



THE

ÂRYÂVARTIC HOME

AND ITS

ARCTIC COLONIES.

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N. B. PAYGEE.

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# The Âryâvartîc Home



The Aryan Cradle in the Saptâ Sindhus.

OR

FROM ÂRYÂVARTÂ TO THE ARCTIC

AND

FROM THE CRADLE TO THE COLONY.

BY

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(In twenty-two Volumes, of which eleven have been published  
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As also of

The Hindu Drama, and the Oriental and Occidental Theatre

The Science of Language,

*The Manoranjana Shataka*

OR

*The Recreation of Mind,*

Other Essays, &c., &c., All in Marathi.

AND

The Vedic Fathers of Geology, in English.

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**Dedicated**

**With the Deepest Respects**

**AND**

**The Utmost Gratitude**

**TO**

**Shree Sad-Guru**

# INTRODUCTION.

---

While I was engaged in writing, so far back as 1889, the *Bhârattya Sâmrâjya* or the History of the Hindu Empire in twenty two volumes, from the earliest Rig-Vedic times, in my *Mother Tongue*—the Marathi language, of which, by the bye, I have, so far, been able to place before the Public the first instalment of eleven volumes, the second instalment of the remaining eleven volumes being in course of publication, the question in respect of *the Aryan Cradle, the theatre of the Aryan Race, their growth, the scene of their Evolution and Culture, the place where our old Vedic Rishis flourished, and the still more important question of the spot where their most ancient Progenitors and our Primitive Ancestors*—who unquestionably *belonged to the Tertiary Period, as I shall show by proof later on,—were born, had lived, and died,* was constantly before my eyes. And as it deserved all the attention that could be bestowed upon it, I spared no pains to scrutinize it from all stand-points.

Now, the *Bhâratas*, that is, the Iudo-Aryans, or the Hindoos, as they have been called, believe themselves to be *autochthonous in India*, and the National traditions of us—Indians, regarding *our own original country*, contain many distinct indications, pointing to *India as the earliest Home and the Cradle of the Aryan Race.*

In the same way, the tradition of the Irânians, and the unmistakable reference in the Vendidad or the Parsi sacred Scriptures to *the Hapta-Hindu,*



—which is evidently an Avestic name for the *Sapta Sindhus* (सप्तसिंधवः), or the renowned *Land of the Seven Rivers*, known to the most ancient Poets of the Rig-Veda, by this very name, from which we can derive much confirmation of the conclusion to which we have been led by really strong evidences, not to say independent considerations,—also corroborate the fact in material particulars, and the Vedic testimony which is *unique, invaluable*, and beyond all manner of doubt *the most ancient*<sup>1</sup>, fully supports me, as I humbly believe, in the view I have entertained that the Aryan Cradle, as I shall endeavour to prove hereafter, lay in *Âryāvarta* or the Land of the renowned *Seven Rivers*, called सप्तसिंधवः by the *Vedic Rishis* in the earliest times.

1 (a) Mr. B. G. Tilak, B.A. LL.B., calls the Rig-Vedas "the oldest books of the Aryan race." (Arctic Home in the Vedas. P. 465).

(b) Dr. Max Müller says, "The Rig-Veda is the most ancient book of the Aryan world."

"The sacred hymns of the Brahmans stand unparalleled in the literature of the whole world, and their preservation might well be called miraculous." (Rig-Veda Samhitā, vol. iv. p. Lxxx).

Max Müller also further declares ".....the Rig-Veda, — the most ancient of Sanskrit books.....p. 80," and observes after making a due survey of all the languages of the world that, "Sanskrit was the eldest sister of them all," ("perhaps the eldest brother," History of Ancient Sanskrit Literature. p. 14. Edition 1869), "and could tell of many things which the other members of the family had quite forgotten." (India, What can it teach us? pp. 22, 23. Edition 1883) : vide infra pp. 331, 372, 419, p. 96 Foot-note (b).

While, in respect of Sanskrit having been the fountain-head of all the Aryan languages, Sir L. Dane, the Lieutenant-Governor of the Punjab, in the course of his address to the Punjab University, makes the following observations on the subject of Oriental Studies in the Indian Universities by saying that, "Sanskrit, the Mother of Aryan tongues, is no doubt even more valuable in India."

Thus, while on the one hand, there stands the *unbroken tradition*—the tradition that passed from father to son for a hundred thousand years, in continuous succession from the Tertiary Era, or say, taking the *mean*, for over fifty thousand years (*vide* below pp. 402, 403, 471. Foot-note 1, and pp. 156-162)—in respect of the Sapta-Sindhus or the Land of the renowned Seven Rivers of Âryāvarta having been *the Cradle Land of the Aryans*, and *our Mother-Country*; on the other hand, there has been a host of Oriental and Occidental scholars, who believe otherwise, and who have brought in, all the aid of Philology, Mythology, Geology, Craniology, Anthropology, Paleontology, Archaeology, not to say every other possible science bearing on the subject, in their own way, to prove and establish that the Cradle of the Aryan Race lay either in the High Lands of Central Asia, or the Northern and South-Eastern tracts of Europe, or the Arctic Regions.

After paying, however, due regard to all the available evidence obtained from a variety of sources on the subject, and after weighing the same from all stand-points, I have been constrained to think, that the *Aryan Cradle* must have been in the region of the Sacred River Sarasvati, and therefore in Âryāvarta, the Land of the Seven Rivers, better known by the name of the Sapta-Sindhus (सप्तसिन्धुः) in the Vedic and Avestic literature, and that the Indo-Aryans had spread abroad from this *pivot*, and established their colonies in different directions, in the East and West, the North and the South. (*vide infra* pp 397, 398, 408 @ 428). And as this

idea was gradually gaining ground, as the fresh scientific view of geology also went to corroborate the theory of the Aryan Cradle having been in Âryāvarta itself (*vide* below the first three Chapters), and as the cumulative Vedic and Avestic testimony, which has been fully narrated in the sequel, separately in different Chapters, forced the same conclusion on me, I endeavoured to write *in extenso* a work in my *Mother-tongue*, and discussed therein all the *pros* and *cons*, the work bearing in Marathi the title as follows:--

ममसिधंचा प्रान्त अथवा आर्यावर्तातील आमची जन्मभूमि,  
आणि  
उत्तरध्रुवाकडील आमच्या वसाहती

And this exactly conveys the idea suggested by the frontispiece of this my present Work.

However, after writing the work in Marathi, it immediately occurred to me, that Marathi was not the language which was in general use, or which could be universally understood in the East and the West. I have, therefore, made this feeble attempt to give a summary of the same in English dress, with the object that the work may have the benefit of being reviewed and critically noticed by *Savants* of the East and the West, as also by persons entitled to speak on the subject with authority.

And here, at the outset, I must plainly confess, that I am one altogether unknown to fame, and my present attempt is but *a drop in the Ocean*. Nay, as said by Kālidāsa, one of the greatest poets of India, not to say of the world, in his famous poetical composition, my present undertaking is hardly com-

mensurate with *the gravity of the task and the importance of the subject.* For, as the Poet says:—

कसूर्य प्रभवो वंशः कचाल्पविषया मतिः ।  
तितीर्तुर्दुस्तरं मोहाद्दुष्टेनास्मि सागरम् ॥

(Raghuvamsha i. 2).

“Where the Race sprung from the Sun? And where my feeble intellect? Methinks I it is through sheer folly that I am inclined to cross the ocean by means of a raft, which it is (certainly) very difficult to do.”

Moreover, owing to my imperfect knowledge of the foreign language, want of essential command over it, and the absence of requisite ability to handle this all-important subject, I have not been able, I deeply regret, to do full justice to it.

I have, however, bearing all this in mind, endeavoured, as far as lay in my power, to state facts with precision and clearness, giving authority for all my arguments, in view of placing before the Public the results of long study and tedious yet very interesting investigations and researches, extending over five and twenty years, amidst unremitting toils and grave responsibilities, restless nights and over-work days, heavy official duties and the utmost vigilance required in the due performance thereof, wearisome disappointments and tiresome fatigues, exhausting study of facts and immense labour involved in the most perplexing *Self-imposed-Task* of writing the History of my Country, entitled *Bhāratīya Sāmrajya* referred to above (p 1), as also other works, contributions, and sundry literary pursuits, all original and in Marathi, and some also

in English,—a task that has taxed my resources to the utmost, inasmuch as, both their authorship and their publication, nay even the correction of proof-sheets along with other multifarious work connected with it, and the final burden of seeing that the whole went through the Press properly and decently enough, lay on my own shoulders, without the least assistance from any body, in any matter whatever.

It scarcely requires any mention that the task of Research and the *exploring-work* are troublesome and even disappointing, as there is the risk of seeing our labours altogether unrequited. But, as *no trouble is thrown away which saves labours of others*, and as failures are sometimes the conditions of victory in the search for truth, I feel satisfaction in having done what I thought was *my first duty* and *a sheer necessity*. For, our Lord Shree-Krishna hath said :—

कर्मण्येवाधिकारस्ते मा फलेषु कदा च न ।  
मा कर्मफलहेतुर्भूर्मा ते संगोस्त्वकर्मणि ॥

(*Shrimad-Bhagavad-Gītā*, or  
the Lord's Song. ii. 47.)

“ *With action is thy sole concern, with fruit  
Necer at all. Let not thy motive be  
The fruit of action. To inaction too,  
Have no attachment.*” - - - -

However, I am afraid, there would be storms and ship-wrecks. But, I should think myself the worst sailor, if I were to flee away, only for fear of wetting my feet, or for dread of sneer and of public

scorn, for my having criticised theories, which, though not long ago but universally accepted, nay, even greatly applauded as the well-established conclusions of science, *now seem* to stand unsupported by any trustworthy testimony, or weighty proof, and matter-of-fact evidence, owing to the guides to which their authors trusted having been insufficiently informed, and consequently, erroneous views with hasty generalisations having been confidently formed and advocated.

Here, I need hardly add, that I am aware of my imperfections and innumerable short-comings; and as such, I am in no way equal to the task of handling such an all-important and interesting subject, known as "*the interminable Aryan controversy.*" But, with all this, I have been inclined to take up the task from *pure love of labour*, and even at the risk of being called an *incompeter*, an *ignoramus*, or a mere *dilettante*. For, whatever accidents I may meet with myself, I feel sure that the subject itself will be eventually benefited, and, therefore, most respectfully *crave indulgence* of the kind Reader, for the manifold defects, which the perusal of this work will doubtless disclose to him. I may, however, be allowed to say, that in placing this *humble Work* before the Public, I have honestly and conscientiously done my best, *caring more for the subject on which I have been engaged, than for the praise of the benecolent Reader, or for the blame of the malignant critic.*

Lastly, before concluding, and before commencing the subject, I think it my duty to acknowledge

with feelings of deep gratitude the heavy debt which I owe to all the scholars,—Oriental and Occidental—that have already worked in the field, and treated the subject of *the Aryan Cradle* with original research, admirable zeal, wonderful perseverance, and vast erudition.

In placing, therefore, before the Reader, my humble services in the cause of *research and investigations* in respect of *the Aryan Cradle in Aryavarta*, I would only request the various Advocates of *the Arctic Theory, the European Hypothesis, and the Central Asian Question*, to weigh the whole evidence in the matter from all stand-points, *without any bias whatever, nay, without leanings to preconceived notions, and without being prejudiced in the least*, either on account of *my humble situation in life*, or owing to my having been *unknown to fame*, and then, I say, to arrive at the true conclusion. For, as truly expressed “*No question is ever settled, until it is settled right.*”

“ However the battle is ended,  
 Though proudly the Victor comes,  
 With flaunting flags and neighing nags  
 And echoing roll of drums ;  
 Still truth proclaims this motto  
 In letters of living light,  
*No question is ever settled  
 Until it is settled right.*  
 Though the heel of the strong oppressor  
 May grind the weak in the dust,

And the voices of fame with one acclaim  
 May call him great and just;  
 Let those who applaud take warning  
 And keep this motto in sight,  
*No question is ever settled  
 Until it is settled right.*  
 Let those who have failed take courage,  
 Though the enemy seem to have won;  
 If he be in the wrong, though his ranks are  
     strong,  
 The battle is not yet done.  
 For, sure as the morning follows  
 The darkest hour of the night,  
*No question is ever settled  
 Until it is settled right."*  
 "O men, bowed down with labour,  
 O women, young yet old,  
 O heart, oppressed in the toiler's breast  
 And crushed by the power of gold,  
 Keep on with your weary battle  
 Against triumphant might;  
*No question is ever settled  
 Until it is settled right."*

And now I beg to conclude, in the ever memorable  
 utterance of Edward Gibbon, the author of "The  
 Decline and Fall of the Roman Empire"—, that  
 this Work, which, though inadequate to my own  
 wishes, was greatly a source of pleasure to me, and  
 exercised over five and twenty years of my busy life



and *the prime* of youth, amidst other embarrassing duties, exhausting labour, ceaseless anxieties, and weighty calls, I finally deliver to the curiosity and candour of the Public.

My deliverance and the recovery of my freedom from this *Self-imposed Task* was, as might be expected, indeed a moment of great joy to me, at the advanced age of over three score years. But, it was only temporary, and did not last long. For, sober melancholy soon spread over my mind, and made me think, that I had taken an ever-lasting leave of my old associate and a very agreeable companion.

Poona. }  
 Dated June 1915. } NARAYAN BHAWANRAO PAVGHE.





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IN THE PRESS.

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The Vedic and the Post-Vedic  
Fabric of Representative  
Government in India,

OR

**Bharata-Varsha.**

By the same  
AUTHOR.

## Errata et Corrigenda.

Page.	Line	For	Read.
4	17	respect	in respect.
44	1	Aryāvatic	Âryāvartic.
55	15	eached	reached.
58	6	Shoud	should.
65	22	Cau	can.
106	17	Such	those.
109	2	प्रथमा	प्रथमो.
113	20	फाल्गुनाधि	फाल्गुनानि
113	30	च्छयन	च्छयेन.
113	31	अभिषुणुयोद्	अभिषुणुयाद्.
115	10	Edition 1861	Edition 1832.
119	1	<i>or Shruti of Veda</i>	<i>of Shruti or Veda.</i>
132	27	Brotheren	Brethren.
136	20	dan	and.
136	27	१८-८-१	१४-८-१.
137	1	134	137.
141	15	Brotheren	Brethren.
150	2	argumen	argument.
157	20	Devinity	Divinity.
157	23	मंये	मये.
160	17	Primitiva	Primitive.
161	25	suprious	spurious.
167	31	सिंधुमाता	सिंधुमाता.
180	29	Sānaya	Sāyana.
209	13	पुरो	पुरो.

Page.	Line	For	Read
214	19	corrupted.	corrupt
214	20	Ârya	Âryâyana, i. e. the <i>abode</i> of the Aryas,
215	9	Spiegel	Spiegel.
216	11,13,28	Spiegel	Spiegel.
223	9	Persian	Persians.
230	12	Rifulgence	Refulgence.
231	9	Homa	Home.
240	1	Artic	Arctic.
241	5	Brotheren	Brethren.
248	13	सद्वांसो	सद्वांसो.
255	6	Gsriffith's	Griffith's.
263	26	Dasya	Dasyu.
285	11	VII. 6-31	VII. 5-31.
331	28	words	word.
332	20	( <i>vide</i> Chapter III) above	( <i>vide</i> Chapter III above).
332	26	indispensible	indispensable.
338	19	Turyasha	Turvaasha.
355	28	gainod	gained.
361	23	ज्या.ति...	ज्योति...
367	19	पच्यत	पच्यते
371	25	<i>agricultur</i>	<i>agriculture.</i>
383	1	शुक्रं	शुक्रं
387	13	ऐच्छत	ऐच्छन्
430	19	nycthemeros	nycthemeros.
433	14	contained	contains.
461	8	(45)	(451).
508	43	Âryâyanas	Âryâyana

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