

Our Tertiary Indo-Aryan Ancestors

—Not Nomads—

But

Autochthonous Agriculturists

In

the Land of the Seven Rivers.

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INTRODUCTION

The whole of our Vedic literature, and especially the Rig Veda—the oldest document in the world—reveals the fact that we—Indo-Aryans—better known as Hindus, have never been Nomads, but autochthonous agriculturists, in the Land of the Seven Rivers, known as सप्तसिंधवः.

Great misapprehension prevails, however, among many Oriental and Occidental scholars, with regard to our cradle land of Aryavarta. Nay, even diametrically opposite views have been held in the matter, and many think us—Indo Aryans—though erroneously, to be but foreigners in the land of the *Sapta Sindhus*.

Obviously, this has given rise to another fundamental error, which describes us, as *Nomads*. But, the idea having been found untenable, has been altogether exploded, as will appear evident from what has been stated in the sequel. (vide *infra* pp 13, 14, 15 *et seq*, and pp 28 -31).

1 In respect of the remotest part of the Rig-Veda, the celebrated Orientalist, Sir William Jones says thus:—
“ We cannot refuse to the Vedas the honour of an antiquity—the most distant.”

were born, as this was the land created for them from the thermal deep, by the Sarasvati. (see below p 3).

Now, this poetic effusion of the Bard does not seem to be an out-pouring of some hackneyed theme, or a common-place thought, or any meaningless expression, but appears to be an original idea in the researches of geology, as the poet had apparently hit upon some geological discovery, that *vitality had first come into play in the region of the river Sarasvati*. This idea, therefore, is of great moment, and practically of primary importance.

Let us, however, turn for a while to modern investigations in the matter, and see whether there is any foundation for the supposition of the Rig-Vedic Rishis, in respect of *the origin of life having been in the region of the river Sarasvati*, or thereabouts.

There is hardly any doubt that the most ancient life-types are found, as observed hereafter (see p p 2,3), in the Land of the Seven rivers, or say Northern India; and even Western geologists bear testimony to, and throw their weight of evidence in support of, the fact. For, in this respect, Mr. Medlicott, Superintendent Geological Survey of India, says:—“ And the most ancient form of life occurs (in India) near the Eastern end of the hills”, viz. *the Salt Range of the Punjab*. (Manual of Indian Geology. p. XXIV). Moreover, subsequently, and a little later, the same authority states, “ still further East, too, in the North of Kumaun, Silurian

fossils have been discovered in considerable quantities." (Ibid. p. XXV).

But more than this, "Noetling has recently described a series of strata as underlying beds containing (the remains of the genus called) *Olenellus*, in North West India;" and he confirms the conclusions of Waagen that this series of strata contains fossils. He also asserts with confidence, that these are of very ancient epoch, and even of older age than the *Lowest Cambrian*, that is *Pre-Cambrian*, meaning thereby to say, that the fossils belong to the *Vindhyan Era*, (vide the Students' Lyell, edited by J. W. Judd, 1896. p. 438; The Imperial Gazetteer; Indian Empire. vol. I. p. 55. Ed. 1907).

Thus, the researches of our hoary ancestors, that describe Aryavarta to be *the scene of primitive vitality*, and the region where life had first originated, seem not only within the mark, but marvellously correct in the main, as they have stood the test of ages, and the facts have been corroborated by independent testimony, not to say matter-of-fact foreign evidence.

We further observe, that the river Sarasvati had created land for man, from *the thermal deep*, and given it to him for habitation: उत क्षितिभ्योऽवनीरविदः । (ऋ० वे० ६. ६१. ३). This makes us think, naturally enough, that our grand Sires of old had even anticipated Steno¹ and Leibnitz,² Lehman³ and

1 An Italian. A. D. 1669. 2 A German. A. D. 1680.

3 A German. A. D. 1756.

Werner,⁴ William⁵ Smith and other satellites of the 17 th, 18 th, and the 19 th centuries of the Christian Era, in this abstruse science of ⁶Geology. (Please see *Vedic Fathers of Geology*. of my humble Self. Ed 1912. pp. 92, 93, et seq).

VERY REMOTE ANTIQUITY OF OUR RIG-VEDIC SIRES.

In fact, our Rig-Vedic forefathers seem to have belonged to the latter part of the Tertiary Era, and the following verse in the Rig-Veda corroborates my view.

एकाचेतत्सरस्वती नदीनांशुचिर्भती गिरिम्य आसमुद्रात् । (R. V. VII. 95. 2).

This verse shows, beyond all doubt, that our *antediluvian* Rig-Vedic Sires had seen the river Sarasvati, leaving its source — the Himalaya mountain— and actually flowing into the sea. This sea, according to geologists, was the *Rajputana* Sea of the Tertiary Epoch, or of even remoter Palaeozoic age;

4 A German. Close of the 18 th century. A. D.

5 An Englishman. A. D. 1809.

6 According to this science, the Earth that was at first in a *gaseous state* and then in a *liquid condition*, had at last become a *solid crust*. And we find this geological transformation, described, even in the Rig-Veda:— यः (इन्द्रः) पृथिवीव्यथमानामदृंहत् । यःपर्वतान्प्रकुपितानरम्यात् । R. V. II. 12. 2. येनपृथिवीचदृढा । R. V. X, 121. 5. Please see *The Vedic Fathers of Geology*, of my humble self, pp 104-131, in which Geological results of the West have also been compared. Ed 1912. Obviously, Sarasvati's creation of land has reference to this transformation.

when, both the sea and the river flowing into it, were in existence, and had not disappeared owing to cataclysms, consequent upon *the advent* of the Great Ice Age, or the Pleistocene Era. (vide the *Ency. Br.* Vol. XXII. p 866. Eleventh. Ed, and *The Imperial Gazetteer of India.* Vol. I. p. 1. Ed. 1907).

Even speaking from only historical points of view, it has been admitted by historians, that we Hindus, that is Indo-Aryans, have been older than the pyramids, and much more so our grand Sires of old — the Rig-Vedic ancestors. Because, “ Ere yet the pyramids looked down upon the valley of the Nile — when Greece and Italy, those cradles of modern civilization, housed only the tenants of the wilderness, India was the seat of wealth and grandeur”. (Thornton’s *History of India.* Vol I. p. 2).

OUR SOJOURN IN THE ARCTIC REGIONS.

VEDIC TESTIMONY.

But, why waste time and energy, by adducing all this proof, when we have direct and the oldest evidence in the Rig-Veda itself, and also in the Avestic Scriptures, of our having been in the Arctic regions for a considerable period, nay even in the enjoyment of *long dawns, long days,* and fearfully long tedious *nights,* during our sojourn in the Arctic colonies. This, therefore, I will at once produce before the reader, and give for his conviction, only a few examples, to save time and space, in consecutive order.

Long Dawns—दुहितर्दिवः मा चिरं तनुथा । R. V. V. 79. 9. “(Oh Dawn!) Daughter of the sky! Do not delay, or tarry long”. This evidently indicates a very strong desire on the part of our Rig-Vedic ancestors to see the Sun *coming above* the horizon soon.

सानीदहानि बहुलान्यासन् या प्राचीनमुदिता सूर्यस्य । R. V. VII. 76. 3. “In truth, great is the number of the Dawns that were aforetime at the Sun’s uprising.”

Long Days—दीर्घं ततान सूर्यो न योजनम् R. V. V. 54-5. “The Sun extended his daily course to an unusual length.”

वि सूर्यो मध्ये अमुचद्रयम् । R. V. X. 138. 3. “In the midst (of heaven), the Sun unyoked his car ”.

Long Nights—उर्वइयामभयं ज्योतिरिन्द्र मा नो दीर्घा-अभि नशन्तमिन्द्राः R. V. II. 27. 14. “O Indra! May I obtain the wide fearless light. May not the long darkness come over us.”

उर्म्ये । अया नः सुतरा भव ॥ R. V. X. 127. 6. “Oh Night-Urmya ! Become fordable with ease. (That is, without any difficulty).

But, above all, we have in the Atharva Veda, a very distinct statement and clear declaration made by our *Tertiary Ancestors*, in respect of the *extreme length of night* and even *tiresome darkness*, which they were actually afraid of, as they were not accustomed to it while they were living in their *Cradle Land* of Aryavarta, designated as “the

Land of the Seven Rivers", during the Vedic times. Naturally enough, therefore, they appear to have given vent to this feeling, and exclaimed in great dismay and disappointment that, "*Its (Night's) yonder boundary is not seen*"

(न यस्याः पारं दृष्टे । A. V. XIX. 47.2).

It would not be out of place here to observe further, that in the Arctic, the continuous long nights lasted for a long period, say from three to even six months, uninterruptedly, like six months' long day, thus making the year consist of *one long night* and *one long day*, each of six months' duration. This therefore, confirms the tradition found in the Taittiriya Brahmana, which says, "That which is a year is but a single day of the Gods". That is to say, a *nycthemeron*, one half being bright, the other half dark,

एकं वा एतद्देवानामहः यत्संवत्सरः ।

(तै० ब्रा० ३-९-२२-१.)

AVESTIC TESTIMONY.

Apart from this fact, we come across an altogether unexpected testimony, which is no other than that of the Avestic Scripture. This obviously forms an independent source of evidence, affords beyond all doubt, strong corroboration in respect of our extensive *Arctic Colonies*, and supports the theory of the *Aryavartic Home* and the *Aryan Cradle in the Sapta-Sindhus*, otherwise known as the Land of the World-renowned Seven¹ Rivers. I shall,

¹ The Sapta—Sindhus or the World-renowned seven Rivers of Aryavarta are (1) the Ganges, (2) the Ya-

therefore, venture to place this evidence before the Reader.

It would be clearly perceived from the Avestic sacred records, that our Iranian brethren had also sojourned for a considerable time in the Arctic regions, during the latter part of the Tertiary Period, and before the advent of the Great Ice Age, when the climate of the place was mild and genial. For, the Vendidad expressly says (40) "Once a year, one sees there (that is, in the Arctic regions) stars, Moon, and Sun, rising and setting".

(41) "And they think a day what is a year." (*Vide* Vendidad. Ch. II. as also Dr. Haug's Parsee Religion, p 205. Edition 1862).

Besides this, the Vendidad says in I. 4, "there were ten months' winter and two months' summer in Airyan Vaejo". (*Vide* Dr. Haug's Parsee Religion. p 201. Edition 1862).

Evidently, all these are the sure characteristics of the Polar and Circum-Polar regions, and prove withal, that at one time, the Iranians had lived in those regions for a period long enough, to have had sufficient experience of six months' day and dreadfully lengthy wintry nights of six months.

munā, (3) the Sarasvati, (4) the Sutlaj or the Vedic Shutudri, (5) the Ravi, Parushni, or the Iravati, (6) the Chenab, *Chandrabhaga*, or *Asikni*, and (7) the Sindhu, better known to the Occidentals by the name of the Indus.

It seems, therefore, that a few Indo-Aryan colonists as also Iranians and other Aryan branches of the parent Indo-Aryan stock¹ had, after leaving their *Cradle Land of the Seven Rivers*, once-remained in the Arctic Colonies of Aryavarta, for a considerable time, during the Tertiary Epoch, or the Pre-Glacial Period; when, all of a sudden, thick sheets of snow and Ice having spread all over the northern regions, and mainly covered the higher latitudes, our Arctic Colonists—the Indo-Aryans—, returned to their

I The fact that our primitive Ancestors of the land of the seven rivers, were the parents of the Aryan branches of Mankind, viz. the Perso-Aryans and the European Aryans, has been admitted even by erudite researchers and Occidental scholars. For instance, Curzen says “the ancient Persians derived...their language itself from the Indo-Aryans (or the Hindoos of India proper), and were themselves no other than the descendants of a branch of the latter people, who had seceded from their brethren and migrated to the west, or been expelled from their native country from the effects of religious dissensions resulting in civil War.” (Vide *The Journal R. A. S. of Great Britain and Ireland*. vol. XVI. 1854. pp 194, 195).

And again says M. Louis Jacolliot as follows:—“The Sanskrit is in itself the most irrefutable and most simple proof of the Indian origin of the races of Europe, and of India’s maternity.”

“...The primitive language”—(is the Vedic Sanskrit)—“from which ancient and modern idioms are descended”...p 178.

“...This ancient country (India).....was the cradle of the white race” p178, and “is the world’s cradle.” p VII.

(vide *La Bible Dans L’ Inde*. By M. Louis Jacolliot. Ed 1870.

mother-country, the Land of the Seven Rivers, keeping ever before their view the highest Himalayas, known as *the Northern Mountain* (एतमुत्तरंगिरि), because it was *the one* and *the only Guiding Mark* in the great Ice-floods of the Pleistocene Age.

THE GREAT ICE-AGE AND ITS DURATION.

Now, the *deluge*, in the Shatapatha Brahmana, is the same as the *winter-frost* of the Avestic Scriptures; and both these obviously refer to the Pleistocene or the Glacial Period, which lasted for a considerable time,¹ and was followed by

¹ In view of giving to the Reader some idea as to the time that has elapsed since the close of the Tertiary Epoch, and the period during which the Glacial Era lasted, it will, I think, not be out of place to state here opinions of eminent geologists and *Savants*. According to Dr. Croll, the Glacial period must have begun 240,000 years before, and ended followed by the Quaternary or the Post-Glacial Period about 80,000 years ago, having lasted for nearly 160,000 years with alterations of milder and even tropical temperature. (*vide* Dr. Croll's *Climate and time, and climate and Cosmology*). Many American geologists, however, are of opinion that the close of the last Glacial Epoch must not have taken place at that date, and assign a period of only 8,000 years to the close of the last Glacial Epoch. But, Professor Geikie and other eminent geologists think otherwise, as they consider that there were five Glacial and four inter-Glacial Eras, and that the total duration thereof must have extended to about 10,000 years.

Moreover, Sir Charles Lyell, who had visited the Niagara falls in 1861, after studying and carefully reconsi-

the Quaternary Era, or the Post-Glacial Period.

Thus, our sojourn in the Arctic regions, before the Great Ice Age, having been substantiated by facts heretofore adduced, these abundantly prove our *Tertiary antiquity*. I shall, therefore, now turn to the remaining question of our having *never been Nomads*, but *autochthonous Agriculturists in the Land of the Seven Rivers*.

Great misapprehension prevails, among many Oriental and Occidental scholars, in respect of the land of our *origin*; and divergent views have been held with regard to this. Many erroneously think us—Indo-Aryans—to be but foreigners in the Land of the Seven Rivers; and this has given rise to another *fundamental error*, that describes us as *Nomads*, who, while wandering from either European steppes or Central Asian plateaus, had subsequently occupied the *Land of the Seven Rivers*, and finally settled there.

But, they appear to have altogether ignored the facts¹ mentioned in the Rig-Veda, and have more—

dering all the data in the matter of investigations, by which geological time could be measured in years, concluded that the time since the close of the Glacial Epoch was probably 31,000 years. And curiously enough, Professor J. W. Spencer arrives at the result, apparently identical with that of Lyell, viz. 32 000 years (*vide* also my Work ' *The Vedic fathers of Geology*.' Chapter II, relating to the Great Antiquity of the Vedas from the Geological point of view. pp 25-85.)

1 (a) *Vide* my work—*Aryāvartīc Home and Its Arctic Colonies*. pp. 21 (Foot-notes) 22; 68-71 *et seq.*

over failed to observe that, we-Indo-Aryans-were never immigrants into India, but had emigrated from India to distant lands, for extending our civilization and spreading our Soma cult elsewhere. Here, however, it might be asked, what was the direction of our march, and whether the same has been indicated in the body of the Rig-Veda, any where.

To this query, the evidence in the Rig-Veda furnishes a straight reply, and informs us, that the direction of our Vedic ancestors' march from India was, in the first place, only from East to West, that is, from the Ganges, the Jamna, the Sarasvati, &c, of the East, down to the Kubha or Kabul and other rivers of the West, in the frontier region of Afganistan. All these rivers, about nineteen in number, are mentioned in the Rig-Veda, and we find them in R. V. X. 75-5, 6, distinctly enumerated.

After visiting other countries of the West, during their march onwards, our Rig-Vedic ancestors seem to have changed their course, and had gone towards the North. Nay, in view of civilizing the distant lands, and spreading the Soma-cult there, our fore-fathers had occupied even

75; 96-162; 188-196; 238-256; 261-315; 318-350; 354-378; 429-462.

(b) My other works—(1) *The Indigenous Soma and the Aryan Autochthones in India*, as also (2) *Soma Juice is not Liquor*. These demolish altogether the Arctic Home Theory, the European Hypothesis, and the Central Asian Question.

the *Circum-polar* and the Arctic regions, and so-journed there for a considerable period, as already described (vide ante pp 5-10).

The evidence of the aforesaid march towards the North, of our Rig-Vedic fore-fathers, seems apparent from a verse in the Rig-Veda, which for facility of reference, I quote here below:—

अमुन्वामिन्द्र संसर्द विषूर्ची व्यनाशयः ।
सोमपा उत्तरो भवन् ॥ (ऋ. वे. ८. १४. १५)

“ Oh Indra ! Thou, who art fond of Soma-drink, hadst destroyed and scattered the company of those who never extracted the juice (of Soma), and hadst a (victorious) march to the North, (victorious, because, the non-believers were destroyed and dispersed).”

With these preliminary observations, requisite for the proper grasp of the subject, I would now proceed to discuss, whether we—Indo-Aryans—better known as Hindus, were *Nomads*, as supposed, owing to ignorance, even by Oriental scholars known to fame, barring exceptions. Of these, H. H. Wilson, M. A. F. R. S., is one. His affirmation, therefore, of our having been *not nomads*, has unique importance and bearing, gravity and solidity, soundness and strength, all its own. I, therefore, make no apology, for quoting it here. Says he, “ It has been a favourite notion, with some eminent scholars, that the Hindus, at the period of the composition of the hymns (of the Rig-Veda), were a nomadic and pastoral people.

This opinion seems to rest solely upon the frequent solicitations for food, and for horses and cattle, which are found in the hymns, and is unsupported by any more positive statements. That the Hindus were not nomads is evident from the repeated allusions to fixed dwellings, and villages, and towns." (vide Rig-Veda Samhita. First Ashtaka. Translated by H. H. Wilson. 2nd Ed. 1866. pp. XL, XLI).

"They (the Hindus)", says Wilson, " were an agricultural people, as is evidenced by their supplications for abundant rain, and for the fertility of the earth, and by the mention of agricultural products, particularly barley." (Do. Do. p. 57).

I have cited the Occidental testimony first, because the same having been in English, it would go home to the heart of the reader, and appeal to him direct. He, however, having not been equally conversant with the Vedic Sanskrit in which the original evidence appears, I thought it advisable to give it subsequently, and this I will now produce.

In the Rig-Veda (X. 34-13), Rishi Kavasha says,—“ *Cultivate the land (कृषस्व)*, consider agriculture as your wealth, and enjoy with pleasure that wealth, or the profits secured therefrom (कृषिमित्... वित्ते रमस्व). Because, it is for agriculture that the Cattle are required (तत्र गावः), and this livestock must be considered to be the real wealth which you should take delight in, (कृषिमित्... वित्ते रमस्व)”. More-

over, says the same Rig-Vedic Poet that, “ It is agriculture that enables us to enjoy domestic happiness and home comfort (तत्र जाया)”. Nay, the Poet has even taken pretty good care to inform us, for requisite guidance, lest he (the Poet) be charged with exaggeration of facts, that the aforesaid declaration made by him, in regard to the benefits that accrued from agriculture, was not his own imagination, but that he had only repeated what was described to him by the Sun-God, saying that, “ This has been told to me by the Lord God Savitar himself (तन्मे विचष्टे सवितायमर्थः).”

I give, hereinbelow, the verse in original, with its translation as rendered into English, the same being very important from the stand-point of lively interest taken in agriculture, even at that distant date, by our hoary ancestors.

अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहुमन्यमानः ।
 तत्र गावः कितव तत्र जाया तन्मे विचष्टे सवितायमर्थः ॥
 (Rig-Veda X. 34-13).

“ Play not with dice. Cultivate thy land. Take delight in the wealth † that accrue from the profits of the agricultural produce. For, it is there (तत्र ‡, i. e. in agriculture) that the livestock (cows and bullocks—गावः) will be (ever on the

† I venture here to state that I have followed Sâ-yana in explaining the verse of the Rig-Veda : and the great Exegetist has interpreted the expression वित्ते रमस्व by कृष्या संपादिते धने रमस्व । मर्ति कुरु । That is to say, (endeavour to find pleasure in the enjoyment of the riches gained by agriculture

‡ तत्र “ कृषौ ” गावो भवति । जाया भवति ।

increase), It is *there* (तत्र *i. e. in agriculture*) that the domestic happiness that consists in wife (and children) will be obtained. Nay, this has been told to me by the Lord (God) Savitar himself ”.

Perhaps, some scholars would, here, bring in the argument, or advance the theory, that the Tenth Book of the Rig-Veda constitutes the later part of it. But I would then urge, and even show, that the Rig-Vedic text from which I have quoted above, is not the only, or even, an isolated instance of the keen interest taken by our hoary ancestors, or rather our Tertiary Forefathers and their still older Gods, *in agriculture*. Since, there are innumerable examples of the land having been cultivated, the soil ploughed, the seed sown therein, and reference made to the fact every now and then. Nay, the mention of barley appears everywhere; and even in the earlier parts of the Rig-Veda, the description of the corn (यव) in some form or other, seems scattered.

In R. V. I. 23. 15, said to be the earlier portion of the Rig-Veda, comparison seems to have been instituted between the return of the six seasons, through the instrumentality of God Pushan, by means of the Soma-juice, and the recurring annual yield of Yava (यव) or barley-corn, evidently secured by cultivating the land, by ploughing the fields therein (चकृषत्), and by sowing seeds in the furrows caused by ploughs drawn by bullocks (गोभिः).

This, therefore, shows that *agriculture* was not only *known* to the *Primitive Ancestors* of our Vedic Fore-fathers, but *was actually in use* for a considerable period, nay, from even such *hoary times*, as to be a fit subject even for comparison with things or objects *older still*. Consequently, the verse is certainly very important from the stand-point of *agriculture*; and as such, I would make no apology for quoting it here in full.

उतो स महामिन्दुभिः षड्युक्तां अनुसेषिधत् ।
गोभिर्यवं न चर्कृषत् ॥ (Rig-Veda. I. 23-15.)

“ And may he (Pûshan) duly bring to me the six (seasons) bound closely, through these drops (of Soma), as one, who ploughs with steers, brings corn ”.

In the above verse, the expression “ इन्दुभिः ” has been explained by Sâyana as meaning “ यागहेतुभिः सोमैः, ” while “ षड्युक्तान् ” has been interpreted as “ षड्वसंतादीनृतन्, ” and “ गोभिर्यवं न चर्कृषत् ” as meaning “ बलीवदैः... यथायवमुद्दिश्य भूमिं प्रतिसंवत्सरं पुनः पुनः कृषति तद्वत् । ”

Thus, this verse is most important, as it prominently brings to our view two main points, that, can never be ignored, nor lightly set aside. These are (a) firstly, the earliest mention of the six seasons, and (b) secondly, the innate love of agriculture, in which so much interest was evinced even from *Primitive times*. The first point evidently indicates the *Land of six seasons*, or rather Aryâvarta, where these were experienced by our Tertiary Ancestors,

even from their very infancy, of which, details have been given in chapter XV of my work "Aryavartie Home and our Arctic Colonies."

We shall now, for a while, turn our attention to another verse in the Rig-Veda, which is of still more importance, as it exhibits to us even the twin-born Gods *Ashvins*, undoubtedly of very great antiquity, (*Vide* अश्विना पुराजा. in R. V. III. 58.3), taking apparently deep interest in *agriculture*, by *themselves producing food* for men (इषं दुहंता मनुषाय... R. V. I. 117.21), by *ploughing land* (वपंता), and *sowing barley therein* (यवं वृकेण...वपंता...). Thus, they, in a way, seem to have been initiating our *Primitive Ancestors* in the *agricultural pursuits*, and giving them, as it were, practical lessons in the science of farming, even in that very early period of their existence.

But, more than this, we see the *Ashvins* doing all this, (not for any person whatsoever in the world, that was not theirs, but) *only for their favourite*—the *Aryan man* (आर्याय R. V. I. 117.21), that offered sacrifice (दाश्रांसं...R. V. I. 47-3). For him (ज्योतिर्विप्राय कृणुतं वचस्यवे ॥ R. V. I. 182.3), therefore, they had created broad day-light (उरु ज्योतिश्चक्र सुरार्याय ॥ R. V. I. 117.21); and it was for his sake, that they had even blasted away the *Dasyu*, by their thunderbolt (अभिदस्युं बकुरेण धमंता... R. V. I. 117-21), as he was *irreligious* and *non-offering* (अहविः...R. V. I. 182-3). For, they (the *Ashvins*) were often solicited to destroy him (the *irreligi-*

ous Dasyu), and take also his life (अतिक्रामिष्टे जुर्तं पणेरसुं... R. V. I. 182.3). Besides, there is even direct testimony in respect of the Ashvins having *themselves* (अश्विना), in very ancient times (पूर्व्यं), *ploughed* the land and *sown barley* therein (यवं वृकेण कर्षयः † R. V. VIII. 22-6), in the heavens (दिवि), when favouring Manu, and *offering him their assistance* (ददास्यन्ता मनवे..... R. V. VIII. 22.6).

Obviously, *barley* was the usual *food-grain* then in use (पच्यते यवो...R. V. I. 135-8), and the ploughing operations were but the order of the day. Nay, these were then *so very common*, everywhere, *in the Land of the Seven Rivers*, especially, as *agriculture* was but *indigenous in this country* and not at all *exotic* or of foreign growth, that our *Primitive Ancestors* of all grades, high and low, rich and poor, literate and illiterate, were conversant with all the field operations. As such, therefore, comparisons were every now and then instituted *with things agricultural*, even when the matter related to religion¹ or other higher² conception, not to speak of other ordinary topics, where *agricultural boons seem to be* freely asked of, and given by, the God that was deemed supreme. (Vide R. V. I. 176.2; II. 5.6; V. 85-3; VII. 93-3; X. 42-7.).

—1 For instance, Rig-Veda 1. 176-2, says “ Make our songs penetrate to him. who is the only One of the wise for whom, the sacred food is offered, as barley (यवं) is sown and (thrown in the field) ploughed by the ox.” (यवं न दाहृषद्बुधा).

2 (a) This is in respect of God Agni, “ who ”, says the Rik, “ delights in the approach of the Adhvaryu, as

There is again one more point which cannot be lost sight of, nor ever ignored. For, hymn 57 of Mandala or Book IV of the Rig-Veda, is evidently in praise of *Agriculture*, the Presiding Deity of which is said to be either the God *Rudra* (रुद्र), or *Fire* (अग्नि), or an altogether independent God called *the Lord of the Field* (क्षेत्रपति:); as in respect of this, one authority says, “ रुद्रं क्षेत्रपतिं प्राहुः केचिद्वाग्निमथापरे । स्वतंत्र एव वा काश्चित्क्षेत्रस्य पतिरुच्यते ” ॥. In this hymn, therefore, nourishment or food is solicited from *this friendly God of Agriculture* (क्षेत्रस्य पतिना हितेनेव). For, our cow and the ox (गाम्...पोषयित्वा... ..R. V. IV. 57.1) were deemed to be the only the barley (crop) at the approach of rain ” (तासामध्व-र्युरागतौ यवो वृधीव मोदते ॥R. V. II. 5. 6.

(b) And again in the Rig-Veda (1. 66. 2), it is said that Agni is most useful, like the ripened barley (यवो न पक्वः).

(c) While in Rig-Veda V. 85 3, the Poet declares that, “ the Sovereign of the Universe (वरुणः) waters the Earth, as the shower of the rain bedews barley crops यवं न वृष्टिः). I give hereinbelow, the full text of latter half of the verse, for facility of reference:—तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्युनक्ति भूम । ऋ० वे० ५. ८५-३.

3 The following are a few of the instances of the kind:

(a) स न इन्द्रः...यवमत् ॥ उरुधारेव दोहते । R. VII. 93. 3. “ This Indra...sends us in a full broad stream. (riches in horses, kine, and barley. ”

(b) अस्मे धेहि यवमद्गोमदिन्द्रR. V. X. 42. 7; “ O Indra give us wealth in barley (यवमद्) and kine ” (गोमद्).

(c) वर्धति विप्रा महो अस्य सादने यवं न वृष्टिर्देव्येन दानुना ॥ R. V.X. 43. 7; “ In places of sacrifice, sages exalt his (Indra's) might, as the shower (of rain) nourishes barley (crops) ”

riches, or at any rate *agricultural wealth*, during the Vedic and the Pre-Vedic period; and this wealth in cattle was asked every now and then, by our Primitive Ancestors, from Indra and other Gods. (R. V. I. 29. 1-7; III. 23.5; III. 26-3).

In like manner, the God of *Agriculture* or the Presiding Deity of the Field (क्षेत्रस्य पतिः R. V. IV. 57-3) seems to have been supplicated to be ever full of sweetness, in order that our Primitive Ancestors may follow Him uninjured (मधुमाद्योअस्व-रिष्यन्तो अन्वेन चरमे ॥ R. V. IV. 57-3). Further prayers seem still more pregnant with meaning, as the *well-being of agricultural cattle* (शुनं वाहाः) and of the *husbandman* (शुनं नरः), the *fertilization of the land* and the *prosperity caused by ploughing and cultivating it* (शुनं कृषतु छांगळं । R. V. IV. 57.4), have also been urgently solicited. Nay, our Primitive Ancestors had even bowed their necks to the personified *Land, Agriculture, or Sita* (सीते वंदामहे त्वा), had solicited her to favour them with her presence (अवांकी सुभगे भव), and had, moreover, asked her blessings, in view of enabling them to enjoy the fruits of their labour (यथा नः सुभगा ससि यथानः सुफला ससि ॥ R. V. IV. 57.6).

Evidently, they were fully *aware of the advantages reaped from the cultivation of land*, and had even *appreciated the increasing annual yield which the ploughing of the field and the improved agriculture unremittingly offered*. For, says the Rik-Poet, as if *fully cognisant of, and thoroughly acquainted with, the agricultural operations in all their aspects and stages*, as follows:—

इन्द्रः सीतां वि गृह्णातु तां पूषानुवच्छतु ।

सा नः पयस्वती दुहामुत्तरामुत्तरां समां ॥ (ऋ० वे० ४-५७-७.)

“ May Indra press the furrow down (by making the earth soft through showers of rain), may Pushan guide its course aright ”.

“ May she (Sita or Land), as rich in milk, be drained for us through each succeeding year ”.

And above all, the *recurrence of ploughing operations* (शुनं नः फाला वि कृशंतु भूमिं), the well-being of husbandmen with the *agricultural livestock* (शुनं क्रीणाशा अभि यंतु वाहैः ।), and the showers of rain sufficient for the growth of crops (शुनंपर्जन्यो मधुना पयोभिः) are also asked of the Agricultural Gods—*Shuna* and *Seera* (शुनासीरा शुनमस्तु घत्तम् ॥ R. V. IV, 57.1).

It, therefore, clearly appears from the evidence produced heretofore, that *the Primitive Ancestors* of our Rig-Vedic Fore-fathers were not only *not Nomads*, nor *ignorant of the cultivation* of land even in those *primitive times*, but having been *autochthonous* in Aryavarta, they *themselves* had actually practised *agriculture, there*. Nay, they had, it seems, made *gradual, yet remarkable progress* therein, as there is abundant and positive proof to show that, *they were aware even of the rotation of crops*, and were effectively making the operations, by sowing the various seeds, alternately and in succession (यथादान्त्यनु पूर्वं वियूय । Rig-Veda X. 131.2), that is to say, one after the other, and then taking the produce in time. For, they knew well, that *different kinds of seeds* were to be sown at *different periods*, and that the produce

thereof was to be taken at the proper season when the crops were ripe, as would appear from the following verse.

कुविदंग यवमंता यवं विद्यथा दांत्यनुपूर्वं विद्युय ।

(R. V. X. 131. 2).

“As men, whose fields are full of barley, reap the ripe corn, removing it, in order.”

Besides, the fact that our older ancestors had *primary knowledge or original idea of Agriculture*, appears to have been admitted even by Professor Macdonell. For, says he, “They (the Vedic Aryans) had..... at least a primitive knowledge of agriculture, as is shown by the Indians and Iranians having such terms as “to plough” (*krish*) in common. This had, indeed, by the time of the *Rig-Veda*, become an industry second only to cattle-breeding in importance.” (*Vide History of Sanskrit Literature*. By Arthur A. Macdonell. p. 166, Edition 1900).

Thus, the whole thing in a nutshell is simply this : that *agriculture has been indigenous in the Land of the Seven Rivers*; that as such, it was *primarily known to our Primitive Fore-fathers* (ante pp. 14-23); that even our *most ancient Gods had taken deep interest in the cultivation of the land of our birth*, for giving, as it were, practical lessons to our ancient Sires, *in agriculture* (p. 18); that *agricultural operations were in full swing, during the Vedic and Pre-Vedic times*; that our *Primitive Ancestors knew very well the rotations of crops* (p. 22); that they

were practising it with great tact and skill (pp 23, 24); and that there was gradual and yet material progress in agriculture.

Apart from this, there is yet one more important thing which must always be borne in mind; and it is this. That during the *Vedic* and even *Pre-Vedic* period, *the cow and the horse* were ever deemed to be the *chief wealth* (*vide* Rig-Veda I. 29. 1 @ 7; III, 23. 5. III. 26. 3; IV. 57. 1;). Nay, even in modern times, the Cow has been deemed to be so, by the *agricultural class*, though they be Brahmins, Kshatriyas, Vaishyas, and Shudras; as some of these have a *special liking* for, and have therefore stuck to, *the agricultural pursuits*. In fact, vast importance seems to have been attached to *the Cow*; and this was certainly a factor of great magnitude in the life of our *Primitive Aryan* Ancestors. But, the cow, as we all know, is an animal that cannot stand nomadic life, nor can it bear the toils of wandering, and fatigues of long journeys, from place to place, in search of pasture. Besides, this animal, not to say the ox as well, seems to be so very fastidious as regards its food and drink, that the least neglect in its care becomes the source of its illness, and eventually causes death. It would, therefore, not be out of place to bring forward, in this respect, the testimony of the West and of a European scholar, for the verification of my statement. "Because", says Zenaide. A. Ragozin, "The cow, unlike

the sheep, is unfit for a nomadic life and incapable of bearing the hardship of continual change and marching. Those who use oxen as beasts of burden and draught, know very well that they have to be driven at an easy pace, by short stages, and moreover positively require one full day of rest at least in seven or eight, if they are to be kept in anything like tolerable condition. They are also very fastidious as to their food, and the least neglect in the care of them, the least pressure of over-work, causes loss of flesh and spirits, agonizingly sore hoofs, then illness and death in a very short time"- (*Vide* "Vedic India", By Zenaide A. Regozin. p. 63. Edition 1895).

The Cow, evidently, has been our very ancient, *sacred*, and *much esteemed wealth*, and we have been *deeming it so*, for more reasons than one. In the first place, it has been *the giver of manifold riches and prosperity*, that we desire (*दुहाना धेनुः.....शक्तिं पुरूषमिषणि ॥ R. V. II, 2. 9.*); secondly, it has been *the source of milk, curds, and Ghrita or clarified butter*, required for the Soma-juice and Soma-sacrifice [*...परिस्रव.....घृतं पयः ॥ R. V. IX. 62. 9 ; परि.....गोभिरंजानो अर्षति ।.....(सोमो) हरिः ॥ R. V. IX. 103. 2*]; and thirdly, it has been *instrumental in yielding product of the bovine kind wanted for tillage and other agricultural purposes*, as earnest prayers seem to have been offered for the well-being of the cattle required for husbandry (*शुनं वाहाः R. V. IV. 57. 4.*).

In the Yajur-Veda also, we find the *agricultural operations in full swing*. As such, therefore, ample scope seems to have been given to the cultivation of land and the ploughing of fields. (*Vide* white Yajur-Veda. Book XII, verses 68, 69, 70, 71). Nay, even the blessings that accrue from agriculture seem to have been fully appreciated, as it is said there in (XII. 71) that “ the keen shared plough bringeth bliss. ”

Moreover, the *most ancient traditions* in respect of our *primary agricultural occupation*, nay, of the agricultural pursuits having been *indigenous in the Land of the Seven Rivers*, appear not only in the Rig-Veda, scattered everywhere, but seem to have had their course *continued* with greater vigour and fuller speed, even during the period of Atharva-Veda and still later times. For instance, in the Atharva-Veda, it is said with decision and perspicuity, that “ *this Land of the Indus*”, (that is, the land watered by the Indus: यस्यां.....सिन्धुः.....XII, 1. 3), the land “ *of the Snow-clad Mountains*” (गिरयस्ते पर्वता हिमवतः ...पृथिवि....XII. 1. 11) and “ *of Sacrifices*” (यस्यां सद्दोहविः.....। ब्रह्माणो यस्यामर्चन्त्युभिः सान्ना यजुर्विदः।..... XII. 1. 38) had her *indigenous ploughing and agriculture* (यस्यां कृष्टयः संबभूवुः। XII. 1.4), as also her *seeds*, and *food-grain* (यस्यामन्नं.....। XII. 1.4); which evidently means, that *husbandry* had its *origin and growth* in Aryāvarta itself, that is, in the Vedic Saptā-Sindhus (सप्तसिन्धवः, or the Land of the Seven Rivers.)

Agriculture, therefore, it will be easily perceived, was not at all *exotic* in the land, but was sim-

ply *indigenous* here. Neither was the *conception* of the rotation of crops, nor for the matter of that the *Science* of agriculture itself, foreign, in any way, to the soil. Nay, these, as also other agricultural improvements, were all originally conceived in the country, and as such, were *the product of the Land*.

All this, obviously, will tell its own tale, and will show withal that, our Primitive Ancestors having had, from the remotest times, so much natural love of *agriculture*, could never be expected, to do aught that would thwart tillage or destroy fields. Nor is there any the least ground to suppose that they had ever led *nomadic life*, during Vedic times, or the earlier Rig-Vedic and pre-Rig-Vedic period.

Professor Wilson therefore says, "They (the Primitive Rig-Vedic and Pre-Rig-Vedic Aryans), were (not only agriculturists, but also) a manufacturing people; for, the art of weaving, the labours of the carpenter, and the fabrication of golden and of iron mail, are alluded to; and, what is more remarkable, they were a maritime and mercantile people." Moreover, they had made an "advance in astronomical computation." (p XLI Ibid.)

Because, the Professor adds, "Not only are the *Suktas* familiar with the ocean and its phenomena, but we have marchants described as pressing earnestly on board ship, for the sake of gain (p 152); and we have naval expedition against a foreign island, or continent (*dwīpa*), frustrated by a

shipwreck (p 307).” [*Vide* Wilson’s Translation of the Rig-Veda. Introduction. p XLI. Second Edition. 1866.]

These antecedents of our *Primitive Aryan Sires*, therefore, do not in the least, betoken a *nomadic life*, which, on the contrary, has always been found altogether different from that of our *Primitive Ancestors*, as pictured in the Rig-Veda. In fact, we never find *Nomads* as (*a*) *Primitive* poets and philosophers, (*b*) supremely religious and naturally given to *contemplation*, (*c*) sacrificers and devotees, (*d*) astronomers and *keen observers of Nature*, (*e*) *scientists* and *lovers of peaceful and fine Arts*, (*f*) a mercantile people and a maritime power, (*g*) advanced in *civilization* and in the art of Government, (*h*) well versed in the *powers of organisation* and possessed of legitimate pride in the superiority of their race and nation, as our *Primitive Ancestors* and Vedic Fore-fathers have ever been described to be. (*Vide pp.* 39, 40, 41, 51, 52, 65, 90, 91, 97, 273, *etc.*, of my work *Aryavartie Home and Its Arctic Colonies*. Ed. 1915).

Evidently, *theirs* was the life that was more *sedate* and given to ¹ *contemplation*. They, therefore, could not certainly be expected to have had liking in the least for itinerant life, or for wandering from place to place. Thus, there is absolutely no evi-

1 This is admitted even by foreigners. For says Max Muller...“ His (Hindu) character remained the same, passive, meditative, quiet, and full of faith ” (*History of Ancient Sanskrit Literature* p 16 Edition 1859).

dence whatever in respect of our Primitive Ancestors having ever been “*Nomads*”. (*Vide ante pp. 13, 14, 22, et seq.*). Consequently, “*Nomads*” is a term, which, as applied to our *Primitive Aryan Ancestors*, and our *Vedic Fore-fathers*, appears undoubtedly to be a *misnomer*.

But, notwithstanding these facts, many scholars of note have stamped our Indo-Aryan primitive ancestors as ²*nomads* for which, however, not only is there no evidence whatever, but in respect of which, as described before in detail, quite the contrary seems to have been proved, by the testimony of the admittedly genuine and the “*oldest extant records of the ancient world.*”—the *Rig Veda*. (*ante pp. 18, 19, Foot-notes, as also pp. 13, 14.*).

Yet, relying mainly on the Avestic Scriptures, of which the Vendidad forms but an important part, Dr. Haug has, in his “*Essays on the Parsee Religion*”, intimated, that the Vedic Bráhmans

2 (*a*) For instance, Max Muller calls them “*adventurous nomands.* (*History of ancient Sanskrit Literature*—*p 12. Edition 1859*).

(*b*) Martin Haug says that, “*the ancient Arian society, throughout the earlier Vedic period and the Brahmanic tribes, were given to the nomadic life, as long as they occupied the upper part of the Panjab, whence they immigrated into Hindustan Proper*”.....(*Religion of the Parsees. p 249. Edition 1862*).

(*c*) While Isaac Taylor declares them to be “*nomads at no very distant time.*” (*The Origin of the Aryans. p 23. Edition 1906.*)

Compare all these baseless assertions with what H. H. Wilson has said on the subject. *vide ante pp 13, 14.*

were inimical to agriculture (*Vide p. 161. Foot-note. Edition 1862*). This, however, has been fully refuted and disproved by the very evidence in the Rig-Veda, cited hereinbefore (*ante pp18-24*). Besides, our strict Vedic injunction has been to ever stick to agriculture (कृषिमित्कृषस्व X. 34-13); and apart from this, we have yet to remember the fact, that the Avestic testimony must always be received with the greatest caution, and must ever be taken for what it is worth, especially in regard to baseless allegations made by Iranic Aryans, owing to unfriendly feelings against our Vedic Aryans, for the one main reason, that this Iranian Scripture—the Vendidad—was, as its very name indicates, composed for the express purpose of giving vent to all the wild talk, poisonous calumny, groundless charges, and violent aspersions against our Vedic Fore-fathers, who were dubbed *Devas in-contempt* by the Iranians, a fact but candidly admitted by even Western scholars. For, says Dr. Haug thus: “ In the confession of faith as recited even up to this day, the Zoroastrian religion is distinctly said to be *vi-daevo, i. e. against the Devas, opposed to them, (see Yasna 12 page 164)*; and one of their most sacred books is called *vi-daevo-data* (now corrupted into Vendidad), *i. e. what is given against, or for the removal of, the devas.* ” (*Vide Dr. Haug’s “ Essay’s on the Religion of the Parsees ”. p. 226. Edition 1862*). This, therefore, will speak for itself.

Now, for the conviction of the Reader, and in view of bringing home to him the truth of my statement that the Iranian charges, levelled at our Vedic Ancestors, are totally false and without any foundation at all, I venture to give from the Avestic Scripture (Yasna 12) a sample of the Iranian vituperations. For, says Zarathustra Spitama as follows:—" I forsake the Devas, the wicked bad, false, untrue, the originators of mischief, who are most baneful, destructive, the basest of all beings. I forsake the Devas and those who are Devas-like.....I forsake them with thoughts, words, and deeds; I forsake them hereby publicly "..... (Vide Dr. Haug's " Parsee Religion ". p. 164. Edition 1862).

Obviously, all this was the outcome of *malice* and *enmity*, that had originated in the religious schism, of which we have already given the requisite details (Vide Chapter VIII and pp. 205, 209, 210) of my work "Aryavartic Home and Its Arctic colonies." Ed. 1915). The charges, therefore, made *mala fide*, against our Vedic Fore-fathers as destroyers of fields, deserve no credence whatever, especially, when there is *bona fide* evidence to the contrary, in the Rig-Veda (Vide ante pp. 14, 15, et seq.), which proves our inborn love of agriculture, and shows withal, that we were never " *nomads* ", which term is simply a *misnomer*, as shown before.

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