses the word Caesar instead of "I". We may also say "I; Otto Jespersen, hereby declare" which would be preposterous if "I" were simply a substitute for the name. And grammatically it is very important that "I" is the first person, and the name is in the third, as shown in many languages by the form of the verb. Further no one doubts that *nobody* and the interrogative *who* are pronouns, but it is not easy to see what nouns they can be said to be substitutes for.

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* अन्वर्थग्रहणं तत्र विज्ञास्यते । सर्वेषां यन्नाम तत्सर्वनाम

– महाभाष्ये पतंजलि:

The following note given by Whitnery in the chaturadhayayika (Adharva-Veda-Pratisakhya) explaining the full significance of the term Sarvanama helps us as a sidelight in our present discussion. He says, "The term *Sarva-namam* 'all named', used to denote a pronoun, is an ingenious and interesting one....Naman. 'name', includes substantives, adjectives and pronouns; but while the two former, being descriptive of quality, are restricted in their application to certain objects or classes of objects, a pronoun may be used of anything indifferently; it is a title of universal applicability".

In the light of the above remarks made by Jespersen and Whitney, let us see if a morphological study of the compound words *antonumia, pronomen*, *pronoun* and *sarvanama* helps us in determining which of them is more primitive than others. The later parts of the above four compounds have a striking similarity; and of them the first three can, at a glance, be said to be the corrupt forms of the fourth – *nama*. And so *nama* must be the original and hence more primitive than the rest. Now again, it is evident that the former

parts of the first three compounds differ totally in their import from that of the fourth – *sarva* (all).

The word *nama* according to both the philologists and grammarians of yore is a very comprehensive term. That it includes, as Whitey has pointed out, the substantives, adjectives and pronouns is shown by Yaska in this ★Nirukta and by Panini in his grammar. But the latter prefers the word *subanta* to that of *nama* which shows as kind of later development.

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* तद्यान्येतानि चत्वारि पदजातानि । नामाख्याते चोपसर्गनिपाताश्च ।
– निरुक्तपूर्वषट्के यास्कः सुप्तिङन्तं पदम् १.४.१४, पाणिनि :

Now, the presence of the uncorrupt word nama in the latter, and the absence of a term of common import in the former parts of the above mentioned four compounds denoting a pronoun show that, before the heteroclite *nama* was not leveled down to substantives, adjectives and pronouns and assimilated, so that these three groups became homogeneously separate entities, a section of the people having *nama* as a part of speech has left the original home as migrators to other lands, and it has developed in its own way the word *nama* to denote the part of speech, pronoun.

It is further very clearly suggested by Jespersen that the words used in the European languages to denote pronoun lack homogeneity in that they fall short of all-comprehensive definition; and Whitney testifies to the fact that the word *sarvanama* used to denote a pronoun is an ingenious one. A migrating people not only lack leisure and composure to develop their parent language on right lines but also have to accept, consciously or unconsciously innovations in their language due to their coming into contact with peoples speaking alien tongues.

Thus all the above discussion regarding the pronoun, its definition and scope, throws much light on the subject in support of our argument that some o the primitive Aryans left their original home, India, as migrators to other lands; and this migration, in all probability, took place in those days of long ago when

The Sanskrit dialect had not fully developed into the logical and grammatical language of the Rigveda. That the European languages of the Aryan group lack a comprehensive term for *sarvanama*, a part of speech which the Rigvedic language has, strengthens the above probability.

It is further shown above how the term *sarvanama* is more acceptable than the other terms obtained in the European languages. A Steady and conservative development is seen in the word *sarvanama* which defines fully what it stands for in the grammatical development of the language, retaining ★ the second part of the word uninterrupted even by a slight phonetical change. The terms in the European languages, on the other hand, show in the first half a less acceptable part as an innovation and a phonetical change in the second half.

A recognition of the philological principle that the language of a people, who have not migrated, has naturally a less chance of becoming corrupt through innovations and a better chance of retaining its steady and conservative character in its development, clearly tells us that those people who have corrupt forms for *sarvanama* are migrators and that their original home is Sanskrit India.

(b) Roots etc.

That the oldest Sanskrit of the Rigveda has the greatest number of roots and is very rich in having a variety of grammatical forms of the parent Aryan tongue is accepted by all linguists. It is also admitted that no other language of that stock contains so many roots and such a variety of grammatical forms. It is a principle that the language of migrators, however much conservative the speakers of it may be in preserving their language, cannot have the power of resisting and retarding innovations which, as centuries pass, would bring such a change in it that it could not be made out by the people living undisturbed in the original home.

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* सर्वनामसंज्ञायां निपातनाण्णत्वाभाव :

-महाभाष्ये पतंजलि:

Furthermore, in regard to the morphology of verbs in the parent Aryan language, it is said thus – Two kinds of words go to make up a verbal system. On the one hand there are the forms of the Indicative, Conjunctive Injective, Optative (or Precative) and Imperative' those, that is, which belong to what is called the Finite Verb. The other class consists of verbal nouns; the forms of the Infinitive including the Supine), Gerund and Participle (including the Gerundive). The last class is called the Verb Infinite. In the Rigvedic, the Vedic and the Classical Sanskrit languages are found all these forms of verbs more distinctly than in the other languages of the parent Aryan group.

Now, if the Aryans of the Rigveda are emigrants, they could not, in the light of the above findings, have preserved with such, meticulous care the innumerable roots and the rich variety of grammatical forms of the language as to reveal its closeness to, if not its oneness with, the Aryna stock. But scholars agree that they have preserved it thus. It is also admitted that no other tongue of either the European or the Asiatic lands (which are said to be the original home of the stock) has preserved at least the more appreciable characteristics of the parent language.

How are we to find a solution to this paradox?. It can be met with on no ohter ground than by accepting that the Rigvedic India is the primitive home of the Aryans, and that the migrations of these people have taken pace to far off lands such as Persia, Iran, Greece, Germany, Lithuania, Finland , Sweden, Arctic regions, Russian Steppes, Siberia etc. The greater the distance from the original Indian home, the later in age will naturally be the birth of a new language. Though every language at any given period is the result of an incessant struggle between the tendency to change and the logical effort to get rid of the resulting ambiguities and complexities, and though each generation can tolerate only a certain amount of change, the fact remains that, if the time that has lapsed is not generations but centuries, the language of the migrators, moving among people speaking altogether a foreign tongue, necessarily takes a new shape that it is no more understood by the people who speak the parent language in their original habitation. But all the same the new languages thus created will not altogether be devoid of the indications of their parent language.

This has become true of all languages other than the *Rigvedic Sanskrit,* which indicates the characteristics of the primitive Aryan language. This brings us to the conclusion that the primitive habitation of the Aryans is no other than that which has given birth to the Rigveda.

Moreover, that a language has direct continuity in its native soil is revealed by the presence of purity of its word – and sentence – accent, of its consonantal system, and of its syntactical or grammatical structure. If these three elements are found intact in any other language though not to a complete exclusion of innovations pertaining to other minor elements present in a language, that language is considered to be one which has its descent from that which is at once more conservative in character and less receptive of innovations.

Among the different languages which are said to be of the Aryan stock, no other language except the Rigvedic possesses all the three qualities nearing the supposed parent language; and the Rigvedic only merits our consideration in arriving at a definite conclusion as regards its land of birth. And the conclusion, of course, is that the land of Rigveda is the original habitation of the Aryan stock of people.

(c) Tenses & Their Uses.

Regarding the parent of the Aryan group of languages, the history of philology says that its tenses have no time-signification but they are used to signify differences in the aspect of action. This is best illustrated in the ★ aphorism of Panini which says that a root conjugated in the past tense denoting aorist, *imperfect* or *perfect* may in the Veda represent any time. While commenting upon this aphorism, the Kasika says that all the tense-forms of verbs may, irrespective of the tense they denote, be interpreted according to convenience or context. ✢ Keith, in the Rigvedic Brahmanas, recognizes the use of the different participles of the root *kr* (to act) which represent the differences in the aspect of action, and in the * Kaushitaki Brahamana past perfect for mere past. The above three illustrations show how in course of time time-significance is developed.

* छंदसि लङ् लिटः ३.४.६.

छंदसि विषये सर्वेषु कालेषु लुङ् लङ् लिटः प्रत्याया भवन्ति । अन्यतरस्यामिति वर्तते । तेनान्येपि लकारा यथायथ भवन्ति । लुङ् - शकलांगुष्टको ऽ करत् । अहं तेभ्यो ऽ करं नमः । लङ अग्निमद्य होतारमवृणीतायं यजमानः । लिट अद्या ममार । अद्य म्रियते ।

* कुर्वत्; कुर्वती ; करिष्यत्; कृतम् - ऐतरेयब्राह्मणे (XX.I.3) (XXI.I.)

\+ चकृवत् - कौषीतकी ब्राह्मणे (XXII.3)

If the Aryans, the authors of the Vedic hymns and the Brahmana, were to be called people that migrated to India, the pre-Brahmana and the pre-Vedic literature of the country which they had migrated from must have at least had indications significant of the non-time-sense of the parent language. But no literature which philologists suppose to be bear upon the parent Aryans language is said to have words which may at least stand for a presumptive evidence of difference in aspect of action.

This absence of terms indicating difference in the aspect of action in many of the Aryan group of languages other than Sanskrit gives us scope to conclude that a section of the Aryans have migrated to other lands from their primitive home either before the parent language of the Aryans is still a dialect and has not developed into a logical and grammatical one, or after it has developed the time-sense in full, but not when it is in the process of development. This is one of the bases which help to maintain that the original home of the Aryans is no their land than that in which the Rigveda and the Brahmanas are composed. All the historians agree that India is the land where the Aryans have composed the Rigveda and the Aitareya and the Kaushitaki Brahmanas. So, nothing stands in the way if, on the basis, it is said with sufficient assertion that the original home of the Aryans is India and that the Europeans or other Asiatics who claim to belong to the original Aryan stock are no more than migrators to those lands. India knows therefore no Aryan migration as the Aryans are the people of Indian soil.

In this particular connection may be shown another evidence to confirm the above conclusion. Linguists distinguish in the parent language two classes of augments – syllabic and temporal. From its hypothesized beginning Sanskrit has in it those two augments. Of those two, one is called syllabic because when it is prefixed to a verb beginning with a consonant it forms a syllable by itself, as in the Sanskrit ★*a-bharat* in the Indo-European of the linguists' *e-bheret*, in the Greek *e-phere*, in the Armenian *a-ber*, without difference in meaning. The other augment is called temporal when it is contracted with initial vowel of the verb as in **a-sam* Sanskrit, *esm* Indo-European, *ea (e-es-m)* Greek with no difference in meaning.

Bopp, an oriental scholar of good repute, has identified these augments with the privative particle *'a'* which means 'not', 'without', and which is compounded. Chiefly with Greeks words, probably taking into consideration the aphorism of +*Panini* which says that the augments drop away when the negative indeclinable 'mang' is used. He is no doubt wrong in the identification of the augments with the privative particle; and this is controverted on a common sense point by the other philologists of Europe. We may show evidence of this contradiction from the aphorisms of Panini also. It is said that- ✧these augments are used in the Vedic language whether or not the negative indeclinable, 'mang', is present. This shows that the augments are not privative particles. Further, it is said in another aphorism that the so-called temporal augment is found used in the ☆Vedic language even with those verbs which begin with a consonant instead of vowel.

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* लुङ्लङ्लृङ्क्ष्वडुदात्त : ६.४.७१

* आडजादीनाम् ६.४.७१.

\+ न माङ्योगे ६.४.७४

✧ बहुलं छन्दस्यप्राङ्योगे ऽपि ६.४.७५ जनिष्टा उग्रः सहसे तुराय । मा वः क्षेत्रे परबीजान्यवाप्सुः ।

☆ छन्दस्यपि दृश्यते ६.४.७३. आनक् । आवः ।

This gives us scope to postulate that in the pre-Vedic, if not in the Vedic language, no two augments exist as are understood by Bopp evidence to show that the pre-Vedic, if not the Vedic Sanskrit with its one augment, may be

taken as the parent language instead of that which has two augments as the classical Sanskrit has. Nothing now stands in our way to specify that the land of the Vedic-Sanskrit is the original home of the Aryans and that the migration has taken place from that land, which is no other than India, to countries where they have developed two augments instead of one.

The augments above shown are found in the Avesta, the Greek, the Armenian and the Phrygian languages also. But they have disappeared from Latin and many other European languages. The presence and the disappearance of these augments also show that the people speaking those languages are migrators from their original home, India.

In the Pratisakhyas of the Atharva-Veda this augment is called Bhuta-Karana, that which makes an action past. It is shown above that without signifying the time-sense the Vedas use not only the verbs with the augments prefixed but also the verbs which take their form by reduplication. And so Bhuta-Karana is a development that has taken place at a later time.

That the parent language cannot be one which has time-sense in its scheme of verbal inflexion is now clear. On this basis the Old German language which has '*Zeit-wort*' (time significant word) in its scheme of verbal inflexion cannot be said to be the parent language of the Aryan group.

SYNTACTIC PRINCIPLES

It may now be fairly concluded that the presence of one augment and the lack of time-signification of the verbs which prefix this augment in the Vedic Sanskrit tends to how that the original habitation of those people, whose language is the parent Aryan, is no other land than India.

(d) Parasmai-pada & Atmanepada

'The *atmanepada* endings have been preserved in the Latin Passive alone and so the original true *atmanepada* verbs that have survived in the language have been classified as the regular deponents; and deponent verbs in Latin are verbs with passive personal endings with reflexive or active meaning, as *mirror*

(to die), *potior* (to be master) etc. In Greek the distinction between the two padas (Atmane –pada and Parasmai –pada) is very carefully observed in the earlier writings; and even in the later period the active and the middle senses are clearly indicated. In the Avesta too the distinction is very clear and in the metrical portion at least (i.e in the Gathas and the Yasts) has been carefully observed'.

In the light of this remark made by George M.Lane, let us now see what the Vedic and classical Sanskrit have to say about the two kinds of *padas*. Panini in his grammar begins his observations regarding the Atmanepada with the aphorism which means that those roots which are marked by the accent *anudatta* or to be reckoned *atmane-pada* and goes on to give complete information about them. In sixty-six aphorisms, he has given us a full account of the *Atmane-pada.* Then he tells us in sexteen +aphorisms, by an elimination process, what he thinks regarding *Parasmaipada*.

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* अनुदात्तङित आत्मनेपदम् १ १.३.१२.
इत्यादि "विभाषोपपदन" प्रतीयमाने । १.३.७७. पर्यन्त : ।
+ शेषात्कर्तरि परस्मैपदम् । १.३.७८ ॥ इत्यादि लुटि च क्लपः १.३.९३. पर्यन्तः

All these eighty-two aphorisms apply equally well both to the Classical and the Vedic Sanskrit. All the same the Vedic Sanskrit has something more to tell us about The two kinds of *padas*. While giving conjugational signs for the conjugations, Panini remarks *that departure from the above generalizations in the Vedic language is often found. Under this aphorism +Patanjali in his commentary quotes a stanza by the authority of which departure from the normal form of either of the *padas* is allowed.

Now if the forefathers of those people whose language is Greek, Latin or Avesta are not migrators, they would have had but few strangers among them to corrupt their speech and the conservative character of the primitive. Aryan parent-language would have let them develop the *atmanepada* and *parasamipada* side of the verb as we seen it in regard to classical Sanskrit. As it is not so, we may with sufficient certitude say that the primitive Aryan home is the place where the Vedic language has developed till it has become classical Sanskrit. Now the development of the two *padas* in the Vedic Sanskrit clearly shows that the original Aryan home is no other land than India.

(e) Gender

"The distinction of genders" says Max Muller in his History of Sanskrit Literature "is the only point on which the Greeks may claim a priority to the Hindus. It was known in Greece to Protagoras; whereas in India the *Pratisakhyas* seem to have passed it over and it appears first in Panini".

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* व्यत्ययो बहुलम् ३, १.७४.

\+ सुप्तिङुपग्रहलिंगनराणां
कालहलच्स्वरकर्तृयङाश्च ।
व्यत्ययमिच्छति शास्त्रकृदेषां
सोपि च सिद्धयति बाहुलकेन ॥

अत्र व्याख्या - उपग्रह आत्मनेपदव्यत्ययः ब्रह्मचारिणमिच्छते । इच्छतीति प्राप्ते । परस्मैपदव्यत्ययः प्रतीपमन्य ऊर्मियुध्यति - युध्यते इति प्राप्ते ।

Now let us enquire into what Max Muller has said. History says that Protagoras lived at 440 B.C. Panini, it is agreed, is undoubtedly a contemporary of Protagoras and has written his grammar taking into consideration the grammatical treatises written by his forerunners such as Apisali etc., whom he mentions with gratitude. And therefore the grammar of Panini is not unprecedented, though he takes precedence over all other grammarians. If 'it was known to Protagoras in Greece' in the same age it was known to Panini also in India. So, it is wrong to say that the Greeks claim priority to the Hindus.

Protagoras used *arren* to denote the masculine which is in all probability a corrupt form of *Vrshan* used in the ★Aitareyaranyaka to denote the masculine (male) and the seat is feminine (female). But the Aranyaka uses the word *yosha* to denote female in the same sentence. In regard to the feminine gender, if Protagoras has termed it *thelus*, there is no need for us to get upset starting vacant at the two words *thelus* and *yosha,* The word *stri*, which stands for a woman at once let us into the idea that the word *thelus* has something common with it. Phonetic change or decay in a migrators has evidently given the form of *thelus* to *stri*.

* वृषा वा प्रेखो । योषा सन्दी । १.२.४.

ऐतरेयारण्यके ॥

In the ★Satapatha-Brahmana also there is an episode which expresses the idea of gender very clearly. The gist of the episode is as follows :- Once the Devas and the Asuras fought for mastery for a long time. Neither of the parties could win. Both the parties then agreed to begin a peculiar wordy warfare. When the representative of one party utters a word, the representative of the other should give a word of the opposite sex which pairs with it. If one could not proceed he and his party should own defeat.

Indra began the controversy by uttering the word *ekah.* The representative of the *Asuras* at once said *eka.* These two words represent a pair of both the sexes- masculine and feminine. Then Indra went on saying *dvau*, *trayah*, and *chatvarah*; and the opponent answered him by words *dve*, *tisrah*, and *chatasrah*.

Now Indra uttered the word *pancha*. The opponent could not give a term of the opposite sex which would pair with it.

* देवाश्च बा असुराश्चोभये प्राजापत्या पस्पृधिरे । ते दण्डैर्धनुर्भिर्न व्यजयन्त । ते हाविजयमाना ऊचुः । हन्त वाच्येव ब्रह्मन् विजिगीषामहै । स यो नो वाचं व्याहतां मिथुनेने नानुनिक्रामात् । स सर्वंपराजयातै । अथ सर्वमितरे जयानिति । तथेति देवा अइंवन् । ते देवा इंद्रमब्रुवन् व्याहर इति । स इंद्रोब्रवीत् । एको ममेति । अथास्माकमेका इतीतरे ऽ ब्रुवन् । तदु तन्मिथुनमेवाविंदन् । मिथुनं हि एकश्चैका च । द्वौ ममेतींद्रोऽब्रवीत् । अथास्माकं द्वे इतीतरे ऽ ब्रुवन् । तदु तन्मिथुनमेवाविन्दन् । मिथुनं हि द्वौ च द्वे च । त्रयो ममेतींद्रो ऽ ब्रवीत् । अथास्मकं तिस्र इतीतरे ऽ ब्रुवन् । तदु तन्मिथुनमेवा विन्दन् । मिथुनं हि त्रयश्च तिस्त्रश्च । चत्वारो ममेतींद्रोऽब्रवींत् । अथास्माकं चतस्र इतीतरे ऽ ब्रुवन् । तन्मिथुनमेवाविन्दन् । मिथुनं हि चत्वारश्च चतस्श्च । पञ्चममेतीन्द्रो ऽ ब्रवीत् । तत इतरे मिथुन नाविन्दन् । नो ह्यत ऊर्ध्वं मिथुनमस्ति । पश्च पञ्चेति होवैतदुभयं भवति । ततो सुराःसर्वं पराजयन्त । सर्वस्मात् देवा असुरानजयन् । सर्वस्मात् सपत्नान् सुराग्निर भजन् ॥

Thus the Asuras had to own defeat, and the Devas won the field.

This episode clearly shows that the Stapatha-Brahmana expresses the idea of gender very clearly. Moreover while defining an *vyaya* (indeclinable) the Gopatha-Brahmana distinctly mentions the three genders.★

We have seen now how the statement of Max Muller lacks comprehensiveness and as such does not stand the test. Thus even in the case of gender the words adopted by Protagoras are corrupt forms of those used in the Vedic literature. It is therefore certain that the original home of the Aryans is India.

(f) Numerals

A Mitanni document, unearthed in the recent excavations made in the Hittite archives, has in it *arks* (one), *teras* (three), *panza* (five), *satta* (seven) and *nava* (nine). These numerals at once show that they are corrupt forms of those found in Sanskrit. But it is believed, falseely of course, that the *satta* speaking Aryans from the upper Euphrates have come to India as invaders. If it is a fact, the numeral *satta* of these people must assume the form of *sapta* which can never be. The word *sapta* taking the form of *satta* in the Prakrts is evident. Instead of bringing the *satta*-Aryans as invaders into India, it is apt and correct to take Aryans who have already in their Prakrta the corrupt form of *satta* for the Sanskrit *sapta* from India to Babylonia.

Though it is not at all our intention to discuss in this thesis the chronological data furnished to us by the Western scholars as regards the so-called Aryan settlement in India, the word *satta* found in the Mitanni document of 1400 B.C. has to be taken into account to show that the Aryan home originally is India. The final verdict given by the Westerners regarding the occupation of India and the composition of the Rigveda is that the Aryan invaders have done so about 1500 B.C. only and not before that date. They also say, as is hinted at above, that the Aryans have proceeded further from the

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★ त्रिषु लिंगेषु १.१.२६.

upper Euphrates as invaders and entered India with the word *satta* in their language, (denoting the numeral seven) which is found in the Aryan language of the upper Euphrates in 1400 B.C.

Now, if the Aryans of 1400 B.C. with *satta* whcih is a corrupt form of *sapta* of the Rigvedic Aryans of India, have migrated to India as invaders, the migration would have taken place not before but after 1400 B.C. Every scholar tells us that the Aryans entered India and, after settling there, began composing the hymns of the Rigveda at about 1500 B.C. So, we may say that the Aryans who are the original inhabitants of India began migrating to other lands and reached the land of upper Euphrates by 1400 B.C. This surmise of ours cannot be far from truth.

In this connection we may note how the Sanskrit numerals from one to nine have by phonetic innovation taken corrupt forms in the Aryan languages obtained outside India.

Eka-Sanskrit, alka-Matanni, aeva-Zend, ein-German, oinos-Greek, unus-Latin, Dve-Sanskrit, twee-Dutch, zwei-German, duo-Greek, duo-Latin, treis-Greek,tres-Latin, Chatur (Chatvara)-Sanskrit, Pancha-Sanskrit, penza-Metanni, pente-Greek, finf-German, shat or shas-Sanskrit, sechs-German, zes-Dutch, hex-Greek, Sapta-Sanskrit, hepta-Iranian and Greek, Zeven-Dutch, sieben-German, septem-Latin. Ashtan or Ashtau-Sanskrit, acht-Dutch and German, oc-, okto-Latin and Greek, Nava-Sanskrit, nava- Mitanni, neun-German, ennea-Greek, novem-Latin.

A comparison of the numerals given above makes it clear that the corrupted phonetic element is present in all the languages of the Aryan group other than Sanskrit. This kind of perversion of words in languages form their original state leads us to the conclusion that those languages which have in them such corrupt form are of later origin and growth. And, as such, the people who speak those languages have no title to be called the forefathers, nor can their habitation be said to be the original home of those whose language is free from innovations showing signs of phonetic degeneration and decay.

Let us in this connection consider a fundamental principle arrived at by a section the eminent philologists such as Kari Brugmanna regarding words denoting numerals. These philologists, it must be clearly understood, assume

first the Indo-German as the parent Aryan and then start research. "In the original Indo-Germanic", they say, "the numerals 1 to 999 were expressed in one of the three ways. Some were simple words *tri* (three) etc. Some were conounds as *dwadasa* (Twelve), and some were compounds as expressed by phrases as *tryas-cha-vimsatis-cha* (three anp twenty). Simple words existed for numbers one to ten and one hundred (*sata*). They further maintain that the term *ghaslo* (thousand) is of pre-ethnic period and the simple Sanskrit word *shasra* (thousand) has come into existence in the second stage, when the various branches of the pre-ethnic language have begun to develop on their own lines. Except regarding the word *shasra* what these philologists say about numerals does exactly apply to the Vedic Sanskrit and leads one to the conclusion that the Rigvedic Aryans are the forefathers of the Aryans scattered later all over the European and Asiatic lands.

Now the word sahasra (thousand) is found used in the Rigveda. If they say that the word sahasra has its existence in the prehistoric period they have to give the parenthood of the Aryan races to the Rigvedic Aryan. To relinquish this right to the Rigvedic Aryan, they maintain that *ghaslo* of the ore-ethnic period has changed or become corrupted, as it may be, into *sahasra* which, on the face of it, is unnatural. The loss of *sa*, and the change of both *ha* and *ra* into *gha* and *la* respectively in the word sahasra is of course natural. If we do not put the cart before the horse, we have to say *sahasra* has its origin in the pre-ethnic period and as the Rigveda has this word, the Rigvedic Aryan belongs to the pre-ethnic period and is certainly the parent of the later Aryan races.

* दा नो अग्ने बृहतो दा: सहस्रिण: ऋग्वेदे ।। दा देहि । ददातेश्छांदसे लुङि रूपम्

+ हजार इत्यत्र सस्य लोपो दृश्यते । अर्हतेर्धञ् अर्घ : । अवपूर्वस्य निपूर्वस्य च दहेरवदाघो निदाघ: । एते संज्ञायामन्यत्र तु - अर्ह:, अवदाह:, निदाह: । हो हन्तेञ्णिर्णन्नेषु ७.३.५४. घातयति साधुघाती - घातं घातम् । ध्रान्ति । अध्रन् इत्यत्र - हकारस्य घकारो भवति । कृपो रो ल: - ८.२.१७. कल्पा । बालमूललघ्वसुरालमंगुलीनां वा रो लमापद्यत इति वक्तव्यम् । बाल:- बार: । मूलम् - मूरम् । लघु - रघु । असुर: - असुल इत्यादि । कपिल-कादीनां संज्ञाछंदसोवी रो लमापद्यत इति वक्तव्यम् । पांशुरम्-पांशुलम् । कर्म - कल्म लोमानि - रोमाणि । रलयोरेकत्वस्मरणमिति केचित् । इत्यनया दिशा रस्य ल: ।

12. ACCENTUATION

On the basis of the science of comparative philology, let us now consider the primitive character of the Vedic language in regard to accent, and see how far it enables us to maintain India to be the original home of Aryans. Kari Brugmann in his work called 'Elements of the Comparative Grammar of the Indo-Germanic Languages' defines accentuation thus : - 'By accentuation in the widest sense is understood the gradation of a sentence according to the stress and pitch of its members'. That the word accent rendered into Sanskrit means swara is clearly brought out in the sentence of the above-mentioned author which runs thus : - 'The Hindoos marked with the *udatta* only the word accent'.

While considering the primitive character of a language on the basis of accent, we have to proceed with sufficient caution. Philologists say, "Conclusions drawn from younger periods of languages are not to be applied to the older without great care. As the languages, whose course of development we can trace through considerable periods of time, show, the accentuation of a language may undergo complete modification in a comparatively short time. Only where on the whole a coincidence in the accentuation of the earlier and later periods seems already probable on other grounds, ought the younger

phases of language to be adduced, e.g., in high German, to clear up the phenomena of the older periods".

There are between the highest and the lowest grade of accentuation, strictly speaking, innumerable intermediate grades. But Brugmann says, "For all practical purposes it is sufficient to distinguish three grades. The highest grade of the expiratory accent we designate *the principal accent,* that of the musical accent *high tone,* the lowest grade absence of accent (also loss of accent)and *low tone*. Between these lie the secondary accent and *medium tone*.

To the three main grades of accentuation correspond the main ✡*swars-udatta*, *swarita* and *anudatta* of the Vedas. These accents are again divided into three classes-syllabic, word, and sentence. Of these we need not define what a ★syllabic accent is, as it is known very easily. This is called *aprakta* according to the Vajasaneyi Pratisakhya. One syllable in a polysyllables which have not high tone or principal accent can also display diffent degrees of accentuation as in gopayatam. In this word ya is ✢ *udatta* and the remaining syllables are *anudattas.* But as ta is the ☆last syllable of the root, it becomes *swartia.*

As regards the accentuation of a sentence, we have in the vedic Sanskrit three ways of observing it. They are according ✧ to the vajasaneyi-Pratisakhya dvipada (two words put together), *pada* (a foot of stanza), *eka-prana* (the number of letters which can be pronounced in one breath). Karl Brugmann also, nearing what is said in the Pratisakya, says "The word seldom stands alone; generally it is the number of a sentence which in phonetic, just as in syntactical, relations form a complete unity. Within this whole, again there are words with

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✡ उच्चैरूदात्त : १.२.२९. समाहार : स्वरित : १.२.३१. नीचैरनुदात्त : १.२.३०

* एकवर्ण : पदमपृक्तम् ॥

✢ सनाद्यन्ता धातव : ३.२.३२.

* अनुदात्त पदमेकवर्जम् ६.१.१६२.

☆ धातो : ६.१.१६२.

✧ पूर्वेणोत्तर : संहित ॥ एकपदद्विपद - त्रिपदचतुष्पदानेकपदा : पादा : ॥ वणानामेक प्राणयोग: संहिता ॥

higher, others with lower, accent – points. To the accentuation of the sentence belongs thus everything, which bears upon the different accentuation of the words as members of a sentence".

Let us not dive deep into the *swarwa prakriya* of Panini, or into the *Phit* aphorisms, or into various Pratisakhyas or into the nirukta, or into the available information given by Gargya, Kasyapa and Galava, for it forms a subject by itself.

Taking, wherever necessary, Verner's ;aw into consideration, Brugmanna very critically viewed and gave his conclusions regarding accentuation. Let us now know what he has said before we come to an unbiased conclusion.

The Lithuanian and a part of the Slavonic languages show feedon of accentuation, and there can be no doubt that this method of accentuation extends back to primitive Slavonic. But the two branches go in detail only partially hand in hand, and neither of the two systems quite agree with the system which must be presupposed for the primitive Indo-Germanic period. Lithuanian accentuation is essentially expiratory, as it seems, throughout the whole sphere of the language. The musical accent does not however play a subordinate part. The same accent appears as essentially as in the Lithuanian in old Armenian, in the Old italic dialects, in Keltic, and Gemanic. Old Bulgarian a primitive Slavonic periods offer insufficient help for the determination of the accentuation. The accentuation of the Prussian is not known. No information is available as regards the accentuation of the Old Iranian dialects. Regarding Avestic it is said that, if we are firstly to take the sound law expounded by Bartholomae to be correct, we must conclude that at the time when this sound-change took place, it had in general the same word-accent as Sanskrit.

Verner's law says that the position of the word-accent can be arrived at through comparison of Sanskrit, Greek and primitive Germanic. "*As regards sentence-accent*, "the above mentioned author says, "Sanskrit appears to have preserved the old position almost invariably". "Did the expiratory or the musical accentuation preponderate", he puts the question, "at the time of the breaking of the primitive community?" And he answers the question thus :- "I am of

opinion therefore, without venturing to express a final decision on a question so difficult and much requiring a comprehensive and thorough investigation, that Sanskrit and Greek accentuation on the whole represent in the point in question the method of accentuation which prevailed at the time of the separation".

Many philologists say that because Sanskrit has musical instead of the expiratory accent of the pre-Aryan, the Vedic Sanskrit is a later development and such either those who have composed the Vedic hymns or the place of their adobe cannot be primitive when compared with that of the people whose language has expiratory accent. Now let us find the difference between the expiratory and musical accent. "If the preeminence of the sonantal element consists in the greater force with which the breath-current is expelled (voice-stress), we have expiratory accent; if on the other hand in a raising of the voice above its ordinary level (voice-pitch), we have musical accent". The difference between these two accents is, obviously enough, trivial. Yet we have got to account for this. We are told that the essentially musical accent of Greek has developed into expiratory accent in the Christian era. This evidence that the musical accent is more primitive than the expiratory accent and it may be developed into the expiratory accent. It is also further agreed to by scholars that no other language of the group of these languages that the Vedic Sanskrit shows a tolerably intimate acquaintance with primitive accentuation. For the information of my reader, I give here two instance to show how meticulously careful are our people about preserving the Vedic accentuation. Patanjali, answering the question why a study of the Paniniya-Tantra is imperative, says that for protecting the Vedas it enjoins everybody to study the grammar; and for protecting oneself from such a disaster as death, one has to be thorough with the accentuation and, this can be attained by a study that the teacher gives a very fast and good slap on the cheek of his student if he voices forth *anudatta* where he has to voice *udatta* accent saying, "How dare you do otherwise" !

From what is said above, it is evident that the Vedic language alone represents most faithfully the word and sentence accent of the primitive parent language; and that all the other languages of the so-called Indo-European group from the primitive time have developed new principles of accentuation. We know that a complete modification in a comparatively short time may take place as regards accentuation in a language.

Now if the Aryans have migrated to India from the land of their parent language, during the course of their migration which would not have taken place in such a short period as a century or two, it would have been impossible

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* रंक्षार्थं वेदानामध्येयं व्याकरणम् । दुष्ट: शब्द: स्वरतो वर्णतो वा मिध्याप्रयुक्तो न तमर्थमाह । स वाग्ववज्रो यजमान हिनस्ति यथेन्द्रशत्रु: स्वरतो ऽ पराधादिति ।

\+ भेदका उदात्तादय: । कथं पुनज्ञायते भेदक उदात्तादय इति । एवं हि ध्श्यते लोके । य उदात्ते कर्तव्येऽनुदात्त करोति खण्डिकोपाध्यायस्तस्मैं चपेटां ददाति - अन्यत्वं करोषीति (महाभाष्ये)

for them to retain intact, most faithfully, the word and sentence accent. For accentuation is one which is to be learnt from mouth to mouth depending on the acute sense of hearing and which becomes corrupt in to time with a little slack.

It is peculiar to note that the Aryans who have come from their native land and settled in India alone have preserved, after long sojourns and travels spread over many centuries and covering thousands of miles, most faithfully the accent of their parent tongue, whereas all the people of their original stock living in their native soil along with those who have settled in countries other than India are not able to preserve it. Nothing is more false than this view. Because the language other than the Vedic have not preserved as faithfully as the Vedic the accent of the parent Aryan of the philologist, those people whose language they are, migrators and not the Vedic Aryans. Moreover, the susceptibility of the accent to a rapid change and the Vedic Sanskrit having the accent in a state of fair preservation, go to prove that there is not lapse of time also between the parent Aryan and the Vedic Sanskrit. Further the continuity of the parent Aryan accent in India leads us with certitude to the idea that the original home of Aryan is India and that from the most primitive times the geographical and ethnic continuity in India is unbroken.

If we have cited above many European and West Asian languages and something regarding the accentuation in them as examples, it is done so only to contradistinguish the Vedic accent from others of the family which are of a later development.

Some way that the hieratic and metrical character of the Veda helps it to preserve more faithfully the parent Aryan accent, and that, therefore, it does not help to establish the primitive home of the Aryans in India. Metrical compositions when compared with those of prose generally have reduction os syllables and reduction syllables points to a more strongly developed expiratory accentuation. But they say that the accent of the Vedic Sanskrit is a musical one, and 'the expiratory accent cannot, however, have been very strong'. As regards Greek it is said that its syllabic accentuations was down to the Christian era essentially musical and 'soon after the beginning of that period, as is shown by certain metrical peculiarities, the expiratory accent became stronger and tin the middle Ages, the language had already the same essentially expiratory accentuation which it has at present". If we apply this example of Greek to metrical compositions of the Vedic Sanskrit, the Vedic Sanskrit should have developed the expiratory accent to the utter loss of the musical one. But it is not so; and, therefore, it is not the metrical character of the Veda that helps it to preserve more faithfully the parent Aryan accent; but it is because that the Vedic Aryan is not a migrators to India and his accent, through innovations, has not changed. The priestly character of the Veda is undoubtly a fact as is evidence even today. But how far does this argument contribute to maintain and establish that the Vedic Aryan is migrator to India is the question. And hence with a smile we may pass over it as something said without good and assignable reason.

Thus the closeness, if not the oneness, of the Vedic and the parent Aryan accent is an unmistakable proof that the original home of the Aryans is o other land than India.

13. THE ORIGIN OF RICS

In their researches, some philologists of the West have become probably unable to deny that the Rigvedic is the parent language of the Aryan stock, and that the adobe of these people whose composition it is, the original home of the Aryans. And so their conclusions show that they are very eager to dispute somehow the fact that the Rigveda in all its entire entirety is composed by the Aryans in India. To this school belongs Hillebrandt. He contends that some of the hymns of the Rigveda are composed outside India. He bases his arguments on a few references in the Rigveda to apparently earlier compositions. But, due to a lack of knowledge of the tradition cognizant of the beliefs of the Vedic religion, he has done so. And his contention therefore does not stand to reason and thus it does not deserve our consideration while establishing the primitive home of the Vedas in India.

Another votary of this pursuit is Bala Gangadhar Tilak. Anxious to show the scientific West that the Aryans from time immemorial have not been unaware of the solar phenomenon prevailing near and round the North Pole, he has shoved past the celestial measure *(Devemana)* of dawns, days, and nights sung in the Vedas and ingrained in our tradition, as if it were a solar myth, taking full
advantage of the similarity it has with the bloom of long dawns and days and th gloom of long nights in the Arctic region. This mess of the terrestrial and celestial solar phenomena has given birth to his work called 'The Arctic Home in the Vedas'. Thus the ingenuity of the author's erudition has found a place for some of the seers of the Vedic hymns to nestle among the Arctic regions. And therefore we need not attach any weight to it in our quest for the original home of the seers who have given us in the Vedas, however much we revere the author's intellect exhibited in it in interpreting the Vedic hymns advantageously.

14. ARYAN LITERATURE

It is possible to contend that the Aryans, in their hypothesized native land and in the countries where they have settled as emigrants, must have produced, as the Aryan settlers in India, literatures either earlier than or contemporaneous with the Veda; but they are not able to preserve it due to some unknown

political or social impediments. Let us see how far we can rely on the above contention as regards establishing the original home of the Aryans.

The Aryans, if they are foreigners who have come to India, may have travelled for centuries together through many lands making sojourns in many places with alien people. Still the oldest Sanskrit of these people, as seen in the Vedas, which in all respects is likened to the parent language of the Aryan stock, so preserved with an unimaginable power of resisting and retarding changes; and is also with utmost care handed down in tact to posterity. This evidences that the Aryans, wherever they be, have a strong and ingrained instinct of preservation and they do not allow even slightly objectionable innovations which time may bring into their language.

Though we concede that section of the Aryans settled in a country may have lost the literature produced in their language, there is no reason why all the people of the Aryan branches settled in so many countries, except in India, should have lot it. The Lithuanian, Greek and Latin literatures are neither older than nor contemporaneous with the Vedic; but on the contrary, are later developments. And their later development can be accounted for on no ground but by accepting the migration of the primitive Aryan from India to other Asiatic and European countries, It is therefore certain that the original habitation of the Aryan Stock is no other land than India.

15. LANGUAGE- RACIAL MARK

On grounds of analogy, Max Muller, one of the stalwart supporters of the Western origin of the Aryans says in his Biography of Words 'that if primitiveness of language could settle the home of those who speak it, Iceland would be the general home of the Scandinavians, and the Danube that of all the Germans'. "In American English", says Giles, in the Cambridge History of India, as Max Muller in his Biography of Words, 'many forms of expression survive which the modern Englishman now regards as mainly biblical". In his Linguistic Survey of Max Muller, "Much of the English spoken by the lower classes in Ireland is not a correct form of modern English but is the English of Elizabethan days".

They have drawn these analogies only to show that the primitiveness of the Rigvedic Sanskrit cannot be held as proof of India being the original home of the Aryans. If analogy alone is a sure and reliable test in matters like this, we have to say that the primitive home of ht people speaking a new Spanish dialect in Chile in South America is not Spain. But history tells us that the Spanish invaders have occupied that part of South America and in course of time have developed a new Spanish dialect which is far removed from the language spoken in their primitive home, Spain. This example is enough to show that analogies by themselves are not at all dependable in drawing definite inferences. So long as analogies are not considered in conjunction they give are unsound and undependable as in the present case.

There is no evidence to brush away the oldest character of the Rigvedic Sanskrit. It is preserved in tact in India only. The only possibility for a language not to get corrupted by innovations is stability of external circumstances and conservatism in life and habits among the speakers of that language. In a migrating the stability of circumstances and life is wanting. Where it is wanting, civilized and uncivilized languages alike change rapidly. We see this change in all the languages spoken in outer Asia and Europe which show their origin inclined to the Rigvedic Sanskrit by preserving not only words in their corrupt forms but also accentuation, grammatical or syntactical structure. Now it is plain that the original home of the Aryans is India.

16. ARYAN MIGRATIONS.

(a) To Iran

The Avesta and the Vedic Sanskrit resemble each other. This resemblance conforms to that parent language of the linguists which is, as they say, older than both of these languages. Here the philologists have found a scope to hypothesize that the Aryans, on their way as migrators to foreign lands, settled in Iran for some time before a section of them left that country and migrated to India; and those who settled there developed Avesta and Zend; and the others Veda as we have it now. The basis, as shown just above, for this hypothetical

statement is the close resemblance of the ancient Iranian language and literature with those of the Vedic.

Such hypothetical observations are made only to prove it and as such have no logic about them. Yet it is not devoid of an answer. We do not hesitate to accept that the Avesta is not far removed in time from the Vedic Sanskrit. But the phonetic decay evident in the Old Avestan language, when compared with that of the Vedic, gives a later date to it. The religion it propounds is also a revolt against the Vedic.

If it is not to establish somehow that the Aryans have come to India either as migrators or as invaders, we need not postulate a central place outside India for the habitation of the parent Aryan. That central place may be India wherefrom the Aryans have migrated to Iran. And this is evidence by sub-Pamir languages. They stand in between the Vedic Sanskrit and Avesta, and show clearly the transition from the Vedic Sanskrit to the Avesta.

On these grounds we may assuredly say that this hypothetical observation has no basis and as such does not stand in our way of locating the Aryans first in India before they are out with enterprising spirit as migrators to outer-Asia or Europe.

(b) To Babylon

Among the Kassities (corrupt form of the word Kshatras?) who founded a royal dynasty at Babylon about 1760 B.C. names of Indo-Aryan gods such as Suria, Maruthas, Indas etc., are found. They are corrupt form of Surya, Maruts, Indra etc. Now if the Aryans from Western Asia have migrated to India, how are we to account for the corrupt forms of the words denoting the Vedic gods? This point gives us scope to maintain that the Aryans started two thousand B.C. and established a royal dynasty at Babylon about 1760 B.C. This refutes the theory that the Aryans reached India at about 1500 B.C and helps us to assert that the original home of the Aryans is India and that they started from India to Western Asia as emigrants at about 200 B.C., if not earlier.

(c) To Greece etc.

It is very interesting to note that the Rigvedic language has in it in their entire purity the Greek, the Iranian the Teutonic and the Slavonic words each of

which is an individual property of only one language. If at all these Rigvedic Aryans are migrators to India, none can say, with even the least possibility, that these have migrated to India in so many groups from so many countries to possess all such terns in their language. This anomaly can be met only by maintaining that the original home of the Aryans is the Rigvedic India, and that the Aryans is so many groups have left India as migrators, and each group has retained some words which other groups are not able to do so, as it is not at all possible for migrators to withstand new and over powering innovations and to carry with them a complete vocabulary of their parent language.

(d) To the Plains of Europe

Archaeological conclusions based on cephalic studies have a prevailing prejudice against the Indian origin of the Aryans. Cautioned and controlled by the conclusions of cephalic studies, linguistic paleontology leads us to infer that the Stone Age ancestors of the Aryans hunted the horse for its flesh and are acquainted with the wild horse of the plains of Europe. Let us now for a while ponder over it to find out how such an inference is drawn.

All the languages of outer-Asia and Europe akin to the Rigvedic Sanskrit of India have, in this or that corrupt form, the Sanskrit word *asva* (horse). Linguistic paleontology definitely tells us that the word asva is the full original for which, effected in course of tie by phonetic change inevitable in a migrating people, has taken so many corrupt forms. This line of investigation leads us to infer that the people who use this or that form of asva may have surely left their original home as migrators to other lands. It now necessitates every one to accept India as the original home of the Aryan stock.

As people belonging to the race of conquerors, philologists riding the high horse in their self-esteem could not own the ancestors of their subject people as

their ancestors too. Thus they are driven to the necessity of findings and argument to controvert it, and to establish, in contradiction to the inference drawn on the basis of linguistic paleontology, that the primitive home of their ancestors is some other land than India.

The presence in the stone age of wild horse on the plains of Europe and of a race of people living as hunters of the wild horse for its flesh have given these philologists the clue to weave an argument in their favour and to set at naught the definite conclusion arrived at on the basis of linguistic paleontology that the original home of the Aryans is India and that the people of this stock found elsewhere are migrators. They say now that the archaeological evidence based on cephalic studies tells us that the stone age ancestors of the Aryans hunted the horse for its flesh, so that all the Aryan word asva allows us to infer is that the Aryans were acquainted with the wild horse of the plains of Europe.

But this theory does not account for the presence of the full form of asva in the Rigvedic Sanskrit and its corrupt forms in the Aryan languages of Europe or outer-Asia. So, it is not a genuine attempt to collect all available material to draw coherent inference. These philologists probably would have us believe that the corrupt forms of a word in course of time evolve into full forms, which is nothing short of putting the cart before the horse.

(e) To England

The famous palmist, Cheiro, in his work called 'World Predictions' says that the temple which was used for the worship of the Sun-God was by the first settlers who went from the East, in the land now called England which was first named 'Engle-land' for their Sun-God worship. He further says that the temple was demolished and on the same foundation Saint Paul's Cathedral was constructed. If this theory of Cheiro is not a mere surmise, it could not be because of his famous works on such a critical subject a palmistry- the above statement of his has in it four points which help us to say that the Aryans have migrated to England. That the first settlers ion England went from the East, that they built a temple to the Sun-God, that they were worshippers of the Sun-God, and that their land was first called Engleand are four points on which we have to base our argument.

The earliest Aryan is a worshipper of the Sun-God, but to build temples for the worship of gods is a later phase of development in the religious life of the Aryan. The Aryan has migrated, as we have seen, from India to other lands in the West. As the first settler in England was a migrator to that land from the East, he must have been the Aryan and, as he built a temple to the Sun-God, he may be supposed to be the Aryan of a later period. This gives us further scope to tell with an amount of certitude that even in the later periods the Aryans migrated to far off lands, such as England from their home, India. The name Engleland may be derived from the Pingala land, as *Pingala* is one of the three *aides-de-camp* of the Sun-God, the remaining two being *Matara* and *Danda.* Thus *Engle* is a corrupt form of Pingala. It is therefore certain that the first settler in England is no other than the Aryan migrated from India to the West.

(f) To Central Asia

Strabo, a research scholar, says that Ariana, a portion of Central Asia, is the original abode of the Aryans. He identifies this land with the part of the country situated to the west of Velurtagh and Mustagh which are mountains covered with snow. This is a cold country it and includes Pamir. He further contends that the Aryans from that place migrated in sections to Europe; and that the remaining Aryans have subsequently migrated to the south and settled themselves in Iran and the Panjab.

Now let us see how far Strabo is correct in his conclusion. Ariana is called *Airyan-bejo* in the Avesta, which is in all probability a corruption of the Sanskrit word, Arya-bija and the term Arya-bija means, if rendered free into English, 'descendant of the Aryan. If those Aryans who have migrated to the land named the place where they have settled in Central Asia as Ariana or Airyan-bijo, they may have done so with proper pedigree and with uncompromising aristocracy to differentiate themselves from the natives of that land; or, it may be that the natives of that country called the place, wherein the Aryans have settled, Airya-bijo to show that they are foreigners and not the natives of the land.

It is said that the Iranians call that land Airyan-bijo. If the Iranians have called themselves thus as migrators from that land to Iran, everybody can understand along with Strabo, that the native land of the Iranians is Central

Asia, and to perpetuate the memory of their line of descent they have named themselves or their land by the term Airyan-bijo (descendant of the Aryans).

But that Strabo is not so. He, on the contrary, says that the Iranians have called their parent land as the land of the Aryan descent; and it makes the Iranians twice removed from the parent Aryan and is, as such ridiculous.

Moreover, we have to understand that the home-life of the Aryan has been and still is as L.J. Sidgewick says in his report on the *Census of Bombay Presidency. "Indian Caste system", he says, "with its *endogamy* caste and its *exogamous gotras* (names if the line of descent) is a perfect method of preserving what is called in Genetics the '*Pure Line*'. In their concern in preventing hybridization, the migrators of the endogamous Aryan stock settled in Central Asia, named, that part of the land where they have settled after their line of descent as Airyan-bijo or Ariana. Thus on linguistic grounds that part of Central Asia which is called Ariana or Airyan-bijo cannot be the original home of the Aryans.

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* Ibid Vol. VIII Census of India, 1921; Page 103.

If Ariana of Strabo and his followers in Central Asia is a cold country covered with snow-clad mountains and if the people are agriculturists enjoying harvest festivals and praising the gods Varuna and Indra, it need not necessarily be said that the country is the original home of the Aryans or that those people are the parent Aryans. For, any fertile land in the Himalayas equals it in the climatic conditions and the hymns of the Rigveda reveal the Aryans to be agriculturists who praise the gods Varuna and Indra. It is therefore certain that a section of the Aryans have migrated through Pamir to Central Asia and to Iran.

17. THE ARYANS

We have seen how, for ever a century and a half, a quest about the original home and the language of the people called Aryans has engaged hordes of linguists of Europe and Asia. Many of these scholars have tried their best to maintain that the cradle of the Aryans is their native land and that the Aryan language is their own ancient tongue. We have also seen how every scholar,

with no exception, considers the Rigvedic Sanskrit as the nearest one to his postulated parent Aryan tongue. We have further seen how every linguist worth the name, very cleverly, denies, without the least compunction, the parenthood to the Rigvedic language and the cradle of the Aryans to India.

Every European nation and many of the Asiatic nations claim the Aryan to be their progenitor and the language of that Aryan to be the origin of their

language. They very persistently say further that the language of that Aryan is not that of the Rigveda, and that it must have differed, through not widely, from that of the Rigveda, and prefer therefore to call it the *parent Aryan*. This parent Aryan of those linguists obtains neither in Europe nor Asia. All the peculiarity about it is that it must be reconstructed by a comparative study of the languages of Europe and Asia, and the role of the Rigvedic Sanskrit in this comparative study is indispensable. How wide of the mark their researches are, may best be inferred from the outspoken utterance of Max Muller which runs thus :- "What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the *first word* spoken by the Aryan man?" "The Veda", he further says, "has twofold interest: it belongs to the history of the world and to the history of India. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind will belong *for ever* to the Rigveda".

The Veda, according to such a great scholar as Max Muller, is the first word spoken by man and the man whose first word is the Veda is, as we have seen, o other that the Aryan. Now, let us know who this Aryan is whose language, civilization, manners, and ethnic characteristics are even today cognizably ingrained in the Europeans and Asiatics as well.

***The word Ayra in its corrupt forms is found in many languages current at present both in the West and East, and it is agreed by every linguist that the Rigveda is the oldest Aryan production of the extant Aryan literatures.**

The word Arya oftentimes occur in the Rigveda, but we show here few Rics which are taken by A.B Keith and Macdonell to consider the word in all its bearings.

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* Ibid Page 5

Of those *Rics, one, in the translation of Griffith, reads thus:-

Discern thou well Aryans and Dasyus, punishing the lawless give them up to him whose grass is strewn.

Be thou the secrificer's strong encourager; all these thy deeds are my delight at festivals.

The Ric in a way makes us understand that the characteristic of the Dasyus is lawlessness and that of the Aryan is adherence to and advocacy of sacrifice. Nothing more regarding the Aryans and Dasyus can be inferred even incidentally. But Griffth here draws the attention of his reader to the hypothetical theory of the linguist that the Dasyus are the natives of India and the Aryans are outsiders who have come into India either as migrators or as invaders by appending a footnote to his translation. It runs thus: - "The Aryans are, first, the people who speak the language of the Veda, and Dasyus are the original and hostile peoples of India. Later, the former are the true and loyal people, faithful to Indra and the Gods, and the latter are the wicked and the godless'. It is possible to say that India, a vast country, may be the original home of another race of people contemporaneous with that of the Aryan race. But it is scarcely possible to say that the people of that race are the Dasyus, unless one reads too much into the text of the Veda, where the word Dasyu first occurs. Let us now see what the traditional interpretation of the

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* विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते -रंधयाशासदव्रतान् ।

शकी भव यजमानस्य चोदिता ते -सधमादेषु चाकन ॥ १-५१-८

★ **word Dasyu is. The animosity between the Aryans and the Dasyus seems to be of a religious one and not of a racial character as they are called irreligious as far as sacrifices are concerned. The word *avrata* in the *Ric* as an adjective describes the word Dasyu more fully; and it is very clearly brought out by Vidyaranya. It is, therefore, no exaggeration, if we say that the Dasyus are hostile to the Aryans not because the latter are of a foreign nation but because the former are sacrilegious and the latter are wedded to the Vedic sacrifice. Examples of the existence of this kind of hostilities among people of one nation or one religion are not wanting in the history of the world. What the Buddhists**

are to the Vedic Hindus, and what the Protestants and the Puritans are to the Roman Catholics, that the Dasyus may be to the Aryans. We know moreover, for certain, that but for this kind of hostility, hatred, and persecution prevalent among so may sects of Christians, America, as at present, would not have become the land of the Whites. Even today in our day to day life, we witness among our people hostilities, hatreds and even persecutions, prevailing rampantly between the heterodox and the orthodox. Further, it is not surprising if a monotheist hates and persecutes a henotheist. Catholicity of sprit and religious tolerance are, no doubt, golden and are always ideal truths. But in practice every body knows in his heart of hearts, they are far beyond the reach

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* हे इन्द्र त्वमार्यान्विदुषोऽनुष्टातॄन्विजानीहि विशेषेण बुद्धयस्वा ये दस्यवस्तेषामनुष्ठातॄणामुपक्षपयितार : शत्रवस्तानपि बिजानीहीति शेष: । ज्ञात्वा च बर्हिष्मते बर्हिषा यज्ञेन युक्ताय यजमानायाव्रतान्-व्रतमिति कर्मनाम-कर्मविरोधिनस्तान् दस्यून् रन्धय हिंसां प्रापय । यद्वा यजमानस्य वशं गमय । किं कुर्वत् ? शासत् दुष्टानामनुशासनं निग्रहं कुर्वन् । ऋ १-५१-८ मन्त्रपूर्वार्थस्य विद्यारण्यकृतं भाष्यम् ॥

of ordinary human beings however much they are endowed with intellect. After all, human nature is what it was ages ago.

All the above examples indicate the possibility of the Dasyus and the Aryans being of one race. Further +one of the Rics uses the word avrata as synonymous with the word Dasyus and the translation of that line of the Ric, according to Griffith, runs thus :- 'Plaguing the lawless he gave up to Manu's seed the dusky skin'. The translation of Griffith is here wrong. The two finite verbs in that part of the Ric have lost their significance in the translation. The right way of expressing the idea contained in the Ric is this :- Plaguing the *lawless,* he gave them up to Manu's seed; and peeling off the dusky skin, he killed the demon *(asura)* called Krishna. Now, this does not give much scope as the translation of Griffith to infer the fair-coloured Aryans as a race. Because he is a demon called Krishna (black) his skin is said to be the dusky metaphorically. Probably due to the firm belief in the integrity of the researches made by his predecessors in this line, Griffith takes every opportunity to drove home to his reader and that the Aryans are foreigners who have come to and have settled in India.

+ मनवे शासदव्रतान् त्वचं कृष्णामरंधयत् ।

ऋ १.१३०.८

अस्य ऋग्भागस्य भाष्यम् - अयमिंद्रो मनुष्याय - विभक्तिव्यत्ययः - मनुष्याणामर्थायाव्रतान् व्रतमिति कर्मनाम । तद्रहितान् । यागविद्वेषिणः शासत् शिक्षितवान् । हिंसितवान् । तथा कृष्णां त्वचं कृष्णनाम्नोऽसुरस्य कृष्णवर्णां त्वचमुत्कृत्यारंधयत् हिंसितवान् ।

Let us take one more example to make ourselves sure of how he, tenacious of the above principle, has done into English the *Rics* before we leave him to his way of thinking. His translation to a +Ric runs thus:-

He gained possession of the Sun and horses,

Indra obtained the Cow who feedeth many

Treasure of gold he won; he smote the Dasyus,

And gave protection to the Aryan colour.

How he waives the right import if the Ric is evident in his English version of it. The Ric contains five short sentences and the first four have in them *sasana*, as finite verb denoting (past) perfect tense, third person, singular. We have in the Dhatu-pata of Panini two roots-*shana* and *shanu* in the first and eight conjugations respectively which when conjugated become *sasana* in the third person singular of (past) perfect tense. But *Shanu* is to possess and *Shana* to offer. To drive home its import more emphatically the Ric repeated a form of a single root four times in four short sentences. But Griffith in the first three sentences derives the for *sasana* from the root in the first conjugation, and in the fourth sentence from that mentioned in the eighth.

This is not only against the traditional interpretation of the Ric but also against the principles of *rhetoric*. According to + Vidyaranya the import of the Ric reads thus in English: - Indra offered steeds to Maruts ; he gave the Sun to beings for going on with day to day life ; he again gave Cow who feedeth many and giveth milk for offering to the sacrificial fire ; he offered the needy gold or house to enjoy life ; he then, having smit the Dasyus impediments and hence demons, protected the noble (first three castes) in such a way as nothing impedes the sacred duty.

\+ ससानात्यां उत सूर्यं ससानेन्द्रः
ससान पुरूभोजसं गाम् ।
हिरण्ययमुत भोगं ससान ।
हत्वी दस्यून् प्रार्यमावत् ॥ ऋ ३.३.४.८

Indra according to the translation of Griffith, first quipped himself well and marched against the foe to vanquish and thus to protect the first three castes. But our tradition says here that Indra gave the mankind everything to make its life easy and happy and killed those who impede the sacred duties of man. The words Arya and Dasyu in this Ric stand for the noble and the wicked respectively; and the wicked are best called *Asuras*. Thus the word Dasyu does not even indicate one as belonging to a race other than the Aryan. Nothing stands in our way if we say that the Dasyus are the wicked among the Aryans. Griffith as an Indologist is rich in scholastic attainments ; his faith in the

conclusions arrived at by his native research scholars is so glaring that cannot see eye to eye with the traditional interpreters like Vidyaranya.

Many hymns in the Rigveda set the word Aryan with the word Dasyu in opposition, so as to show their differences. But nowhere the Veda says specifically that Aryans and Dasyus are of two different races. Wherever the word Dasyu occurs in the *hymns it is correlated either to sacrilegist (avrata), a demon (asura)* or the hindering, the harassing, and the injuring *(badhaka)*. The word *Dasyu* is derived from the root *dasu* not only by the philologists like *Sir Monier Williams and A.A. Macdonell of the West but also by our traditional interpreters. **One of the Unadi aphorisms says that *yu* is added to the root

***Dasi*. Sir M.Williams in his Sanskrit-English dictionary renders the word Dasyu into English thus: - 'enemy of the Gods; impious, man (called *asraddha, ayagna, ayajyu*, aprinat avrata, anyavrata, *akarman*); any outcast or Hindu who has become so by neglect of the essential rites'.**

\+ षणु दान इत्यस्य लिटि णलि रूपम् - विद्यारण्य भाष्ये .

पूर्वमंत्रे प्रतिपादितः स इन्द्रो ऽ त्यानश्वान् ससान युद्धार्थं मरूद्भचो ददौ । उत अपि च सूर्यं जगत्प्रकाशकमादित्यं ससान प्राणिनां व्यवहारनिर्वाहाय तेभ्यो ददौ । तथा पुरूभोजसं पुरूभिस्सर्वैर्जनै : क्षीरादिद्वारेणोपभुज्यतइति पुरूभोजा: क्षीरादिरूपबहुविधान्नोपेतां गामग्निहोत्रादि सिद्ध्यर्थं ससान तेभ्यो ददौ । उत अपि च हिरण्ययं सुवर्णमयं भोगं धनं भुज्यते ऽ स्मिन्निति भोगो गृहं वा ससानार्थिभ्यो ददौ । ततो दस्यून्बाधकानसुरान् हत्वी हत्वार्यमुत्तमंवर्णं त्रैवर्णिक्रं प्रावत् यथा कर्मविध्नो नाभवत् तथाऽपालयत् -

-विद्यारण्यकृतं भाष्यम्

He further says that the word is the name of man in accordance with one ★Ric. Arthur Anthony Macdonell in his Practical Sanskrit dictionary renders the word Dasyu thus: - 'a class of demons hostile to the Gods and frequently represented as being overcome by Indra and Agni, fiend, foe of the gods, unbeliever'. To suggest that the meanings given by him are in accordance with

the Vedic hymns, he puts 'V' there; and then he makes that the Dasyu does not belong to the Aryan race and renders the word into English as 'man of non Brahmanical tribes; robber'. It is here plain that in the opinion of A.A. Macdonell the word Dasyu used in the Vedic hymns does not allow to be interpreted as man of non-Brahmanical tribes and that it has in latter times acquired the meaning which paved the way for historians to say that the Dasyus are the original inhabitants of Indra and that the Aryans are migrators to India.

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* Ibid Sanskrit English Dictionary : A Practical Sanskrit Dictionary.

** यजिमनिशुन्धिदसिजनिभ्यो युच् - ३-१०

* पार्षद्वाण : प्रस्कण्वं समसादयच्छयानं जिव्रिमुद्धितम्
सहस्राण्यसिषासत् गवामृषिस्त्वोतो दस्यवे
- वृक : ॥ ऋ : ८.५.१.२.

In our present enquiry to know who the Aryan is, it is not less important to know who the Dasyu is, for, after all, both of them may have come of one race. To suggest therefore the idea that the Dasyus mentioned in the Vedic hymns as understood by our seers and by the lexicographers of the west such as Sir Monier Williams and A.A. Macdonell, do not differ from the Aryans as a race. And if we think that the Dasyus are the original inhabitants of India, nothing stands in our way to say that the Aryans also are the original inhabitants of India on the ground that both of them have no racial difference.

Now, the word Arya, wherever it is found in the hymns of the Rigveda, is derived from the root ri both by the Western lexicographers and by the traditional scholars, in accordance with an aphorism of *Paniniya-Tantra; and it is rendered into English thus by sir M. Williams, 'a respectable or honourable or faithful man, an inhabitant of Aryavarta; one who is faithful to the religion of his country; name of the race which immigrated from central Asia into Aryavarta(opposed to *anarya, dasyu,* an *dasa*). In later times name of the first three castes (opposed to sudra)'.

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* ऋहलोर्ण्यत् ३.१.१२१.

We see in his renderings that he is no exception to his European predecessors in maintaining that the Aryans immigrated from Central Asia into India, the place where they have settled is called Aryavarta, and they are opposed to anarya, dasyu and dasa, thereby suggesting and not telling plainly that *anarya,* etc., are the original inhabitants of India.

We shall presently see in the following chapter that the Aryans have not in the beginning settled in the place called *aryavarta* as migrators into India.

H.H. Willson, one of the lexicographers of good fame, is able to see eye to eye with vidyaranya while rendering the word Arya into English. He says that Arya is one to be sought or obtained and *the Bhashya of Vidyaranya gives the same meaning while commenting upon hymns in the Rigveda.

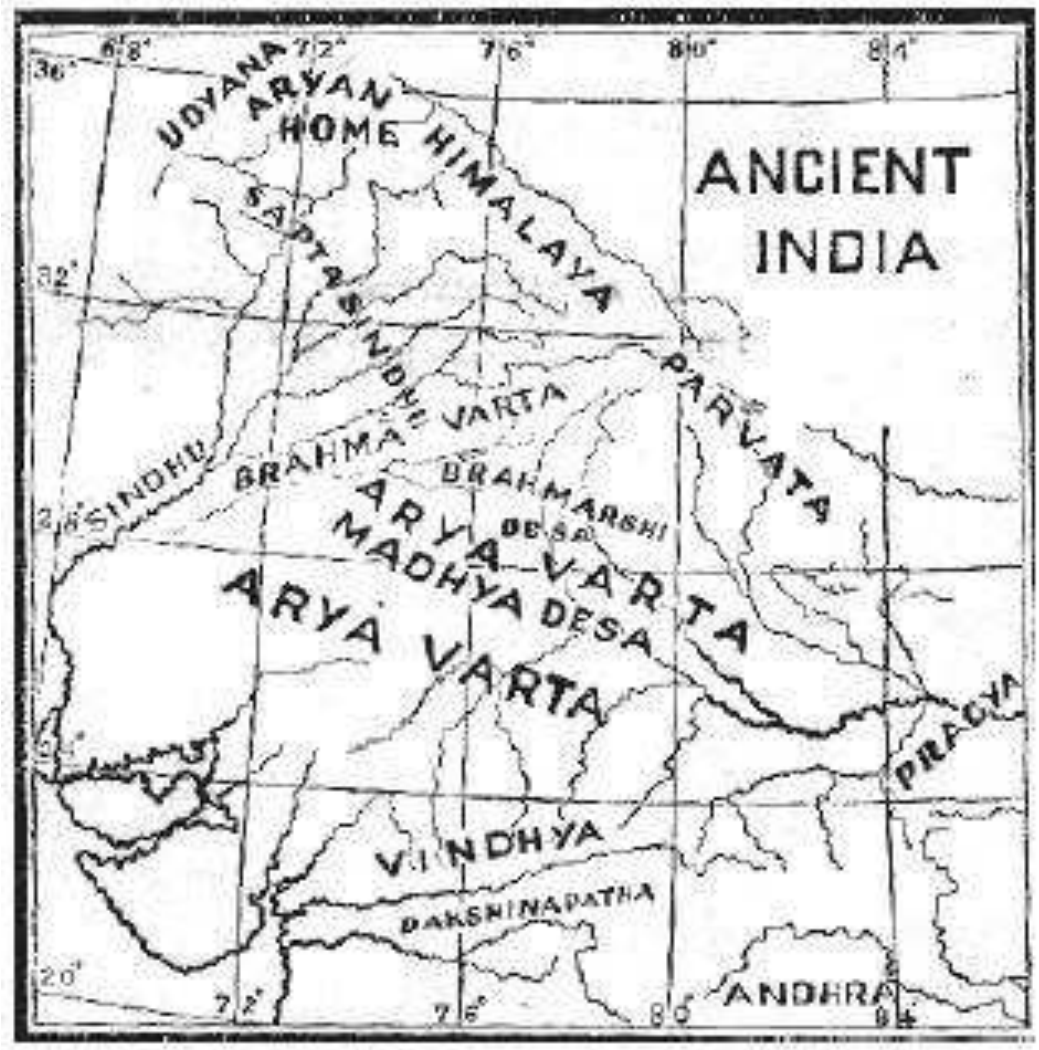
It is now crystal clear that both the Aryan and the Dasyu are of one race, the former is wise, pious, honourable and is always to be sought and the latter is perverse, sacrilegious, harmful, and is lost to society. **Manu a seer of late ages, defines the words Arya and Dasyu as not people belonging to two different races.

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* इन्द्रः समत्सु यजमानमार्यं प्रावत् : ऋ १-१३०.८.
अयमिन्द्र : समत्सु रणेषु प्रहारनिमित्तेषु यजमानं यष्टारमार्यमरणीयं खर्वैर्गन्तव्यं प्रावत् रक्षति इति विद्यारण्यकृतं भाष्यम् ॥
वेधा अजिन्वत् त्रिषधस्थ आर्यमृतस्य भागे यजमानमाभजत् ॥
ऋ १.१५६.५.
वेधा अभिमतफलविधाता त्रिषधस्थस्त्रिसंख्योपेतसहस्थानवान् - आर्यमागन्तव्यं यजमानमाजिन्वत् प्रीणयति ॥ इति विद्यारण्यकृतं भाष्यम्

** कर्तव्यमाचरन्कार्यमकर्तव्यमनाचरन् ।
तिष्टति प्रकृताचारे स वा आर्य इतिस्मृत : ॥ - मनुः

मुखबाहूरुपज्जानां या लोके जातयो बहि :
म्लेच्छवाचश्चार्यवाच : सर्वे ते दस्यवः स्मृता : ॥ -मनुः



It is said that people in the Rigveda are called by three more denominations other than the two – Arya and Dasyu – whose identify of race we have seen above. Weber, one of the Indologist of the West, considers the five peoples known to the Rigveda were the Aryans.

Now we take known that the peoples mentioned in the Rigveda are of one race and they are known by different names only because of their differences in the outlook of life; and that race is in the beginning Aryan.

18. THE ARYAN HOME

By now, we have gained confidence to assert that India and India alone cane be and is the original home of the Aryan stock of people and that there from only the Aryan has migrated to other lands in the Eastern hemisphere in those prehistoric ages. We are now able to proclaim to the world on the basis of one or two well-founded remarks of eminent philologists such as Henry Sweet, Karl Bergmann, Max Muller etc., that not only the oldest extant Aryan language, but also the first word of the Aryan man is the Rigveda. And therefore nobody needs struggle hard to hanker after the groundless assumption of a parent Aryan language waving aside the Rigvedic Sanskrit which has given birth to all the European and Asiatic 'languages now known as those claiming their descent from the Aryan language. The temple of Goddess Vak is now near us and the door is not suspiciously open. It is further seen that it is not without basis if we say that in particular the Dasyus mentioned in the Rigveda are people who are lost to the Aryan society and as such are not different from the Aryans as a race.

Now it remains for us to locate a place in India where they may have in all possibility lived undivided. If Sir M. Monier Williams and the linguists of his way of thinking say that the word Aryan is the name of the race which immigrated from Central Asia into Aryavarta, we need not take cognizance of it because we have already seen that Central Asia can never be the original habitation of the Aryans, and because Aryavarta is that part of India which is occupied by the Aryans in late stages of their expansion. Moreover people leave their natural home generally to go where they may have more plentiful living space. If the Aryans have migrated to the plains of the river Ganga from Central Asia, as is believed by the scholars of the West, they could not have crossed the Himalayas overnight to occupy and settle in the desired place. It would have taken some ages for them to settle in the desired place. It would have taken some ages for them to settle in the Gangetic valley for, according to the linguists of the West, they have to win their way inch by inch by fighting with the Dasyus who are the original people of India.

Though we understand according to Macdonell A.A and *Manu the word Aryavarta as name of Northern and Central India, extending from the eastern to the western sea and bounded on the north and south by the Himalayas and

Vindhya mountains, this land does not include in it the land of Sapta-Sindhu which is found often praised in the hymns of the Rigveda and which is the land, now called the Panjab. The seven Sindhus (rivers) are Iravati, Chandrabahaga, Vitasta, Vipasa, Sutadru, Sindhu and *Kubha. The river Kubha is identified with the *Kubul river falling into the Indus. The word Sapta-Sindhu is found in its corrupt form Hapta Hendu of the Vendidad. Ragozin in his Vedic India says that the ancient Aryans who lived in the Panjab at the time of the Rigveda were divided into five tribes called the Purus (or Bharatas, afterwards called Kurus) who lived on the north of Ravi; the Tritsus (called Panchalas) who lived on the north and south of Sutlej, Anus, Yadus and Turvasus. On this basis we may say that the Aryans long before they have occupied the land called Aryavarta have made their home the country called Sapta-Sindhu. It is therefore wrong to say that the land occupied by the immigrants form Central Asia is Aryavarta for neither they could have occupied it without making Sapta-Sindhu their earlier

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* आसमुद्रात्तु वै पूर्वादासमुद्राच्च पश्चिमात् ।
तयोरेवान्तरं गिर्योरार्यावर्तं विदुर्बुधा : ॥ -मनु : १.२२

* तृष्टामया प्रथमं यातवे सजूः सुसर्त्वा रसया - श्वेत्या त्या ।
त्वं सिन्धो कुभया गोमतीं क्रुमं मेहत्वा सरथं
याभिरीयसे ॥ ऋ १०.७६.६.

* Ibid Sir Monier Monier-Williams Sanskrit to English Dictionary.

Home, nor is there any authority to make certain that Aryans have altogether left Sapta-Sindhu to settle in the land called Aryavarta. It is therefore clear that the Aryans have in course of time moved from Sapta-Sindhu to the Gangaetic valley which is generally called Aryavarta.

Further, what more we have to understand about Aryavarta is that it comprises Madhyadesa. (Middle region) Brahmarshi Desa, and Brahmavarta and that the Aryans, as ages pass, have moved from Sapt-Sindhy to Brahmavarta, Brahmarshi Desa, and Madhya Desa gradually.

Nundo Lal De, in the Geographical Dictionary of Ancient and Mediaeval India, says, "Brahmavarta is the Country between the rivers Saraswathi and rishadvati, where the Aryans first settled themselves. From this place they occupied the countries known as Brahmarshi Desa. It was afterwards called Kurukshetra. Rapson in his Ancient India identifies it with Sirhind", Though Nundo Lal De in accordance with the European outlook has said that Brahmavarta is the land where the Aryans first settled, it is immaterial because we know that the Aryans are not foreign settlers in India.

From Sapta-Sindhu the Aryan has moved further and has become a native of *Brahmavarta. And from Brahmavarta he has advanced towards east and has named the land which he has made now his adobe after *Brahmarshi Desa. This land is identified as the country between Brahmavarta and the river Yamuna, by Nundo Lal De and by Monier Williams as the country of the Brahmarshis (including Kurukshetra and the country of Matsyas, Panchalas and Surasenakas).

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* सरस्वतीदृषद्वत्योर्देवनद्योर्यदंतरम् ।
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥ - मनुः

** कुरूक्षेत्रं च मात्स्याश्च पाञ्चाला : शूरसेनकाः ।
एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनंतर : ॥ - मनुः

The adventurous Aryan man, consistent with his nature to look forward, has moved farther east to inhabit and cultivate the vast and rich Gangetic Valley and this land is known as *Madhya Desa; and it is, according to Nundo Lal De, bounded by the river Sarasvati in Kurukshetra, Allahabad, the Himalaya and the Vindhya. The Anterveda is included in Madhya-Desa. Weber in his History of Indian Literature says that Kampilya is the eastern limit of Madhya Desa. Macdonell and Monier Williams in their dictionaries recognise this midland as the country lying between the Himalayas on the north and the Vidhya mountains on the south, Vinassa on the west and Prayaga on the east. Here Monier Williams says further that this land comprises the modern provinces of Allahabad, Agra, Delhi and Oudh etc. The Aryan, whose prime motive in life is enterprise, has moved farther towards east along the banks of the river Ganga as far as the Mahadadhi (Bay of Bengal), and this land is generally called

Prachya Desa. Thus from Sapta-Sindhu to Mahodadhi the land between the Himalaya on the north and the Vindhya mountains on the south is called Aryavarta, But **Max Muller says that Madhya Desa includes Brahmarshi Desa which again includes Brahmavarta. It is not so. It seems to be more correct if it is said that Aryavarta includes Brahmavarta, Brahmarshi Desa, and Madhya Desa and Prachya Desa. It may be contended that Aryavarta may also include Sapta-Sindhu. But our reply to that contention is that Vasista gives Vinasana as the Western boundary of Aryavarta; and Vinasana is identified as a place towards the east of the river Satadru one of the easternmost tributaries of the river Sindhu.

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* हिमवद्विन्ध्ययोर्मध्यं यत् प्राग्विनशानादपि
प्रत्यगेव प्रयागाच्च मध्यदेश : प्रकीर्तित : - मनु :२.२२

** Ibid His Rigveda, Vol. 1-45

That the Aryans have made Sapta-Sidndhu their adobe and therefrom have moved to occupy the rich Indo-Gangetic valley only to enjoy more living space is evident. According to Ragozin as we have seen above, the Aryans living in Sapta-Sindhu are divided into five tribes at the time of the Rigveda. This embranchment of the Aryan while living in Sapta-Sindhu enlightens us to look up further in search of the cradle of the undivided Aryan. The word Sapta-Sindhu is found used in the hymns of the Rigveda *many a time and it is interpreted by all the linguists as the name of a land occupied by the Aryans in days of long ago. We need not much bother about the credulity of the statement of Ragozin that at the time of the Rigveda are composed before the Aryan migration has begun on the basis that the Rigvedic is the parent language the corruptions of which have shaped themselves into so many languages spoken by peoples spread all over Europe and Asia claiming their origin from the Aryan.

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* य ऋक्षादंहसो मुचद्योवार्यात्सप्तसिन्धुषु ।
वधर्दासस्य तुविनृम्ण नीनमः ॥
-ऋग्वेदे ८मं - २४सू - २७ मंत्रः ।

The land from which the Aryan has come to habit Sapata-Sindhu must first be determined before we proceed further, if at all we have to proceed. That the Himalayas are held very sacred by the Aryans is well known. By a consideration of the conclusions arrived at by anthropologists and craniologists regarding the index-test of the Aryan race together with the climatic conditions under which such a race can in all possibility be born, everybody is apt to think that the Himalaya is the best and most suitable place of birth for the Aryan race. It is, without the least doubt, very difficulty and also ridiculous to fix a place in such a wide and long range as the Himalaya and to say that this is the exact spot where the Aryan is first born.

Yet, let us venture an opinion on the original home of the Aryans, basing, of course, our arguments on the Rigveda. We have to rely, to make our venture lucky, upon the various objects which are known to the undivided Aryans and also on our tradition. If both tradition as we have if, and the objects mentioned in the Rigveda, which is the oldest record available representing the language and the culture of the parent Aryan, point to one land, in exclusion to others, then we can, even without a shadow of doubt assert and declare to the world that land is the original habitation of the whole Aryan stock wherefrom they have migrated to lands in the Eastern hemisphere in particular to the Asiatic and the European countries in the prehistoric days.

We know from the description in the hymns of Rigveda that the land of the Rigvedic seers abounds in cows and pasture lands, horses and open fields, Rice and barley are their daily food. Their lands are very fertile. There are forests full of trees and orchards laden with fruit and honey of the beehives. The song of the cuckoo, turtles and tortoises, the grazing of sheep and deer, the flights of the eagle, the hawk and the owl have founded a place in the hymns of the Rigveda. It is not only noted for mineral wealth but also for dense forests and hilly regions where wolves, weasels, bears, pigs, rabbits, snakes and mice have their permanent dwelling places. Mountain ranges with snow covered peaks looking high with majesty into the sky beckon to persons who are in search of the home of the parent Aryan. All this description shows us the Himalayas as the only place where the primitive Aryan has lived before he has entertained the idea of migrating to other lands.

The Rigveda mentions that river * Suvastu, Any place, river or forest further north of Suvastu is not found mentioned in that Veda; and the Suvatu of the Rigveda is identified by Indologists such as Macdonell, Sir M.M.Williams, Lachmi Dha Kalla, Nundo Lal De etc., with the modern river Svat. On this basis we may take the river Suvastu as the northern most boundary of the original home of the Aryans, And according to the Aryan literature in its entirety, it is in the Himalayan regions, which are for Aryans the most sacred places, dwell the wise and the noble, the seer and the sacred, the gods and the goddesses.

Harmonization of this tradition with the neighboring land round the suvastu takes us through the plains of Sapta-sindhu on to the high Himalayas where we stand exalted and declare to the world of linguists, with full confidence and satisfaction. "This and no other land is the original home of the parent Aryans who have spread all over the Eastern hemisphere".

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* उत मे प्रयियोर्वयियो : सुवास्त्वा अधि तुग्वनि - ऋग्वेदे ८.१३
सुवास्तुर्नदी । तुग्व तीर्थं भवति । तूर्णमेतदा.
यन्ति - निरूक्तपूबषर्ट्के. ४.१५ यास्क :

This is a bird's eye view of the subject of the original home of the Aryans. If our attempt has shown a way out of the trammels set by the ingenuity of the great linguists of the West, we feel amply gratified that the labour is not in vain.

त्रातारो देवा अधिवोचता नो
मा नो निद्रा ईशत मोत जल्पिः । ऋ. ७.४७.१४

Gods, Protectors, bless us !

Let not sleep overtake us nor idle talk.

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